

OPTIMIZATION OF FIQH LEARNING BASED ON THE BOOK *OF NADZAM SAFINATU AL-NAJAH* BY SHEIKH HASAN GENGONG TO IMPROVE THE WORSHIP COMPETENCE OF MI NIDHAMIYAH KETOMPEN STUDENTS

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Abstract

This study aims to find out how the optimization of fiqh learning based on the book of Nadzam Safinatu al-Najah by Sheikh Hasan Genggong can improve the worship competence of MI Nidhamiyah Ketompen students. The research used a descriptive qualitative method with a field study approach, involving 20 6th grade students as the focus of the research. Data was collected through learning observations, interviews with teachers and vice principals, as well as documentation of student records and books used. The results of the study show that the implementation of learning based on the book of nadzam is carried out in a systematic, interactive, and fun manner. Students actively read, copy, interpret, and practice worship ordinances, so that their understanding of worship theory and practice increases significantly. Students' worship competencies before the application of the book of nadzam vary, with some students still having difficulty in practicing ablution, prayer, and taharah. After application, students are more confident, consistent in carrying out daily worship, and are able to memorize and understand nadzam verses well. Factors that support the effectiveness of learning include teacher and student motivation, the availability of books, interactive methods, and a conducive madrasah environment. The obstacles that arise are differences in reading ability, limited study time, and the need for additional guidance for certain students. This research shows that fiqh learning based on the book of nadzam is effective in improving worship competence, shaping students' religious character, and preserving the classical literature of the Ganggong Islamic Boarding School.

Keywords: Fiqh Learning, Book of Nadzam, Worship Competence, MI Nidhamiyah



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INTRODUCTION

Fiqh learning is one of the fundamental aspects of Islamic religious education because it has a strategic role in shaping students' understanding and worship practices correctly and consistently.¹ At Madrasah Ibtidaiyah, fiqh learning is often still purely memorized and focuses on theory, so students' understanding of worship is not always adequate.² This has an impact on students' inability to apply worship procedures appropriately in their daily lives, as well as reducing their discipline and religious awareness.³ This condition shows the need for more systematic, practical, and contextual learning methods to improve students' worship competence.⁴

The book *Nadẓam Safīnatu al-Najah* by Sheikh Hasan Genggong is present as a potential solution to overcome this problem.⁵ This book presents fiqh material in a concise, systematic, and easy-to-understand manner, including daily worship procedures such as ablution, prayer, taharah, and other worship guidelines that are relevant to students' lives.⁶ The presentation of material in the form of nadẓam or verses makes it easier for students to memorize and understand the content of the book.⁷ That way, learning not only focuses on cognitive aspects, but also affective and psychomotor, so that students can internalize the values of worship in their daily lives.⁸

The findings of the book *Nadẓam Safīnatu al-Najah* by the Turats Genggong Team through the process of tashih and scientific documentation strengthen the academic and historical foundation for this research. This effort to preserve the literature of the Genggong Islamic boarding school not only affirms the authenticity of the book, but also provides the basis for the development of innovative learning methods. Through the optimization of book-based learning, it is hoped that

¹ Ikromulloh Hakiki and Ainur Rofiq Sofa, "Efforts To Improve Understanding Of Islamic Brotherhood Through The Case Study Method In The Course Of Creed And Achievements In Grade Xii Students Of Ma Walisongo 2 Banyuanyar Probolinggo," n.d.

² Dian Zahrotus Sita and Ainur Rofiq Sofa, "Pembelajaran Kitab Mubadi'Fiqih Sebagai Upaya Penguatan Pemahaman Fiqih Dan Mufrodat Bahasa Arab Santri Di Ma'had Walisongo 1 Maron, Probolinggo," *Karakter: Jurnal Riset Ilmu Pendidikan Islam* 2, no. 4 (2025).

³ Mahmud Yunus, Ainur Rofiq Sofa, and Jannatul Firdausiyah, "Pengembangan Penilaian Pembelajaran Pendidikan Agama Islam Berbasis Duolingo: Tantangan Dan Motivasi Di Madrasah Aliyah Zainul Hasan 2 Mojolegi Gading Probolinggo," *Indonesian Research Journal on Education* 5, no. 4 (2025).

⁴ Putri Nabilatus Sholeha and Ainur Rofiq Sofa, "Membedah Gagasan Dalam Teks Panjang Bahasa Arab Melalui Pendekatan Analisis Wacana Yang Mengungkapkan Makna Tersurat Dan Tersirat Di Sekolah MA Zaha," *Morfologi: Jurnal Ilmu Pendidikan, Bahasa, Sastra Dan Budaya* 3, no. 4 (2025).

⁵ Muzdalifah Muzdalifah and Ainur Rofiq Sofa, "Penerapan Strategi Pembelajaran Dalam Pemahaman Makna Harfiah Dan Majazi Di Lembaga SMP Pesantren Zainul Hasan Genggong," *Morfologi: Jurnal Ilmu Pendidikan, Bahasa, Sastra Dan Budaya* 3, no. 4 (2025).

