

**THE RELATIONSHIP BETWEEN UNDERSTANDING OF
FIQH LEARNING MATERIAL AND THE PRACTICE OF
PRAYER WORSHIP OF CLASS VII STUDENTS OF
MADRASAH TSANAWIYAH, ASY-SYAAKIRIIN ISLAMIC
BOARDING SCHOOL, SUNGAI LALA DISTRICT,
INDRAGIRI HULU REGENCY**

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Abstract:

This study is motivated by students' low understanding of Fiqh material, especially regarding the procedures of prayer, which affects the less optimal practice of prayer in daily life. This topic is important to study because Fiqh learning plays a strategic role in shaping students' awareness and skills in performing worship in accordance with Islamic teachings. The purpose of this study is to determine the relationship between students' understanding of Fiqh learning materials and their practice of prayer among seventh-grade students at MTs Pondok Pesantren Asy-Syaakiriin Indragiri Hulu. This study uses a quantitative approach with a correlational design. The population consists of 44 students, all of whom were selected as the sample using a saturated sampling technique. Data were collected through tests, questionnaires, and documentation, then analyzed using Pearson Product Moment correlation. The results of the hypothesis test show that the rxy value of 0.664 is higher than the r-table at the 5% and 1% significance levels, indicating that Ha is accepted and Ho is rejected. This means there is a significant and strong relationship. These findings highlight the importance of improving students' understanding of Fiqh to enhance the quality of their prayer practice.

Keywords: *Understanding Of Fiqh; Fiqh learning; Prayer Practice*

Abstrak:

Penelitian ini berdasarkan latar belakang oleh rendahnya pemahaman materi pembelajaran Fiqih, khususnya tentang tata cara sholat, yang berdampak pada kurang optimalnya pengamalan ibadah sholat dalam kehidupan sehari-hari. Penelitian ini penting dikaji karena pembelajaran Fiqih memiliki peran strategis dalam membentuk kesadaran dan keterampilan siswa dalam melaksanakan ibadah sesuai syariat islam. Tujuan penelitian ini adalah untuk mengetahui hubungan pemahaman materi pembelajaran Fiqih dengan pengamalan ibadah sholat siswa kelas VII MTs pondok pesantren asy-syaakiriin indragiri hulu. Penelitian ini menggunakan pendekatan kuantitatif dengan jenis korelasional. Populasi berjumlah 44 siswa dan seluruhnya dijadikan sampel melalui teknik sampling jenuh. Data dikumpulkan melalui tes, angket, dan dokumentasi, kemudian dianalisis menggunakan uji korelasi pearson product moment. Hasil uji hipotesis menunjukkan bahwa nilai rxy sebesar 0,664 lebih besar dari r tabel pada taraf signifikan 5 % dan 1 %. Sehingga Ha diterima dan Ho ditolak. Hal ini menunjukkan adanya hubungan yang signifikan dengan kategori tinggi. Penelitian ini menegaskan bahwa

pemahaman materi pembelajaran Fiqih berkontribusi penting terhadap kualitas pengamalan ibadah sholat siswa, sehingga perlu ditingkatkan melalui pembelajaran yang efektif dan berkelanjutan.

Kata Kunci: *Pemahaman Fiqih; Pembelajaran Fiqih; Pengamalan Ibadah Sholat*

Introduction

Fiqh learning is part of Islamic religious education and is inseparable from the objectives of National Education as stipulated in Law of the Republic of Indonesia No. 20 of 2003 concerning the National Education System, which states: National Education functions to develop abilities and shape the character and civilization of a dignified nation in order to educate the nation's life. It aims to develop students' potential to become people who believe in and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.¹

Fiqh, in terminology, is a science that studies Islamic law derived from the evidence in the Quran and Sunnah. Furthermore, it also discusses Islamic law and its relationship to everyday life, both in worship and in transactions. Fiqh is often combined with the word al-Islami, thus creating a very broad definition of Islam.²

Even in the Qur'an it is explained that prayer can prevent evil and wrongdoing, as contained in the letter al-Ankabut verse 45 which reads:

وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

Meaning: "And establish prayer. Indeed, prayer prevents from indecency and wrongdoing." (QS. Al-'Ankabut: 45).³

As for the prayer that can prevent from vile and evil deeds, it is the prayer that is performed correctly in the most perfect form possible, either by fulfilling the pillars, conditions and obligations, as well as things that perfect the prayer.

