



Fiqh Teachers' Strategy in Implementing the Practice of Prayer at MTs Babussalam Tebo Jambi

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Abstrak

Tujuan dari penelitian ini adalah untuk mengidentifikasi strategi yang digunakan guru fikih dalam mengaktifkan praktek shalat berjamaah pada siswa MTs Babussalam Tebo Jambi, kemudian mengidentifikasi faktor pendukung dan penghambatnya serta menyelidiki bagaimana masalah tersebut dapat diatasi dengan berbagai solusi. Teologis normatif, pedagogis, dan psikologis adalah pendekatan yang digunakan dalam penelitian ini. Sumber data utama berasal dari observasi dan wawancara terhadap guru dan siswa. Sedangkan data sekunder berasal dari data kepustakaan dan dokumen sekolah. Teknik pengumpulan data dalam penelitian ini menggunakan wawancara, observasi, dan dokumentasi. Penelitian ini menemukan bahwa guru fikih menggunakan berbagai strategi dalam menerapkan praktek shalat berjamaah di MTs Babussalam Tebo Jambi, seperti strategi pembiasaan, motivasi, keteladanan, penegakan disiplin serta penerapan hukuman. Adapun Faktor pendukung berupa lingkungan sekolah yang agamis, dukungan dan motivasi guru, warga sekolah yang mayoritas beragama Islam, serta ketersediaan sarana dan prasarana. Sedangkan faktor penghambat yaitu kurangnya kesadaran diri siswa tentang kewajiban shalat, kurangnya prasarana penunjang seperti mukenah, kurangnya kesadaran guru mengontrol siswa, dan kurangnya perhatian dari orangtua. Adapun solusi dalam mengatasi faktor penghambat itu dengan memberikan insentif melalui pemberian nilai, hadiah, pujian, dan hukuman guna membantu siswa melaksanakan shalat berjamaah. Disamping itu juga menjadwalkan guru untuk membimbing dan mengawasi peserta siswa serta menyiapkan waktu khusus untuk shalat berjamaah yang telah ditetapkan dalam jadwal shalat setiap hari.

Kata Kunci: *Strategi, Guru, Fikih, Shalat, Babussalam*

Abstract

This study aimed to identify the strategies used by fiqh teachers in activating the practice of congregational prayers for MTs Babussalam Tebo Jambi students, then identify the supporting and inhibiting factors and investigate how these problems can be overcome with various solutions. Normative theological, pedagogical, and psychological are the approaches used in this research. The primary data sources come from observations and interviews with teachers and students. In comparison, secondary data comes from library data and school documents. Data collection techniques in this study used interviews, observation, and documentation. This study found that fiqh teachers used various strategies to implement congregational prayer practices at MTs Babussalam Tebo Jambi, such as habituation strategies, motivation, example, discipline enforcement, and punishment application. The supporting factors are a religious school environment, teacher support

and motivation, school residents who are predominantly Muslim, and the availability of facilities and infrastructure.

In comparison, the inhibiting factors are students' need for self-awareness about the obligation to pray, the lack of supporting infrastructure such as mukena, the lack of awareness of teachers controlling students, and the lack of attention from parents. Help students perform congregational prayers. Besides that, it also schedules teachers to guide and supervise student participants and prepare special times for congregational prayers that have been determined in the daily prayer schedule.

Key Words: *Strategy, Teacher, Fiqh, Pray, Babussalam*

Introduction

Education is a deliberate and systematic effort to create an atmosphere and learning process in which students actively develop their potential for religious and spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by themselves, society, nation, and state. (Republik Indonesia, n.d., p. 15) In a different definition, education is guidance or help given by adults to child development to reach maturity with the aim that children are capable enough to carry out their life tasks without the help of others. Education can be achieved by learning both at the formal and non-formal levels. (Kosilah & Septian, 2020, p. 1139)

Education aims to help students develop into intellectual human beings with a noble character who can meet the needs of everyday life as members of society. (Suwartini, 2017, p. 221)

The critical point of interaction between teachers and students is education. Teachers are significant in this relationship because the educational process will be complicated without them. (Sudarman, 2019, p. 191) Teachers must be professional and have personal abilities when interacting with students to obtain high results. Professional teachers must follow a code of ethics, one of their characteristics. The relevance of ethical and moral codes in teaching originates from the Al-Qur'an's definition of education, which is to develop the whole human being individually and in groups to fulfill their roles as caliphs and servants of Allah in the

context of developing this education. (Nata, 2013b, p. 3)

