

**Received:** 04-02-2026 | **Accepted:** 08-03-2026 | **Published:** 05-04-2026**QUALITY MANAGEMENT OF FIQH LEARNING THROUGH THE IMPLEMENTATION OF THE 'PERFECT PRAYER WITH SANAD' STANDARD****Wahyu Syafa'at**

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**ABSTRACT**

This research aims to analyze the quality management of Fiqh learning, which is an integral part of the Islamic Religious Education and Characteristics (PAI-BP) subject, through the implementation of the Perfect Prayer with Sanad standard at SMK Favorit Pungging Mojokerto. Quality management in vocational high schools faces significant challenges due to the limited time allocated for religious subjects. This study employs a qualitative descriptive method with a case study approach. Data collection was carried out through participant observation, interviews, and documentation. The results indicate that structured quality management—encompassing planning, intensive theoretical and demonstration-based implementation, and rigorous independent practical evaluation—is capable of significantly increasing students' worship accuracy. This implementation not only guarantees the quality of prayer movements in accordance with the Sunnah but also enhances the confidence of grade XII students as prospective alumni who are competent in leading worship within the community.

**Keywords:** *Quality Management, Fiqh Learning, Shalat Sempurna Bersanad.*

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**ABSTRAK**

Penelitian ini bertujuan untuk menganalisis manajemen mutu pembelajaran Fikih ibadah yang merupakan bagian dari elemen mata pelajaran Pendidikan Agama Islam dan Budi Pekerti melalui implementasi standar shalat sempurna bersanad di SMK Favorit Pungging Mojokerto. Manajemen mutu di sekolah menengah kejuruan menghadapi tantangan keterbatasan waktu mata pelajaran agama. Penelitian ini menggunakan metode deskriptif kualitatif dengan pendekatan studi kasus. Pengumpulan data dilakukan melalui observasi partisipatif, wawancara, dan dokumentasi. Hasil penelitian menunjukkan bahwa manajemen mutu yang terstruktur, mulai dari perencanaan, pelaksanaan intensif teori dan demonstrasi, hingga evaluasi praktik mandiri yang ketat, mampu meningkatkan akurasi ibadah siswa secara signifikan. Implementasi ini tidak hanya menjamin kualitas gerakan shalat sesuai sunnah, tetapi juga meningkatkan kepercayaan diri siswa kelas XII sebagai calon alumni yang kompeten dalam memimpin ibadah di masyarakat.

**Kata Kunci:** *Manajemen Mutu, Pembelajaran Fikih, Shalat Sempurna Bersanad.*

## **INTRODUCTION**

Quality management in Islamic educational institutions today is not only oriented toward administrative aspects but must also touch upon the substance of students' religious output. One indicator of educational quality in vocational high schools (SMK) is the extent to which students are capable of practicing religious teachings correctly and authoritatively. However, reality shows a wide gap between the formal curriculum and students' daily worship practice abilities, such as *wudhu* (ablution) and *shalat* (prayer).

At SMK Favorit Pungging, the challenge of Islamic Religious Education (PAI) curriculum management lies in the limited duration of lesson hours. This demands effective innovation in learning management to ensure graduates possess standardized worship competence. The main issue that frequently arises is the variation in worship movements that lack a strong foundation or are not *bersanad* (linked through a chain of transmission). Without *sanad*, the continuity of knowledge to Prophet Muhammad SAW is severed, posing a risk of jurisprudential (*fiqh*) invalidity in worship. Therefore, the implementation of the "Perfect Prayer with Sanad" standard has become a managerial strategy to guarantee the quality of graduates in the religious field.

### **1. Reorientation of Quality Management: From Administrative to Substance**

Traditionally, quality management is often trapped in fulfilling administrative aspects (accreditation, curriculum documents, and infrastructure). However, in the context of Islamic educational institutions, true quality lies in the spiritual and practical quality of the output or graduates. The success of an SMK is no longer measured solely by the absorption of graduates into the industrial world, but also by how well they are able to practice religious teachings correctly (accurate according to *fiqh* law) and authoritatively (having a strong legal basis).

### **2. The Problem of "The Gap" in Curriculum**

Reality in the field shows a wide gap between the formal curriculum and practical abilities:

#### **a. Cognitive vs. Psychomotor**

Students may master the theory regarding the pillars of prayer (cognitive), but in practice (psychomotor), their movements are often imprecise, rushed (lacking *thuma'ninah*), or inconsistent with *sharia* boundaries (for example, in washing limbs during *wudhu*).

