

Implementation of *Kegiatan Keputrian* in Enhancing Female Students' Understanding of Fiqh of Worship at SMP Swasta Islam Terpadu Indah Medan

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ABSTRACT

The purpose of this study is to analyze the implementation of *Kegiatan Keputrian* in improving female students' understanding of Fiqh of Worship at SMP Swasta Islam Terpadu Indah Medan. This study employed a qualitative approach with a case study focus. Observation, interviews, and documentation were used to gather data. All steps of the Miles and Huberman model data collection, data reduction, data display, and conclusion drawing were followed in the data analysis. The findings demonstrate that the *Kegiatan Keputrian* are consistently held on Fridays. Lectures, group work, Q&A, hands-on activities, and visual aids like PowerPoint and relevant videos cover themes like purification, menstruation, prayer, and fasting as they relate to the Islamic law of worship. The *kegiatan keputrian* play a role in improving students' understanding of fiqh of worship, as evidenced by an increased ability of the students to understand and apply worship procedures according to Islamic law. Supporting factors include school support, supervising teachers, adequate facilities and infrastructure, and students' enthusiasm. The inhibiting factors included the need to improve students' time discipline and the differences in students' levels of understanding. Thus, the *kegiatan keputrian* are an effective development program for improving female students' understanding of fiqh of worship.

Informasi Artikel

Kata Kunci:

Kegiatan
Keputrian,
Fikih Ibadah,
Pendidikan.

ABSTRAK

Tujuan penelitian ini adalah untuk menganalisis implementasi kegiatan keputrian dalam meningkatkan pemahaman fikih ibadah pada siswi di SMP Swasta Islam Terpadu Indah Medan. Penelitian ini menggunakan pendekatan kualitatif dengan fokus studi kasus. Teknik pengumpulan data meliputi observasi, wawancara, dan dokumentasi. Analisis data menggunakan pendekatan Miles dan Huberman, yang meliputi pengumpulan data, reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa kegiatan keputrian dilaksanakan secara rutin setiap hari Jumat. Kegiatan keputrian berperan dalam meningkatkan pemahaman fikih ibadah siswi yang ditunjukkan oleh meningkatnya kemampuan siswi dalam memahami dan menerapkan tata cara ibadah sesuai syariat Islam. Faktor pendukung kegiatan ini meliputi dukungan pihak sekolah, guru pembimbing, sarana dan prasarana yang memadai, serta antusiasme siswi. Adapun faktor penghambatnya antara lain kedisiplinan waktu siswi yang masih perlu ditingkatkan dan perbedaan tingkat pemahaman siswi. Dengan demikian, kegiatan keputrian menjadi salah satu kegiatan pembinaan yang efektif dalam meningkatkan pemahaman fikih ibadah pada siswi.

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1. Introduction

Junior high school students are generally in early adolescence, a developmental stage characterized by significant physical, psychological, and social changes. Students aged between 12 and 15 years usually experience puberty, which in Islamic jurisprudence marks the beginning of legal and religious accountability (*mukallaf*). At this stage, Muslim adolescents become responsible for fulfilling religious obligations, including prayer (*shalat*), fasting (*sawm*), almsgiving (*zakat*), and other acts of worship according to Islamic law [1], [2]. Consequently, adolescence represents a critical period for strengthening students' understanding and practice of Islamic worship. For female adolescents, puberty is generally indicated by the onset of menstruation (*haidh*), which commonly occurs between the ages of 8 and 16 years, with an average age of approximately 12 years [3], [4] and [5]. As *mukallaf*, Muslim girls who have attained puberty are required to perform various religious obligations, including prayer (*shalat*), fasting (*sawm*), almsgiving (*zakat*), and pilgrimage (*hajj*), according to their respective conditions and capabilities. This obligation to worship is in line with the statement of Allah SWT in the Qur'an, Surah Az-Zariyat (51:56) "*And I did not create the jinn and mankind except to worship Me.*"

Since most female junior high school students have reached this stage, they require adequate religious knowledge to perform acts of worship correctly. Such knowledge is obtained through the study of *fiqh al-'ibadah*, the branch of Islamic jurisprudence that regulates practical aspects of worship, including purification (*taharah*), prayer, fasting, almsgiving, and pilgrimage [6], [7]. *Fiqh* serves as a guide for Muslims in carrying out various aspects of life, both in relation to Allah SWT and to fellow human beings [8]. Classical Muslim scholars, including Imam Al-Ghazali, emphasized that worship must be based on sound religious knowledge because the validity of religious practice depends upon understanding its legal principles and procedures [9], [10] and [11].