For that, the study of Fiqh functions as the foundation for a Muslim when he is going to carry out the practice of worship, both mahdah and ghairu mahdah. One form of mahdah worship is prayer. Prayer is an obligation for every Muslim. In any situation, prayer is still obligatory for people who are Muslims who have fulfilled the applicable conditions and provisions, and if not If you pray, you will incur sin. The purpose of prescribed prayer is as a form of worship to Allah SWT and makes the soul calmer. Prayer is the most important pillar of Islam after the creed. Prayer is the best and most perfect worship. Prayer consists of various kinds of worship, such as remembrance of Allah SWT, reading the Koran, standing and facing Allah, bowing,

¹ Law of the Republic of Indonesia Number 20, "National Education System" (Bandung: Citra Umbara, 2003), p. 5.

² Mustafa, "The Influence of Fiqh Understanding on Students' Worship Practices at Muhammadiyah Kalosi Islamic Senior High School, Enrekang Regency", *Thesis, Alauddin State Islamic University, Makassar, 2013*, pp. 9-10.

³ Al-Qur'anulkarim Translation, "Ministry of Religion of the Republic of Indonesia Al-Qur'an and Translation", (PT. Dian Rakyat, South Jakarta), 2022, p. 396.

prostrating, praying, making tasbih and takbir. The prayers that must be performed every day are the prayers, namely midday, asr, maghrib, isha and dawn.⁴

A deep understanding of Islamic religious education, particularly the obligatory prayers, is crucial for students. This understanding should be optimally instilled, starting with the habituation within the family environment by parents and continuing through the teaching provided at school by teachers, particularly religious teachers. The combination of spiritual and intellectual education for adolescents will foster a resilient personality. Continuously developing reason will be highly beneficial to one's life and abilities. A steadily developing spirituality will also help protect against mistakes and errors.⁵ The main goal is for students' prayer practice to be more than just a routine practice, but to truly become a form of worship performed well and perfectly. To avoid errors in prayer practice, students need to be taught the material, starting with the correct prayer procedures and continuous practice so that students become truly skilled in the practice. Typically, prayer procedures are taught through Islamic jurisprudence (Fiqh), the study of Islamic law related to daily life, such as worship, financial transactions (muamalah), and etiquette (adab).⁶

Understanding is a person's ability to master, interpret, explain, and apply a concept or information they have learned. In the cognitive domain, understanding is at a higher level than mere knowledge because it involves the ability to connect concepts with their application in everyday life. Therefore, students with good understanding are not only able to remember learning material but also can explain, provide examples, and apply the material appropriately in accordance with learning objectives.⁷

Practice is the act or process of carrying out, executing, or implementing, fulfilling (an obligation or task), or conveying in carrying out something. Meanwhile, according to the term practice, namely the ability of affection, it is hoped that it can foster motivation within a person to put the knowledge they have into practice and make it a foundation in life.⁸

Fiqh learning plays a strategic role in shaping students' religious knowledge, attitudes, and behavior. Islamic religious education aims to achieve balanced and holistic human personality growth. It also develops individuals in all aspects, including

⁴ Leni Nova, "The Influence of Fiqh Learning on the Practice of Obligatory Prayers of Students at MTs Darul A'mal, Metro City", 2020, pp. 2-3.

⁵ Denny Wahyuni, Adam Saleh, "Youth-Based Community Empowerment in Mosques: Improving and Strengthening Muslim Personality Formation", *Journal of Education and Thought*, Vol. 16 No. 2 (October 2021), p. 701.

