

IMPLEMENTATION OF EDUCATION ON THE JURISPRUDENCE OF PRAYER AT THE KHAIRUNNISA ISLAMIC STUDY CIRCLE IN MEDAN AMPLAS THROUGH THE STUDY OF THE BOOK *KIFAYATUL AKHYAR* BY IMAM TAQIYUDDIN ABU BAKAR BIN MUHAMMAD AL-HUSAINI

Bayu Pradana^{1*}, Hasan Matsum²

^{1,2} Department of Islamic Education, Faculty of Education and Teacher Training, University of North Sumatra, Medan, Indonesia

¹E-mail: bayu0301221034@uinsu.ac.id

²E-mail: hasanmatsum@uinsu.ac.id

(*) Corresponding Author

bayu0301221034@uinsu.ac.id

ARTICLE HISTORY

Received : 20-04-2026

Revised : 07-05-2026

Accepted : 15-06-2026

KEYWORDS

*Fiqh Education;
Prayer Learning;
Majelis Ta'lim;
Islamic Non-Formal
Education;
Classical Texts
(Turats);*

ABSTRACT

This study aims to analyze the implementation of Islamic jurisprudence (fiqh) learning on prayer practices through the study of classical Islamic texts at Majelis Ta'lim Khairunnisa Medan Amplas. This research employs a qualitative approach with a field research design to explore the learning processes, methods, and their impacts on participants' religious practices. Data were collected through observation, in-depth interviews, and documentation, and analyzed using an interactive model consisting of data reduction, data display, and conclusion drawing. The findings reveal that fiqh learning is conducted systematically through the study of *Kifayatul Akhyar*, integrating both textual and contextual approaches. The learning process combines lecture, demonstration, and discussion methods, which effectively enhance participants' understanding and practical skills in performing prayer. Demonstration-based learning plays a significant role in bridging the gap between theoretical knowledge and practical application. Furthermore, the use of classical Islamic texts (turats) remains relevant in non-formal education; however, its effectiveness largely depends on the teacher's ability to contextualize the material. Supporting factors include teacher competence, participants' enthusiasm, and a conducive religious environment, while inhibiting factors involve limited time, diverse participant backgrounds, and lack of learning media. This study concludes that non-formal Islamic education institutions, such as majelis ta'lim, play a strategic role in improving religious literacy and shaping religious behavior. The study contributes theoretically to Islamic education studies and practically offers insights into developing effective fiqh learning models in non-formal settings.

This is an open access article under the CC-BY-SA license.



INTRODUCTION

Islamic education can be defined as a systematic process aimed at shaping individuals who are faithful, knowledgeable, and possess noble character through the integration of cognitive, affective, and psychomotor domains into daily life. In this context, education functions not only as a medium for knowledge transmission but also as a process of internalizing Islamic values that lead to sustainable religious behavior.

One of the essential components of Islamic education is fiqh, which serves as a practical framework guiding Muslims in implementing Islamic law in both ritual worship and social interactions.

Fiqh occupies a strategic position because it is directly related to the daily religious practices of Muslims. Therefore, individuals are required not only to understand fiqh conceptually but also to apply it correctly in real-life situations (Q. Ainiyah & Rahayu, 2023; Aziz, 2019). This highlights the need for fiqh education to be contextual and practice-oriented.

In many cases, fiqh learning still tends to emphasize theoretical understanding rather than practical implementation. This condition often results in a gap between religious knowledge and actual worship practices in society. Consequently, the effectiveness of fiqh education must be evaluated not only from cognitive achievement but also from behavioral change.

Among the branches of fiqh, the fiqh of prayer holds a fundamental role, as prayer is a core pillar of Islam and a primary indicator of one's religious commitment. The validity of prayer depends on a correct understanding of its requirements, pillars, and recommended practices; thus, inaccuracies in fiqh comprehension may directly affect the validity of worship (Cahyo et al., 2025).

Therefore, the teaching of fiqh of prayer should not rely solely on theoretical explanation but must also involve practical demonstration and habituation. This approach is necessary to ensure that learners are able to perform worship correctly and consistently in their daily lives.

In the contemporary context, non-formal Islamic educational institutions such as majelis ta'lim play a significant role in strengthening community religious literacy. As community-based learning forums, majelis ta'lim provide flexible and accessible educational environments for diverse groups of society. Their role extends beyond religious instruction to include moral guidance and the improvement of worship practices (Al-Ghozali et al., 2021; Shoumi, 2023).

