



The Level of Knowledge and Practice of Students Regarding Worship in Senior High Schools

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Abstract

This study aims to find out how the level of knowledge and practice of students toward their worship. This study used a qualitative method with a phenomenological approach, data sources were taken from twenty informants through direct interviews, and all informants were active students at Madrasah Aliyah. All the results of the interviews were then Analysis Interactive Model Milles & Hubberman qualitative analysis. The results of this study are that the worship that is taught and accustomed to students is prayer, fasting, zakat, and Wudhu. Students' understanding of the stage of knowledge about worship already understand the meaning, conditions, and pillars. And also, to find out the students' practice of this sholat. The knowledge stage of students is considered quite weak because most of the students cannot answer the questions given. Interestingly, students' practice of worship is classified as obedient and has become a daily habit. This shows that students' religious practice has become a personality (being/moral action) but is still weak in understanding (moral knowledge) and has not yet reached awareness (moral feelings).

INTRODUCTION

Worship is a form of manifestation of human servitude to God the Creator. Worship is not just an activity or ritual performed without meaning. Worship also includes a form of human gratitude to Allah SWT for all the goodness and blessings that have been given. Humans, even all beings who have will and feelings, are servants of God. The servant, who in the terminology of the Qur'an is termed 'abd, is a creature that is owned and controlled. Allah's ownership of His servants is absolutely perfect ownership (Kallang, 2018). Therefore, beings cannot stand alone in their lives and activities. On the basis of that ownership, the obligation to accept all of His provisions is born. The Alquran also confirms that the main purpose of man's creation in this world is to worship God, Allah SWT has given information in the Qur'an surah ad-dzariyat verse 56: (Az-Zariyat: 56):

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

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The Meaning: *“And I did not create the jinn and humans except that they serve Me”.* (Q.S. *Ad-dzariyat* verses 56)

Worshiping Allah as in the verse above means dedicating oneself to Him. Thus, the purpose of humans being created for worship is to devote all of their life activities in the context of worshiping Allah. It can be understood that worship here is a primary need for humans. Worship is submission and obedience which reaches its peak due to a sense of greatness in the soul of a person to whom he serves (Tafsir Al-Misbah) (Munir, 2021).

In Islam, knowledge and practice are a unity that cannot be separated from one another, because the concept of faith in Islam is believing first and then practicing. The same is the case with the worship of prayer, the initial knowledge of what prayer is and how it should be performed must be known first, then practiced in the form of a sincere attitude on performing prayer (five times), which is in accordance with the command of Allah and His Messenger.

Some of the results of previous research related to the stage of knowledge and practice of worship including. The stages of knowledge and practice in worship are interconnected. Some people perform worship without being based on knowledge so that the worship is in vain. Therefore, knowledge is very important before performing worship. There is a saying of a great scholar who broadly states that anyone who performs acts of worship without knowledge, without knowledge, without understanding, his deeds will not be accepted by Allah SWT. That's why if we claim to be the people of the Prophet Muhammad SAW, make sure we, our families, and our children, must have the enthusiasm to study at all times, the education of the people must be high, and mastery of science and technology must be high because even worship alone will not accept unless it is based on knowledge. In this study, the authors conducted research on students who were studying at the Madrasah Aliyah. Here it is clear that there are several categories of students in their knowledge and practice in worship. Only a small number of informants had full knowledge of worship and almost all of the informants had good practice in their worship. The practice of worship is a programmed and guided activity both individually and in groups in the classroom which is linked to the practice of special worship or *mahdhab* worship in order to improve students' abilities and insights in daily worship.

As the author has stated in the background section, this article is written to find out the level of knowledge in worship and also the practice of worship. Ustadz Kholid stated, *"Whoever wants questions related to the world must have the knowledge and whoever wants to be safe and happy in the afterlife must have the knowledge and whoever wants both must have the knowledge of both"*. Not only those related to the world should have the knowledge of actions related to the afterlife should also have knowledge (Nopiah & Anuar, 2023).

The practice of worship is a programmed and guided activity both individually and in groups in the classroom which is linked to the practice of special worship or *mahdhab* worship in order to improve students' abilities and insights in daily worship. Basically, there are various reasons why knowledge is more important in terms of worship. Al-Ghazali said that knowledge occupies the position of a tree and worship is the fruit. In occupying the position of knowledge tree takes precedence over fruit. The virtue of knowledge is because it becomes a tree where it originates or a source of fruit. However, knowledge is useless if it does not bear fruit. So, a Muslim must be knowledgeable and worship. Experts in knowledge are more important than worshipers because knowledge is the origin and guidance. According to the words of Rasulullah SAW:

الْعِلْمُ إِمَامُ الْعَمَلِ وَالْعَمَلُ تَابِعُهُ

Meaning: *“Science is the leader of charity and charity is the follower.”*

In this study, the authors will only focus on the discussion of the stages of knowledge and practice in the worship of Madrasah Aliyah. Referring to these problems, the role of self and the school environment becomes important for students in developing knowledge and practice in worship. In this context, the author wants to know to what

extent the level of knowledge and practice of worship of the students of Madrasah Aliyah.

