

Date Received : January 2026  
Date Revised : May 2026  
Date Accepted : May 2026  
Date Published : May 2026

---

## IMPROVING FIQH LEARNING OUTCOMES ON FUNERAL PRAYER MATERIALS THROUGH THE DEMONSTRATION METHOD IN GRADE IX MTs RIYADHUL MUTTAQIN AS'ADIYAH

**Anisa Silviani<sup>1</sup>**

Universitas Islam Negeri Sultan Thaha Saifuddin Jambi Indonesia (anisasilviani31@gmail.com)

**Kasful Anwar**

Universitas Islam Negeri Sultan Thaha Saifuddin Jambi Indonesia (kasbulanwar251@gmail.com)

---

<b>Kata Kunci:</b>	<b>ABSTRAK</b>
Demonstration Method; Learning Outcomes; Fiqh; Funeral Prayers; Classroom Action Research	This study analyzes the improvement of student learning outcomes on funeral prayer materials through the application of the demonstration method in Fiqh learning in Grade IX MTs Riyadhul Muttaqin As'adiyah. Using a Classroom Action Research (CAR) design conducted over two cycles each comprising planning, action implementation, observation, and reflection stages data were collected via learning outcome tests, observation sheets, and documentation, and analyzed using quantitative and qualitative descriptive approaches. The research subjects consisted of 20 students with a Minimum Completeness Criterion (MCC) of 75. Results show a progressive increase in average scores across stages: 64.5 (pre-action), 73.8 (Cycle I), and 83.05 (Cycle II), with learning completeness rates of 0%, 40%, and 95% respectively. Beyond cognitive improvement, students also demonstrated enhanced activeness and confidence in practicing the funeral prayer procedure. These findings confirm that the demonstration method effectively strengthens cognitive, psychomotor, and affective dimensions of Fiqh learning, and is particularly suited to procedural and practical Islamic education content.

---

---

<sup>1</sup> Correspondence author

## A. INTRODUCTION

Education is a conscious and planned effort directed at creating a learning atmosphere and process that allows students to develop their full potential optimally encompassing knowledge, skills, and spiritual and social attitudes. In Islamic education, learning is not solely oriented toward the transfer of knowledge, but also toward the formation of the character and personality of Muslims who are faithful, pious, and capable of practicing Islamic teachings in daily life. According to Habibi and Rafiqie (2024: 18), the success of Islamic Religious Education learning is highly determined by the integration between conceptual understanding and students' ability to practice worship. This aligns with the view of Ridzal (2024: 1655), who emphasized that Islamic Religious Education must position students as active subjects so that Islamic values can be fully and sustainably internalized.

One of the important materials in the Fiqh subject at the Madrasah Tsanawiyah level is the funeral prayer. The funeral prayer holds the position of *fardu kifayah* and carries strong individual and social dimensions in the lives of Muslims. It is therefore insufficient for students to understand only the meaning and legal rulings of the funeral prayer theoretically; they must also acquire correct practical skills in accordance with its pillars, conditions, and procedures. Fathoni (2024: 54) explained that Fiqh learning related to the care and prayer of the deceased requires an applicative learning approach so that students are able to implement it in real practice. This view is reinforced by Mahpudin (2024: 3), who stated that practical Fiqh material requires a learning method that emphasizes students' direct experience.

However, the reality of classroom learning shows that the instructional process for funeral prayer material still faces numerous obstacles. Based on initial observations conducted in Grade IX of MTs Riyadhul Muttaqin As'adiyah, Sungai Tawar Village, Mendahara District, East Tanjung Jabung Regency, it was found that student learning outcomes on funeral prayer material had not reached optimal levels. Most students still had difficulty understanding the sequence of the funeral prayer, the recitations involved, and the positions of the imam and congregants. This condition is consistent with the findings of Rahmah (2025: 4105), who stated that low Fiqh learning outcomes are frequently caused by a lack of students' procedural understanding. Furthermore, Bramantara, Kawakip, and Asrori (2023: 221) noted that limited opportunities for practice in worship learning negatively impact students' overall mastery of the material.