⁶ Aprilia Ajeng Pertiwi and Muh. Wasith Achadi, "Implementation of the Independent Curriculum in Fiqh Learning in Grade 9 at Mts Negeri 2 Karawang", *Journal of Islamic Management and Education*, Volume 3, no. 3 (2023), p. 112.

⁷ Ina Magdalena, "Improving Students' Learning Understanding in Online-Based Instructional Design at Pangkalan 1 State Elementary School", *Journal of Early Childhood Islamic Education 2* No. 2, 2020, p. 56.

⁸ M. Afif Syahansyah, "The Relationship Between Fiqh Learning Outcomes and the Practice of Prayer Worship of Grade IV Awaliyah Students at Nurul Ummah Diniyah Madrasah Kota Gede", *Thesis, Sunan Kalijaya State Islamic University Yogyakarta*, 2019, p. 13.

spirituality, intellect, and imagination, both individually and collectively.⁹ The goal of learning Fiqh is not only for students to understand Islamic laws conceptually, but also to be able to implement them in everyday life, especially in performing mahdhah worship such as prayer. Therefore, the success of Fiqh learning is not only measured by the aspect of mastery of the material, but also from changes in student behavior in practicing Islamic teachings consistently. This finding is in line with research by Dewi Anjani, Oking Setia Priatna, and Syarifah Gustiawati Mukri, which stated that understanding Fiqh learning material has a significant relationship with students' practice of prayer. The higher the level of student understanding of Fiqh material, the better the implementation of prayer in everyday life.¹⁰

The results of previous research by Muhammad Irfan Setiawan, with the title "The Influence of Understanding Material About Prayer on Students' Prayer Practices at Mts Negeri 1 Semarang" with results stating that in reality not all children who have received lessons about prayer are able to practice prayer readings and movements properly and correctly.¹¹ In addition, research from Wahyu Susanto, with the title "Correlation of Understanding of Prayer Material with the Ability to Implement Prayer Worship Practices of Class V Students of MI Ma'arif Setono Ponorogo" with the results that have been researched, it is known that there are still students who are less in depth and understand the lesson, less enthusiastic, so that their learning outcomes are also less than satisfactory below the KKM of around. 26.6% (8 children out of 31 children) children whose scores are below the KKM and 13.3% (4 children out of 31 children) children who are not enthusiastic in learning and they have difficulty receiving or understanding the lesson even though the teacher has explained it many times.¹²

Furthermore, research by Siti Makiah and Mailita shows that understanding Islamic jurisprudence (Fiqh) positively contributes to the perfection of students' prayer movements. The results of this study confirm that mastery of Islamic jurisprudence not only improves knowledge but also encourages students to practice prayer in accordance with Islamic law. Therefore, the Islamic jurisprudence learning process needs to be designed effectively to integrate cognitive, affective, and psychomotor aspects so that the goals of Islamic religious education can be optimally achieved.¹³

⁹ Nur Zakiyah, Zaitun, "Implementation of Holistic Education in Islamic Religious Education Learning at State Senior High Schools Plus in Riau Province", *Islamic Scientific Journal*, Vol. 20, No. 1, January – June 2021, p. 69.

¹⁰ Dewi Anjani, Oking Setia Priatna, and Syarifah Gustiawati Mukri "The Relationship Between Understanding of Fiqh Learning Materials and Students' Practice of Prayer at MTs Nurul Ihya, Bogor City", *Fikrah: Journal of Islamic Education*, Vol. 5 No. 1 June 2021, p. 80.

¹¹ Muhammad Irfan Setiawan, "The influence of understanding material about prayer on students' prayer practices at MTs Negeri 1 Semarang", *Walisongo State Islamic University*, 2019, p. 4.

¹² Wahyu Susanto, "Correlation between Understanding of Prayer Material and the Ability to Practice Prayer Worship of Grade V Students at MI Ma'arif Setono Ponorogo", 2019, p. 6.

