

Implementation of Learning the Book of Taudhihus Prayer and Matan Jurumiyah at Students of Al-Barokah Islamic Boarding School Kemuja Bangka

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Article Information:	ABSTRACT
Keywords: Implementation Learning the Book of Taudhihus Sholat and Matan Jurumiyah	<i>The implementation of the Taudhihus Sholat and Matan Jurumiyah Book Learning has included planning, implementation, and evaluation. The main objective of this implementation is to improve the religious understanding of female students, so that they not only master the theory, but are also able to practice it in their daily lives according to Islamic teachings. This type of research is field study or qualitative research, namely describing and describing objects that are in accordance with what is in the field. The data sources consist of primary data and secondary data. Data collection through observation, interview and documentation methods. The results of this study are 1) Learning planning is carried out flexibly and contextually without written administrative tools, with a focus on understanding the contents of the book by teachers, determining objectives, determining materials, and using traditional pesantren methods such as bandongan or wetonan. 2) The implementation of learning takes place in stages and interactively, with an emphasis on adjusting the material to the abilities of female students and providing a question and answer space, in order to deepen understanding both in terms of language through the Matan Jurumiyah Book and aspects of worship through the Tawdihus Sholat Book. 3) Learning evaluation is carried out comprehensively through written, oral, and practical exams, and is equipped with a remedial program for female students who have not reached the standard, to strengthen understanding, increase critical thinking, and shape the character of female students who are able to practice knowledge in everyday life.</i>



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INTRODUCTION

Education, according to Law No. 20 of 2003, is a conscious and planned effort to create a learning environment and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by themselves, the community, the nation, and the state (Pelawi & Is, 2021).

As part of the efforts to achieve the educational goals set out in Law No. 20 of 2003, various special educational approaches have been developed to instill important values in the lives of individuals and society. One such education is Islamic education (Nizar, 2002).

Islamic education is a way of life that aims to preserve, change, instill, and apply Islamic values to the next generation. This is so that the expected religious values continue to function and develop in line with the times and technology. One of the Islamic educational institutions that plays an important role in realizing this is the Islamic boarding school (Jafri, 2021).

The Islamic boarding school is one of the oldest Islamic educational institutions in Indonesia, with its emergence in Indonesia estimated to have begun around 300-400 years ago and reaching nearly all layers of Muslim society. The Islamic boarding school serves as a platform for the renewal and advancement of knowledge and the cultivation of virtuous individuals (Syafe'i, 2017).

One of the distinctive features of Islamic boarding schools that distinguishes them from other educational institutions is the use of a classical book-based learning system. These books contain teachings on fiqh, morals, and tawhid. Although often referred to by popular names such as Taudhihul Shalat and Matan Al-Jurumiyah, Islamic boarding schools actually teach various other classical books according to their respective levels and curricula (Kuning, n.d.). Among the books taught, Taudhihus Sholat and Matan Jurumiyah are two basic books that play an important role in shaping the understanding of female students, especially in terms of prayer procedures and the basics of fiqh.

The book Taudhihus Sholat specifically discusses in detail the practice of prayer, from the requirements and pillars to the things that invalidate it. Meanwhile, the book Matan Jurumiyah covers basic Nahwu, starting from the meaning of kalam, isim, fiil, huruf, and other things in a simple language that is easy for beginners to understand (Hasan, 2022).

The study of these books is a reference and curriculum in the pesantren education system. By studying the Kitab Taudhihus Sholat and Matan Jurumiyah, Muslims can deepen their religious knowledge, answer contemporary issues, and develop adaptability and responsibility towards the changing times.

In addition, these books are the foundation or main source for the education and character building of female students. Female students occupy a very important element in the pesantren education system. Without female students, pesantren would certainly not be able to carry out its function as a religious educational institution that conducts the learning process. The study of the Kitab Taudhihus Sholat and Matan Jurumiyah is provided as an effort to continue the goal of pesantren, which is to educate prospective Ulama' who are loyal to traditional Islamic teachings (Fahham, 2020).