Religious education seeks to shape students' spiritual and psychological attitudes toward God, society, and nature. Children reflect on the future, and their education must be considered to channel their skills into constructive activities, such as sending them to formal and non-formal education. Instilling religious ideals in children is a must if they are to achieve the value of harmony in everyday life and the hereafter. These ideals can be used as a basis so that religious teachings do not become irrelevant. (SOBRY & Fitriani, 2022, p. 140)

This task cannot be completed by a person who does not have the necessary skills to carry out the activity or teach. To become a teacher, you must meet specific requirements, especially if you are a professional teacher who must know the ins and outs of education and teach with various kinds of knowledge that must be fostered and developed during school. (Usman, 2011, p. 5)

The teacher is one part of the school with a significant role and function. Effective teachers will have the right touch that is targeted to encourage their students. The case distinguishes extraordinary teachers from ordinary teachers, who only educate and provide material according to the curriculum and ignore the uniqueness of the teacher. Teachers often overlook this, even though inspiring students is significant for their learning success, as it allows them to feel engaged and involved in the learning process. (Nata, 2013a, p. 343)

Because that is its function as a teacher, the teacher is responsible for the success of their students in mastering the learning material. As a result, the ability of a teacher to provide or transfer knowledge to students must be creative. (Arianti, 2019, p. 120) Since prayer is one of the essential acts of devotion in Islam, it is impossible to discuss it without mentioning the teacher's responsibility in encouraging students to pray. One of the Islamic principles that is learned, understood, and practiced is praying five times a day and night. Religious education is closely related to the fulfillment of obligatory prayers. Religious lessons are available in schools, especially in activating and performing prayers all day and night.

Humans talk to Allah SWT through Prayer. Furthermore, the second pillar of Islam is the worship of a servant to his creator to get closer to Him. In Islam, prayer takes precedence over all other forms of devotion; prayer has such a high position in Islam that no other form of worship can compare. Since prayer is the pillar of religion, a person who develops it has laid the foundation of religion. Leaving prayer, on the other hand, means undermining the foundations of the religious building; religion would not survive without it. (Abrari, 2012, p. 21) If performed in congregation, prayer can eliminate disparities between the ummah and fanaticism based on ethnic and ethnic characteristics, thus realizing a sense of love, kinship, equality, and brotherhood among fellow Muslims. (Haryanto, 2013, p. 156)

Prayer is essential and obligatory for Muslims. The basis of Islam is prayer, and if it is not paid attention to, Islam will collapse. School is an educational institution that helps in the formation of religious values. Islamic religious teachers, especially fiqh teachers in schools, can influence their interest and sense of religiosity through the learning process in class and the practice of congregational prayers in the school environment.

Due to emotional turmoil and faltering intellectual powers, religious growth and development are generally erratic during adolescence, and a tidal wave of religious views begins to influence their religious beliefs. Environmental factors greatly influence the empirical experience in the context of adolescents.

Due to the limited time given to convey knowledge in class, Islamic religious education in class has not been entirely successful in inculcating ideal morals, morals, and character in students, which is one of the main goals of Islamic religious teachers. The Islamic religion teacher's strategy has the potential to influence the religious values of students in Madrasahs, especially Jurisprudence teachers who play an essential role in handling Islamic law, especially congregational prayers. Teachers can use the right tools and procedures to manage and use religious principles as guidelines for student behavior patterns. In that case, it will undoubtedly become a habit and be ingrained in the school environment, especially the routine of congregational prayers. The case is essential for students to avoid immoral, moral, or religious behavior.

MTs Babussalam Tebo Jambi, as a private school, is responsible for developing competent students with morals/personalities following religious teachings. One way for teachers to produce knowledgeable students with noble character is to actively carry out prayer routines with students to develop positive habits and behaviors. It is hoped that by practicing the prayer routine, children will better understand the correct procedures for praying in the congregation, enabling them to pray at school and at any time.