Low student learning outcomes in funeral prayer material are influenced by multiple factors, including those related to students, teachers, and the learning methods employed. One particularly prominent factor is the use of conventional, teacher-centered learning methods. In practice, teachers predominantly rely on the lecture method, which tends to render students passive and positions them merely as listeners. Hairussolihin, Idawati, and Rozali (2025: 1328) argued that the lecture method is

ineffective for practical Fiqh materials because it does not provide students with direct experience. This is further supported by Huda and Rohayana (2024: 1057), who found that learning with minimal practical activities makes it difficult for students to develop a deep understanding of worship concepts.

Worship learning, particularly for practical topics such as the funeral prayer, requires methods capable of providing students with direct learning experiences. An appropriate method will help students comprehend the material in its entirety cognitively, affectively, and psychomotorically. According to As'ari, Abrori, Hayati, and Hasan (2024: 430), the demonstration method is one of the most effective approaches in Fiqh learning because it enables students to directly observe and imitate the worship practices being demonstrated. Similarly, Kuswara and Apit (2025: 101) affirmed that the demonstration method can improve students' understanding of procedural and applicative Fiqh material.

The demonstration method is a learning approach that directly exhibits a certain process, procedure, or practice, accompanied by teacher explanation, so that students can observe, comprehend, and re-practice what they have learned. In Islamic Religious Education, the demonstration method is particularly relevant for funeral prayer material, which demands precision in both movements and recitations. Ansarulloh, Supriadi, Alimir, and Iswantir (2023: 15) confirmed that the use of the demonstration method has proven capable of significantly improving Islamic Religious Education learning outcomes. This is further supported by NIM (2024: 42), who found that the demonstration method positively impacts students' worship practice skills.

The chief strength of the demonstration method lies in its capacity to make learning more concrete, engaging, and meaningful for students. Rather than simply listening to teacher explanations, students directly observe and actively participate in the learning process. Musyarofah (n.d.: 6) explained that students' direct involvement in demonstrations enhances their retention and understanding of Fiqh material. Additionally, Ridzal (2024: 1658) noted that the demonstration method contributes to increased student motivation and confidence in independently practicing acts of worship.

Given these conditions, efforts are needed to improve the learning process so that student outcomes on funeral prayer material can be meaningfully elevated. One such effort is the systematic and planned application of the demonstration method in Islamic Religious Education. Research by Fathoni (2024b: 60) demonstrated that the application of this method significantly improves student learning outcomes. Similarly, Habibi and Rafiqie (2024: 29) confirmed that the demonstration method is effective in raising Fiqh learning achievement at the Madrasah Tsanawiyah level. This study therefore carries the title "Improving Fiqh Learning Outcomes on Funeral Prayer Materials through the Demonstration Method in Grade IX MTs Riyadhul Muttaqin As'adiyah," with a focus on

examining gains in student learning outcomes following systematic implementation of the demonstration method. The findings are expected to contribute meaningfully to the improvement of Islamic Religious Education quality and to serve as a practical reference for teachers seeking to implement more effective instructional methods, particularly for procedural worship content.

## B. RESEARCH METHOD

This research was conducted at MTs Riyadhul Muttaqin As'adiyah, Sungai Tawar Village, Mendahara District, East Tanjung Jabung Regency, involving 20 Grade IX students as research subjects. The study employed a Classroom Action Research (CAR) design implemented across two cycles, each comprising four stages: planning, action implementation, observation, and reflection. The intervention consisted of the systematic application of the demonstration method to funeral prayer material within Fiqh learning. Research data included primary data (test results, student and teacher activity observations) and secondary data (grade records, lesson plans, and madrasah archives). An overview of each cycle's implementation is provided in Table 1 below:

Table 1. Summary of CAR Cycle Implementation

Cycle	Primary Action	Evaluation Focus
Cycle I	Teacher-led demonstration of the funeral prayer sequence; students observe and practice gradually	Understanding of takbir sequence and recitations; student activeness
Cycle II	Refined demonstration; reinforcement of movements and recitations; increased frequency of student practice	Accuracy of movements; imam-congregant positioning; student confidence