Despite the importance of *fiqh al-'ibadah*, previous studies have consistently reported that religious education in schools often faces challenges in providing sufficient opportunities for students to develop practical understanding of Islamic worship. The limited instructional time allocated to Islamic Religious Education (PAI) frequently constrains teachers from discussing issues specific to female students, particularly those related to menstruation, purification, modesty, and other aspects of women's worship that require more contextual and practical instruction. Although junior high school students have generally entered the stage of *mukallaf*, which requires them to understand and perform acts of worship correctly, empirical observations indicate that many female students still possess limited

understanding of *fiqh al-'ibadah*. Preliminary observations conducted at Indah Integrated Islamic Junior High School, Medan, revealed that some female students did not immediately perform ablution (*wudhu*) when the time for the *Dhuhr* prayer arrived, lacked proper understanding of purification procedures, and were not yet consistent in applying Islamic dress codes for Muslim women. To complement classroom learning, many Islamic and public schools in Indonesia organize

Keputrian activities, namely extracurricular or co-curricular programs specifically designed for female students. These activities provide educational spaces where students receive guidance on religious practices, personal development, ethics, reproductive health, and issues directly related to Muslim women's daily lives [12], [13] and [14]. Meanwhile, *Keputrian* refers to educational and developmental activities that focus on fostering the character, knowledge, and skills of female students according to their specific needs and developmental stages [15]. Within Islamic education, *Keputrian* functions not merely as an additional religious activity but as a form of gender-responsive religious guidance that allows female students to discuss topics that may not be adequately addressed during regular classroom instruction.

Previous research has demonstrated the educational benefits of *Keputrian* activities. Existing studies generally conclude that participation in *Keputrian* programs contributes positively to the development of students' religious character, moral values, discipline, and positive behaviour [16], [17]. These findings indicate that *Keputrian* has become an important strategy for strengthening Islamic character education among female students. Nevertheless, a closer examination of the existing literature reveals several limitations. First, most previous studies evaluate *Keputrian* primarily from the perspective of character education, focusing on religious attitudes, discipline, and moral development, while paying limited attention to students' cognitive understanding of Islamic jurisprudence related to worship.

Second, although *Keputrian* frequently includes discussions on purification, menstruation, prayer, fasting, and Islamic dress, few studies have examined how the implementation process of *Keputrian* facilitates students' understanding of *fiqh al-'ibadah*. Third, previous studies generally report educational outcomes without explaining the instructional mechanisms through which *Keputrian* activities contribute to religious learning. Consequently, empirical evidence regarding the relationship between program implementation, learning activities, and students' understanding of *fiqh al-'ibadah* remains limited. Accordingly, this study positions *Keputrian* not only as a religious extracurricular activity but also as a female-oriented religious learning strategy that complements formal Islamic Religious Education in schools. Rather than merely describing school practices, this study seeks to explain how the

implementation of *Keputrian* activities supports the development of female students' understanding of *fiqh al-'ibadah* through organized learning activities, instructional materials, and religious guidance.

By focusing on the implementation process and its educational role, this research extends previous studies that have largely emphasized character formation. This study was conducted at Indah Integrated Islamic Junior High School, Medan, where *Keputrian* activities are implemented regularly as part of the school's religious development program. Preliminary observations revealed that some female students still experienced difficulties in understanding practical aspects of *fiqh al-'ibadah*, including purification procedures, timely performance of congregational prayer, and the application of Islamic dress ethics.

These conditions indicate the importance of examining how *Keputrian* activities are implemented and how they contribute to strengthening students' understanding of Islamic worship. Based on these considerations, this study aims to investigate (1) the implementation of *Keputrian* activities at Indah Integrated Islamic Junior High School, Medan, (2) the role of these activities in enhancing female students' understanding of *fiqh al-'ibadah*, and (3) the supporting and inhibiting factors influencing their implementation. The study contributes to Islamic education research by providing empirical evidence on the implementation mechanism of female-oriented religious learning in strengthening students' understanding of *fiqh al-'ibadah*, thereby enriching the literature on religious development programs beyond the perspective of character education alone.