Following the description above, the researcher wants to see various teacher strategies in implementing congregational prayer routines for students at Madrasah Tsanawiyah Babussalam Tebo Jambi by activating the implementation of these routines. The researcher found that students

at Madrasah Tsanawiyah Babussalam Tebo Jambi had performed congregational prayers at the mosque. Congregational prayer practice has become necessary for Madrasah Tsanawiyah Babussalam Tebo Jambi students. However, some students have been unable to participate in these activities because some still underestimate religious activities and choose to go home first or hide because they are late.

Furthermore, based on observations and observations at Madrasah Tsanawiyah Babussalam Tebo Jambi, it was found that when it was time for prayer or the call to prayer resounded, there were still many students who lived in the dormitory for various reasons such as picketing, doing school work, even playing football at the school field.

Methodology

This qualitative field research uses normative theological, pedagogical, and psychological approaches. This study's Primary data sources were interviews and observations with teachers and students. Meanwhile, secondary data was obtained from school documents and library data. The instruments used in collecting data were the researchers as human instruments, then interviews, observations, and documentation. Data analysis techniques include data reduction, presentation, conclusions, and triangulation.

Results And Discussion

A fiqh teacher's strategy in carrying out prayer practices for students at MTs Babussalam

Based on the results of the interviews that the researchers conducted with the respondents regarding the role of the teacher in increasing the observance of congregational prayer. The teacher is always in a close relationship with students; the teacher has many opportunities to get to know students and monitor their behavior and activities.

The role of the teacher here is more emphasized in efforts to increase student awareness in carrying out prayer and other worship. In addition, the Fiqh teacher provides knowledge about Islamic Religion so that students can practice the teachings of Islam and guide them. Direct students to become human beings who have noble personalities and good character.

Based on the explanation above, it can be concluded that an educator has several strategies used in research, namely exemplary strategies, habituation, advice, discipline, motivation, and punishment strategies that aim to increase students' prayer obedience.

There are several ways that Fiqh teachers do in instilling and increasing obedience in worship, namely by setting good examples, getting used to discipline, giving advice, providing motivation, and giving punishment.

It is hoped that educators will maintain the strategies used before because they have positively impacted students' abilities to increase religious observance. However, it would be better if educators choose new strategies to make students feel more enthusiastic and motivated to carry out worship. The case can make students not feel bored with the strategies used before.

Modeling Strategy

Exemplary is an educational strategy that is most effective in fostering students to provide a good example to students to have a good impression that students want to actualize, based on interviews with Fiqh subject teachers, Mahbud. present their interview answers: "*Seorang guru harus berada di tempat dan ikut serta melaksanakan shalat secara berjamaah, terlebih lagi apabila dapat menjadi Imam shalat*". This is corroborated by the

statement of Mr. KH. Anwar Musaddad as Principal at MTs Babussalam Tebo Jambi: *“Bapak Mahbud senantiasa berada di sekolah dan melaksanakan shalat secara berjamaah bersama siswa dan guru lainnya, hanya saja terkadang apabila ada urusan mendesak, beliau tidak bisa hadir”*.

Based on the results of the interviews above, it can be concluded by the researchers that every prayer time, especially midday, the Fiqh teacher is always at school and performs congregational prayers with other students and teachers. The case is done by the Fiqh teacher aiming to set a good example for his students. The above is in line with the opinion of Heri Muchtar, who stated that apart from teaching theories about education, the most important thing is to set a good example for children or students in everyday life, both in the family and in society because good morals cannot be formed with lessons alone but must be accompanied by giving excellent and real examples. (Sajidin, Aristian, & Mashul, 2023)

Being an exemplary teacher is a form of a teacher's learning process to gain perfection and the pleasure of Allah SWT in the knowledge he has; simply being an exemplary teacher is the ability of a teacher to obtain sources of knowledge that are taught by empowering oneself to get goodness from Allah SWT, namely a teacher who can improve the five senses, the brain, in synergy with the ability of intuition and heart. (Kandiri & Arfandi, 2021)

Exemplary is fundamental and should be applied by educators in the world of education so that students have figures they will follow and become motivated in actualizing the noble values of religious teachings, including noble character, which is

the mission of spreading Islam because the teacher is a model or role model for their students. as an example. Of course, what the teacher does will get the attention of students and people around him who recognize him as a teacher. (Sayang, 2020, p. 109)

Habitation Strategy

The habit of praying in the congregation for students, including at MTs Babussalam, must start from teachers who come into the congregation to participate in the mosque because, with the teacher's figure, it will automatically provide a stimulus for students to be disciplined in carrying out congregational prayers at the mosque, even without being told and forced to do so. Carry it out. There is a sense of concern by the teacher of MTs Babussalam Tebo Jambi in the form of providing habituation for students to carry out the midday prayer at the mosque before going home from school.