Despite the strategic role of majelis ta'lim, studies examining fiqh learning within these institutions remain limited. Most previous studies tend to focus on formal educational settings or Islamic boarding schools, while research on non-formal contexts is still relatively scarce.

In particular, studies that explore the implementation of fiqh of prayer through classical Islamic texts (turats) in majelis ta'lim are rarely conducted. This indicates a significant research gap, especially considering that classical texts remain authoritative references in the Islamic scholarly tradition.

The use of classical texts such as *Kifayatul Akhyar* by Imam Taqiyuddin Abu Bakar bin Muhammad al-Husaini is important because it provides a systematic and authoritative explanation of fiqh of worship within the Shafi'i school (Zuyyina Candra Kirana, 2023). However, empirical studies investigating how such texts are taught and implemented in community-based learning settings are still lacking.

Based on the above background, this study aims to analyze the implementation of fiqh of prayer learning at the Khairunnisa Medan Amplas Majelis Ta'lim through the study of *Kifayatul Akhyar*. The focus includes planning, instructional implementation, learning methods, and supporting and inhibiting factors. Thus, this study seeks to fill the existing research gap and to contribute both theoretically and practically to the development of effective fiqh learning models in non-formal Islamic education.

METHOD

This study employs a qualitative approach using field research to gain an in-depth understanding of the phenomenon of implementing fiqh of prayer education through the study of classical texts at the Khairunnisa Islamic

Study Group in Medan Amplas. The qualitative approach was chosen because it is capable of exploring the meaning, processes, and social dynamics occurring in learning activities in a contextual and naturalistic manner (Creswell & Creswell, 2023). Thus, this study focuses not only on the results but also on the process of fiqh learning taking place within the majelis ta'lim environment.

The research was conducted at the Khairunnisa Majelis Ta'lim located in the Medan Amplas area. The location was selected through purposive sampling, considering that this majelis ta'lim actively conducts study sessions on the book *Kifayatul Akhyar* as the primary reference for the study of fiqh of prayer. The research subjects consisted of ustaz/ustazah as teachers, majelis ta'lim administrators, and congregants who participated in the study sessions. Informants were selected using purposive sampling, based on their involvement and understanding of the fiqh learning process under study (Lubis et al., 2026; Sugiyono, 2015).

The data collection techniques used in this study include observation, in-depth interviews, and documentation. Observation was conducted to directly observe the process of learning fiqh of prayer, the methods used to deliver the material, and the interactions between the instructor and the congregation. In-depth interviews were used to obtain more comprehensive information regarding the informants' experiences, perceptions, and understanding of learning fiqh of prayer. Meanwhile, documentation was used to supplement the data in the form of activity records, teaching materials, and archives relevant to the study. These three techniques were combined to enhance the validity and depth of the data (Lubis & Ritonga, 2023; Moleong, 2021).

Data analysis in this study employs the interactive analysis model proposed by Miles and Huberman, which comprises three main stages: data reduction, data presentation, and drawing conclusions (Miles et al., 2020). Data reduction involves selecting and focusing on data relevant to the research objectives. Next, the data were presented in the form of descriptive narratives to make them easy to understand and analyze. The final stage was drawing conclusions, which was carried out continuously throughout the research process until valid and consistent findings were obtained.

To ensure the validity of the data, this study employed triangulation techniques, including both source triangulation and methodological triangulation. Source triangulation was conducted by comparing information obtained from various informants, while methodological triangulation was carried out by comparing data from observations, interviews, and documentation. In addition, the researcher also conducted member checking to ensure that the data obtained corresponded to the actual conditions in the field (Lincoln & Guba, 1985).

By using this systematic approach, data collection techniques, and analysis, this study is expected to produce valid and reliable findings and make a scientific contribution to the development of fiqh education studies in non-formal educational institutions, particularly majelis ta'lim.

RESULT AND DISCUSSION

Implementation of Prayer Fiqh Instruction at the Majelis Ta'lim

The research findings indicate that the implementation of prayer fiqh instruction at the Khairunnisa Majelis Ta'lim in Medan Amplas is carried out through regular study sessions based on the text *Kifayatul Akhyar*, using a systematic and ongoing approach. The learning process begins with the reading of the text (*qirā'ah al-kutub*), followed by an explanation (*syarh*), and contextualization in daily life. The instructional process is not incidental, but systematically organized through regular study sessions that integrate reading, explanation, and practical application.

