

## **Internalization of Fiqh of Worship through Co-curricular Programs Studying the Yellow Book at MI Salafiyah Sidorejo**

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### **Abstract**

The internalization of fiqh ibadah at the elementary education level is very important in shaping the religious character of students from an early age. MI Salafiyah Sidorejo, which has strong roots in the pesantren tradition, has developed a co-curricular program in the form of studying classical Islamic texts as a structured way to deepen students' understanding of fiqh ibadah. This program not only reinforces the fiqh learning material in the classroom but also serves as a means of practicing proper worship in accordance with sharia guidance. This study aims to analyze the process of internalizing fiqh ibadah through the study of classical Islamic texts, which is carried out regularly and continuously. This study uses a qualitative approach with a field study type, as well as data collection techniques in the form of observation, interviews with teachers, madrasah principals, and students, and program documentation. Data analysis was carried out in stages of reduction, presentation, and conclusion drawing. The results of the study show that the process of internalizing fiqh worship occurs in three main stages. The first stage is knowledge transformation, which is the dissemination of basic knowledge of worship by reading and explaining basic fiqh books such as Safinatun Najah. The second stage is value transaction, which is the process of familiarization and interaction of values through the practice of wudu, prayer, and worship etiquette guided directly by teachers. The third stage is transinternalization, which is when the values of worship are felt within the students, as seen in their daily behavior, such as independence in worship, accuracy in prayer movements, and awareness of maintaining cleanliness as part of worship. This co-curricular program has proven effective in improving students' textual and practical understanding of fiqh ibadah. In addition, the activity of studying classical Islamic texts also fosters discipline, order, and a sense of love among students for the intellectual traditions of Islamic boarding schools. Thus, this program serves as an example of relevant co-curricular learning in strengthening Islamic education at the madrasah ibtidaiyah level.

**Keywords:** internalization of values, fiqh ibadah, classical islamic texts, co-curricular activities, MI salafiyah sidorejo.

### **Introduction**

Education in Islamic Religious Studies (PAI) at the Madrasah Ibtidaiyah (MI) level plays a key role in building the religious foundation, character, and religious behavior of students from an early age. During the early school years, introducing and practicing religious rituals is a crucial part of developing moral and spiritual habits. Therefore, internalizing the teachings of

Islamic worship is not just about teaching the rules of worship, but also about systematically encouraging awareness, willingness, and the skills needed to perform worship correctly, consistently, and sustainably. In formal education, the teaching of Islamic worship is usually done through a classical, curriculum-based approach that focuses on cognitive material.

While this method can provide basic understanding, it often fails to touch the emotional and physical aspects of learning. For example, students may understand the steps of wudu, prayer, or fasting theoretically, but it may not become a lasting habit. This shows the need for a more holistic and practical educational approach that integrates knowledge with real-life experiences. As a school with a traditional Islamic character, MI Salafiyah Sidorejo has developed an innovative strategy by implementing a co-curricular program of studying "kitab kuning" (traditional Islamic texts) as a means of internalizing Islamic worship values (Rohmadi et al., 2024).

The tradition of studying these texts, which has long been practiced in pesantren (Islamic boarding schools), has been adapted into a program to strengthen religious identity in elementary education. Basic texts like *Safinatun Najâh*, *Taqrîb*, and *Fathul Qarîb* are chosen because they are systematic, concise, and easy for beginners to understand the basics of Islamic worship. This co-curricular program does not just add more religious study time, but also offers a learning process focused on guidance, role modeling, and habit formation. Through methods like group reading, interactive discussions, and direct practice of worship, students are not only taught the rules of Islamic law but also experience them through daily rituals. This approach allows for the gradual internalization of values, starting from knowledge, then understanding and feeling, and finally skill and habit formation. Furthermore, integrating the tradition of studying "kitab kuning" into the curriculum at MI represents an innovation rooted in local Islamic education wisdom. This aligns with the modern Islamic education paradigm that emphasizes an integrative, contextual, and experiential approach to religion. Thus, this program is not just an extra activity, but a model of Islamic education that combines modern curriculum with classical Islamic scholarship (Maulana, 2024).