Based on initial observations at the Al-Barokah Kemuja Islamic Boarding School, classical book learning has become an important part of the female students' educational curriculum. Among the various books taught, Taudhihus Sholat and Safinatun Najah are two basic books that serve as references for understanding the basics of fiqh worship and practical nahwu, especially those related to the procedures of prayer and the daily obligations of a Muslim. These two books were chosen because they contain material that is relevant to the daily lives of female students and are easy to understand when taught using the right approach. However, based on the results of interviews, there are still a number of female students who have difficulty understanding the contents of these two books, especially in terms of reading Arabic text without harakat, translating the meaning contextually, and understanding the practical aspects of the book's contents.

As a result, their understanding of worship practices such as prayer, ablution, and other basic matters is less than optimal, which certainly has an impact on their daily worship. In response to this problem, the Al-Barokah Kemuja Islamic Boarding School took the initiative to implement a more structured and interactive learning program for the books Taudhihus Sholat and Matan Jurumiyah.

This process includes planning, implementation, and evaluation of learning activities. During the planning phase, teachers formulate specific learning objectives, namely to enable female students to understand and apply the contents of the books in their daily lives. Additionally, the lesson materials from both books are systematically organized to align with the students' ability levels and the established competency standards. The determination of methods is also an important focus, with the adaptation of teaching techniques such as the waton (bandongan) method, which has proven effective in the context of learning books in Islamic boarding schools, as well as question and answer, memorization, and active discussion methods to make it easier for students to understand and memorize the material.

In the implementation stage, teachers explain the lesson material in concise and practical language so that female students can more easily absorb the contents of the book. Female students are also given space to actively ask questions in each learning session, as interaction in the form of questions or discussions is very important in improving critical thinking skills and deepening understanding of the material. Furthermore, in the evaluation stage, teachers assess the female students' understanding using various assessment instruments, such as written and oral tests, as well as project assignments relevant to the content of the book. For female students who still experience difficulties, teachers develop remedial programs to improve their understanding through more intensive additional guidance. This learning program is focused on female students in grades two to five, with a total of 21 participants who are grouped specifically to receive in-depth guidance.

The main objective of this implementation is to improve the religious understanding of female students, so that they not only master the theory but are also able to apply it in their daily lives in accordance with Islamic teachings. Through this activity, the Al-Barokah Islamic Boarding School demonstrates its

commitment to producing a generation of Muslim women who understand religious teachings deeply and are able to serve as role models in society (Hikamah & Kalsum, 2024).

Based on this background, the researcher was interested in raising this issue in a scientific study entitled "The Implementation of the Kitab Taudhihus Sholat and Matan Jurumiyah in Improving the Religious Understanding of Female Students at the Al-Barokah Islamic Boarding School in Kemuja Bangka.

LITERATURE REVIEW

The research conducted by Kholidatul Munafi'ah, a student in the Department of Islamic Education at the Faculty of Tarbiyah and Teacher Training, State Islamic Institute of Ponorogo. The title of the research is "The Role of the Study of the Book Taudhihus Sholat and Matan Jurumiyah in Enhancing Islamic Religious Understanding Among the Community at Baitul Ulum Mosque in Jomblang Village, Takeran District, Magetan Regency."

This study employed a qualitative research method, yielding descriptive data in the form of written or spoken words, individuals, and observed or traditional behaviors within the fundamental framework of knowledge. Data collection techniques included observation, documentation, and interviews, while data analysis utilized qualitative descriptive narrative logical analysis techniques.

The results of the study are as follows: 1) The study was conducted using the weton/bandongan method, and the recitation of the Taudhihus Sholat and Matan Jurumiyah books was allocated every Sunday morning after dawn prayers to make it easier for the community to start early. 2) The active role of the ustadz as a guide and teacher for the community and the Kitab Taudhihus Sholat and Matan Jurumiyah as a reference for the implementation of the recitation activities used by the ustadz in delivering the material.

From the above study, the researcher identified several similarities and differences. The similarities lie in the use of qualitative methods, while the differences are in the research subjects. My research focuses on female students, whereas the previous study focused on the community.