Based on the results of interviews with Fiqh teacher Mr. Mahbud *“Untuk membuat siswa terbiasa shalat dzuhur pada waktunya, saya mewajibkan semua siswa untuk hadir di sekolah saat shalat dzuhur. Karena, ada kemungkinan bahwa beberapa siswa tidak melakukannya di rumah. Sebelum shalat, saya biasanya memantau shaf siswa untuk memastikan apakah sudah rapih. Jika tidak, saya meminta mereka segera merapihkan shafnya agar tidak terganggu oleh senggol kanan dan senggol kiri. Setelah shalat, siswa diminta untuk berdoa terlebih dahulu”*.

Based on the results of these interviews, it can be concluded by the researcher that Fiqh teachers usually ask their students to tidy up their rows during prayer and pray when they finish praying in congregation. So that students get used to

doing something positive, which can also be applied at home. Because educating with practice and habituation is educating ideas by giving training and getting used to it daily. Habits are actions that are done repeatedly to become easy to do. (Marwiyati, 2020, p. 153)

The conclusions above it are in line with Armai Arief's opinion, which states that habituation is a way that can be done to accustom students to think, behave and act following the teachings of Islam. (Arief, 2002, p. 110)

Based on this statement, it can be understood by researchers that students can carry out school rules which greatly support the success of schools on an overall scale. In general, student discipline cannot be formed frontally but grows a long process and requires effort and patience from educators, including efforts to provide habituation to students in carrying out congregational prayers at the mosque because learning through discipline habituation is more effective.

Discipline Enforcement Strategy

Discipline is a person's ability to be disciplined based on knowledge and put it into action. Knowledge about discipline must be learned so that it can be proven by action to manifest a disciplined attitude. (Chandra & Perangin Angin, 2018, p. 1)

Instilling discipline is tricky because it requires extensive knowledge and skills so that the results can affect one's thinking. All actions must be based on or guided by the knowledge gained. To form the character of discipline, the attitude of discipline must first affect the mind because the mind can record all activities carried out, including experience, knowledge, and habits formed in the environment. (Sa'adah & Nurhadi, 2020, p. 130)

Discipline is carried out by Fiqh teachers at MTs Babussalam by monitoring and directing their students to immediately perform ablution and rush straight to the mosque with the goal that students are on time to carry out congregational prayers in an orderly manner, and that is part of the formation of student discipline. However, in this strategy, there are still students who, from the monitoring of the teacher, do not participate in the congregational prayer.

Based on interviews with Fiqh teachers, Mr. Mahbud stated that regarding discipline:

“Shalat Dzuhur sangat singkat karena pelajaran akan dimulai segera, jadi siswa langsung berwudhu dan bergegas ke masjid untuk melaksanakan shalat berjamaah. Untuk menjaga disiplin shalat, saya selalu pergi ke kelas ketika bel khusus shalat dzuhur berbunyi untuk memantau siswa dan meminta mereka segera mengambil air wudhu dan langsung ke masjid”.

Based on the interviews that the researchers conducted about how to discipline students, namely by warning that the midday prayer time is short because there will be another hour of learning. Therefore, if a unique bell rings, the Jurisprudence teacher and assisted by student council members, goes around the class, inviting students to immediately take ablution water and join in the congregational prayers directly at the mosque. However, some students still come out of monitoring and do not perform congregational prayers.

