

## IMPROVING THE QUALITY OF WUDHU IN AL-HIDAYAH TPA THROUGH MENTORING ACTIVITIES

Tzalsa Nur Khikmah\*<sup>1</sup>, Lali Syarifah<sup>2</sup>, Ahmad Saifudin<sup>3</sup>

<sup>1,2,3</sup> Sekolah Tinggi Agama Islam Syubbanul Wathon Magelang

\*e-mail: tsalsa.nurkhikmah@gmail.com

### Abstract

Islam is very concerned about cleanliness/holiness and views it as important as an inseparable part of a series of worship. In the implementation of worship, there is a need for cleanliness/holiness itself. This means that true worship is worship performed by people who have maintained cleanliness and purified themselves. There are still many researchers who see children or people performing ablution carelessly or imperfectly. This time the researcher took the theme of learning the practice of ablution which aims to make the children of TPA Al-Hidayah able to carry out their obligations properly and correctly, so that what we teach them can be useful for the life of the community or the life to come. The research method used is the PAR (Participation Action Research) method, covering learning activities, mentoring, planning, research, development to the implementation of research programs involving the wider community or specific target groups. As for the results of this service program research, children can distinguish between rubbing and washing in ablution

**Keywords:** Practice of ablution; Participation Action Research; Al-Quran Education Park

### Abstrak

Agama Islam sangat memperhatikan kebersihan/kesucian dan memandang penting itu sebagai bagian yang tidak terpisahkan dalam rentetan ibadah. Dalam pelaksanaan suatu ibadah dibutuhkan adanya kebersihan/kesucian itu sendiri. Artinya sholat yang benar adalah ibadah yang dilakukan oleh orang-orang yang telah menjaga kebersihan dan mensucikan diri. Masih banyak peneliti melihat anak-anak atau orang-orang berwudhu asal-asalan atau tidak sempurna. peneliti kali ini mengambil tema tentang pembelajaran praktik wudhu yang bertujuan agar nantinya anak-anak TPA Al-hidayah dapat melaksanakan kewajibannya dengan baik dan benar, sehingga apa yang kami ajarkan kepada mereka dapat bermanfaat bagi kehidupan masyarakat atau kehidupan yang akan datang. Metode penelitian yang digunakan ialah menggunakan metode PAR dengan terjun dan terlibat secara langsung dalam kegiatan belajar mengajar di TPA. Bimbingan terkait pemberian materi dan metode yang tepat, yang disesuaikan dengan permasalahan yang ada kepada anak anak. Serta pembinaan terhadap anak anak dilakukan dengan pendampingan kegiatan belajar mngajar sehingga pembelajaran lebih bervariasi dan mampu mengetahui wudhu dengan baik. Adapun hasil penelitian program pengabdian ini anak anak dapat membedakan antara mengusab dan membasuh dalam wudhu.

**Kata kunci:** Praktik wudhu; Participation Action Research; Taman Pendidikan Al-Qur'an

## 1. INTRODUCTION

The Islamic religion pays excellent attention to cleanliness/purity and views it as an inseparable part of the worship series. In carrying out a worship service, cleanliness/holiness itself is required. This means that true worship is carried out by people who have maintained cleanliness and purified themselves. Worship that Allah accepts is worship that follows the rules of Islamic teachings because, in reality, all worship practices are preceded by various practices of self-purification (Aibak, 2015). Ablution is the key when we perform prayer or worship with clean provisions from hadats. Wudhu affects whether the prayer is valid or not. Not only prayer but all acts of worship that require a sacred state of small hadats, the key to ablution. Wudhu, according to the language, means clean and beautiful, while according to the term, it means cleaning the members of the ablution to remove small hadats (Rifa'i, 2015).

Discussion about ablution is critical, especially for students, because ablution is an initial step that must be done perfectly before carrying out worship and other things. In performing ablution, as stated in Q.S Al-Maidah (5): 6, there are parts of the body that must be washed and wiped, namely: washing the face, washing both hands up to the elbows, wiping part of the head, and washing the feet up to the ankles. The tool used for ablution is water. In Q.S Al-Maidah (5): 6, the practice of ablution is explained, namely.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ  
إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ  
جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ  
الْعَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا  
فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ  
حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ

**Meaning:** O you who believe! When you want to pray, wash your face and hands up to the elbows, sweep your head, and (wash) your feet up to the ankles. If you are junub, then take a bath. Moreover, if you are sick or on a journey or returning from a toilet or touching a woman, then if you do not get water, perform tayamum with good (pure) dust; wipe your face and your hands with it (dust). Allah does not want to make things difficult for you, but He wants to cleanse you and perfect His blessings on you so that you will be thankful (Department of Religion of the Republic of Indonesia, 1989).