⁶ M Yusuf Kusuma Wijaya and Ainur Rofiq Sofa, "Hadits Sebagai Landasan Normatif Dalam Ekonomi Islam Definisi, Urgensi, Dan Aplikasinya," *Morfologi: Jurnal Ilmu Pendidikan, Bahasa, Sastra Dan Budaya* 3, no. 4 (2025).

⁷ Ainur Rofiq Sofa et al., "Pengembangan Penilaian Pembelajaran Berbasis VEO Di MAN 2 Probolinggo," *JISPENDIORA Jurnal Ilmu Sosial Pendidikan Dan Humaniora* 4, no. 2 (2025).

⁸ Ainur Rofiq Sofa and Holifatul Munawaroh, "Isytiqaq, Taraduf, Isytirok, Dan Tadladh: Pilar-Pilar Semantik Dalam Bahasa Arab Klasik," *Pragmatik: Jurnal Rumpun Ilmu Bahasa Dan Pendidikan* 3, no. 3 (2025).

students will not only understand the theory of worship, but also be able to practice it correctly and consistently, as well as get to know rich and authentic local scientific values.⁹

In addition, this classical-based learning is one way to preserve the intellectual heritage of local scholars, including the work of Sheikh Hasan Genggong. It also supports the development of Islamic education rooted in the tradition of Islamic boarding schools, where the mastery of fiqh is not only academic, but also shapes the religious character, discipline, and patience of students. Therefore, this research is relevant and strategic, both in terms of religious education and the preservation of the scientific culture of Islamic boarding schools.¹⁰

Effective fiqh learning emphasizes a thorough understanding of the pillars, conditions, and procedures of worship, so that students are not only able to memorize the laws of fiqh, but also able to apply them appropriately in daily practice. Religious education experts emphasize the importance of combining theory with practice, as this approach can improve students' understanding, skills, and awareness of worship. This approach also helps students to understand the context of fiqh law and the reasons behind each worship rule, so that the practice of worship becomes more meaningful.¹¹

The nadẓam approach has the advantage of making learning easier, because structured verse stanzas allow students to memorize more easily and understand the content of the book systematically. In addition, the book of nadẓam emphasizes the integration between cognitive, affective, and psychomotor aspects.¹² The cognitive aspect helps students understand fiqh theory, the affective aspect forms religious attitudes and worship awareness, while the psychomotor aspect trains correct and consistent worship practice skills.¹³

The learning theory based on the pesantren tradition emphasizes the importance of sanad, thorough reading of the book, and repeated practice of worship. This approach is in line with the principle of *learning by doing*, where students learn while practicing worship, so that the knowledge gained can be directly applied in daily life. Mastery of the yellow book or nadẓam is also associated

⁹ Nuril Isabillah and Ainur Rofiq Sofa, "Melatih Kemampuan Bahasa Arab Pada Siswa Dalam Pembuatan Atau Pembacaan Iklan Di Madrasah Ibtidaiyah Tadzibun Nasyiin," *Pragmatik: Jurnal Rumpun Ilmu Bahasa Dan Pendidikan* 3, no. 3 (2025).

¹⁰ Sheila Rohmatika Fitria and Ainur Rofiq Sofa, "Strategi Pemaknaan Dalam Memahami Teks Narasi Berbahasa Arab Di SMA Terpadu Darut Tauhid Patemon Kerejengan," *Pragmatik: Jurnal Rumpun Ilmu Bahasa Dan Pendidikan* 3, no. 3 (2025).

¹¹ Ainur Rofiq Sofa and Irma Erviana, "Program Pengabdian Kemasyarakatan: Optimalisasi Pembelajaran Nahwu Melalui Kitab Al Miftah Di Pesantren Motivator Qur'an Darussalam Klaseman," *Morfologi: Jurnal Ilmu Pendidikan, Bahasa, Sastra Dan Budaya* 3, no. 3 (2025).

¹² Dewi Putri Nafila and Ainur Rofiq Sofa, "Penerapan Strategi 'Akhhbāriyah' untuk Meningkatkan Kemampuan Bahasa Arab Siswa Kelas V SDN Puspan Maron Probolinggo," *Dinamika Pembelajaran: Jurnal Pendidikan Dan Bahasa* 2, no. 2 (2025).

¹³ Afiyatul Mardiyah and Ainur Rofiq Sofa, "Strategi Pengembangan Mufradat Bahasa Arab Dalam Pembelajaran Kontemporer," *Dinamika Pembelajaran: Jurnal Pendidikan Dan Bahasa* 2, no. 2 (2025).

with the development of students' character, patience, discipline, and responsibility, since the learning process requires focus, perseverance, and repetitive practice.¹⁴

The findings of the book *Nadẓam Safīnatu al-Najah* by the Turats Genggong Team add a scientific basis for this book-based learning. The tashih and documentation process carried out ensures the authenticity and accuracy of the content of the book, so that it can be used as a valid source of learning. This reinforces the belief that the use of this book as a source of learning is not only academically relevant, but also historically and traditionally. With this approach, students' worship competencies can be improved overall, as students gain an understanding of theory, practice habituation, and internalization of religious values at the same time.¹⁵