2. Research Method

This study employed a qualitative case study design, specifically an instrumental case study, because the research was intended not merely to describe a particular school program but to generate a deeper understanding of how *Keputrian* activities contribute to the development of female students' understanding of *fiqh al-'ibadah* within an Islamic school context. A case study enables researchers to investigate a contemporary phenomenon in its real-life setting through multiple sources of evidence [18], [19]. The unit of analysis in this study was the implementation process of the *Keputrian* program and its perceived contribution to students' understanding of *fiqh al-'ibadah*. The research was conducted at Indah Integrated Islamic Junior High School, Medan, Indonesia. The school was purposively selected because it has implemented *Keputrian* activities as a regular religious development program for female students. Data collection was conducted over approximately two months (April–May 2026) to allow prolonged engagement with the research setting. Participants were selected using purposive sampling, based on their direct involvement in the planning, implementation, and participation of *Keputrian* activities.

The study involved 11 informants, consisting of one principal, one vice principal for student affairs, three Islamic Religious Education (PAI) teachers who also served as *Keputrian* facilitators, and six female students from Grades VII–IX who had regularly participated in the program. The variation in participants enabled the researcher to obtain perspectives from school management, program implementers, and student participants. Data were collected through non-participant observations, semi-structured interviews, and document analysis. Observation focused on the implementation of learning activities during *Keputrian* sessions, including instructional methods, student participation, classroom interactions, and discussions related to *fiqh al-'ibadah*. A total of six *Keputrian* sessions were observed.

Semi-structured interviews were conducted individually using an interview guide while allowing participants to elaborate on their experiences and perceptions regarding the program [18]. Each interview lasted approximately 30–60 minutes and was audio-recorded with participants' consent. Document analysis was conducted to complement observational and interview data. The analyzed documents included *Keputrian* schedules, lesson plans, teaching materials on *fiqh al-'ibadah*, attendance records, students' written assignments and reflection notes, school regulations concerning religious development, and photographic documentation of program activities. These documents served as additional evidence to understand how the program was designed and implemented [19].

Data analysis followed the interactive model of Miles, Huberman, and Saldaña consisting of data collection, data condensation, data display, and conclusion drawing/verification [20]. Throughout the analysis, interview transcripts, observation field notes, and documentary evidence were coded inductively to identify recurring themes related to program implementation, learning processes, students' participation, and perceived changes in students' understanding of *fiqh al-'ibadah*. Emerging interpretations were continuously compared across different data sources to ensure consistency.

Because this qualitative study did not employ pre-test and post-test measures, the research does not claim causal improvement in students' understanding. Instead, students' developing understanding was interpreted through qualitative indicators obtained from multiple data sources, including students' explanations during interviews, classroom discussions observed during *Keputrian* sessions, teachers' assessments of students' participation, and documentary evidence such as students' written work and learning reflections. Consequently, the findings should be interpreted as evidence of the program's perceived contribution to strengthening students' understanding of *fiqh al-'ibadah*, rather than as a direct measurement of learning gains. To ensure trustworthiness, this study applied the criteria of credibility, transferability, dependability, and confirmability.

Credibility was enhanced through source triangulation, involving comparisons among information obtained from school leaders, teachers, and students, and method triangulation, by comparing findings derived from observations, interviews, and documents [21]. Member checking was conducted by returning interview summaries to several participants for confirmation, while an audit trail documenting data collection and analysis procedures was maintained to strengthen the dependability and confirmability of the findings.

3. Result and Discussion

Implementation of *Kegiatan Keputrian* at SMP Swasta Islam Terpadu Indah Medan

Keputrian activities at Indah Integrated Islamic Junior High School constitute one of the school's religious development programs specifically designed for female students. The program has been implemented regularly since 2018 and is facilitated by female teachers who serve as mentors throughout the activities. The findings indicate that the program was initially established to provide meaningful educational activities for female students while male students and teachers attend the Friday congregational prayer (*Salat Jumat*). However, the program has gradually evolved beyond its initial function of utilizing free time and has become an important component of the school's religious education strategy.