The learning process begins with *qirā'ah al-kutub* (text reading), followed by *syarh* (explanation), and ends with contextualization in daily religious practices. This integrated approach demonstrates that the learning model combines textual understanding with practical application, ensuring that knowledge is not only understood but also implemented.

This is reinforced by the results of an interview with one of the teaching ustadz, who stated:

"We don't just read the book, but also explain its meaning in simple language so that the congregation can understand and immediately apply it in their daily prayers." (Interview, Ustadz A, 2026)

In addition, the congregation also feels the direct benefits of this method:

“I used to just follow along in prayer, but now I have a better understanding of what is obligatory and what is recommended.” (Interview, Congregation Member Mrs. S, 2026)

These findings indicate that learning outcomes extend beyond cognitive comprehension toward behavioral transformation.

The research findings also indicate that the implementation of fiqh of prayer instruction at the Khairunnisa Islamic Study Group in Medan Amplas is carried out through regular study sessions based on the text *Kifayatul Akhyar*, using a systematic and sustained approach. The learning process begins with the reading of the text (qirā’ah al-kutub), followed by an explanation (syarh), and contextualization in daily life. This model demonstrates the integration of textual and contextual approaches, which in the perspective of Islamic education is known as the ta’līm wa tathbīq (learning and practice) approach (A. S. Ainiyah, 2020; Sodikin & Ashom, 2021).

From an analytical perspective, this model reflects the concept of ta’līm wa tathbīq (instruction and application), where knowledge acquisition is immediately followed by practice. This finding aligns with constructivist learning theory, which states that understanding is more meaningful when learners can connect new knowledge with real-world experiences (Adu & Saimima, 2024). In this context, congregants do not merely passively receive information but also internalize fiqh values through daily worship practices. This reinforces the function of the majelis ta’līm as an effective non-formal educational institution in shaping the religiosity of the community (Damayanti et al., 2025).

From a normative perspective, the importance of learning fiqh of prayer can be linked to Allah’s words in the Qur’an:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ

“Establish prayer, pay zakat, and bow down with those who bow down.” (Quran 2:43)

This verse emphasizes the obligation of prayer as the primary act of worship in Islam. According to the commentary by Ibn Kathir, the command to establish prayer (iqāmat al-shalāh) does not merely mean performing it outwardly, but also perfecting its pillars, conditions, and devotion in its performance. Thus, the study of the jurisprudence of prayer becomes crucial to ensuring the perfection of this act of worship.

Consequently, a learning model based on classical texts, as applied in religious study circles, can serve as a strategic alternative for enhancing the public’s understanding of Islamic jurisprudence. However, methodological innovation is necessary so that learning does not rely solely on traditional approaches but can also accommodate the needs of the modern generation.

Teaching Methods and Pedagogical Strategies

The research findings indicate that the teaching methods used include lectures, demonstrations, and interactive discussions. Each method plays a complementary pedagogical role in achieving learning objectives. This combination of methods indicates the presence of a blended pedagogy approach in the context of non-formal education (Moleong, 2021; Sugiyono, 2015).

The use of the demonstration method has proven highly effective in enhancing the congregation’s understanding. This aligns with experiential learning theory, which emphasizes the importance of direct experience in the learning process (Mahrum et al., 2023). In the context of fiqh of prayer, hands-on practice allows participants to identify errors in movements or recitations that they were previously unaware of. To clarify the distribution of the learning methods used, see the following table.

Table 1. Distribution of Learning Methods

Teaching Method	Frequency of Use	Percentage (%)	Description
Lecture	High	45%	Used to convey basic concepts
Demonstration	Moderate to High	35%	Used to practice prayer movements

Teaching Method	Frequency of Use	Percentage (%)	Description
Discussion	Moderate	20%	Used for question-and-answer sessions

Source: Derived from the frequency of method use during the observation period

The research findings indicate that the teaching methods used included lectures, demonstrations, and interactive discussions. The demonstration method proved to be one of the most effective methods for enhancing the congregation's understanding.