This research is motivated by the condition of fiqh learning which is still theoretical and memorized, so that the competence of students' worship is not optimal. This study aims to find out how the implementation of fiqh learning through the approach of the book of *Nadẓam Safīnatu al-Najah*, how the competence of students' worship before the application of this approach, how effective the approach of the book of nadẓam in improving the competence of students' worship, as well as the factors that support and hinder the optimization of fiqh learning with the book of nadẓam.¹⁶

This study aims to describe the implementation of fiqh learning through the *Nadẓam Safīnatu al-Najah approach*, assess the level of student worship competence before the application of this approach, evaluate the effectiveness of the use of the nadẓam book in improving students' worship competence, and identify supporting and inhibiting factors for optimizing fiqh learning based on the book of nadẓam.¹⁷

This research is important because it offers an effective, innovative, and practice-based fiqh learning model, so that students' worship competence increases. This research also contributes to preserving the work of Sheikh Hasan Genggong as a literary heritage of Islamic boarding schools with historical, academic, and religious value. The nadẓam approach allows teachers to develop interactive and systematic learning methods, so that students not only understand the theory, but also get used to practicing worship correctly. In addition, this research helps to shape students'

¹⁴ Khojjjah Salsabela and Ainur Rofiq Sofa, "Kosakata Serapan Dalam Bahasa Arab Pada Buku Al-'Arabiyyah Bayna Yadayk: Kajian Linguistik Kontemporer," *Dinamika Pembelajaran: Jurnal Pendidikan Dan Bahasa* 2, no. 2 (2025).

¹⁵ Ainur Rofiq Sofa et al., "Penilaian Pembelajaran PBA Berbasis Google Data Studio Power Bi, Table AI Dan Phytion AI Di MTs Thoyyib Hasyim Jorongon Probolinggo," *Indonesian Research Journal on Education* 5, no. 3 (2025).

¹⁶ Adinda Atiqotuz Zummah and Ainur Rofiq Sofa, "Keefektifan Teknik Membaca Cepat Dalam Bahasa Arab Di Pondok Pesantren Darut Tauhid Patemon Krejengan Probolinggo," *Dinamika Pembelajaran: Jurnal Pendidikan Dan Bahasa* 2, no. 2 (2025).

¹⁷ Sa'adah Fuji Astutik and Ainur Rofiq Sofa, "Penerapan Naht Dalam Pembelajaran Bahasa Arab: Strategi Interaktif Di Madrasah Ibtidaiyah Izzul Islam," *Dinamika Pembelajaran: Jurnal Pendidikan Dan Bahasa* 2, no. 2 (2025).

religious character through discipline, patience, and consistency in daily worship, as well as being an academic reference for the development of fiqh learning based on Islamic boarding school traditions in madrasas.

RESEARCH METHODS

This study uses a descriptive qualitative research method with a case study approach.¹⁸ This approach was chosen to gain a deep understanding of the fiqh learning process through the book *Nadẓam Safīnatu al-Najah* and its influence on the worship competence of MI Nidhamiyah students located in Ketompen Village, Pajarakan District, Probolinggo Regency. The qualitative method allows researchers to describe phenomena in detail, including learning practices, teacher-student interactions, and students' responses to the applied methods.¹⁹

The focus of this research is on the sixth grade of MI Nidhamiyah which consists of twenty students. Of these, twelve students are male and eight are female. The age of students ranges from eleven to twelve years old, and most of them have an initial understanding of fiqh at the intermediate level. Students already know the basics of worship such as ablution, prayer, and taharah, so they are ready to take part in learning based on the book of nadẓam optimally.²⁰

Research data was obtained through observation, in-depth interviews, and documentation studies. Observation was carried out by directly observing the learning process in the classroom, focusing on the way the teacher used the book *Nadẓam Safīnatu al-Najah*, the teaching strategies applied, and the involvement of students in worship practices. Interviews were conducted with teachers and several students to explore their experiences, understandings, and obstacles encountered during learning. Documentation studies are used to complement field data, in the form of class notes, curriculum documents, and the book of *Nadẓam Safīnatu al-Najah* as the main source of learning. The research data can be seen from the following diagram.

¹⁸ Lusyiana Efendy and Ainur Rofiq Sofa, "Strategi Meningkatkan Minat Membaca Melalui Pemilihan Teks Bahasa Arab Yang Menarik Di PP Darut Tauhid Patemon," *Morfologi: Jurnal Ilmu Pendidikan, Bahasa, Sastra Dan Budaya* 3, no. 2 (2025).

¹⁹ Serli Rosida and Ainur Rofiq Sofa, "Analisis Teks Sejarah Dan Geografi Untuk Meningkatkan Kemampuan Bahasa Arab Santri Zainul Hasan Genggong Probolinggo," *Dinamika Pembelajaran: Jurnal Pendidikan Dan Bahasa* 2, no. 2 (2025).

²⁰ Latifatul Hasanah and Ainur Rofiq Sofa, "Penerapan Morfologi Bahasa Arab Dalam Bahasa Indonesia: Studi Kasus Di MI Nidhamiyah Ketompen Pajarakan," *Dinamika Pembelajaran: Jurnal Pendidikan Dan Bahasa* 2, no. 2 (2025).