¹³ Siti Makiah and Mailita, "Internalization of Understanding of Fiqh in the Practice of Worship of Fifth Grade Students at Hidayatullah Martapura Islamic Elementary School", *Scientific Journal of Elementary Madrasah Education*, Vol. 8, No. 2, 2024, p. 36.

Another study conducted by Yayat Suharyat also shows that the level of Islamic religious knowledge has a positive relationship with students' obedience in performing prayers. This indicates that increasing religious understanding is an important factor in developing a sense of worship. With a good understanding, students not only know the procedures for performing prayers but also understand the meaning, wisdom, and importance of maintaining consistency in performing prayers as a form of obedience to Allah SWT.¹⁴

Based on the results of various previous studies, it is clear that understanding Fiqh learning materials is one factor contributing to the quality of students' prayer practices. However, each educational institution has different characteristics, both in terms of the learning environment, school culture, and the religious practices implemented. Therefore, research on the relationship between understanding Fiqh learning materials and prayer practices is still needed in educational institutions, including the Madrasah Tsanawiyah (Islamic junior high school) at the Asy-Syaakiriin Islamic boarding school in Sungai Lala district, Indragiri Hulu Regency. This research is expected to provide empirical evidence regarding the relationship between these two variables and provide input for schools in improving the quality of Fiqh learning and students' prayer practices.

However, based on initial observations at the Madrasah Tsanawiyah (Islamic junior high school) at the Asy-Syaakiriin Islamic boarding school in Sungai Lala district, Indragiri Hulu Regency, it was found that some students still do not understand and pronounce prayer recitations correctly, are unable to practice prayer movements properly, and are inconsistent in performing obligatory prayers. However, in reality, understanding of Islamic jurisprudence (Fiqh) and the practice of prayer are considered sufficient to connect with students. Therefore, to foster awareness and habituation in students to prayer, optimal guidance is needed. Fiqh holds a high status, especially because it plays a crucial role in improving worship and elevating human dignity. In this regard, a theoretical foundation is needed. In addition to providing students with an understanding of Islamic jurisprudence (Fiqh), especially regarding prayer, to support this understanding, students must be provided with religious exercises related to worship, such as congregational prayer at school, which must be instilled from an early age, prayer, and reading the Quran, so that over time a sense of joy in performing these acts of worship grows.

Furthermore, researchers found that among seventh-grade students at the Asy-Syaakiriin Islamic Boarding School in Sungai Lala District, Indragiri Hulu Regency, some students did not know or had not memorized the recitations for intention, bowing, prostration, tahiyat, and other rituals. They also don't understand the things that invalidate prayer, such as laughing, moving three times, praying while swallowing food, and so on. This situation indicates that students' understanding of Islamic

¹⁴ Yayat Suharyat, "The Relationship between Islamic Religious Knowledge of the Millennial Generation and Obedience in Performing Prayers", *Scientific Journal of Educational Sciences*, Vol 6, No 12, December 2023, p. 28.

jurisprudence (Fiqh) is still relatively low and has not been fully implemented in their daily lives.

Based on initial observations, the author conducted research at the Madrasah Tsanawiyah (Islamic junior high school) at the Asy-Syaakiriin Islamic boarding school in Sungai Lala District, Indragiri Hulu Regency. Students' understanding of the relationship between Islamic jurisprudence (Fiqh) and the practice of prayer was still low. This low level of understanding was indicated by several students not having memorized the correct prayer recitations, and some students not performing the obligatory prayers either at home or at school. Students' lack of competence in these aspects contributed to their low level of prayer practice. The school's efforts to internalize the learning related to Islamic jurisprudence (Fiqh) are crucial. This internalization process helps achieve the goals of Islamic religious education.

Related to this issue, understanding Islamic jurisprudence is closely linked to the practice of prayer. Understanding fosters awareness, which can serve as the basis for applying knowledge. The Quran commands that actions be based on knowledge. Therefore, human actions are actions that can be put into practice. Thus, it is clear that the Fiqh subject significantly helps students determine the quality of their prayer performance. The better a student's understanding of the Fiqh material, the better their prayer performance.