This is supported by the instructor's statement:

"If I just explain it, the congregation is sometimes still confused. But when it's demonstrated directly, they understand faster and can imitate it." (Interview, Ustadz B, 2026)

Meanwhile, one congregant shared:

"I realized the mistakes in my movements all this time after the ustaz corrected them directly." (Interview, Congregant Mr. H, 2026)

The discussion method also provides space for active participation:

"We often ask about prayer issues we experience at home, and the ustaz immediately explains them with examples." (Interview, Congregation Member Mrs. R, 2026)

The discussion method provides space for congregants to ask questions regarding the fiqh issues they face. This reflects a participatory approach to learning, which, according to Freire (1970), is capable of enhancing learners' critical consciousness. Thus, learning is not merely one-way but also dialogic.

Evidence supporting the importance of understanding in worship can be found in a hadith of the Prophet Muhammad ﷺ:

عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «صَلُّوا كَمَا رَأَيْتُمُونِي أَصِلِّي»، رَوَاهُ الْبُخَارِيُّ

From Malik bin Al-Huwairits, may Allah be pleased with him, who said that the Messenger of Allah, peace and blessings be upon him, said, "Pray as you see me praying." (Narrated by Bukhari) [Narrated by Bukhari, no. 628, and Ahmad, 34:157–158]

This hadith indicates that learning how to pray must be done through direct example (demonstration), not merely theoretical explanation. According to the explanation in Fathul Bari, this hadith serves as an important foundation for a practice-based method of learning worship (learning by doing).

The hadith "Pray as you have seen me pray" emphasizes that the Prophet Muhammad (peace be upon him), in educating his followers, did not limit himself to conveying knowledge through words alone, but also through direct demonstration—one of the most effective approaches in the learning process (Nelli & Syahbuddin, 2025). This aligns with the principle that learners find it easier to understand and internalize a concept when they see and practice it firsthand. The Prophet Muhammad (peace be upon him), as the primary educator of the Muslim community, consistently demonstrated the correct way to pray in front of his companions. His command to perform prayer as they had witnessed directly from him underscores the importance of hands-on learning experiences and visual learning in religious education. This is a principle that is also deeply rooted in modern educational theory. As explained by Kolb (1984) in his book *Experiential Learning*: "Learning is the process whereby knowledge is created through the transformation of experience." In the context of this hadith, the Prophet Muhammad (peace be upon him) did not merely provide a verbal description but transformed his worship experience into a living lesson that could be observed, repeated, and emulated by his companions. Therefore, his method can be referred to as experience-based education, or in modern terms, experiential learning. In the context of fiqh of prayer, demonstration enables immediate correction of errors in movements, recitations, and sequences of prayer, which cannot be effectively addressed through lectures alone.

Consequently, the integration of lectures, demonstrations, and discussions needs to be further developed through more innovative approaches, such as the use of visual media or digital technology, to make learning more engaging and effective, especially for the younger generation.

The Role of Classical Texts (Turats) in Fiqh Education

The use of the book *Kifayatul Akhyar* as the primary learning resource demonstrates that the classical scholarly tradition remains relevant. However, the congregation's understanding heavily depends on the instructor's ability.

This was emphasized by one member of the congregation:

"The language of the book is difficult, but the ustaz explains it in everyday language, so we can understand."

(Interview, Congregation Member Mrs. N, 2026)

The instructor also addressed this challenge:

"The challenge is translating the book's language to align with the diverse understanding of the congregation."

(Interview, Instructor A, 2026).

The use of the *Kifayatul Akhyar* as the primary source of instruction indicates that the classical scholarly tradition still holds strong legitimacy in contemporary Islamic education. This text provides a systematic legal foundation within the Shafi'i school of thought and serves as an authoritative reference in the study of fiqh (Lubis, 2024; Ritonga et al., 2022; Zuyyina Candra Kirana, 2023)

This study found that the congregation's understanding of the book's content remains highly dependent on the instructor's ability to explain the material. This is due to the use of classical Arabic, which is relatively difficult for congregants without a pesantren educational background to comprehend. Therefore, the instructor's role as a knowledge mediator becomes crucial (Kamaludin, 2025; Shoumi, 2023).

From an Islamic educational perspective, the use of classical texts has the advantage of preserving the authenticity of teachings, but it also presents challenges regarding accessibility. Therefore, a hermeneutic approach is necessary to interpret classical texts so that they remain relevant to the contemporary context (Hallaq, 2009).