However, the implementation of this program certainly faces various challenges, ranging from students' readiness to read classical texts, time limitations, to the need for teachers' creativity in simplifying materials to suit the characteristics of MI students. Therefore, this research aims to analyze in depth how the internalization of fiqh worship is carried out through the co-curricular program of studying kitab kuning at MI Salafiyah Sidorejo, as well as to evaluate its relevance, challenges, and contributions to the religious character development of students (Hasan, 2019).

## **Methods**

### **Research Design**

This study uses a descriptive qualitative approach, which aims to gain an in-depth understanding of the process of internalizing fiqh ibadah through a co-curricular program studying classical Islamic texts at MI Salafiyah Sidorejo. A qualitative approach was chosen because it is able to describe educational phenomena in a natural, contextual, and holistic manner based on the direct experiences of informants and the dynamics of activities in the field.

### **Participants**

The subjects and data sources were determined using purposive sampling, which involves selecting informants who are considered to be the most knowledgeable and involved in the program. The informants in this study included: Madrasah principals knowledgeable about the

program's policies, objectives, and direction. PAI teachers and Ustadz Pembimbing Kitab Kuning (teachers who guide students in studying classical Islamic texts) knowledgeable about internalization methods, materials, and strategies. Students participating in the program as a source of data on learning experiences and changes in worship behavior. Parents of Students providing information related to the habit of worship at home and the impact of the program.

### **Data Collection Techniques**

#### **a. Participatory Observation**

Observations were conducted to directly observe the process of learning the yellow book, the bandongan and sorogan methods, and the worship practices carried out by students. Observations were also conducted to understand the learning environment and patterns of teacher-student interaction.

#### **b. In-depth Interviews**

Semi-structured interviews were conducted with teachers, madrasah principals, students, and parents. These interviews aimed to explore the informants' perceptions, experiences, and views regarding the implementation of the program and the process of internalizing worship values.

#### **c. Documentation**

Documentation data included activity records, program schedules, student attendance lists, photos of activities, teaching materials, and other relevant documents.

### **Data Analysis Technique**

Data analysis using the Miles and Huberman model, which includes three main steps:

- a. Data Reduction – summarizing, selecting key data, and abstracting important information related to the process of internalizing worship.
- b. Data Presentation – compiling data in narrative, matrix, or thematic categories to facilitate understanding of patterns and relationships between findings.
- c. Drawing Conclusions – making interpretations and conclusions based on data that has been repeatedly verified.

### **Results**

The results of research on the internalization of fiqh ibadah through a co-curricular program studying classical Islamic texts at MI Salafiyah Sidorejo show that the process of forming students' understanding, attitudes, and behavior in worship takes place through a holistic mechanism. This discussion comprehensively describes how the internalization process occurs in the context of basic education based on the pesantren tradition, as well as examining the supporting factors and challenges that arise during the program (Makiah & Mailita, 2024). The internalization process begins with the study of classical Islamic texts, which is a hallmark of Salafiyah educational institutions. The texts used, such as Safinatun Najah and Taqrib, serve as basic guidelines for understanding the laws of worship. Although these books are written in Arabic without harakat and have a classical language structure, teachers are able to manage learning flexibly so that the content of the books can be digested by MI students who are still in the concrete-operational stage of cognitive development. Teachers read Arabic texts and then explain their meanings in Indonesian or Javanese, which are closer to the students' daily experiences. The teachers' explanations do not stop at the literal meaning, but go into contextual meanings that are relevant to the children's lives. For example, when explaining the chapter on taharah, the teacher gives direct examples of unclean conditions that students often encounter

at home or school, such as when playing in the yard or after holding a pet (Mustafida & Hosna, 2021).