Therefore, maximum efforts are needed to improve students' understanding of the Fiqh material through effective learning and continuous practice of worship, such as congregational prayer, Quran recitation, and other religious activities. Based on these findings, it can be concluded that understanding the Fiqh material is closely related to the practice of prayer. The better the understanding of the Fiqh material, the better the quality of students' prayer practice. The purpose of this study was to determine the relationship between understanding the Fiqh material and the practice of prayer among seventh-grade students at the Asy-Syaakiriin Islamic Boarding School in Sungai Lala District, Indragiri Hulu Regency.

Method

This research uses a quantitative approach, characterized by collecting numerical data through measurement or calculation. Therefore, prior to the study, the type of data to be collected and the research respondents were clearly determined. Based on the research problem, namely the relationship between understanding of Islamic Jurisprudence (Fiqh) learning materials and the practice of prayer among seventh-grade students at the Asy-Syaakiriin Islamic Junior High School (Madrasah Tsanawiyah), Sungai Lala District, Indragiri Hulu Regency, this research is a correlational study. The aim is to determine whether there is a relationship between two or more variables and the level of the relationship expressed in the form of a correlation coefficient. The independent variable (X) in this study is understanding of Islamic Jurisprudence (Fiqh) learning materials, while the dependent variable (Y) is the practice of prayer. The subjects were all 44 seventh-grade students, while the object of the study was the relationship between understanding of Islamic Jurisprudence (Fiqh) learning materials and the practice of prayer among seventh-grade students. The research was conducted

at the Asy-Syaakiriin Islamic Junior High School (Madrasah Tsanawiyah), Sungai Lala District, Indragiri Hulu Regency, for three months. The research population consisted of 44 students, and because the population was relatively small, all members of the population were used as research samples using saturated sampling techniques, so that it was hoped that more accurate data could be obtained and errors in sampling could be avoided. Data collection techniques used included tests, questionnaires, and documentation, while data processing and analysis techniques were carried out through validity tests, reliability tests, normality tests, linearity tests, and hypothesis tests to determine the relationship between the two variables studied.¹⁵

Discussion

In this study, the researcher analyzed data to determine whether there was a relationship between understanding of Islamic Jurisprudence (Fiqh) learning materials and the practice of prayer among seventh-grade students at the Asy-Syaakiriin Islamic Boarding School in Sungai Lala District, Indragiri Hulu Regency. Based on the data, with 44 respondents, the minimum test score was 25.00, the minimum questionnaire score was 41.00, the maximum test score was 83.00, and the maximum questionnaire score was 64.00. The average or mean score of the 44 respondents for the x-variable was 52.11 and the y-variable was 56.27, with a standard deviation of 17.09 for understanding of Islamic Jurisprudence (variable x) and 5.27 for prayer practice (variable y).

Based on the validity test and reliability test of the instrument in this study, it was obtained from the validity test of the understanding of Fiqh learning material (variable x) there were 8 valid categories and 4 invalid categories. While the practice of prayer worship (variable y) there were 15 valid categories and 1 invalid category, because there were some of the calculated $r >$ from the table r , on the contrary from the calculated $r <$ from the table r , namely the table r (0.304), and also declared reliable because the alpha coefficient value for the x variable was $0.603 > 0.60$ (alpha value), while the y variable was $0.834 > 0.60$ (alpha value). Furthermore, the results of the normality test data showed that the significant value in the Shampiro Wilk normality test on the understanding of Fiqh learning material (variable x) was $0.075 > 0.05$, while the practice of prayer worship (variable y) was $0.093 > 0.05$. Therefore, the normality test concluded that the x and y variables were dependent and the sample was normally distributed.