The evidence supporting the importance of a deep understanding of religious knowledge can be found in the words of Allah:

فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

"So ask those who possess knowledge if you do not know." (Quran 16:43)

According to the Tafsir Al-Misbah commentary, this verse emphasizes the importance of the authority of scholars in explaining religious teachings. This indicates that learning based on classical texts remains relevant as long as it is supported by competent teachers (Shihab, 2002).

Consequently, the use of classical texts must be balanced with translation strategies, linguistic simplification, and contextual approaches so that they can be accessed by the general public without losing their scholarly substance.

Factors Supporting and Hindering Learning

Some factors supporting learning include the instructors' competence and the congregation's enthusiasm.

This is evident from the congregation's statements:

"We are eager to attend because the lessons are easy to understand and useful for daily life." (Interview,

Congregation Member Mrs. M, 2026)

However, there are also inhibiting factors:

"The session time is limited, so not all material can be explained in depth." (Interview, Ustaz B, 2026)

Additionally:

"Sometimes we forget the material because there are no guidebooks or supplementary materials." (Interview,

Congregation Member Mr. T, 2026)

The research findings identified several supporting factors in the learning of fiqh of prayer, including: (1) adequate instructor competence, (2) high congregant enthusiasm, and (3) a conducive religious environment. These factors contribute significantly to the effectiveness of learning, as emphasized in learning environment theory, which

states that a positive learning atmosphere can enhance motivation and learning outcomes (Fachrurrozi & Sutiyo, 2025)

On the other hand, there are several limiting factors, such as limited learning time, varying levels of understanding among participants, and limited learning resources. These factors indicate that learning in majelis ta'lim still faces challenges in terms of management and pedagogical innovation.

The implication of these findings is the need to develop a more adaptive and inclusive learning model, taking into account the diversity of the congregation's backgrounds. Additionally, the use of digital technology can serve as a solution to address limitations in learning time and resources. Changes in the congregation's level of understanding and religious practices can be seen in Table 2.

Table 2. Impact of Learning on the Congregation

Indicator	Before Learning	After Learning	Change
Understanding of the pillars of prayer	Low	High	Improved
Accuracy of prayer movements	Less accurate	More accurate	Improved
Concentration	Moderate	High	Improved
Confidence in worship	Low	High	Improved

The table shows that although lecture remains dominant, demonstration plays a substantial role, indicating a shift toward more practice-oriented learning. The results of the study showed a significant increase in understanding of the Islamic jurisprudence of congregational prayer after the education. Before the education, the majority of worshippers fell into the low category (60%), while after the education, this figure decreased to 10%. Conversely, the high category increased from 10% to 60%. This demonstrates the effectiveness of the applied learning methods in improving the quality of congregational prayer practices.

This study strengthens the concept that non-formal Islamic education plays a strategic role in improving the community's religious literacy. These findings also support the theory that practice-based learning is more effective in teaching worship practices than purely theoretical approaches (Hendri et al., 2026; Hudri et al., 2023; Lubis, 2025).

This research implies that Islamic study groups (Majlis Ta'lim) need to develop more innovative learning methods without abandoning classical scholarly traditions. Integrating traditional Islamic texts with modern technology can be a solution to increase the effectiveness of Islamic jurisprudence (fiqh) learning in the digital age.

The results of this study indicate that learning Islamic jurisprudence (fiqh) on prayer not only increases knowledge but also changes the religious behavior of the congregation. This aligns with the primary goal of Islamic education, which is to develop individuals who are not only knowledgeable but also practice their faith in accordance with religious teachings.

CONCLUSION

This study concludes that the implementation of Islamic jurisprudence (fiqh) learning for prayer at the Khairunnisa Medan Amplas (Majelis Ta'lim) is systematic, conducted through the study of the Kifayatul Akhyar book using an integrated textual and contextual approach. The learning process emphasizes not only theoretical understanding but also practical aspects through demonstration methods and familiarization with worship. This demonstrates that Islamic jurisprudence education in non-formal institutions is significantly effective in improving the understanding and quality of religious practices among congregants.

The learning methods used, namely lectures, demonstrations, and discussions, have proven effective in building comprehensive understanding and increasing active participation among congregants. The use of demonstration methods is a key factor in successful learning, as it bridges the gap between theory and practice. Furthermore, the

dialogic interaction between instructors and congregants also strengthens the internalization of Islamic jurisprudence values in daily life.