OPTIMALISASI PEMBELAJARAN FIKIH BERBASIS KITAB NADZAM SAFINATU AL-NAJAH KARYA SYEKH HASAN GENGONG UNTUK MENINGKATKAN KOMPETENSI IBADAH SISWA MI NIDHAMIYAH KETOMPEN



Diagram 1. Focus of the data collection procedure

The diagram above is a data collection procedure carried out systematically. Researchers conduct observations in the classroom repeatedly to ensure that the information obtained is accurate. The interview uses an open-ended question guide so that respondents can deliver answers freely and in-depth. Class documents and records are then reviewed to validate and complete field data. Data analysis is carried out with a data reduction stage, namely filtering, selecting, and grouping relevant information. The next stage is the presentation of data through narratives and illustrations that make it easier to understand the research findings.²¹ Conclusions are drawn based on patterns, relationships, and interpretation of the data that has been obtained.

²¹ Ainur Rofiq Sofa and Ayun Febrianti, "Dialektologi Bahasa Arab: Analisis Perbedaan Linguistik Berdasarkan Kajian Pustaka," *Lencana: Jurnal Inovasi Ilmu Pendidikan* 3, no. 2 (2025).

With this method, the research can clearly describe how fiqh learning through the book *Nadżam Safinatu al-Najah* is applied at MI Nidhamiyah Ketompen Village, Pajarakan District, Probolinggo Regency, especially in the sixth grade with twenty students. This approach provides a practical and applicable overview for the development of learning methods in madrassas based on local pesantren traditions, as well as improving students' overall worship competence.

RESULTS AND DISCUSSION

This study aims to examine the optimization of fiqh learning through the approach of the book *Nadżam Safinatu al-Najah* by Sheikh Hasan Genggong to improve the worship competence of MI Nidhamiyah students in Ketompen Village, Pajarakan District, Probolinggo. The focus of the research was on grade 6 with a total of 20 students, using a descriptive qualitative approach to obtain data related to the implementation of learning, student worship competence, the effectiveness of the approach, as well as supporting and inhibiting factors.

The implementation of fiqh learning through the approach of the book of *Nadżam Safinatu al-Najah* at MI Nidhamiyah, Ketompen Village

The implementation of fiqh learning at MI Nidhamiyah Ketompen Village using the *Nadżam Safinatu al-Najah book approach* is carried out in a systematic, structured, and interactive manner. The teacher, Ismail Ainul Yakin, explained that the learning process begins with reading together nadżam, explaining the meaning of verse by stanza, then practicing worship such as ablution, prayer, and thaharah. Students are actively involved in reading, memorizing, and practicing worship. According to him:

"This nadżam book approach makes it easier for students to understand the procedures of worship because it is presented in the form of concise and systematic poems. The classroom atmosphere becomes more lively and fun, so students are more focused."

Waka Curriculum, Anang Qurniawan S.Pd, added:

"With the nadżam method, students not only memorize the theory, but also directly practice worship. This makes them more consistent in carrying out their daily worship."

One of the students, Zidan, stated:

"It is easier for me to remember the way of ablution and prayer because it is recited in nadżam. Each verse is like a song that is easy to memorize."

Another student, Nisa, added:

"I used to forget the pillars of prayer, but now with nadżam I can do it right."

The implementation of fiqh learning at MI Nidhamiyah Ketompen Village through the approach of the book *Nadżam Safinatu al-Najah* shows a systematic, structured, and interactive learning pattern. The teacher, Ismail Ainul Yakin, explained that the process began with reading together with the nadżam, then followed by an explanation of the meaning of verse by verse, and worship practices such as ablution, prayer, and taharah. Students are active in reading, memorizing,

and practicing daily worship. The Vice Curriculum Officer, Anang Qurniawan S.Pd, added that the nadẓam method makes students not only memorize theories, but also consistently practice worship. A Dafa student stated that nadẓam makes it easier to remember the rituals of worship, as Zidan said:

"Every verse is like a song that is easy to memorize,"

Nisa added:

"I used to forget the pillars of prayer, but now I can do it right."

The statements from the students show that the use of nadẓam in fiqh learning is very effective in facilitating mastery of worship materials. Nadẓam arranged in verses makes the worship procedure easier to remember because the rhythm and rhyme patterns resemble songs, thus improving students' memory. This helps students overcome previous difficulties in memorizing the order of the pillars of prayer and other worship ordinances. With this method, students not only memorize mechanically, but are also able to understand and apply worship correctly in daily practice. Psychologically, the nadẓam approach increases learning motivation because students find learning more fun and interactive, so that their worship competencies become more consistent and deep.

The above data is reinforced by the following observation data and documentation:



Figure 1. Implementation of Fiqh Learning through the Approach of the Book of Nadẓam *Safīnatu al-Najah* at MI Nidhamiyah, Ketompen Village

Figure 1 above is the implementation of fiqh learning at MI Nidhamiyah Ketompen Village using the approach of the book Nadẓam *Safīnatu al-Najah* carried out in a systematic, structured, and interactive manner. The learning process begins with student preparation through prayer and brief briefings so that they are focused and ready to receive the material.

The first stage is the recitation of the nadẓam together. Students read nadẓam verses in groups or individually with attention to proper pronunciation, intonation, and reading rhythm. This stage aims to make students familiar with the structure of the nadẓam and understand the flow of the material thoroughly.