Data collection was carried out through learning outcome tests, observation sheets, and documentation. Data analysis employed a quantitative descriptive approach to calculate average scores and learning completeness percentages, and a qualitative descriptive approach to analyze learning processes and student activity. Data validity was ensured through source and method triangulation, sustained observation, and peer discussion. Success criteria were determined based on increases in class average scores, attainment of MCC 75 by at least 80% of students, and improvements in students' activeness and practical ability across cycles. Ethical considerations in this research included obtaining permission from the madrasah administration, informing students of the research objectives, and maintaining the confidentiality of student identities in data reporting.

## C. RESULTS AND DISCUSSION

### 1. Results

The primary data in this study consist of student learning outcomes at the pre-action stage, Cycle I, and Cycle II. The 20 research subjects were assessed against a Minimum Completeness Criterion (MCC) of 75 as established by the madrasah.

Table 2. Raw Student Learning Outcome Data

No	Student Name	Pre-Action	Cycle I	Cycle II
1	Agar Nirvana	60	70	80
2	Annisa Putri Azkara	65	72	82
3	Bilal Putra Muhammad	70	76	85
4	Bella Berliana Alicya	55	68	78
5	Putri Cantika	62	74	84
6	Dimas Wahyu Farel	68	75	83
7	Dinda Kemala	72	78	88
8	Desya Anastasyia	58	70	79
9	Elang Arkana Giovano	64	73	82
10	Farhan Zainal Abidin	67	76	85
11	Feliya Aisha	69	77	86
12	Ghani Utomo	61	72	81
13	Hilman Bumi Athalla	66	74	83
14	Intan Nirmala	73	80	90
15	Iqbal Fawzi Rizky	57	69	78
16	Jihan Fitrianty	71	78	87
17	Muhammad Ilham	59	71	80
18	Muhammad Nazhir Hidayat	63	74	84
19	Nayla Alkeisya	74	81	92
20	Sifa Aulia Suseno	56	68	74

The initial assessment results (pre-action) shown in Table 2 indicate that students' competence in funeral prayer material was still relatively low. Among the 20 students assessed against a MCC of 75, the class average reached only 64.5, with the highest score at 74 and the lowest at 55. No student achieved the minimum completeness threshold, placing the completeness rate at 0%. These findings indicate that prior to the intervention, learning had not effectively supported students' understanding of the material particularly given its procedural nature and the need for direct practice.

In Cycle I, the demonstration method was introduced with the teacher modeling the funeral prayer procedure, followed by students observing and practicing incrementally. Results showed improvement, with the class average rising to 73.8 and 8 students (40%) achieving completeness. Despite progress over the pre-action baseline, these results did not yet meet the established success criteria, prompting targeted

improvements in Cycle II. These improvements included clarifying the sequence of movements and recitations, equalizing students' practice opportunities, strengthening time management, and providing more intensive feedback.

In Cycle II, learning outcome improvements were considerably more pronounced. The class average rose to 83.05, with 19 students (95%) achieving completeness; the highest score reached 92 and the lowest was 74. Observational data also revealed meaningful changes in students' activeness: whereas some students remained passive and lacked confidence in Cycle I, by Cycle II virtually all students were actively engaged in demonstrations and practical activities. These findings are corroborated by supporting documentation including lesson plans, grade records, attendance lists, and observation sheets which consistently reflect improvements in both learning outcomes and the learning process.

Table 3. Recapitulation of Average Scores and Learning Completeness

Stage	Average Score	Number of Students Passing	Completeness Rate
Pre-Action	64.5	0	0%
Cycle I	73.8	8	40%
Cycle II	83.05	19	95%

The recapitulation presented in Table 3 demonstrates consistent improvement at each stage of the intervention. The data reveal that the application of the demonstration method not only raised the class average score but also substantially increased the percentage of students achieving learning completeness. The steady gains from one cycle to the next indicate that the iterative refinement of the demonstration-based learning strategy guided by structured reflection contributed positively to both students' conceptual understanding and their practical skills in performing the funeral prayer.