METHOD

This study is a qualitative study. Qualitative research is descriptive and analytical in nature. Descriptive in qualitative research means describing and explaining events, phenomena, and social situations under study. Analysis means interpreting and comparing the data obtained from the research (Waruwu, 2023). According to Bogdan and Taylor, qualitative research is defined as a research procedure that produces descriptive data in the form of written or spoken words from people and observed behavior. Meanwhile, according to Moleong, qualitative research is research that aims to gain an in-depth understanding of the phenomena experienced by the research subjects, such as actions, motivations, perceptions, comprehensively and descriptively using words and language in a scientific context (Fiantika et al., 2022).

From the several definitions above, it can be understood that qualitative research is research that produces descriptive data through depiction, explanation, interpretation, and comparison of the phenomena being studied, with the aim of gaining an in-depth understanding of the phenomena using words and language in a scientific context.

According to Edi Riadi, data sources are anything that can provide information about data based on its source. Data can be divided into two types, namely:

- **Primary Data Sources**

According to Umi Narimawati, primary data is data obtained directly from the main source of the research location or place of research. This data is obtained directly, either through interviews, observation, or documentation. The information in this study includes female teachers who teach the Kitab Taudhihus Sholat and Matan Jurumiyah, as well as second-year female students who participate in the Kitab Taudhihus Sholat and Matan Jurumiyah.

- **Secondary Data Sources**

Secondary data is data obtained indirectly from the research object. Secondary data was obtained from a website or from a reference that was the same as what the author was researching. The author used secondary data as a source to enrich the data in this study.

Data collection techniques are the most strategic step in research because the main objective of research is to obtain data. The techniques required in collecting data for this study are as follows:

- **Observation is a data collection technique by observing the research object directly in the field (Apriyanti et al., 2019).**

Observation is carried out by directly observing how the Kitab Taudhihus Sholat and Matan Jurumiyah are implemented in improving the religious understanding of female students at the Al-Barokah Kemuja Bangka Islamic boarding school. In this study, the researcher will observe how the

implementation of the Kitab Taudhihus Sholat and Matan Jurumiyah in improving the religious understanding of female students at the Al-Barokah Kemuja Bangka Islamic boarding school.

- Interviews

Interviews are a data collection technique conducted through face-to-face meetings and direct questions and answers between the data collector and the informant/data source. Meanwhile, according to Rochiati Wiraatmaja, interviews are questions asked verbally to people who can provide information or explanations related to matters that are deemed necessary or important (Trivaika & Senubekti, 2022).

These interviews will be conducted with respondents, namely the teachers of the Al-Barokah Islamic boarding school in Kemuja Village, Ustadzah Hikmah and Ustadzah Umi Kalsum. The purpose is to obtain more in-depth data and information about the implementation of the Kitab Taudhihus Sholat and Matan Jurumiyah in improving the religious understanding of female students at the Al-Barokah Islamic boarding school in Kemuja, Bangka.

- Documentation

Documentation can be defined as a technique of collecting data through written materials in the form of notes, transcripts, books, newspapers, magazines, inscriptions, meeting minutes, lengge, agendas, and so on. The instrument used to collect data through the documentation method is the researcher himself. Meanwhile, the tools used by the researcher in the documentation method are recorders, pictures, videos, and notes from documents found at the research location.

The technique of qualitative data analysis is the process of systematically searching for and compiling data obtained from interviews, field notes, and other materials so that it can be easily understood and the findings can be easily communicated to others. The data analysis conducted by the author in this study is the process of systematically searching for and compiling data obtained from observations, interviews, documentation, and other sources by organizing all data into categories, breaking them down into units, synthesizing them, arranging them into patterns, selecting what is important and will be studied, and drawing conclusions so that they are easy to understand by oneself and others. According to Miles & Huberman, analysis consists of three simultaneous activities: data reduction, data presentation, and conclusion/verification. The three activities are described in more detail below.

- Data Reduction

Data reduction means focusing the analysis according to the needs and organizing it systematically. The data reduced at this stage can provide a detailed picture, which can then be presented in the next stage in a form that is easier to understand.

- Data Presentation

Data presentation is carried out to make it easier for researchers to understand what is being studied so that they can plan the next steps based on what they have understood.

- Drawing Conclusions

At this stage, researchers draw conclusions from the reduced data in a systematic report by connecting and selecting data that leads to problem solving and answers the problems or objectives to be achieved.