The second stage is the explanation of the meaning of verse by stanza. Each verse of nadẓam is translated and the context of fiqh is explained, including the procedures of ablution, prayer, and taharah. The teacher emphasized the relationship between theory and practice, so that students not only memorize but also understand the application of worship in daily life.

The third stage is the direct practice of worship. Students perform ablution and prayer according to the guidance of nadẓam. This practice is carried out repeatedly so that students can understand the steps of worship correctly and consistently. This worship practice activity also trains psychomotor skills while strengthening students' cognitive understanding.

The fourth stage is strengthening and evaluation. Teachers conduct observations, questions and answers, and evaluation of nadẓam memorization and worship practices to determine the level of understanding and skills of students. Evaluations are carried out periodically so that learning can be adjusted to the needs of students, while encouraging discipline and consistency in worship.

In terms of learning theory, this implementation can be analyzed through six perspectives: constructivism, multisensory learning, nadẓam memorization, active learning, complete competency development (cognitive, affective, psychomotor), and pesantren-style traditional approach. The integration of these theories supports the effectiveness of learning, facilitates the understanding of the material, improves the skills of worship practice, and forms the religious character of students.

Overall, the implementation of learning through the book *Nadẓam Safīnatu al-Najah* creates an interactive, systematic, and oriented learning process to improve students' worship competence, while preserving the traditional methods of the Genggong Islamic Boarding School.

This learning can be analyzed through six related theories: First, the Constructivist Learning Theory (Piaget and Vygotsky) emphasizes that students build new knowledge based on previous experiences and understandings. The nadẓam approach allows students to connect the recitation of verses with real worship practices, so that they build a deep understanding of fiqh.

Second, Multisensory Learning Theory emphasizes the importance of using various senses in learning. By reading nadẓam, listening to the teacher's explanations, and practicing worship, students use the senses of hearing, sight, and kinesthetics so that learning is more effective.²²

²² Asep Supena and Indah Ratna Dewi, "Metode Multisensori Untuk Siswa Disleksia Di Sekolah Dasar," *Jurnal Basicedu* 5, no. 1 (2020).

Third, the Theory of Memorization and Nadżam Learning emphasizes that the presentation of material in the form of verses facilitates the process of memorization and retention. *Nadżam Safinatu al-Najah* is compiled in a concise and systematic manner, so that students can remember the worship procedures faster and can apply them consistently.²³

Fourth, Active Learning Theory states that students learn more effectively when they are directly involved in the learning process. By reading, memorizing, and practicing worship, students actively participate, so that their understanding and worship skills increase.²⁴

Fifth, Competency-Based Learning Theory emphasizes mastery of cognitive, affective, and psychomotor aspects. The nadżam approach equips students not only with theoretical knowledge (cognitive), but also with worship practice skills (psychomotor), and a disciplined and consistent attitude in worship (affective).²⁵

Sixth, the Theory of Learning Based on Islamic Boarding School Traditions emphasizes the integration of knowledge and worship practices in the local context. Nadżam as the literary heritage of the Genggong Islamic boarding school combines scientific values and daily worship practices, so that students not only learn fiqh theoretically but also internalize the learning culture of the pesantren.²⁶

Thus, the implementation of fiqh learning through the book *Nadżam Safinatu al-Najah* is not only memorizing, but also forms a complete worship competence, supports the consistency of students' worship practices, and preserves effective traditional Islamic boarding school methods.

Students' worship competencies before the application of the nadżam book approach

Before the application of the book of nadżam, the competence of the students' worship showed variations. Some students already understand the basic theory of worship, but the practice is not consistent. Some students still make mistakes in the procedures of ablution, prayer, and taharah. Guru Ismail Ainul Yakin emphasized:

"Before using nadżam, many students are confused when practicing ablution and prayer. They memorize the theory, but can't implement it properly."

This emphasizes the need for more practical, systematic, and interactive methods.

One of the students, Endah, said:

"In the past, I often mispositioned my hands and feet when praying. I'm scared of making mistakes."

²³ Dewi Ayu Kusuma Ning Tyas, "The Dynamics of Quranic Studies in Pondok Pesantren: Case Study of Quran Studies at Pondok Pesantren An-Nur Ngrukem Bantul Yogyakarta in 1978-2018 AD," *Musala: Jurnal Pesantren Dan Kebudayaan Islam Nusantara* 1, no. 1 (2022).

²⁴ Sri Rahayu, S Pd SD, and Ananta Vidya, *Desain Pembelajaran Aktif (Active Learning)* (Ananta Vidya, 2022).