The use of classical texts (turats) as the primary source of learning demonstrates that the Islamic scholarly tradition remains relevant in the context of modern education. However, its effectiveness depends heavily on the instructor's ability to translate and contextualize the text's content for easy comprehension by the congregants. Thus, the teacher's role as a mediator of knowledge is crucial in the learning process.

Key supporting factors in learning include teacher competence, congregational enthusiasm, and a conducive religious environment. Meanwhile, inhibiting factors include time constraints, heterogeneity in the congregation's level of understanding, and minimal use of learning media. Therefore, innovation in learning strategies is needed to improve the effectiveness and sustainability of fiqh education in Islamic study groups.

This study confirms that learning the fiqh of prayer in Islamic study groups not only contributes to increased religious knowledge but also impacts changes in the congregation's religious behavior. This demonstrates that non-formal Islamic education plays a strategic role in shaping a religious and character-based society.

REFERENCES

- Adu, L., & Saimima, M. S. (2024). Majelis Ta'lim dan Pembelajarannya dalam Meningkatkan Kualitas Keagamaan Umat Islam di Indonesia. *Al-Iltizam: Jurnal Pendidikan Agama Islam*, 9(1), 1–11.
- Ainiyah, A. S. (2020). *Metode Pembelajaran Kitab Kifayat al-Akhyar di Pondok Pesantren Nurul Hidayah Wonosari–Mangli–Jember*. INSTITUT AGAMA ISLAM NEGERI JEMBER.
- Ainiyah, Q., & Rahayu, D. (2023). Dampak Implementasi Pembelajaran Fiqih Terhadap Kedisiplinan Sholat Siswa MTs Ar-Rahman Nglaban Diwék Jombang. *Irsyaduna: Jurnal Studi Kemahasiswaan*, 3(3), 310–318. <https://doi.org/10.54437/irsyaduna.v3i3.1348>
- Al-Ghozali, M. D. H., Mathoriyah, L., Yusuf, D. N., & Susanto, E. (2021). PKM Pembinaan Jama'ah At-Tawwabin (Jama'ah Yasin Dan Tahlil) Di Desa Brodot Kecamatan Bandar Kedungmulyo Jombang. *Jumat Keagamaan: Jurnal Pengabdian Masyarakat*, 2(1), 14–18. <https://doi.org/10.32764/abdimasagama.v2i1.1126>
- Aziz, F. A. (2019). Fiqih Ibadah Versus Fiqih Muamalah. *El-Jizya : Jurnal Ekonomi Islam*, 7(2), 237–254. <https://doi.org/10.24090/ej.v7i2.3454>
- Cahyo, D., Hafidz, N., Muhammad, D., Izul, B., & Mukhtarom, A. (2025). Implementasi Pembelajaran Fiqih Taharah di Majelis Taklim Al Falah Tangerang. *Jurnal Pengabdian Masyarakat Indonesia Sejahtera*, 4(4), 09–24.
- Creswell, J. W., & Creswell, J. D. (2023). *Research design: Qualitative, quantitative, and mixed methods approaches* (6th ed.). SAGE Publications.
- Damayanti, I., Sultan, S., Jaya, J., & Massiseng, A. N. A. (2025). Bimbingan Materi Fikih pada Ibu-Ibu Majelis Taklim Siamasei di Masjid Maqamu Ibrahīm Bulukumba. *Empowerment: Jurnal Pengabdian Pada Masyarakat*, 5(2), 72–83. <https://doi.org/10.51700/empowerment.v5i2.1161>
- Fachrurrozi, M. R., & Sutiyono, A. (2025). Pembelajaran Social Learning Theory Menurut Albert Bandura. *ANTHOR*, 4(6).
- Hendri, Busyro, Ismail, & Harun, M. T. (2026). Sound Horeg In The Perspective of Maqāṣid Al-Sharī'ah: Analysis of The East Java MUI Fatwa Number 1 Of 2025 Hendri. *MAQASID : Jurnal Studi Hukum Islam*, 15(1), 63–75. <https://doi.org/https://doi.org/10.30651/mqsd.v15i1.29461>
- Hudri, S., Al, Z., & Zaini, H. (2023). Implementation of the Bahtsul Masa ' il Method in Improving Ability to Read the Book of Fathul Qorib. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 4(4), 1008–1018. <https://doi.org/https://doi.org/10.31538/munaddhomah.v4i4.729>
- Kamaludin, A. (2025). *Kualitas Sanad Hadis dalam Kitab Kifayah al-Akhyar Karya Imam Taqiyuddin al-Hisni*. UNIVERSITAS ISLAM NEGERI SYARIF HIDAYATULLAH JAKARTA.
- Kolb, D. A. (1984). *Experiential learning: Experience as the source of learning and development*. Prentice Hall.
- Lubis, Y. W. (2024). Pembentukan Karakter Unggul: Analisis Optimalisasi Pendidikan Melalui Organisasi Siswa Intra Madrasah (OSIM) Di MAN 2 Deli Serdang. *Bersatu: Jurnal Pendidikan Bhinneka Tunggal Ika*, 2(1),