The conclusion statement above aligns with Haryono's opinion quoted by Amelia that performing prayers on time can train oneself to learn discipline; if

individuals can pray on time, it will indirectly form other disciplinary attitudes. Then it is reinforced again by Daradjat's opinion that by praying, children can train themselves to be disciplined, nimble, and respect time in their daily lives. (Amelia, Arief, & Hidayat, 2018)

Motivational Strategy

The success of a learning process always goes hand in hand with the role of the teacher, especially in the role of a motivator. The learning process and instilling the values of worship in students will be successful when students have the motivation within themselves. Therefore, teachers need to foster motivation in their students. (Esi, Purwaningsih, & Okianna, 2016) In general, motivation is divided into two, namely extrinsic motivation and intrinsic motivation. (Fasochah, 2019) Based on interviews with Fiqh teachers, Mr. Mahbud said that:

“Saya selalu memotivasi siswa saya dengan menasehati mereka di kelas dan berbicara tentang keutamaan shalat. Saya meyakini jika siswa diberikan motivasi yang berkelanjutan, maka mereka akan sukses kedepannya. Begitu pula jika siswa belum bisa benar-benar taat dalam melakukan ibadah shalat sekarang, saya yakin mereka akan melakukannya di masa depan”

Based on the results of these interviews, the researcher can conclude that during class hours, the Fiqh teacher always takes a few minutes to advise and motivate students so they do not get bored carrying out worship.

Motivation plays a significant role in learning, especially for children who, in the learning process, have a solid and clear motivation and will be diligent in their learning outcomes; the more precise the motivation

given, the more successful they will be in the lesson. (Arianti, 2019, p. 126)

In this case, the motivation that comes from within occurs from the students themselves, namely from how they get used to praying in congregation at school. As for motivation that comes from outside, it is marked by the teacher's invitation to students to join in congregational prayers. Based on the explanation above, the researcher concludes that external motivation strongly encourages someone's desire to do something good, including congregational prayers for MTs Babussalam Tebo Jambi students.

Punishment Strategy

MTs Babussalam Tebo Jambi applies sanctions to students who do not participate in congregational prayers; the punishment given is to read surahs in the Koran, such as surah Yasin, Al-Rahman, and so on in the field, and continue with cleaning the field area that is lots of trash. Based on interviews with Fiqh teachers, Mr. Mahbud said that:

“Siswa yang tidak hadir dalam shalat dzuhur harus menerima teguran yang wajar dari saya. Setelah penerapan hukuman ini, dapat dikatakan bahwa presentasi siswa yang tidak hadir menurun. Dan mereka dihukum dengan membaca surah dalam al-Qur'an dan membersihkan lapangan sekolah”

Based on the interviews that the researchers conducted, it can be seen that the punishment for students who are not good is not carrying out congregational prayers. The punishment did not hurt students; instead, it provided a separate lesson for those who did not repeat the act. The conclusions above it are in line with the opinion of Heri Muchtar, who states that

Islam gives directions in giving punishment to children or other people and should pay attention to the following things:

- 1). Do not punish when angry because giving punishment in anger is more emotional.
- 2). Do not hurt the feelings of students and respect students,
- 3). Do not lower the degree of the person concerned by advising in front of many people,
- 4). Aims to change bad behavior; the goal is to punish because the child has misbehaved because what we should not like is the behavior, not the person.(Mughtar, 2005, pp. 21–22)

The results of observations and interviews showed that the students of MTs Babussalam Tebo Jambi were said to be quite good at increasing the observance of congregational prayer by using the five strategies that the Fiqh teacher had attempted. With the awareness of students to carry out congregational prayers at school, students are more diligent and disciplined in coming to the mosque to pray in an orderly manner.

Supporting and Inhibiting Factors of Mts Babussalam Fiqh Teachers in Enforcement of Congregational Prayer Routines for Students

Congregational prayers must be encouraged by habituation efforts that cannot be separated from the teacher's role in schools to increase students' self-awareness. Fatimah, one of the students at Madrasah Tsanawiyah Babussalam, said that the best way to perform the Dhuhur prayer in congregation is when all students have the desire to do it, and the teachers are ready and able to guide them every day to do it most effectively.

All components of the school, especially students, are asked to join the congregational prayer program. Students play an essential role in promoting a culture

of congregational prayer in Madrasas, which is the main objective of this initiative. Supporting and inhibiting forces influence the success of this activity. The case also applies to the teacher's efforts to implement congregational prayer activities for students at Madrasah Tsanawiyah Babussalam. The supporting and inhibiting factors will be explained in more detail as follows:

Supporting factors

School Islamic Culture

The agenda or program for congregational prayers that has been planned and arranged should be appreciated in introducing and familiarizing students with congregational prayers. Introducing school mosques used by students and teachers for religious activities and as a learning source makes it easier for students to join the congregational prayer program. Mahbud, a fiqh teacher at Madrasah Tsanawiyah Babussalam, stated that the shared desire to build an Islamic school culture is following the vision and mission of Madrasah Tsanawiyah Babussalam in leading students through religious activities, especially habituation which is an essential aspect in encouraging the implementation of the congregational prayer program at school.