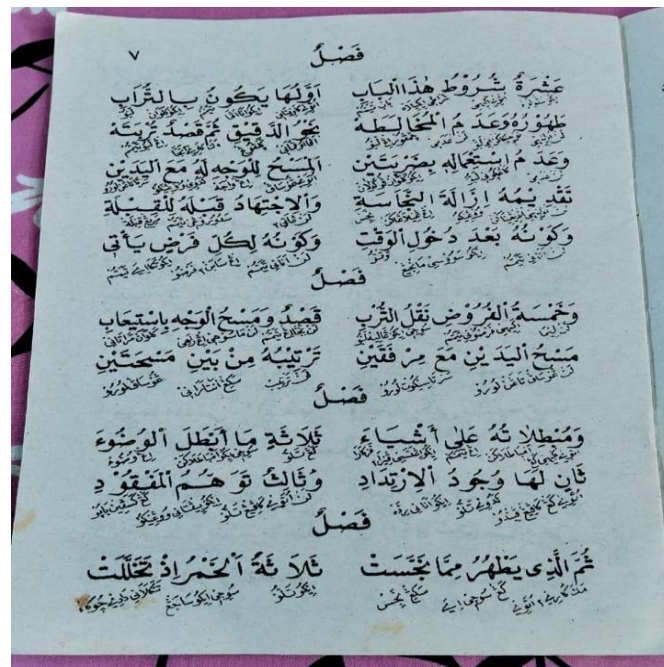
²⁵ Ir Ahmad Jubaeli et al., *Evaluasi Pembelajaran Berbasis Kompetensi* (Cendikia Mulia Mandiri, 2025).

²⁶ Samsul Arifin, "Model Pembelajaran Sorogan Dalam Tradisi Pondok Pesantren," *AN NAHDLIYYAH* 4, no. 1 (2025).

Before the application of the nadzam book approach, the worship competence of third grade students of Madrasah Diniyah Raudhatul Hasaniyah 1 still showed significant variations. In the conventional learning method used previously, teachers emphasize memorizing fiqh texts theoretically without direct practice. Students read the fasting chapter material from the textbook, noting important points in the notebook, but the opportunity to practice the sequence of ablution, the pillars of prayer, or taharah is still limited. As a result, some students are able to memorize the readings and procedures in theory, but when asked to carry out worship directly, many make mistakes, such as the wrong order of ablution, incorrect positions of hands and feet during prayer, and inaccuracy in taharah.

Previous methods have lacked reinforcement through repetitive practice and direct supervision. Learning activities are more in the form of teacher lectures and reading together, so that students are not used to applying worship in a real context. This creates a gap between cognitive knowledge and psychomotor skills in worship practice. This condition emphasizes the urgency of using a more systematic and interactive approach, such as nadzam-based learning, which combines theory, memorization of verses, and hands-on practice in the classroom to improve overall worship competence.

This shows the importance of guidance that emphasizes real practice, not just memorization. The following is the appearance of the book of *Nadzam Safinatu al-Najah*:



Picture 2. The Book of *Nadzam Safinatu al-Najah*

Figure 2 shows the form of the book studied, before the application of the *Nadẓam Safīnatu al-Najah book approach*, the worship competence of MI Nidhamiyah students in Ketompen Village showed quite significant variations. Some students have understood the basic theory of worship, including the harmony and requirements of ablution, prayer, and taharah, but their practical skills are still inconsistent. Some students still make mistakes in ablution procedures, body positions during prayer, or the sequence of worship steps, so their theoretical understanding does not automatically translate into correct practice.

This condition shows that previous learning is more memorized and theoretical, without being accompanied by routine and structured practice. As a result, even though students know the material cognitively, psychomotor skills and consistency in carrying out daily worship are still low. This emphasizes the need for more practical, systematic, and interactive learning methods, so that students not only memorize, but also be able to apply worship correctly and confidently.

Before the application of the book *Nadẓam Safīnatu al-Najah*, the worship competence of MI Nidhamiyah students in Ketompen Village showed variations. Some students already understand the basic theory of worship, such as the harmony and requirements of ablution, prayer, and taharah, but the practice of worship is not consistent. Some students still make mistakes in the ablution procedure, the position of hands and feet during prayer, or the order of other worship steps. This shows that previous learning is more rote and theoretical without reinforcement of direct practice.

This condition emphasizes the need for more practical, systematic, and interactive learning methods, so that students not only memorize theories, but also are able to apply worship correctly and confidently. One of the initial strategies used by students is to write down the nadẓam verses in a notebook and interpret each verse to facilitate understanding, memorization, and application of worship in daily practice.

From the perspective of Islamic theory, this condition can be analyzed through five relevant learning approaches:²⁷

1. Tawheed Theory in Education: Emphasizing that worship learning must relate practice with understanding the meaning of worship as a form of servitude to Allah. This understanding is not optimal because students only memorize theories without consistent practice.
2. Ijtihad Theory in Learning: Students need to be guided to understand the laws of fiqh in depth and be able to adjust their application in daily practice, so that practice errors such as the position of hands and feet during prayer can be minimized.

²⁷ Neneng Dewi Nurhayati, "Penerapan Metode Nadzom Untuk Meningkatkan Hasil Belajar Kognitif Peserta Didik Pada Mata Pelajaran Fiqih: Penelitian Quasy Eksperiment Pada Siswa Kelas VII MTs Muawanah Cisayong" (UIN Sunan Gunung Djati Bandung, 2025).

