



Worship as a Moral Act: A Thematic Study of Islamic High School Students

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Abstract

The attitude and personality of a person who understands religious teachings differ from those of someone who does not, has not yet, or lacks such understanding. This difference is reflected in their attitudes and actions in daily life. The level of one's worship can be influenced by the depth of their understanding of religious teachings. However, it is possible for someone with extensive religious knowledge to neglect acts of worship. This study aimed to determine the level of students' knowledge and practice of worship. A qualitative method with a case study approach was employed. Data were obtained from fifteen informants through in-depth interviews selected using purposive sampling techniques. All informants were active students of Islamic senior high school. The interview results were analyzed thematically using NVivo 12 qualitative analysis software. The findings show that the forms of worship taught and practiced by students include prayer, fasting, zakat, and ablution (wudhu). Students generally understand the meaning, requirements, and pillars of these acts of worship. However, their knowledge was found to be relatively weak, as most were unable to answer the questions given. Interestingly, the students' worship practices were consistent and had become part of their daily habits. This indicates that their worship practices have developed into personality traits (moral actions) but remain weak in understanding (moral knowledge) and have not yet reached the level of awareness (moral feeling).

INTRODUCTION

Worship is a manifestation of human servitude to Allah, the Creator. It is not merely a ritualistic activity performed without meaning but a form of gratitude to Allah SWT for all the blessings bestowed upon humankind (Hayati, 2017). The Prophet Muhammad SAW exemplified worship in various forms such as ablution, prayer, fasting, and zakat (Haerani et al., 2023). These acts of worship are not only ritual obligations but also reflections of moral and spiritual awareness. To perfect one's worship of Allah SWT, knowledge is essential (Hayati, 2017; Warasto, 2018). Proper worship requires understanding its meaning, rules, and conditions so that the acts performed are valid and valuable before Allah SWT (Agus et al., 2023; Arifudin, 2016). In this sense, knowledge serves as the foundation upon which worship stands. This indicates that intellectual comprehension and spiritual devotion are inseparable components of religious practice.

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In Islam, knowledge and practice are inseparable. The concept of faith emphasizes belief that must be followed by action (Cahyono, 2016; Hanafy, 2014). This principle also applies to prayer: one must first know its principles and procedures, and then perform it sincerely in accordance with divine guidance (Syafirin et al., 2021; Yasakur, 2016). Thus, understanding precedes practice, and both are necessary to achieve the perfection of worship. This interconnectedness forms the basis for assessing how knowledge influences the moral dimension of worship.

Previous studies Agus et al (2023); Prafitri (2018); Suradi (2018) have shown that the stages of knowledge and practice in worship are closely interrelated. Some individuals perform acts of worship without proper understanding, rendering their worship less meaningful (Prihartini et al., 2019). Classical scholars also emphasized that worship performed without knowledge will not be accepted by Allah SWT. These findings underline the importance of intellectual awareness as a prerequisite for genuine devotion.

In line with this, Al-Ghazali likened knowledge to a tree and worship to its fruit (Alam, 2015; Nafisah, 2018; Shah, 2016). Knowledge precedes worship because it is the root and guide of all deeds. However, knowledge that does not bear fruit through righteous actions is meaningless. Therefore, Muslims are encouraged to pursue knowledge and translate it into acts of worship (Rahman, 2016; Zainuddin, 2018). This analogy illustrates the moral unity between knowing and doing one that lies at the heart of Islamic pedagogy and spirituality.

This study focuses on students currently studying at the Islamic High School. Among these students, there are varying levels of knowledge and practice of worship. Only a few demonstrate comprehensive understanding, while most show consistent practice. The practice of worship in schools is a structured and guided activity, conducted both individually and in groups, aimed at improving students' understanding and performance in daily worship (Anwar, 2017; Ayu, 2017; Miharja et al., 2018; Noer et al., 2017; Suradi, 2018). Exploring this population provides valuable insight into how religious knowledge is internalized and manifested through moral behavior among young Muslims.

Although similar studies have been conducted, previous research has mainly focused on the practice of prayer and provided limited exploration of the knowledge dimension (Mastiyah, 2018; Suharyat, 2023; Zainuddin & Zamakhsyari, 2018). Therefore, this study seeks to examine more comprehensively the stages of knowledge and practice of worship among Islamic senior high school students, highlighting the role of both the self and the school environment in fostering understanding and implementation of worship. By bridging the theoretical and empirical dimensions, this research contributes to a more holistic understanding of worship as both a cognitive and moral act.