**b. Habituation Factor**

Many students perform worship based only on the "tradition of observing" without ever verifying whether those movements are correct according to the evidence (*dalil*).

**3. Specific Challenges of Curriculum Management in SMK**

Vocational high schools (SMK) face heavier management challenges compared to *Madrasah Aliyah* (MA):

**a. Limited Lesson Hour Duration**

As a vocational school, time allocation for Islamic Religious Education (PAI) is minimal because a large portion is given to productive/vocational subjects.

**b. Need for Managerial Innovation**

This time constraint forces school administrators to innovate. They cannot rely solely on regular class hours; instead, they must create accelerated programs (short courses) or intensive training to bridge the gap in students' worship competence.

**4. The Crisis of Authority and the Importance of "Sanad"**

The main problem identified is the emergence of variations in worship movements that are baseless. This is where the vital role of *Sanad* (chain of knowledge transmission) comes in:

**a. Continuity of Knowledge:** *Sanad* guarantees that the worship procedures taught in school have a clear chain of teachers leading back to Prophet Muhammad SAW.

**b. Fiqh Risk:** In the view of *fiqh*, worship performed without clear guidance risks invalidity. Without *sanad*, scientific authority becomes weak and vulnerable to the infiltration of erroneous or non-standardized methods of worship.

## **5. "Perfect Prayer with Sanad" Strategy as a Managerial Solution**

The application of the "Perfect Prayer with Sanad" standard at SMK Favorit Pungging is not just an ordinary religious activity, but a managerial strategy for Quality Assurance:

### **a. Standardization**

Establishing a single standard reference, such as the perfect prayer guidebook, so that all students have uniform standards of movement and recitation.

### **b. Differentiation (Branding)**

Making worship competence an added value for SMK graduates. Even if they are experts in technical or business fields, they still possess authority when asked to serve as religious officers, such as leading prayer (*Sholat*), or acting as a *Bilal* or *Khotib* (preacher) in the community.

### **c. Accountability**

Ensuring that the school is morally and spiritually responsible for producing graduates whose worship is valid according to Islamic law.

Managerially, the school takes the step of auditing worship competence. Due to the small number of religious lesson hours, the school chose an intensive training method focused on *sanad*-based standardization. This is done to close the gap of lacking lesson hours and to ensure every alumnus has a valid, solid, and accountable quality of worship in the midst of society.

## **METHOD**

This research employs a qualitative approach with a case study design at SMK Favorit Pungging Mojokerto. The research focus is on quality management, which encompasses the planning, implementation, and evaluation of the worship training program. The research subjects consist of Grade XII students (75 students) and a team of tutors from STAI Sabilul Muttaqin.

### **1. Qualitative Approach with Case Study Design**

#### **a. Qualitative Approach**

Used because this study aims to deeply understand the phenomena regarding managerial processes and the experiences of subjects (students and tutors) during training activities. This approach does not focus solely on statistical figures but on the quality of implementation and changes in students' worship behavior.

**b. Case Study**

Chosen because this research is conducted at a specific location (SMK Favorit Pungging) with a unique program ("Perfect Prayer with Sanad"). A case study allows the researcher to explore specific details on how quality management is applied within a vocational school context that has limited time for religious subjects.

**2. Research Focus: Quality Management (POAC)**

This research dissects the training program through three pillars of quality management:

**a. Planning**

Analyzing how the school determines standards, arranges the session schedule, and selects tutors.

**b. Implementation (Actuating)**

Observing the process of knowledge transformation in the field, the demonstration methods used, and how visual materials (PowerPoint) assist student understanding.

**c. Evaluation (Controlling)**

Assessing how the practical examination process functions as a quality control mechanism to ensure that the output (graduates) truly meets the established standards.

**3. Research Subjects**

**a. Grade XII Students**

Selected as subjects because they are the "final product" of SMK Favorit. As prospective alumni, their worship competence serves as a tangible measure of the school's quality management success.

**b. Tutors from STAI Sabilul Muttaqin**

Serving as expert resource persons who carry the authority of "*sanad*." Their presence is analyzed as part of external human resource management that supports the quality of education at the school.