3. Tadrib Theory (Practice Exercises): Emphasizing the importance of repetition of worship practices to form correct psychomotor skills. Before the implementation of nadżam, this exercise was not routine so that the consistency of students was still low.
4. Tarbiyah Theory (Character Development): Focuses on the formation of discipline and consistency of worship. Before nadżam, character development through worship practices was still not optimal, so students were not used to carrying out worship with full awareness and order.
5. Nadżam Theory in the Pesantren Tradition: Teaching fiqh material through verses so that it is easy to memorize and understand. Before the application of nadżam, students did not have a means that made it easier to memorize and understand the material, so their understanding was partial and not integrated with practice.

Thus, the application of the book *Nadżam Safinatu al-Najah* is a strategic solution to improve students' understanding, practical skills, and consistency of worship, as well as integrate these theories of Islamic education in fiqh learning.

The effectiveness of the *Nadżam Safinatu al-Najah* book approach in improving students' worship competence

After the application of the nadżam approach, the students' worship competence increased significantly. Students become more confident in carrying out worship, are able to remember worship procedures well, and show consistency in daily practice. The teacher stated:

"Students are now faster in understanding the material, being orderly in worship practices, and showing high enthusiasm compared to the previous method. They can also memorize nadżam verses fluently."

Zidan's student added, "Now I can memorize all the ablution and prayer readings, and do it every day. It feels easier and more fun." Denta also delivered:

"I feel more confident when praying in congregation at home because I am used to nadżam."

After the application of the *Nadżam Safinatu al-Najah* book approach, the worship competence of MI Nidhamiyah students in Ketompen Village increased significantly. Students become more confident in carrying out worship, are able to remember worship procedures well, and show consistency in daily practice. Systematic learning through nadżam makes students understand the material faster, orderly in worship practices, and enthusiastic in participating in every learning activity.

One of the strategies applied to improve understanding is to record the nadżam verses in a notebook. Students copy the material from the board and add their respective interpretation notes to make it easier to memorize and understand. In this way, students not only memorize mechanically, but also interpret each verse of nadżam so that it is easier to apply it in daily worship practices. Such as the following observation and documentation data:



Figure 3. Student activity while recording the verses of the book *Nadẓam Safīnatu al-Najah*

Figure 3 above shows the activity of one characteristic of learning is that students appear in class to record nadẓam verses in a notebook. This activity is carried out while interpreting each verse to make it easier to understand and memorize. By writing and interpreting nadẓam verses, students not only memorize mechanically, but also understand the meaning behind each step of worship, making it easier to apply them in daily practice.

In addition, students also associate the recitation of nadẓam with real practices, such as ablution, prayer, and taharah, so that cognitive, affective, and psychomotor aspects develop simultaneously. Regular repetition of reading, writing, and practicing worship helps students internalize the material thoroughly. This shows that the nadẓam approach is effective in improving memorization skills, theoretical understanding, and worship practice skills, as well as building discipline and consistency in daily worship.

These results show that the systematic and structured application of the *Nadẓam Safīnatu al-Najah* book approach has a significant impact on improving the worship competence of MI Nidhamiyah students in Ketampen Village. Students actively read, copy the nadẓam verses in the notebook, and interpret the meaning of each verse in depth. This activity helps them internalize worship procedures such as ablution, prayer, and taharah so that the theories learned can be applied consistently in daily practice.

Students who previously only memorized theory are now able to carry out worship more appropriately and confidently. The activity of recording and interpreting the nadẓam verses strengthens memory and comprehension, as students actively process information and relate it to real practice. This is in accordance with the theory of Tadrib, which emphasizes the importance of repetitive practice exercises to form psychomotor skills, as well as the theory of Nadẓam of the

pesantren tradition, which uses verses of verses to facilitate memorization and understanding of fiqh.

In addition, nadẓam learning creates an interactive and fun classroom atmosphere, so students' motivation and enthusiasm increase. This activity also supports the formation of religious character through the theory of Tarbiyah, which emphasizes discipline, consistency, and internalization of worship values in daily life. By understanding the meaning of worship in depth, students follow the principles of the theory of Tawheed, which emphasizes the relationship of servitude to Allah in every worship activity.²⁸

The application of nadẓam is also in line with the theory of Ijtihad in education, because students are invited to understand the laws of fiqh in a structured manner and are able to adapt their practice in the daily context. In addition, the use of reading, writing, interpreting, and practicing worship methods is in line with the Multisensory Learning theory, which emphasizes the use of various senses to strengthen students' understanding and memory.²⁹

With the integration of the six theories, learning based on the book of *Nadẓam Safīnatu al-Najah* not only improves cognitive aspects such as memorization and understanding of materials, but also psychomotor aspects in worship practices and affective through the development of disciplined, consistent, and religious attitudes. This comprehensive learning process proves that the nadẓam approach is effective in improving students' worship competencies in a comprehensive and sustainable manner.³⁰

These findings support the theory of fiqh learning that emphasizes the integration of theory, memorization, and practice to form a complete worship competence.