The primary variable that drives this implementation is the joint commitment of all components of the school who want to build a culture that aligns with the school's vision and goals. This commitment is a high level of awareness, a positive attitude and character shown in self-habituation, and a high level of discipline for school progress. In order to keep up with the rapid development of the world, great motivation is needed, as well as extraordinary efforts in leading students (Emda, 2017). One is through education and the practice of congregational prayers in schools.

The majority are Muslim.

MTs Babussalam is a school whose students and teachers are primarily Muslim.

The case is also one of the elements supporting the teacher's desire to improve religious facilities and infrastructure in schools. So, religious activities in schools, such as congregational prayer routines, can be carried out optimally. According to K. Anuwar Musaddad, Head of Madrasah Tsanawiyah Babussalam, the goal or vision of Madrasah Tsanawiyah Babussalam is to establish quality and superior religious schools. Therefore, this school must have adequate facilities and infrastructure to implement religious programs in a suitable mosque, such as routine congregational prayers.

The Role of Principals and Teachers

Various elements, including good cooperation between school principals and teachers, play an essential role in the success of efforts to implement congregational prayer routines at MTs Babbussalam. The existence of the MTs Babussalam norm, which requires all students to pray in congregation, makes it easier for teachers to apply the habit of praying in the congregation to students, as well as good coordination between the head of MTs and teaching staff or teachers allows the process of introducing this habit of worship to run well.

Teachers and madrasah heads play an important role in encouraging students to carry out congregational prayers, as seen from the MTs principal's appeal, such as the obligation for teachers to stop teaching at 12.00. Moreover, students must be encouraged and brought to the mosque for congregational prayers. Also, the availability of mosques, ablution locations, and bathrooms to implement the congregational prayer program are other supporting factors.

Inhibiting Factors

Based on the author's observations and interviews at Madrasah Tsanawiyah Babussalam, it can be identified that the program for implementing congregational prayers has not been fully implemented

because there are still many obstacles and obstacles found in various places. The constraints and obstacles to implementing the congregational prayer program in madrasas can be detailed as follows:

Lack of Attention Teachers and Parents

Mahbud, a fiqh teacher at MTs Babussalam, revealed that the main obstacle to implementing the congregational midday prayer program was the lack of attention from parents and teachers at home and school. Some teachers seem to be in a rush to go home after finishing lessons, as well as a lack of motivation and direction from parents so that their children regularly participate in the congregational prayer program, so this program cannot be followed correctly.

In this case, parents play an essential role in forming a child's personality and are also an important component in instilling the basis of one's personality as an adult. The home environment, especially the parents' home, is significant for the seedbed to grow and develop. (Sapara, Lumintang, & Paat, 2020, p. 12)

In addition to the ineffectiveness of the congregational prayer program caused by a lack of awareness from teachers, parents, and students, teachers and students' lack of good time management is another inhibiting factor, so delays often occur in implementing these activities.

Lack of supporting facilities

Another aspect that is also significant enough to pay attention to in improving teacher performance in inspiring children to pray in congregation is the provision of adequate facilities and infrastructure, especially prayer equipment. Class VIII students of Madrasah Tsanawiyah Babussalam Miftahul Jannah stated that most students had problems with prayer equipment, such as mukena provided by the mosque. However, in limited numbers, so many students felt lazy and procrastinated praying in the congregation at the mosque.

Lack of Student Awareness And Teacher Responsibilities

The main problem that becomes an obstacle in the efforts made by teachers to get used to praying in congregation is the level of students' understanding of the importance of praying in the congregation, which is still lacking. This results in enthusiasm for learning and an unbalanced learning pattern which causes the level of student motivation to perform congregational prayers to lower.