The title of the research which is similar to this research has actually been studied quite a lot by previous researchers, but these previous studies only focused on the practice of praying, and their knowledge was not deep enough. Based on the results of the studies above, it is concluded that the importance of knowledge of worship practice for students and non-students and also a lack of knowledge of worship (Nopiah & Anuar, 2023; Hermawan et al., 2020; Hardiansyah et al., 2021; Lestari, 2020).

METHODS

This study uses a qualitative method with a phenomenological approach. Qualitative research methods open up sufficient space for scientific dialogue in different contexts, especially if they are understood in depth and precisely (Parjaman & Akhmad, 2019). Data sources were taken from twenty informants through in-depth interviews who were selected using a purposive sampling technique. The criteria for selected informants have met four criteria, namely having the competence to understand well the problems being studied, being active in the field being studied, having the time to provide information to researchers, and being honest in providing information according to data and data. facts found in the field (Efendi et al., 2019; Engkizar et al., 2022; Febriani et al., 2022; Mutathahirin et al., 2022; Sabrina et al., 2022). To meet the criteria as informants, all informants were Madrasah Aliyah students who were still active. After all the data has been collected through interviews with informants, a transcript process is carried out, then the writer takes the theme according to the needs of the researcher. The analysis process was carried out by the author using the Analysis Interactive Model Milles & Hubberman.

RESULT AND DISCUSSION

In this section, the author will describe the results of this study both qualitative findings case studies (Zaluchu, 2021). To make it easier to read and understand, the author will first explain the qualitative results. Based on the results of interviews conducted with twenty informants, the results of the analysis actually found that there were five important themes related to what knowledge a Muslim worship. The four themes can be seen in Figure 1, below.

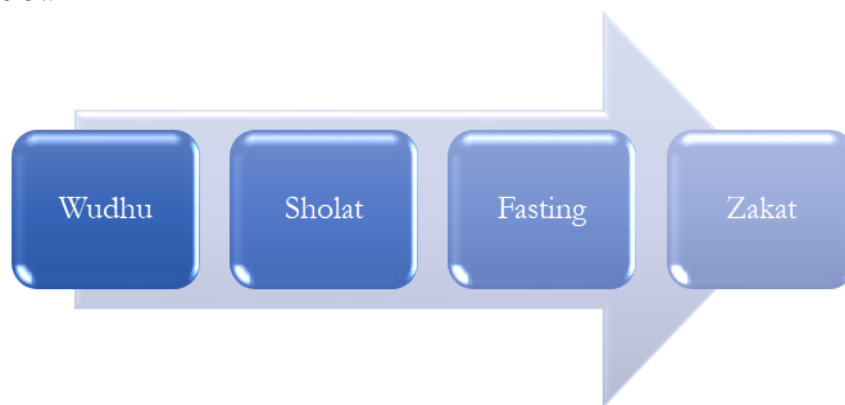


Fig 1. Description of Levels of Knowledge and Practice in Worship

Based on Figure 1, the author can explain that after conducting in-depth interviews with informants, there are five stages of student knowledge and practice in worship at Madrasah Aliyah, the five themes are Wudhu, Sholat, fasting in the month of Ramadan, zakat.

To make it more interesting, in the following, the author will describe excerpts from interviews with informants based on the nine themes described above. The description of the interview that the author will display is a brief statement excerpt from the informants when the interview was conducted. Although the interview excerpts were conveyed by the informants in a slightly different language, they actually have more or less the same goals

and objectives (Sari & Murniyetti, 2022).

First, namely Wudhu, as it is known before we carry out the prayer service it is necessary to perform Wudhu (Kusumawardani, 2021). According to the informants, Wudhu is washing the limbs or body parts with water before praying. This theme was stated by two informants 7 & 8 as excerpts from the below:

...the act of washing the members of Wudhu from the face to the feet with holy and purifying water, before praying... (informant 7). ... Wudhu is washing, cleaning, and pouring water on members of the Wudhu before someone does the prayer... (informant 8).

Second, namely Sholat, according to the informants Sholat is a prayer whose law is fardhu, if done it will be rewarded and sinful if you leave it. Fard prayer has 5 times, namely dawn, noon, evening evening, and evening. This theme was stated by three informants 2, 7 & 8 as excerpts from the below:

... Sholat is a prayer that must be done by Muslims, and the law is fardhu (informant 2). ...Sholat is prayer that is fardhu and has five times, namely dawn, noon, asr, maghrib, and evening (informant 7). ...what I know from Sholats is that worship has 13 pillars that start with intention and end with greetings, and has 5 times and is obligatory (informant 8)

Third, namely fasting in the month of Ramadan, in the research the informants gave an explanation about fasting and the law of fasting in the month of Ramadan. The informants stated that fasting is refraining from all forms of lust from sunrise to sunset (Nur et al., 2023). This theme was stated by only one informant 8 as quoted from the below:

...fasting is an obligatory worship performed by holding back all forms of lust from oneself, which starts from sunrise to sunset (informant 8).