#### **4. Data Collection Techniques**

##### **a. Participant Observation**

The researcher is directly present during the training process. This is crucial for physically observing changes in students' positions during prostration (*sujud*), bowing (*ruku'*), and ablution (*wudhu*) before and after the intervention. Observations are also conducted to record enthusiasm and technical constraints in the field.

##### **b. In-depth Interview**

Involving program managers and school authorities to extract data regarding policies, managerial obstacles, and the rationale behind choosing the *sanad*-based standard. These interviews provide data on the managerial side that is not visible through physical observation alone.

##### **c. Documentation**

Serving as empirical evidence. Practical scores provide quantitative data on success (such as the 92% and 95% figures), while activity photos provide evidence of the authenticity of implementation according to the planned timeline.

#### **5. Descriptive Data Analysis Technique**

Data analysis is conducted using a descriptive model, which involves collecting data, data reduction (selecting essential information), data display, and drawing conclusions. The researcher narratively describes how the "*Sanad Standard*" is not merely a theory but is effective in transforming the quality of students' *fiqh* practice. This analysis connects management theory (good planning) with field results (accurate worship practice).

## **RESULTS AND DISCUSSION**

### **1. Quality Planning Based on Scientific Authority**

The most decisive initial step in the quality management cycle at SMK Favorit Pungging is the establishment of an authoritative scientific reference. In quality management theory, this phase is known as Quality Planning, where an institution sets standard benchmarks for the entire educational process. The school management took a strategic policy by establishing the *Buku Tuntunan Shalat LTM PBNU* by Dr. KH. M. Sholeh Qosim, M.Si as the sole primary reference. This step was taken to eliminate potential confusion or ambiguity in *fiqh* materials, which often occurs due to the diversity of understanding among educators and unverified digital information sources.

The establishment of this single authoritative reference functions as a "quality by design" control system. By using references from national instructors who possess clear certification and *sanad* (chain of transmission), SMK Favorit Pungging is building a strong religious curriculum foundation that is scientifically and sharia-accountable. Managerially, this facilitates the supervision process and the standardization of competencies for all Grade XII students. A standardized reference ensures that every tutor, teacher, and examiner shares the same assessment indicators, thus preventing disparities in material delivery and final evaluation results.

Furthermore, this authority-based planning demonstrates a managerial awareness that the quality of *fiqh* learning is not only measured by the completeness of facilities but by the validity of knowledge transmission. By integrating external authority from LTM PBNU into internal school policy, SMK Favorit Pungging has successfully created a high-quality learning ecosystem. This meticulous planning serves as a vital starting point, ensuring that all school resources are mobilized to achieve one main vision: producing alumni who possess high-quality worship practices in accordance with authentic Islamic scientific traditions.

### **2. Training Implementation (Standard Internalization)**

The implementation phase is the stage of standard internalization where management theory is transformed into concrete action through structured intensive training in two waves. On the first day, the learning strategy focused on strengthening cognitive and affective aspects through a deep understanding of the urgency of *sanad* in worship. Students were provided with a theoretical understanding that worship is not merely a mechanical movement, but a scientific trust that must have a connecting chain back to Prophet Muhammad SAW. The use of engaging PowerPoint-based visual media was designed to capture the attention of vocational students, allowing abstract *fiqh* concepts to be visualized concretely and easily understood.

This instructional management strategy was adapted to the profile of SMK students, who generally tend to have kinesthetic and visual learning styles. Through direct demonstrations conducted by tutors, students were invited to observe in detail the parts of the *wudhu* pillars that are often overlooked, such as the boundaries of washing the face and the perfection of washing the elbows and heels. Explanations regarding the details of *thuma'ninah* in prayer were also carried out with great precision, where tutors demonstrated the difference between rushed movements and those following sunnah standards. This approach proved effective in minimizing misconceptions and correcting movement errors that students may have performed for years without realizing.

Managerially, the implementation carried out in an intensive training format represents a form of curriculum time efficiency. By compressing fundamental *fiqh* material into focused and practical training sessions, the school successfully overcame the constraints of the very limited religious lesson hours in the regular SMK schedule. This internalization process targets not only "knowing" but also "awareness," where students begin to feel the importance of precision in worship. The success of this implementation stage was largely determined by the collaboration between competent tutors and the use of targeted learning media, which were able to bridge the gap between textbook texts and real physical practice.