## 2. Discussion

The results demonstrate a progressive increase in average scores and learning completeness rates following the application of the demonstration method. Empirically, the data indicate that learning became more effective compared to the pre-action condition. However, these improvements should not be attributed exclusively to the demonstration method without accounting for additional contributing factors, such as increased teacher attentiveness, repetition of material across cycles, and heightened student motivation resulting from continuous evaluation. In other words, the observed gains may also reflect the inherently reflective nature of Classroom Action Research, which systematically identifies and addresses instructional weaknesses with each successive cycle. Nevertheless, the procedural character of funeral prayer material is conceptually more congruent with a demonstrative approach than with conventional lecture-based instruction.

When examined through a theoretical lens, these findings support the view that the demonstration method is effective for reaching the cognitive domain at the comprehension level and the psychomotor domain within Bloom's Taxonomy. Students not only came to know the sequence of *takbir* and recitations, but were also able to perform them accurately. The more significant gains observed in Cycle II also suggest the presence of an habituation effect, as students grew increasingly familiar with both the evaluation format and the learning structure. This warrants caution in concluding that the method alone accounts for the observed effectiveness.

Compared to prior studies (Fathoni, 2024; Habibi & Rafiqie, 2024), these findings are consistent in demonstrating improved learning outcomes. However, the present study adds an important dimension: the concurrent improvement of students' confidence and active participation. This suggests that the impact of the demonstration method extends beyond academic achievement into the affective domain, thereby contributing more comprehensively to the quality of Fiqh learning.

The validity of the research was maintained through triangulation of sources and methods specifically, by comparing test results, student activity observations, and learning documentation. Nonetheless, because the researcher was simultaneously involved in the action process, the potential for interpretive bias must be acknowledged. Reliability is evidenced by the consistency of score improvements across cycles, though this stability does not necessarily predict the long-term durability of outcomes, as the study did not assess learning retention after a period of time had elapsed.

This research also carries methodological limitations that warrant critical consideration. The limited number of subjects (20 students) renders generalization to a broader population inadequate. A study duration of only two cycles is likewise insufficient to test the stability of improvements over the long term. Practical assessments may also be susceptible to observer subjectivity, despite the use of structured observation sheets. Additionally, limitations in available practice facilities may have constrained the full optimization of demonstrations. Consequently, while the results demonstrate significant improvement, claims regarding the effectiveness of the demonstration method should be understood as contextually situated findings requiring further validation through broader and more comparative research designs.

Practical recommendations for teachers seeking to implement the demonstration method in Fiqh learning include: (1) developing structured and step-by-step demonstration plans that address each movement and recitation in detail; (2) ensuring equitable practice opportunities for all students, accompanied by timely and constructive feedback; and (3) actively building students' confidence and engagement, particularly in performing worship practices before their peers.

## D. CONCLUSION

Based on the Classroom Action Research conducted in Fiqh learning on funeral prayer material in Grade IX MTs Riyadhul Muttaqin As'adiyah, it can be concluded that the application of the demonstration method contributes to a gradual and measurable improvement in student learning outcomes. At the pre-action stage, the class average was 64.5 with a completeness rate of 0%, indicating that prior instruction had not yet reached the expected standard. Following the application of the demonstration method in Cycle I, the average score rose to 73.8 with a completeness rate of 40%; however, as this did not fulfill the classical completeness criteria, further instructional improvements were implemented in the subsequent cycle.

In Cycle II, a more significant improvement was recorded, with an average score of 83.05 and a completeness rate of 95%. These results demonstrate that the demonstration method is effective in supporting students' comprehension of both the conceptual and procedural dimensions of the funeral prayer. In addition to improved cognitive achievement, demonstration-based learning also produced gains in affective and psychomotor aspects, evidenced by students' increased activeness, confidence, and precision in performing the sequence of *takbir*, recitations, and imam-congregant positioning. The demonstration method can therefore be affirmed as relevant and effective for Fiqh material that is procedural and practical in nature.