Fourth, namely zakat, according to the informants zakat is a certain treasure that is issued when it has reached the conditions regulated according to religious rules, issued to 8 asnaf zakat recipients (Nurhidayat et al., 2023). This theme was stated by four informants 6, 7, 8, & 11 as excerpts from the below:

...zakat is a property that has met the conditions to be given to 8 groups who are entitled to receive it (informant 6). Zakat is a property condition that is obligatory to be issued and given to the asnaf who 8 ... (informant 7). ..., zakat is a property that already has an obligation to be issued to the amil zakat or given to asnaf who 8 ... (informant 8). Zakat is the cleaning of property that has reached the limit and then given to the asnaf who 8 ... (informant 11).

As the author has previously mentioned, basically knowledge and practice in worship are interconnected and teachers need to pay attention to the level of knowledge and practice of their students. Especially for students at the Madrasah Aliyah, whose status is students at Islamic schools but lack understanding of their knowledge of worship. So through several questions that the author asked the informant through direct interviews, some of them answered that they were still unsure, for fear of the wrong answer. However, some of the informant also did not know the answer to the question. Only a few can answer the questions the author gives.

Regarding the stage of knowledge and practice in the worship of Madrasah Aliyah students, the results of this study actually found five important themes regarding religious services that must be carried out for oneself. In order to make the five findings of this research more interesting, the writer will discuss them based on theory, expert opinion, and the results of previous research that discusses this problem in more or less the same context and issues.

First, wudhu, The meaning of Wudhu is to purify oneself (before prayer) by washing the face, hands, head, and feet (Khayati et al., 2023). According to the Big Indonesian Dictionary (KBBI), the meaning of Wudhu is to purify oneself (before prayer) by washing the face, hands, head, and feet (Firmansyah et al., 2022). The term Wudhu means using water to purify the four members of the body (face, hands, head, feet) with specific characteristics according to Shari'a. There are actually six pillars of Wudhu, namely intention, washing the face, washing the hands, wiping part of

the head, washing the feet, and orderly or according to the arrangement mentioned in the Qur'an.

Second, Sholat, a series of certain utterances and movements that begin with takbir and end with greetings, are done with certain intentions and conditions (Syamsurizal, 2021). as the words of Imam Rafi'I prayer are sayings and work that begin with taking and ends with greetings with certain conditions (Zulfikar & Ulum, 2021). From the results of the interviews that the authors conducted, it can be concluded that few students were able to answer the meaning of prayer which was almost in accordance with the opinion of the experts.

Third, fasting in the month of Ramadhan, according to Islamic Shari'a is a practice of worship performed by abstaining from everything such as eating, drinking, and bad deeds and from those who invalidate the fast starting from dawn to sunset accompanied by the intention of Allah SWT, with certain terms and conditions (Junaidi, 2020). According to Imam Muhammad bin Ismail al-Kahlani, "abstain from eating, drinking and sexual intercourse and others that have been ordered to abstain from it throughout the day according to the prescribed method (Ali et al., 2021). It is also accompanied by refraining from useless words (making), stimulating words (porn), other words both haram and *makruh* at the prescribed time, accompanied by refraining from other words both haram and *makruh* at the time that has been set and according to the syara' that has been set".

From the results of the interviews, it can be concluded that some students were able to explain the meaning of fasting, the conditions for fasting, and the pillars of fasting. And in practice, it is said to be quite good, because they never leave fasting in the month of Ramadan.

Fourth, zakat, quoted from the website of the National Zakat Agency (BAZNAS), zakat means a certain part of the assets that must be issued by every Muslim when it reaches the specified conditions. As one of the pillars of Islam, zakat is paid to be given to those who are entitled to receive it (asnaf). In the Qur'an, there are 8 groups entitled to receive zakat, including; the poor, namely people who do not have the assets and energy to meet their needs, the poor, namely people who work but do not meet their needs or are in a state of deprivation, amil or people who manage zakat, converts or people who have just converted to Islam, slaves, people those who owe, sabilillah or those who struggle in the way of Allah, ibnu sabil or are traveling (Ananda & Anwar, 2023). From the results of the interviews that the author has conducted, it can be concluded that all students are able to explain the meaning of zakat and the 8 groups that are entitled to receive zakat. In practice they are lacking, because they have never practiced how the implementation of zakat.

CONCLUSION

This research has succeeded in uncovering the stages of knowledge and practice in the worship of Madrasah Aliyah student. There are five kinds of worship that become a matter of the level of knowledge and practice of students towards them. Indeed, for someone who performs worship, it must be accompanied by knowledge, because worship without knowledge will be in vain. Therefore, it is necessary to pay attention to students. At least this research can be used as a basis and reference for subsequent researchers to examine this issue in different contexts and issues.

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