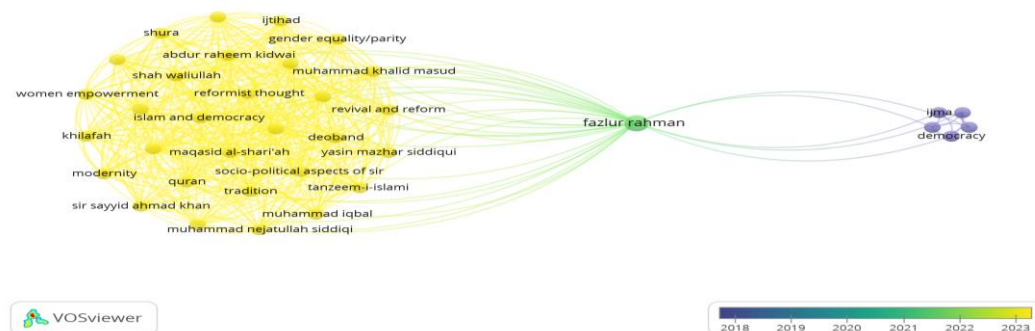


Fig 1. VOSviewer analysis based on keywords

The bibliometric analysis conducted using VOSviewer, as shown in the visualization, illustrates the interconnection among key concepts related to religion, morality, and Islam. The term religion appears as the central node, closely linked with morality, muslim, and Islam. This connection suggests that discussions on religion often intersect with moral and behavioral themes. Additionally, Islam is associated with terms such as ibadah, *aqidah*, and *akhlak*, indicating a focus on Islamic dimensions in moral and spiritual development. The color gradient reflects the temporal evolution of the literature from 2010 to 2020, with newer topics like social network and religious denomination emerging in recent years. Overall, the map provides a preliminary overview of the thematic landscape in studies related to religious knowledge and moral practice within the context of Islam.

METHODS

This study employs a qualitative method with a case study approach. According to Almeida et al (2017); Bartlett & Vavrus (2016); Crowe et al (2016); Langputeh et al (2023); Martell (2017); Mulyadi (2013); Sena (2023); Sugiyono (2016); Taylor (2013), a case study is a type of research in which the researcher seeks to observe a phenomenon or event in depth, either individually or within a community group. Referring to these opinions, this research design is considered highly appropriate for addressing the issues and problems discussed in this study. The data were obtained from twenty informants through in-depth interviews, selected using purposive sampling techniques. According to Kwan (2010); Liu & Babchuk (2018); Wagner et al (2009), the selection of informants must meet four criteria: they must still be active in the field being studied, possess relevant competence related to the research topic, be willing to allocate time to provide information to the researcher, and be honest in conveying information based on factual conditions in the field (Engkizar et al., 2023).

After the interviews were completed, the data were transcribed, and themes were extracted in accordance with the objectives and requirements of the research. According to Allsop et al (2022); Clarke & Braun (2018); Connelly & Peltzer (2016); Javadi & Zarea (2016); Terry et al (2017); Vaismoradi et al (2013), thematic analysis is one of the analytical techniques that researchers can use to organize and interpret interview data clearly and comprehensibly for readers. The entire thematic analysis process was carried out using NVivo 10 qualitative analysis software. The use of NVivo 10 aimed to visualize the thematic findings through graphics or models generated by the software. Conducting thematic analysis with the assistance of NVivo facilitates the researcher in organizing and presenting the results effectively (Dhakal, 2022; Woolf & Silver, 2017; Zamawe, 2015).

RESULT AND DISCUSSION

Based on the interviews conducted with twenty informants, the analysis revealed four major themes related to students' knowledge of Muslim worship. These themes are illustrated in the following figure.

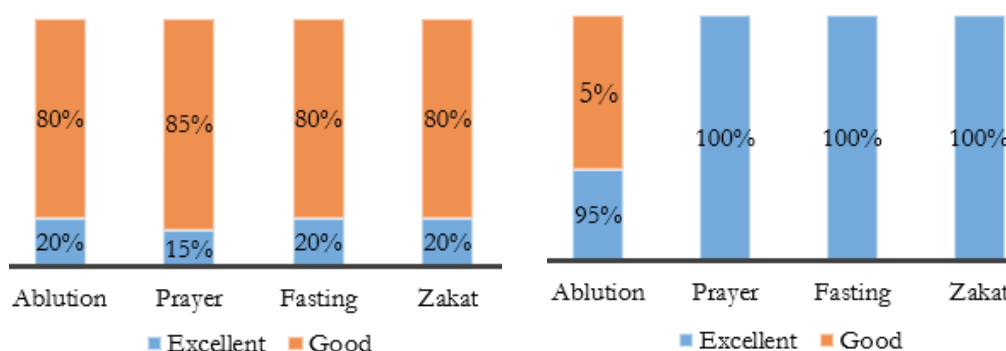


Fig 2. Experience and knowledge of Muslim worship

From the visualization, it can be explained that, following the in-depth interviews, four stages of students' knowledge and practice of worship at Islamic senior high school were identified. These four themes are *wudhu* (ablution), *fardhu* prayer (obligatory prayer), fasting during Ramadan, and *zakat* (almsgiving). For further clarity, the author presents excerpts from the interviews with the informants, organized according to the four themes mentioned above. The excerpts provided are brief quotations taken directly from the informants' responses during the interviews. Although the expressions used by each informant varied slightly, they conveyed essentially similar meanings and intentions.

The first theme is *wudhu*. As is well known, before performing prayer, one must first perform *wudhu*. According to the informants, *wudhu* refers to washing specific parts of the body with water as a form of purification before prayer. The following are excerpts from several informants' explanations.