Learning the practice of ablution aims to equip students to know and understand the principles of Islamic law in detail and thoroughly. This knowledge and understanding is expected to become a life guide in personal and social life (Nasution, 1985). The educational process is directed at equipping students with knowledge, understanding, and appreciation of the experience of Islamic teachings (Siswanto, 2013).

Before, there was assistance in ablution at TPA Al-Hidayah Gondangan Sawangan. Previously, some children already knew the procedures for ablution, but their knowledge was only limited to the initial steps, not yet what made ablution valid.

At TPA Al-Hidayah, ablution has the problem of differences in the method of ablution between washing and wiping in learning; the practice of ablution could be more optimal and needs to be repeated so that students can understand better. Therefore, it provides an understanding of the ablution material. It is not an easy matter for students at an early age; apart from mastering the lessons, an educator must also have the ability. From the results of field observations, the infrastructure at Al-Hidayah TPA is adequate and very suitable for use. Based on the explanation above, practical ablution learning activities will be carried out so that Al-Hidayah TPA children can learn directly to practice ablution properly and correctly. The implementation of this service activity will likely provide benefits to TPA children.

The service that Mohammad Saat Ibnu Waqfin has carried out is improving the quality of ablutions for PP students. Al Wahabiyah 1 through Perfect Ablution Training that community service activities will carry out intensive training in applying ablution according to the Shari'a, including the requirements, harmony, makruh sunnah, and things that invalidate ablution. This activity supports the perfect quality of ablution according to the sunnah and is legally valid in fiqh. Then, the service carried out by Solhah regarding training in the practice of ablution and prayer at TPQ An-Nuur, Kebonrejo Village. This outreach activity was deemed quite successful in helping the children of TPQ An-Nuur to learn the procedures for ablution and prayer and apply them. The forms that we apply to TPQ An-Nuur children are about ablution material. First, intention, wash your face, wash your hands, wash your feet, and finally, be orderly. Finally, the service carried out by Ida Apriliyanti regarding Assistance in Learning the Practice of Ablution and Prayer during the COVID-19 pandemic at MI Hidayatul Husna Need Kras Kediri shows that this community assistance activity was deemed quite successful in increasing children's knowledge and understanding regarding the material of ablution and prayer and its practices.

## 2. METHOD

The research method used is the PAR (Participation Action Research) method, including learning activities, mentoring, planning, Research, development, and implementation of research programs involving the wider community or certain target

groups (Ma'ruf & Purwanto, 2020). This participatory keyword makes researchers work hard to immerse themselves in the situation and conditions of the target group or community. The PAR method begins with Research on the problems faced by the community (Khayati et al., 2021). Once the problem is known, a solution is sought and translated into program items. Both research and program implementation are carried out in a participatory manner, that is, involving all components of society to formulate problems and then plan the problems faced.

The PAR (Participatory Action Research) method is an activity that involves several parties involved in problems that occur directly. Therefore, there must be a reflection on history, politics, economics, geography, culture, and related issues. The fundamental thing about doing PAR is our need to get the desired changes. The PAR method has three key variables, namely, participatory, the aim of which is to develop various potentials so that they can achieve a better quality of life. Action, the aim is to provide more focused assistance so that we can achieve goals thoroughly, and Research aims to solve problems, improve knowledge, make better interpretations, and discover new facts. (Aini, 2018).

### 3. RESULTS AND DISCUSSION

The implementation of recitation activities was adapted to the method at Al-Hidayah TPA, Gondangan hamlet, Sawangan village. This activity will achieve smoothness in the practice of ablution due to collaboration with the TPA. The implementation of this service program will be carried out in July-August 2022. Activities are carried out through training and mentoring through several meetings or face-to-face. The implementation of this service program was carried out at the Al-Hidayah TPA educational park, Gondangan Hamlet, Sawangan District. The steps in determining a service program are as follows:

#### *Participatory*

The beginning of this service program was carried out by carrying out initial coordination through permission with Mr. Yusuf as the ustadzah at Al-Hidayah TPA, Gondangan Hamlet, Sawangan Village. After the permit was completed, further coordination was carried out with Mrs. Tatik regarding learning the practice of ablution. Next, carry out observations in the form of observations at the Al-Hidayah Dusun Gondangan TPA related to the implementation of the service program that will be carried out at the TPA. After making sufficient observations by looking at the actual conditions at Al-Hidayah TPA, the researchers decided to carry out a learning assistance program for ablution. With the available potential, such as a good place, a large number of students, and several media that enable the learning process, this place can be a place for service programs. TPA children also need to gain experience in ablution practices. Based on this, the service program seeks to help TPA teachers

improve their skills in planning suitable ablution practice lessons to increase students' understanding of ablution issues.