Student behavior greatly influences the success or failure of the habituation process of praying. Babussalam MTs teachers have low awareness of controlling students when praying in congregation, even though the congregational prayer is aimed at disciplining students. Schools have implemented regulations regarding whether students who do not perform congregational prayers will be punished; however, the teacher's control over students during congregational prayers is still lacking. The case can be seen during the congregational noon prayers, and other teachers do not help the teacher assigned to manage students in checking from class to class to the school environment. The environment has a massive role in the success or failure of the teacher's habituation process. (Sapara et al., 2020, p. 12)

The teacher has many roles; one of the roles of the teacher is as a supervisor. (Sopian, 2016) Students, when they are in the school environment, are under the full supervision of the teacher, which becomes a problem when school hours are over, students go home from school, and student supervision entirely belongs to their parents; this is what then makes follow-up supervision of students less than optimal.

All supporting and inhibiting factors will undoubtedly influence efforts to persuade students to pray in the congregation at Madrasah Tsanawiyah Babussalam. As a result, the program's success will be primarily determined by the participation and support of all parties

involved, including schools, families, and parents at home. The main goal of the program. The program's primary objective, designed with a common goal in this school, is to produce a quality generation, especially MTs Babussalam students.

A Fiqh Teacher's Solution To Overcoming Obstacles In The Implementation Of Prayer Routines For Students

Once it is known that there are inhibiting factors as described above, the following action is to seek a solution. The actions taken should follow the needs to solve existing problems.

Based on the results of an interview with Mahbud, a fiqh teacher at Madrasah Tsanawiyah Babussalam, regarding ways or efforts to overcome the obstacles encountered in realizing the congregational prayer program, namely by trying to impose sanctions for students who do not perform congregational prayers without permission, asking for help from the Head of MTs, Deputy MTs heads, as well as other teachers in supervising students, propose an additional five-minute hour for rest time so that congregational prayer time can be sufficient, cooperate with guardians/parents of students in supervising student prayers at home.

Mahbud continued that the way to overcome obstacles in realizing the congregational prayer program at MTs Babussalam needs to be done is to emphasize efforts to increase students' awareness in performing prayers. The fundamental effort that must be made in activating students is to provide students with a proper understanding of prayer. Besides being given an understanding of prayer properly, the next effort is to start and train students to be disciplined in praying. The case is done because prayer is a mandatory activity that can form personality. Namely, humans are characterized by time discipline, working hard, love cleanliness, always saying good things, and shaping

personality.(Mistiningsih & Fahyuni, 2020, p. 166)

Regarding how to overcome obstacles in motivating students to pray in congregation, K. Anuar Musaddad, as the Head of MTs Babussalam, revealed that to minimize the factors that become obstacles or obstacles in getting students to pray in congregation at the madrasa, namely adding facilities or equipment that if you support this program, including adding prayer equipment such as mukena and prayer rugs, so that students, especially women, have no more excuses for not praying in congregation. In addition, ask teachers to oblige students to bring prayer equipment such as mukena from home. The case can help overcome or minimize what makes students lazy to pray in congregation.

Based on the results of field observations, the researchers corroborated the results of the interviews disclosed by the head of the MTs, where the students went to the mosque to pray with their mukena so that there was no longer any reason not to pray in congregation.

Based on the interviews above, the researcher concluded how to overcome the obstacles in motivating students to pray in the congregation: *First*, provide continuous understanding, advice, and motivation to students about the importance of praying in the congregation. *Second*, invite and familiarize students with congregational prayers by first setting examples and examples. *Third*, all students, especially girls, must bring prayer equipment. *Fourth*, prepare a particular time for congregational prayers in the daily lesson schedule. *Fifth*. Establish communication and cooperation with guardians/parents of students.

Conclusion

The fiqh teacher at MTs, Babussalam Tebo Jambi, uses a strategy of habituation, motivation, example, enforcement of discipline, and the application of punishment to form student consistency in the routine of praying in the

congregation at school. The supporting factors for the enforcement of congregational prayer activities are in the form of a religious school environment, the support and motivation of teachers, the majority of Muslim school residents, and the availability of facilities and infrastructure. In contrast, the inhibiting factors are students' lack of self-awareness about the obligation to pray, the lack of supporting infrastructure such as mukena, the lack of awareness of teachers controlling students, and the lack of attention from parents. The solution to overcoming the inhibiting factors is providing incentives through giving grades, prizes, praise, and punishment to help students carry out congregational prayers. Besides that, it also schedules teachers to guide and supervise student participants and prepare special times for congregational prayers that have been determined in the daily prayer schedule.

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Profil Penulis

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