...The act of washing the parts of the body required for wudhu, from the face to the feet, using pure and purifying water before performing prayer (Informant 7). ...Wudhu is the act of washing, cleansing, and pouring water on specific parts of the body before performing prayer (Informant 8).

The second theme is *fardhu* prayer. According to the informants, *fardhu* prayer is an obligatory act of worship which, if performed, brings reward, and if neglected, incurs sin. There are five daily obligatory prayers: dawn (*Subh*), noon (*Dhuhr*), afternoon (*Asr*), sunset (*Maghrib*), and night (*Isha*). The following are several informants' explanations:

... Mandatory prayers are those that Muslims are required to perform (Informant 2).

...They are obligatory and performed five times a day: dawn, noon, afternoon, sunset, and night (Informant 7). ...What I know about fardhu prayer is that it consists of thirteen pillars, starting with intention and ending with salam, and it is performed five times a day (Informant 8).

The third theme is fasting during Ramadan. Informants described fasting as refraining from all forms of desire, including eating and drinking, from dawn until sunset. One of them explained:

...Fasting is a mandatory act of worship carried out by abstaining from all forms of desire, beginning at dawn and ending at sunset (Informant 8).

The fourth theme is *zakat*. According to the informants, *zakat* refers to a specific portion of wealth that must be distributed once it meets the criteria prescribed by Islamic law and given to the eight categories of eligible recipients. The following are statements from several informants

...Zakat is wealth that meets the requirements to be distributed to the eight categories entitled to receive it (Informant 6). ...It is wealth that must be distributed to the eight groups (Informant 7). ...It is also wealth that must be given to amil (zakat collectors) or directly to the eight groups (Informant 8). ...It is the purification of wealth that has reached the prescribed threshold and must

then be given to the eight eligible categories (Informant 11).

Attention to students' levels of understanding and implementation. This is particularly important for Islamic senior high school students in Islamic secondary schools who, despite being in a religious environment, often show limited understanding of worship. During the interviews, some students responded hesitantly, fearing they might answer incorrectly, while others admitted they did not know the answers. Only a few were able to respond accurately.

Regarding the stages of knowledge and practice of worship among Islamic senior high school students, this study identified four key themes representing the fundamental acts of worship performed by individuals. These findings are discussed below with reference to relevant theories, expert opinions, and previous studies addressing similar contexts and issues.

First, *wudhu* is defined as purifying oneself before prayer by washing the face, hands, head, and feet. Afif & Khasanah (2019); Busyro & Amin (2018) both describe *wudhu* as a cleansing process performed several times a day. There are six pillars of *wudhu*: intention, washing the face, washing the hands, wiping part of the head, washing the feet, and maintaining the prescribed sequence (Kusumawardani, 2021).

Second, *fardhu* prayer consists of a series of specific words and movements that begin with *takbir* and end with *salam*, performed with specific intentions and requirements (Zeky, 2022). The interview data show that only a few students were able to define prayer in a way that aligns closely with expert opinions.

Third, fasting during Ramadan is a form of worship that involves abstaining from eating, drinking, immoral acts, and anything that invalidates the fast, from dawn until sunset, with sincere intention for the sake of Allah SWT (Naan, 2018). It also includes refraining from idle, provocative, or inappropriate speech throughout the day as prescribed by Islamic law (Dermawan, 2013; Muhopilah et al., 2018). From the interviews, it can be concluded that several students understood the meaning, requirements, and pillars of fasting, and in practice, most of them consistently observed the Ramadan fast.

Fourth, *zakat* is a mandatory portion of wealth that must be distributed by every Muslim who meets the required conditions (Abdullah & Fathullah, 2023; Sundari, 2018). As one of the pillars of Islam, *zakat* is given to those entitled to receive it (*asnaf*), including the poor, the needy, zakat administrators, new converts, slaves, debtors, those striving in Allah's cause (*fi sabilillah*), and travelers (*ibn sabil*) (Fakhruddin, 2012; Irwanuddin, 2019; Permata et al., 2023). The interview results show that while all students were able to explain the concept of *zakat* and its eight categories of recipients, few had practical experience in performing it.

CONCLUSION

This study has successfully identified the stages of knowledge and practice in the worship of Islamic senior high school students. It highlights five types of worship that raise questions regarding the students' level of understanding and implementation. Indeed, acts of worship must be accompanied by knowledge, as worship performed without understanding becomes meaningless. Therefore, greater attention should be given to enhancing students' comprehension of worship. At the very least, the findings of this study may serve as a foundation and reference for future researchers to explore this issue further in different contexts and settings.

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DECLARATIONS

Author Contribution

Zaky Habiburrahman: Writing-Preparation of original manuscript, Conceptualization, **Anushka Mardhiah Binti Mohd Nafi:** Methodology, Visualization, Improve Content, **Muhammad Firdaus Bin Alias:** Data accuracy, Investigation, Improve Language.

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The data and language usage in this article have been validated and verified by English language experts and no AI-generated sentences are included in this article.

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Conflict of Interest

The authors declare that this research was conducted without any conflict of interest in the research.

Ethical Clearance

The place or location studied has agreed to conduct research and is willing if the results of this study are published.

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