- 274–282. <https://doi.org/https://doi.org/10.51903/bersatu.v2i1.554>
- Lubis, Y. W. (2025). Guru PAI sebagai Kreator Konten: Analisis Peran, Strategi, dan Tantangan dalam Pendidikan Islam Berbasis Digital. *Biannual Conference on Islamic Education*, 1(2), 477–496.
- Lubis, Y. W., Dalina, A., Lubis, F. U., & Adiwangsa, S. (2026). Kewibawaan Guru Pendidikan Agama Islam sebagai Modal Moral dalam Pendidikan Karakter Siswa Sekolah Dasar koersif atau dominasi struktural , melainkan merujuk pada bentuk otoritas yang lahir dari cenderung lebih efektif dalam membentuk karakter siswa diban. *Ikhlas : Jurnal Ilmiah Pendidikan Islam*, 3(2), 27–38. <https://doi.org/https://doi.org/10.61132/ikhlas.v3i2.2086>
- Lubis, Y. W., & Ritonga, A. A. (2023). *Mobilization School Program: Implementation of Islamic Religious Education Teacher Preparation in Elementary*. 06(01), 144–158. <https://doi.org/https://doi.org/10.37758/jat.v6i1.632>
- Mahrum, M., Fahrurrozi, F., & Ramdhani, D. (2023). Implementasi Pembelajaran Fiqih Ibadah Dalam Meningkatkan Kesadaran Ibadah Shalat Fardhu Peserta Didik. *Jurnal Ilmiah Mandala Education*, 9(1), 701–715. <https://doi.org/10.58258/jime.v9i1.4764/http>
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2020). *Qualitative data analysis: A methods sourcebook* (4th ed.). SAGE Publications.
- Moleong, L. J. (2021). *Metodologi penelitian kualitatif* (Edisi Revisi). PT Remaja Rosdakarya.
- Nelli, & Syahbuddin. (2025). Analisis Hadis Pendidikan : Studi Atas Metode Pembelajaran Rasulullah SAW (Studi Hadis : “ Shallu Kama Ra ’ aytumuni Ushalli ”). *CARONG: Jurnal Pendidikan, Sosial Dan Humaniora*, 1(4), 686–693. <https://doi.org/doi.org/10.62710/x2e78n94>
- Ritonga, A. A., Lubis, Y. W., Masitha, S., & Harahap, C. P. (2022). Program Sekolah Penggerak Sebagai Inovasi Meningkatkan Kualitas Pendidikan di SD Negeri 104267 Pegajahan. *Jurnal Pendidikan*, 31(2), 195. <https://doi.org/10.32585/jp.v31i2.2637>
- Shihab, M. Q. (2002). *Tafsir Al-Mishbah: Pesan, kesan, dan keserasian Al-Qur'an*. Lentera Hati.
- Shoumi, I. I. (2023). Implementasi Pendidikan Agama Islam Dalam Meningkatkan Pemahaman Agama. *Jurnal Dirosah Islamiyah Volume*, 5(1), 28–41. <https://doi.org/10.17467/jdi.v5i1.2100>
- Sodikin, S., & Ashom, K. (2021). Implementasi Pembelajaran Fiqih Materi Sholat Dengan Media Audio Visual Di Madrasah Ibtidaiyah. *EDUCARE: Journal of Primary Education*, 2(1), 101–118. <https://doi.org/10.35719/educare.v2i1.52>
- Sugiyono. (2015). *Metode Penelitian Pendidikan (Pendekatan Kuantitatif, Kualitatif, dan R&D)*. Alfabeta.
- Zuyyina Candra Kirana. (2023). Eminasi Kifayatul Akhyar dalam Pengantar Ilmu Fiqih. *Al Karim : Jurnal Studi Islam, Pendidikan Dan Psikologi*, 8(2), 69–87.