The results of the hypothesis test indicate a relationship between understanding of the Fiqh learning material and the practice of prayer among seventh-grade students at the Madrasah Tsanawiyah (Islamic junior high school) at the Asy-Syaakiriin Islamic boarding school. If the understanding of the Fiqh learning material is good and correct, then the practice of prayer will increase. This is evidenced by the product-moment correlation analysis, which showed an r value of $0.664 > r$ table at both the 5% (0.304) and 1% (0.393) levels. This means that if the r value $> r$ table, i.e., $0.664 > 0.304$ at the 5% level and $0.664 > 0.393$ at the 1% level, H_a is accepted and H_o is rejected. This means that there is a relationship between understanding of the Fiqh learning material

¹⁵ A. Muri Yusuf, "Quantitative, Qualitative and Combined Research Methods", (Jakarta: PT Fajar Interpratama Mandiri, 2017), p. 58.

and the practice of prayer among seventh-grade students. By paying attention to the magnitude of r_{xt} , namely 0.664, which is between 0.60 – 0.70 for variable X and variable Y, it can be categorized as high.

According to previous research, this finding is also supported by Lisrofatul Khamida Alhikmah entitled "The Relationship between Understanding of Fiqh Learning and the Perfection of Students' Prayer Movements at MTs Daarul Ulya Kota Metro" (2023), from the results of the calculation analysis carried out on the test of normality and homogeneity tests, the normality test was obtained with results compared to a significant 5% (0.05) so $0.70 > 0.05$ and $0.200 > 0.05$ or meaning a value of 5% is greater than the results of the normality test value so, it can be seen that the sample does not come from a normally distributed population, from the results of the homogeneity test which is significant at 0.00 then compared with 5% (0.05) then $0.00 < 0.05$ means the value is 5% greater than the results of the homogeneity test so it is not the same (not homogeneous). After conducting a hypothesis test using the liber correlation coefficient formula. It is known that there is a positive relationship between understanding of Fiqh learning and the perfection of students' prayer movements at MTs Darul Ulya Kota Metro. By calculating the linear correlation coefficient obtained a value of 0.960 compared to the significance level value of 5%, it can be seen that $0.960 > 0.290$. From the data, there is a significant value between variable X and variable Y. Based on the r square value of 0.921%. This means that the understanding of Fiqh has a relationship with the perfection of prayer movements. While 8.1% is influenced by other variables not studied. Then the calculated t value obtained is 4.52 and r table is 2.03452. So $4.52 > 2.03452$ means H_a is accepted and H_o is rejected. This means that there is a relationship with a value of 66.7% or is categorized as strong.¹⁶

Previous research by Qurrotul Ainiyah and Dewi Rahayu, entitled "The Impact of Fiqh Learning Implementation on Prayer Discipline of Students at MTs Ar-Rohman Nglaban Diwek Jombang" (2023), from qualitative research results can be obtained results that have made a positive contribution in increasing motivation, understanding and discipline of students' prayers, although the results are not optimal. The obstacles are caused by limited allocation of practice time, learning methods that are not yet varied, to teacher and parent supervision of students' prayer discipline at home which is still weak. Therefore, it is recommended that in the future the madrasah can optimize the student prayer development program by increasing fiqh learning hours for direct prayer practice, implementing more varied learning methods, compiling prayer practice modules, and increasing cooperation with parents to supervise children's prayer discipline at home. With these various improvements, the contribution of fiqh learning in improving students' understanding and discipline of prayer at the madrasah can be

¹⁶ Lisrofatul Khamida Alhikmah, "The Relationship between Understanding of Fiqh Learning and the Perfection of Prayer Movements of Students at MTs Daarul Ulya, Metro City", Thesis, State Islamic Institute (IAIN) Metro, 2023.

maximized and sustainable both at school and at home.¹⁷

Another previous study conducted by Feri Firmansyah and Ridwan (2023), entitled "The Role of Fiqh Teachers in Guiding Prayer Worship in Grade V at Madrasah Ibtidaiyah Salafiyah 01 Kalimas". The conclusion from the results of the study is that fiqh teachers play an important role in fostering worship for students at MI Salafiyah 01 Kalimas such as providing role models and providing effective training in matters of worship such as prayer and Ramadan fasting. While the percentage of the results of Fiqh teachers in fostering prayer worship is: as many as 87.1% stated that Fiqh teachers always ordered the 5 daily prayers and 12.9% stated that Fiqh teachers ordered the 5 daily prayers. This data shows that the role of teachers in fostering students' prayer worship is effective.¹⁸