### **3. Evaluation and Quality Assurance (Quality Control)**

Entering the second day, the management focus shifted to the Quality Control stage through a very strict independent practical examination mechanism. At this stage, each student was required to simulate the entire worship sequence individually before a tutor, rather than in a classical or group setting. This was a managerial step to ensure assessment accuracy and avoid the "follower" phenomenon, where students merely mimic the movements of their peers without truly understanding the technical details. This examination included a comprehensive evaluation of the accuracy of physical movements, coordination between body parts, and the fluency of *makhraj* and *tajwid* in worship recitations.

The data generated from this evaluation showed impressive success rates and serves as tangible evidence of the program's effectiveness. The success rate reached 92% for the accuracy of *wudhu*, meaning almost all students were able to identify and practice the boundaries of washing according to *fiqh* requirements. Meanwhile, a 95% rate was achieved in the aspect of prayer movement improvement, indicating that the intervention through demonstration on the first day successfully transformed students' movement habits to be more perfect and calm in accordance with *thuma'ninah* standards. The achievement of these statistical figures is not merely quantitative data but a reflection of the improved quality of human resources at SMK Favorit Pungging.

This individual examination format also serves as a means to test students' mental readiness and self-confidence. By performing independently under strict tutor supervision, students are trained to take personal responsibility for the quality of their own worship. Managerially, these evaluation results serve as a quality assurance report to parents and the community that graduates of SMK Favorit Pungging have met valid religious competency standards. This evaluation stage closes the quality management cycle by providing final verification that the "Perfect Prayer with Sanad" standard has been truly internalized within every student before they graduate.

#### **4. Multidisciplinary Impact**

This training program produced a broad multidisciplinary impact, combining aspects of educational management, marketing communication, and *fiqh* authority into one unit. Managerially, the success of this program automatically creates strong branding for SMK Favorit Pungging as an educational institution that is not only excellent in industrial vocational competence but also possesses a solid religious identity. Amidst competition between educational institutions, the school's ability to guarantee the quality of its students' worship becomes a Unique Selling Point (USP) that increases public trust in the institution as a place for quality character and spiritual formation.

From a *fiqh* perspective, the main impact felt is the guarantee of students' worship validity through *sanad* verification. This program successfully broke the chain of "baseless worship" and replaced it with practices that have strong scientific legitimacy. This *sanad* verification provides peace of mind for both students and the school, knowing that the knowledge practiced is authentically inherited. It also has a sociological impact where students now possess authority when asked to serve as religious officers in the community, such as becoming a *bilal* or *khotib*, because they know their movements and recitations have undergone an audit process by experts in the field.

Finally, the impact of the strategic collaboration between STAI Sabilul Muttaqin and SMK Favorit demonstrates an ideal model of educational management partnership. This synergy proves that the limitations of human resources or time in one institution can be overcome through cooperation with higher education institutions that possess specific expertise. This partnership creates a transfer of knowledge and quality standards from the academic environment of higher education directly to the secondary school level. Overall, this multidisciplinary impact reaffirms that quality management in religious learning is a collective effort involving policy aspects, teaching techniques, knowledge validity, and institutional reputation simultaneously.

## CONCLUSION

The implementation of quality management in *fiqh* learning at SMK Favorit Pungging demonstrates that the success of religious education in vocational schools highly depends on the selection of references with strong scientific authority. By establishing the "Perfect Prayer with Sanad" standard, the school has undertaken strategic quality planning to ensure the validity of students' worship. The use of this authoritative reference serves as the primary foundation for eliminating doubts and baseless variations in movements, ensuring that students receive an authentic transmission of knowledge that is accountable under *fiqh* law.

At the operational stage, the use of direct demonstration methods became the primary key in transforming theoretical knowledge into concrete action. Tutors did not only present the material visually but also demonstrated every detail of *wudhu* and prayer movements with precision, which significantly aided the learning style of SMK students who tend to be kinesthetic. This method proved effective in bridging the gap between textual understanding and field practice, where movement errors previously considered commonplace could be corrected directly to achieve the standard of worship perfection.

The success of this program concluded with a rigorous independent evaluation mechanism as a form of quality control. Through individual practical examinations, each student's ability was tested in simulating worship and mosque-related duties, such as serving as a *bilal* or *khotib*, without relying on their peers. This process not only produced high competency achievement data but also significantly increased students' self-confidence. Consequently, the school has successfully prepared prospective alumni who are not only proficient in vocational fields but also possess the mental and spiritual readiness to become religious pioneers within society.

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