The practical implications of this study include: (1) the importance of structured and incremental demonstration planning; (2) the value of iterative, cycle-based feedback and reflection; and (3) the necessity of fostering student engagement and confidence as integral components of demonstration-based worship learning.

## REFERENCES

- Abdul Majid. (2016). *Strategi Pembelajaran*. Bandung: Remaja Rosdakarya.
- Aminuddin, R. (2002). *Metode pembelajaran pendidikan agama*. Jakarta: Bumi Aksara.
- Ansarulloh, M., Supriadi, S., Alimir, A., & Iswanti, I. (2023). Pengaruh penggunaan metode demonstrasi terhadap hasil belajar PAI kelas 8 di SMPN 4 Lareh Sago Halaban. *Jurnal Pendidikan, Bahasa dan Budaya*, 2(2), 12–20.
- Arif, H. R. (2011). *Demonstrasi cara/hasil*. Jakarta.
- Arikunto, S., Suhardjono, & Supardi. (2019). *Penelitian Tindakan Kelas*. Jakarta: Bumi Aksara.
- Armei, A. (2002). *Pengantar ilmu dan metodologi pendidikan Islam*. Jakarta: Ciputat Press.
- As'ari, A. H., Abrori, M. S., Hayati, R. M., & Hasan, M. Z. A. (2024). Implementasi metode demonstrasi guna meningkatkan hasil belajar peserta didik pada mata pelajaran fiqh kelas VII di MTs Ma'arif 5 Sekampung Lampung Timur. *Berkala Ilmiah Pendidikan*, 4(3), 428–439.
- Az-Zuhaili, W. (2015). *Fiqh Islam wa Adillatuhu*. Jakarta: Gema Insani.
- Bramantara, A., Kawakip, A. N., & Asrori, M. (2023). Upaya peningkatan prestasi belajar fiqh materi pokok shalat Jum'at melalui metode demonstrasi pada siswa kelas IV SD Negeri 1 Sonowangi Kecamatan Ampelgading Kabupaten Malang. *Muta'allim: Jurnal Pendidikan Agama Islam*, 2(3), 219–228.
- Daryanto. (2017). *Penelitian Tindakan Kelas dan Penelitian Tindakan Sekolah*. Yogyakarta: Gava Media.
- Dimiyati & Mudjiono. (2009). *Belajar dan pembelajaran*. Jakarta: Rineka Cipta.
- Djamarah, S. B., & Zain, A. (2010). *Strategi belajar mengajar* (Cet. ke-4). Jakarta: Rineka Cipta.
- Fathoni, T. (2024a). Upaya meningkatkan hasil belajar siswa pada mata pelajaran fikih materi perawatan jenazah melalui metode demonstrasi di MA Al-Azhar Sampung. *Muaddib: Jurnal Pendidikan Agama Islam*, 2(01), 53–57.
- Fathoni, T. (2024b). Peningkatan hasil belajar melalui penerapan metode demonstrasi siswa kelas VIII MTs Al-Huda Tumpuk, Sawoo, Ponorogo. *Muaddib: Jurnal Pendidikan Agama Islam*, 2(01), 58–64.
- Habibi, E., & Rafiqie, M. (2024). Peningkatan prestasi belajar fiqh melalui metode demonstrasi studi kasus kelas IX di MTs Babul Ulum Kuala Mandor B. *EDUSHOPIA: Journal of Progressive Pedagogy*, 1(1), 16–32.
- Hairussolihin, H., Idawati, I., & Rozali, M. (2025). Implementasi metode demonstrasi terhadap prestasi belajar fiqh bab wudhu siswa kelas VII MTs Al-Ma'arif Mujur Praya Timur. *Jurnal Kepemimpinan dan Pengurusan Sekolah*, 10(3), 1324–1334.