RESULTS AND DISCUSSION

Implementation of the Teaching of the Book Taudhihus Sholat and Matan Jurumiyah for Female Students at the Al-Barokah Kemuja Islamic Boarding School in Bangka.

The implementation of classical Islamic texts at Al-Barokah Islamic Boarding School in Kemuja, particularly the Taudhihus Sholat and Matan Jurumiyah texts, reflects the unique characteristics of the boarding school's educational system, which is rooted in classical Islamic scholarly traditions. The research findings, based on interviews with the female teachers, indicate that this implementation encompasses three main aspects: planning, implementation, and evaluation of the learning process.

1. Results of Learning Planning for the Kitab Taudhihus Sholat and Matan Jurumiyah

There are three aspects of planning in the implementation of learning the Kitab Taudhihus Sholat and Matan Jurumiyah at the Al-Barokah Islamic boarding school in Kemuja village, namely formulating learning objectives, determining learning materials, and determining learning methods. To determine the formulation of learning objectives for the Taudhihus Sholat and Matan Jurumiyah textbooks at the Al-Barokah Islamic boarding school, the researcher interviewed Ustadzah Hikmah, a teacher at the Al-Barokah Islamic boarding school. She said that:

At the Islamic boarding school, we usually do not use written learning objectives like in formal schools. Usually, the formulation of learning objectives is based on the content of the book and the level of the female students' abilities. So, I first read the contents of the chapter or section to be taught, then determine the important points that the students must understand from that section. For example, in

Tawdihus Sholat, the objective is for students to know the proper way to perform wudu and prayer according to fiqh. Meanwhile, in Matan Al-Jurumiyah, I guide the students to understand the basics of nahwu, such as sentence structure and i'rab signs.

In the study of Kitab Taudhihus Sholat and Matan Jurumiyah at the Al-Barokah Islamic boarding school, the material studied in the books Matan Jurumiyah and Taudhihus Sholah is as follows. According to the results of interviews with Ustadzah Umi and Ustadzah Hikmah, they said that.

In determining the learning materials, we adapt them to the basic abilities of the female students and the characteristics of each book. For the Matan Jurumiyah book, the material is arranged in stages, starting from the basic concepts of nahwu, such as kalām, kalimah, i'rāb, as well as discussions of isim, fi'il, and huruf. Meanwhile, in the Taudhihus Sholah book, the material is organized based on the sequence of the book's content, from the requirements and pillars of prayer to the things that invalidate it, and combined with practical examples to make it easier to understand and apply. Both approaches emphasize gradual learning that is appropriate for the level of understanding of the female students.

The results of interviews with Ustadzah Umi Kalsum and Hikmah indicate that: The method I use in teaching the Kitab Taudhihus Sholat and Matan Jurumiyah is the Bandongan method, often referred to as the Weton method. The Bandongan method is the most commonly used method in teaching the Kitab Taudhihus Sholat and Matan Jurumiyah, where I read the Kitab Taudhihus Sholat and Matan Jurumiyah, while the female students note down the meaning of each word or sentence. After reading several lines within a theme or topic, I explain the meaning of each sentence that has been given a meaning.

2. Results of the implementation of the Taudhihus Sholat and Matan Jurumiyah

There are two implementations of the Taudhihus Sholat and Matan Jurumiyah in the Al-Barokah Islamic boarding school in Kemuja village, namely explaining the lesson material and giving students the opportunity to ask questions. To understand the strategies used in explaining the yellow book material at the Al-Barokah Islamic boarding school, according to the results of an interview with Ustadzah Hikmah, she said that.

In explaining the material in the Kitab Matan Jurumiyah, the focus is on the basics of nahwu, such as kalām, as well as the division of isim, fi'il, and huruf, which are delivered with explanations and examples to make it easier for the female students to understand. Meanwhile, the material in the Kitab Taudhihus Sholah covers all aspects of prayer, from the requirements, pillars, to the types of prayer and the rules of purification, which are also taught gradually and adapted to the abilities of the female students, with the aim that they are able to understand and practice them in their daily lives.