As evidenced by the analysis of this study, the product-moment correlation obtained an r_{xy} value of $0.664 > r$ table at both the 5% significance level (0.304) and the 1% significance level (0.393). This means that the r_{xy} value $> r$ table, i.e., $0.664 > 0.304$ at the 5% significance level and $0.664 > 0.393$ at the 1% significance level, thus H_a is accepted and H_o is rejected, indicating a significant relationship between understanding of Fiqh learning materials and the practice of prayer among seventh-grade students. Considering the magnitude of r_{xy} , 0.664, which is between 0.60 and 0.70, the correlation between variables X and Y is considered a high positive correlation.

The relationship between understanding of Fiqh learning materials and students' practice of prayer occurs because understanding is the primary basis for shaping a person's awareness and behavior. Students who understand Islamic jurisprudence (Fiqh), particularly the procedures for prayer, the requirements, and the pillars of prayer, tend to better understand the importance of this worship and are encouraged to practice it in their daily lives. Conversely, students who do not understand the material tend not to perform prayers properly or even abandon them because they do not know the obligations and procedures. Furthermore, the Islamic boarding school environment is also a strong supporting factor in this relationship. Students who live in an Islamic boarding school environment generally receive regular worship practices, such as congregational prayer, supervision from teachers and supervision from the boarding school administrators or caretakers, as well as the existence of disciplinary rules and personal awareness of the students themselves. Students who have high motivation and awareness in worship will more easily apply the knowledge they have learned. This condition makes the understanding gained by students in Islamic jurisprudence lessons increasingly strengthened through direct practice, so that there is a close relationship between understanding and practice. In contrast, students who do

¹⁷ Qurrotul Ainiyah and Dewi Rahayu, "The Impact of the Implementation of Fiqh Learning on the Prayer Discipline of Students at MTs Ar-Rohman Nglaban Diwek Jombang", *Journal of Student Studies*, Vol. 3, No. 3, December 2023, p. 316.

¹⁸ Feri Firmansyah and Ridwan, "The Role of Fiqh Teachers in Guiding Prayer Worship in Class V at Salafiyah 01 Kalimas Elementary Madrasah", *Jurnal Ibtida*, Volume 4, Number 1, 2023, p. 85.

not live in Islamic boarding schools or dormitories, the level of practice of worship is more influenced by personal awareness and the school environment.

Conclusion

Based on the research results and data analysis, it can be concluded that the relationship between understanding of Islamic Jurisprudence (Fiqh) learning materials and the practice of prayer among seventh-grade students at a junior high school in Sungai Lala District, Indragiri Hulu Regency, falls into the moderate category, with average scores of 52.11 (variable x) and 56.27 (variable y), respectively. The research instrument used met the requirements for validity and reliability, as seen from the Cronbach's Alpha value for variable X of 0.603 and variable Y of 0.834. The results of the normality test indicate that the data are normally distributed, making it suitable for hypothesis testing. The Pearson Product Moment correlation test yielded a correlation coefficient of 0.664 with a significance value of $P < 0.001$, indicating a significant relationship between understanding of Islamic Jurisprudence learning materials and students' practice of prayer. The correlation is considered high, thus accepting the alternative hypothesis (H_a) and rejecting the null hypothesis (H_o). It can be concluded that this relationship exists because understanding Islamic jurisprudence (Fiqh) is the primary foundation for fostering students' awareness of prayer. Students with a good understanding will understand the procedures for prayer, the requirements for prayer, and its importance, thus being more motivated to practice it in their daily lives. For students who do not live in Islamic boarding schools or dormitories, the practice of prayer is more influenced by factors such as self-awareness or personal factors, habits formed within the family environment, and the role of parents in providing learning and motivation at home.

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