- Hamalik, O. (2008). *Perencanaan pengajaran berdasarkan pendekatan sistem*. Jakarta: Bumi Aksara.
- Hanifah & Sahana, C. (2009). *Konsep strategi pembelajaran (Cet. ke-1)*. Bandung: Refika Aditama.
- Huda, A. N. S. N., & Rohayana, A. D. (2024). Peningkatan hasil belajar fiqih materi wudlu melalui metode demonstrasi dan media audio visual MTs Al Mukhtar Adipala. *PROSINA PPG: Prosiding Nasional Pendidikan Profesi Guru*, 1, 1053–1069.
- Huda, M. (2017). *Model-Model Pengajaran dan Pembelajaran*. Yogyakarta: Pustaka Pelajar.
- Isjoni. (2016). *Pembelajaran Kooperatif*. Yogyakarta: Pustaka Pelajar.
- Kunandar. (2011). *Langkah mudah penelitian tindakan kelas sebagai pengembangan profesi guru*. Jakarta: Rajawali Pers.
- Kuswara, M. A., & Apit, M. (2025). Upaya peningkatan hasil belajar fiqih materi zakat dengan metode demonstrasi. *Dirasah: Jurnal Studi Ilmu dan Manajemen Pendidikan Islam*, 8(1), 99–108.
- Lie, A. (2017). *Cooperative Learning*. Jakarta: Gramedia Widiasarana Indonesia.
- Mahpudin, P. (2024). Penerapan metode demonstrasi dalam meningkatkan hasil belajar pada mata pelajaran fiqih kelas II di MTs Al-Mizan Putra Rangkasbitung Lebak. *Aksioma Ad Diniyah: The Indonesian Journal of Islamic Studies*, 12(1).
- Majid, A., & Andayani, D. (2017). *Pendidikan Agama Islam Berbasis Kompetensi*. Bandung: Remaja Rosdakarya.
- Musyarofah, M. (n.d.). Penerapan metode demonstrasi dalam meningkatkan hasil belajar fiqih materi adzan dan iqamah kelas II MI Salafiyah Pandanarum Tirto Pekalongan. (Unpublished).
- NIM, M. K. (2024). *Penerapan metode demonstrasi untuk meningkatkan hasil belajar fiqih pada siswa kelas V di MI Al-Islam Alebo Konawe Selatan*. IAIN Kendari.
- Rahmah, S. (2025). Upaya meningkatkan hasil belajar fiqih bab shalat jama dan qashar menggunakan metode demonstrasi pada siswa kelas VII MTsN 2 Balangan. *Jurnal Pendidikan Sosial dan Humaniora*, 4(2), 4101–4111.
- Ridzal, A. C. (2024). Penggunaan metode demonstrasi pada pembelajaran fiqh dalam meningkatkan motivasi belajar siswa di MA Nurul Sholah Yosowilangun. *Jurnal Pendidikan dan Pembelajaran Indonesia (JPPI)*, 4(4), 1652–1662.
- Roestiyah. (1986). *Didaktik metodik*. Jakarta: Bumi Aksara.
- Rusman. (2018). *Model-Model Pembelajaran*. Jakarta: RajaGrafindo Persada.
- Sanjaya, W. (2016). *Strategi Pembelajaran Berorientasi Standar Proses Pendidikan*. Jakarta: Kencana.
- Solihatini, E. (2018). *Cooperative Learning*. Jakarta: Bumi Aksara.

- Sudjana, N. (2016). *Penilaian Hasil Proses Belajar Mengajar*. Bandung: Remaja Rosdakarya.
- Suprijono, A. (2012). *Cooperative learning: Teori dan aplikasi PAIKEM*. Yogyakarta: Pustaka Pelajar.
- Syah, M. (2018). *Psikologi Pendidikan*. Bandung: Remaja Rosdakarya.
- Trianto. (2017). *Model Pembelajaran Terpadu*. Jakarta: Bumi Aksara.
- Uno, H. B. (2016). *Model Pembelajaran*. Jakarta: Bumi Aksara.
- Yazid, I., Azizah, S. M., & Wahyuni, F. (2023). Peningkatan pembelajaran fiqh dengan metode demonstrasi. *AL-MIKRAJ Jurnal Studi Islam dan Humaniora*, 3(2), 55–61.
- Zaini, S. (2016). *Bimbingan Praktis Penyelenggaraan Jenazah Menurut Syariat Islam*. Surabaya: Al-Ikhlas.