In addition, during the learning process of the Kitab Matan Jurumiyah and Kitab Taudhihus Sholah, the female teachers give the female students the opportunity to ask questions as part of their efforts to deepen their understanding. This is done because the female teachers realize that each female student has a different level of understanding, and the material taught is often quite complex, especially for beginners. Through the questions posed, the female teachers can help clarify misunderstandings while encouraging the female students to be more active and confident in exploring the lesson content.

3. Results of the Evaluation of the Learning of the Kitab Taudhihus Sholat and Matan Jurumiyah

There are two evaluations in the implementation of the learning of the Kitab Taudhihus Sholat and Matan Jurumiyah at the Al-Barokah Islamic boarding school in Kemuja village, namely the ustadz conducts a final assessment of the female students' understanding and compiles a program to improve the grades of female students whose grades are below standard. According to interviews with teachers at the Al-Barokah Islamic boarding school, Ustadzah Umi Kalsum and Ustadzah Hikmah said that:

The final assessment we conducted in the learning of the Taudhihus Sholat and Matan Jurumiyah books at the Al-Barokah Islamic Boarding School was based on the material that had been taught during the learning process.

Assessment is carried out through written, oral, and practical tests. For Matan Jurumiyah, the focus of assessment includes Arabic sentence analysis, identification of isim, fi'il, letters, as well as understanding of i'rab rules and the basics of nahwu. Meanwhile, for Tawdihus Sholah, the assessment covers fiqh material such as the requirements and pillars of prayer, wudhu, and things that invalidate prayer, accompanied by the practice of performing prayer. This assessment aims to evaluate the understanding and ability of female students to apply their knowledge in daily life and to determine the need for further study of the material.

After the final assessment, if the female students' scores do not meet the expected standards, they will have the opportunity to improve their scores. Score improvement at the Al-Barokah Islamic boarding school is done by the female students reading the Kitab Taudhihus Sholat and Matan Jurumiyah, which have been determined by the female teachers. After that, the female students are

asked to translate and explain the meaning of the readings in front of their peers. The study of the “Kitab Taudhihus Sholat” and “Matan Jurumiyah” aims to help the female students understand the material better and achieve satisfactory results.

This finding is in line with (Rahman, 2022), who stated that pedagogical strategies used by religious teachers, such as role modeling and habit formation, are effective media in shaping students' religious character.

CONCLUSION

From the results of the study, it can be concluded that:

The lesson plans for the Tawdihus Sholat and Matan Jurumiyah books at the Al-Barokah Islamic boarding school in Kemuja village were flexible and contextual, without using written administrative tools as in formal institutions. This planning begins with the teacher first understanding the contents of the book to be taught, then formulating learning objectives based on the contents of the book and the level of the female students' abilities. In addition, the teacher also determines the material to be taught. In terms of methods, the female teachers use traditional Islamic boarding school methods, namely bandongan or wetonan, which have been proven effective in conveying the contents of classical Islamic texts to students.

The teaching of the Taudhihus Sholat and Matan Jurumiyah books at the Al-Barokah Islamic Boarding School in Kemuja Village is carried out gradually and contextually by prioritizing traditional pesantren methods, in which the female teachers explain the material systematically and adapt it to the abilities of the female students, both in terms of language through the mastery of nahwu such as kalam, isim, fiil, and letters in the Matan Jurumiyah book, as well as in practical aspects of worship through a deep understanding of the procedures for prayer in the Taudhihus Sholat book. In addition, the learning process is interactive, providing space for female students to ask questions, thereby encouraging active participation, strengthening understanding, correcting misconceptions, and creating a communicative, open, and supportive learning environment that fosters the internalization and application of knowledge in daily life.

The evaluation of the learning of the books Taudhihus Sholat and Matan Jurumiyah at the Al-Barokah Islamic Boarding School is carried out comprehensively and systematically through written, oral, and practical exams, which aim to assess the female students' theoretical and practical understanding of the material on nahwu and fiqh ibadah; If any female students are found not to have met the required standard of understanding, they are provided with a remedial program consisting of re-reading, translation, and explanation of the book's content in front of their peers. This is done to deepen their understanding, enhance their critical thinking skills, and cultivate the character of female students who are able to apply and explain religious knowledge properly and accurately in their daily lives.

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