The activity of studying the yellow book plays an important role in providing a strong cognitive foundation for students. They not only know “what to do” but also understand “why it is important to do it.” This kind of understanding is an important foundation in the process of internalizing values according to moral development theory, because the religious values that are accepted are not just rules but are accompanied by awareness. It is this awareness that will later influence the students' religious attitudes and behavior. After gaining cognitive understanding, internalization continues through direct practice and habitual worship. MI Salafiyah Sidorejo makes worship practice an integral part of daily activities. Students not only learn the procedures for wudhu or prayer in theory, but are also guided to do them directly. Researchers found that after studying certain material in the classical texts, teachers immediately invited students to practice it. For example, after studying the chapter on wudhu, students are guided to perform wudhu one by one, and the teacher pays attention to small mistakes that are often overlooked, such as imperfections in washing the elbows or not spreading the water evenly on the head. This process demonstrates the application of experiential learning in worship education, where direct experience becomes a means of understanding religious teachings more deeply (Nasifah, 2025).

The habit of worship is the most prominent aspect of the internalization process. Activities such as the dhuha prayer, congregational midday prayer, collective zikr, and reciting daily prayers are mandatory routines for all madrasah students. This habit creates a spiritual rhythm that occurs consistently every day, so that worship is no longer something incidental, but becomes a natural part of students' lives. Researchers observed that this habit not only trains technical worship skills, but also shapes attitudes of discipline, calmness, politeness, and obedience, which are fundamental values in religious education (Feriawan, 2025).

In addition to learning and habit formation, the exemplary behavior of teachers has a very strong influence on the internalization of worship values. In the tradition of Islamic education, teachers not only act as conveyors of knowledge, but also as moral and spiritual figures who serve as role models. The researchers' observations show that teachers who teach fiqh and classical Islamic texts appear as individuals who are consistent in performing worship. Teachers arrive early for sunnah prayers, always maintain wudhu, recite prayers before and after activities, and demonstrate patience and politeness in guiding students. This exemplary behavior has proven to be effective in shaping student behavior, because children at the MI age tend to learn through imitation. They imitate the teacher's prayer movements, the way the teacher speaks, and even the teacher's manners when interacting. Thus, exemplary behavior becomes an important aspect that strengthens the natural internalization process without pressure (Mustafida & Hosna, 2021).

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becomes an important aspect that strengthens the natural internalization process without pressure.

### **Conclusion**

Based on the results of in-depth research and discussion, it can be concluded that the internalization of fiqh ibadah through a co-curricular program studying classical Islamic texts at MI Salafiyah Sidorejo is carried out effectively and systematically through a combination of a modern formal curriculum and traditional Islamic boarding school education. This program is not merely an additional activity, but a strategic vehicle for instilling a deeper understanding of religion in students from an early age.

First, the internalization of fiqh ibadah occurs through cognitive reinforcement, where students are introduced to the concepts of fiqh ibadah by referring to classical books such as *Safinatun Najāh* and *Fath al-Qarīb*. Their understanding is not limited to memorizing theory, but also touches on the rationality of the law and the spiritual meaning behind each provision of worship.

Second, internalization is reinforced through normative habituation, namely the habit of practicing proper worship in daily life at school. The practice of wudhu, congregational prayer, and polite behavior of students are always guided in accordance with the fiqh guidelines they learn. The continuous habituation process integrates the values of fiqh worship into the behavior of students.

Third, this program encourages the formation of meaningful religious experiences. Students not only understand and practice worship, but also feel the spiritual values, togetherness, and moral responsibility in carrying out Islamic teachings. This awareness can be seen from the students' ability to improve their own worship and remind each other. In addition, the competence of teachers who come from Islamic boarding school backgrounds is also a major factor in the success of the program. The *bandongan* and *sorogan* methods, combined with a modern pedagogical approach, make the study of classical Islamic texts easy for MI-aged students to understand. The religious atmosphere of the school also accelerates the process of internalizing the values of fiqh ibadah.

Overall, the co-curricular program of studying classical Islamic texts at MI Salafiyah Sidorejo has proven to contribute significantly to improving the quality of students' understanding and practice of worship. This educational model shows that integrating *pesantren* traditions into basic education can create a more holistic religious learning process, instill proper ritual skills, and shape a strong religious character. Thus, this model can be a reference for other Islamic educational institutions in strengthening religious literacy from an early age.

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