Factors that support and hinder the optimization of fiqh learning with the approach of the book of nadẓam

Factors that support the success of this learning include high motivation from teachers and students, the availability of the book *Nadẓam Safīnatu al-Najah*, interactive teaching methods, and a conducive madrasah environment.³¹ Inhibiting factors include differences in students' ability to read nadẓam, limited study time, and the need for additional assistance for students who are slow to understand the material. Anang Qurniawan S.Pd added:

²⁸ Muhammad Asror and Ainur Rofiq Sofa, "Pemahaman Makna Harfiah Dan Majazi Dalam Bahasa Arab: Potret Kemampuan Siswa SMP Lubbul Labib," *Lencana: Jurnal Inovasi Ilmu Pendidikan* (2025).

²⁹ Ainur Rofiq Sofa, "Application Of Various Interactive Assessment Models To Increase The Effectiveness Of Measuring The Arabic Learning Process And Improve Learners' Skills," *Ukazh: Journal of Arabic Studies* 6, no. 1 (2025).

³⁰ Ainur Rofiq Sofa et al., "Pengembangan Penilaian Pembelajaran Pendidikan Agama Islam Berbasis Google Form, Goreact Dan Emotion AI Di SMP Negeri 2 Sumberasih Kabupaten Probolinggo," *Indonesian Research Journal on Education* 5, no. 2 (2025).

³¹ Nur Faizatul Ulya and Ainur Rofiq Sofa, "Dialek Quraisy Dalam Kajian Linguistik: Peran Terhadap Perkembangan Bahasa Arab Pra-Islam," *Fonologi: Jurnal Ilmuan Bahasa Dan Sastra Inggris* 3, no. 1 (2025).

"Some students do need extra guidance, especially when reading nadżam fluently, but overall this method is effective in improving their understanding and practice of worship."

Endah students added:

"Sometimes I have trouble memorizing some verses, so I have to repeat them several times. But the teacher has always been patient with us."

Ahmad also mentioned:

"Study time is limited, but nadżam helps us quickly remember and practice worship."

The results of the study show that the success of fiqh learning through the book *Nadżam Safinatu al-Najah* is influenced by several supporting factors. The main factor is the high motivation of teachers and students, which is in line with the theory of Tarbiyah, which emphasizes the role of motivation, discipline, and guidance of teachers in shaping the religious character of students. The complete and structured availability of the Nadżam book also supports learning, in accordance with the Nadżam theory of the pesantren tradition, which emphasizes the use of verse texts as a medium for systematic memorization and fiqh understanding.

Interactive teaching methods, including reading together, copying nadżam verses, and practicing worship in person, are aligned with the theory of Tadrib, which emphasizes repetitive exercises to build psychomotor skills, as well as the theory of Multisensory Learning, which states that the incorporation of various senses in learning improves memory and understanding. A conducive madrasah environment is an additional factor that supports the effectiveness of learning, in line with the theoretical principles of Tarbiyah and Tauhid, where a supportive environment strengthens the internalization of the values of worship and the spiritual awareness of students.

On the other hand, there are several inhibiting factors that need to be considered. The difference in students' ability to read nadżam makes some students need extra guidance, in accordance with the theory of Ijtihad in education, which emphasizes the need for a different approach to understanding the laws of fiqh according to individual ability. The limited study time is also an obstacle, because some students need more repetition to memorize and practice worship. This emphasizes the importance of an efficient and scheduled learning strategy, so that all students can follow the material optimally.

Nevertheless, the combination of supporting factors and learning strategies applied is able to overcome these obstacles. Students can still significantly improve their worship competence, both in terms of understanding theory, practical skills, and consistency in carrying out daily worship. The nadżam approach also succeeds in creating a fun, interactive, and supportive classroom atmosphere that supports the formation of religious character, while preserving the classic literature of the Genggong Islamic boarding school, so that learning becomes meaningful academically, practically, and spiritually.

Overall, the results of the study show that the *Nadẓam Safīnatu al-Najah book approach* is effective in improving the worship competence of MI Nidhamiyah students in Ketopen Village, both in terms of theory, practice, and consistency of daily worship. This method succeeded in creating an interactive, fun learning atmosphere, and supported the formation of students' religious character, as well as strengthening the preservation of classic literature of the Genggong Islamic Boarding School.

CONCLUSION

Based on the results of the research, it can be concluded that the optimization of fiqh learning based on the book *Nadẓam Safīnatu al-Najah* by Sheikh Hasan Genggong is effective in improving the worship competence of MI Nidhamiyah Ketompen students. The implementation of systematic, interactive, and practice-based learning allows students to understand fiqh theory while practicing worship procedures correctly, consistently, and confidently. Students' worship competence increases both from cognitive, affective, and psychomotor aspects, as seen from their ability to read, memorize, copy, interpret nadẓam verses, and apply ablution, prayer, and taharah in an orderly manner.

The main supporting factors are the motivation of teachers and students, the availability of nadẓam books, interactive teaching methods, and a conducive madrasah environment. Meanwhile, obstacles in the form of differences in students' abilities, time constraints, and the need for additional guidance can be overcome through the repetition of material, individual mentoring, and the use of diverse learning strategies.

The recommendation from this study is that fiqh learning based on the book of nadẓam should be used as a routine method in madrasas, equipped with guidelines for worship practices and writing activities and interpreting nadẓam verses, so that students' understanding and competence of worship are more optimal. This approach can also be used as a learning model that preserves the classical literature of Islamic boarding schools, as well as holistically shaping students' religious character.

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