### *Action*

The activity results showed that some children experienced confusion when explaining the meaning of ablution. One example of the difficulties experienced by TPA children is the correct ablution procedures. Apart from that, TPA children also have difficulty distinguishing between washing and wiping. In this case, the assistance with the practice of ablution will create an arrangement of material for the service program by conducting a literature review of various references related to the practice of ablution. The preparation stage of this material begins at the beginning of implementation and is used for presentation activities regarding ablution learning. This practice is carried out to provide insight/knowledge and additional information to TPA children regarding learning ablution practices. This activity was attended by 25 Al-Hidayah TPA children at Al-Hidayah TPA, Gondangan Hamlet, Sawangan Village, on August 12, 2022. The next activity was a discussion and question and answer activity with the TPA children related to ablution lessons.

The ablution practice learning service program aims to train/teach reasonable and correct ablution procedures in learning fiqh. This activity is carried out by practicing ablution in front of the TPA children. The application of this practice shows that TPA children are very enthusiastic and actively interact with the ustadzah during learning. Apart from that, it can also increase TPA children's understanding of the practice of ablution.

Before mentoring	Aafter mentoring
Previously, children did not know the proper and correct procedures for ablution	After participating in learning activities, children know the proper and correct ablution procedures.
Children still cannot distinguish between wiping and washing	Children can already differentiate between rubbing and washing.

### *Research*

The practice of ablution learning is carried out when the recitation is held, namely in the afternoon. This practice was carried out to provide correct knowledge to the children of Al-Hidayah Dusun Gondangan TPA so that they could learn directly to practice ablution properly and correctly. Twenty-five children from Al-Hidayah TPA attended this activity. The result of this service program is to increase the knowledge of TPA children about performing ablution properly and correctly. After practicing ablution, the children begin to understand the proper and correct procedures for ablution so that the TPA children are not afraid of carrying out worship,

such as prayer reading the Koran, because ablution is a purification or a valid condition for prayer and reading. Al-Qur'an. (Afiyah 2019).

In the first fiqh study that discussed ablution, there were many differences, especially the issue of washing and wiping. In society, people understood that washing and wiping were the same, so there was no difference at all, even though in the classical books, it was explained that washing meant flowing water, not spreading it evenly. Water, while wiping it, evens it out so that if you wash it later, the practice of washing it is evened out according to Islamic jurisprudence. Wudhuya law is not valid. From there, people understand that the things they have been doing during that time are wrong because they do not comply with the rules of Islamic jurisprudence (Hisbiati, 2019). In the study of jurisprudence, which includes ablution and tayamun, everything cannot be separated from the classical books of the Safiiyah school of thought so that the truth cannot be doubted anymore. In the study of jurisprudence, we discuss ablution using the Fathul Qorib book and the Fathul Mu'in book; besides that, it also involves sharia from the second book, namely Al Bajuri as the Sarah of the Fathul Qorib and the I'anutul Tholibin book as the Sarah of the Fathul Mu'in and the 2, namely as the aim of the books in the archipelago.

### **Supporting and inhibiting factors in assisting with ablution practice**

Two factors support the implementation of this service program, namely internal factors and external factors. The availability of a place that is an asset for the learning process in the form of a mosque with sufficient land area, as well as several supporting facilities such as learning resources and teachers who are available to carry out the learning process, are internal supporting factors (Aflah, 2020). Other supporting factors in the form of external factors are the formation of awareness among students who want to perform ablution and adequate encouragement from their parents, which makes students willing and able to take part in learning at TPA Al-Hidayah Dusun Gondangan. If there are supporting factors, then there are also factors that hinder learning at Al-Hidayah TPA, and the following are the obstacles to learning carried out at this TPA, which cannot yet be said to be maximal and well integrated due to deficiencies in learning activities by teachers to students.

The service team wants to improve the quality of learning at TPA Al-Hidayah by adding several learning resources and applying learning methods to students. Learning resources for children make learning less than optimal. Students also often

do not come because they still have other obligations, namely doing homework (PR) both from school and helping with activities carried out at their respective homes.

#### 4. CONCLUSION

The learning assistance program for children at TPA Al-Hidayah Dusun Gondangan has been implemented smoothly and has had a positive impact on all the children of TPA Al-Hidayah Dusun Gondangan. The existence of this ablution practice program is also very beneficial good for children. With this assistance in ablution practice, children can differentiate between washing and wiping and perform ablution correctly and in an orderly manner. Based on the results of the service program, it can be concluded as follows. They are providing additional insight and knowledge to the children of Al-Hidayah TPA Gondangan Hamlet, Sawangan Village. Helping TPA children in justifying ablution issues so that there is no doubt for TPA children when starting to recite the Koran or performing obligatory prayers and sunnah prayers because they have been equipped with the knowledge that has been given by friends and explained to the children. Children learn the correct ablution with the appropriate ones from the book of fiqh so that there are clear understandings between washing and wiping.

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