As explained by the school principal *"We organized keputrian activities because we observed that female students had free time while male teachers and students attended Friday prayers. Rather than allowing that time to go unused, we created keputrian activities so that it could be filled with more beneficial programs. Therefore, these activities are not merely intended to occupy students' time but also serve as a form of guidance and development for female students."* (IF-KS, February 26, 2026) Interview data further revealed that the program focuses on strengthening students' religious knowledge through topics directly related to the daily lives of Muslim girls, including *fiqh al-'ibadah*, moral values, Islamic etiquette, literacy, and social issues such as bullying. According to one of the supervising teachers *"The purpose of keputrian activities is to ensure that female students remain productive during the Friday prayer period.... The materials include fiqh al-ibadah, moral values, the etiquette of Muslim women, literacy, and bullying prevention."* (IF-GP, February 26, 2026). These findings suggest that *Keputrian* functions not merely as an extracurricular activity but as a structured religious learning space that complements formal Islamic Religious Education (PAI). Unlike regular classroom instruction, which is constrained by limited instructional time and a broad curriculum, *Keputrian* provides additional opportunities to discuss religious topics that are particularly relevant to female adolescents. Consequently, the program allows teachers to address practical issues of worship that may receive limited attention during regular PAI lessons.

The emphasis on productive use of students' free time is consistent with the educational values promoted in Islamic education, which encourage learners to utilize available time for meaningful and beneficial activities [22], [23]. Nevertheless, the findings indicate that the educational significance of *Keputrian* extends beyond time utilization. The program serves as a vehicle for strengthening students' religious understanding through structured learning activities specifically designed for female students. Thus, the empirical findings demonstrate that the program's educational value lies primarily in its contribution to religious learning rather than merely in occupying students' leisure time.

This practice is consistent with the principle that implementation involves the execution of actions based on well-formulated plans [24]. It is also aligned with the concept of planning, which is defined as the systematic process of determining decisions and actions to be carried out in the future in order to achieve specific objectives effectively and efficiently [25]. In the planning process, teachers do not work independently but instead coordinate closely with student committee members responsible for organizing the *keputrian* program. Planning activities are generally conducted one to two weeks prior to implementation. Teachers ensure the readiness of facilities and infrastructure, including the hall, speakers, microphones, LCD projectors, and laptops. From the students' perspective, planning involves the division of responsibilities into several committees, namely the program committee, equipment committee, cleanliness committee, and security committee.

The implementation of *Keputrian* is supported by systematic planning conducted jointly by supervising teachers and the student organizing committee. An annual activity schedule is prepared at the beginning of each academic year, specifying the implementation timetable, learning topics, and teachers responsible for each session. Planning also includes coordination meetings held one to two weeks before each activity to ensure the readiness of learning facilities and the division of responsibilities among student committees responsible for programs, equipment, cleanliness, and participant coordination. These findings indicate that the implementation of *Keputrian* reflects collaborative educational management. Rather than relying solely on teachers, students are actively involved in organizing and managing the activities, thereby fostering responsibility, leadership, and participation.

This collaborative planning contributes to the consistency and sustainability of the program and supports the effective implementation of religious learning activities. Based on observations and interviews with school leaders, supervising teachers, and student committee members, *Keputrian* activities are conducted regularly every Friday from 12.00 p.m. to 1.00 p.m. and involve female students from Grades VII, VIII, and IX. The implementation consists of three sequential stages, namely

opening activities, core learning activities, and closing activities, each of which supports the continuity of the learning process.

Opening Activities

The implementation of *Keputrian* begins with participant preparation after the completion of regular classroom activities. While male students prepare to attend the Friday congregational prayer (*Salat Jumat*), female students are directed to the school hall where the *Keputrian* program takes place. During this stage, supervising teachers and student committee members coordinate students' attendance and ensure that the activity begins in an organized manner. The opening session consists of greetings, prayer, attendance checking, and an introduction to the learning activities. Although attendance checking appears to be a routine administrative activity, the findings indicate that it also functions as an initial mechanism for establishing students' readiness and commitment to participate in the program. One supervising teacher explained "*Before the activity begins, we usually recite a prayer and take attendance to identify which students are present. This process also helps cultivate discipline and encourages students to participate in the activities in an orderly manner*" (IF-GP, February 26, 2026).

This finding suggests that the opening stage plays an important role in creating a structured learning environment. Unlike formal classroom sessions where attendance is primarily related to administrative control, attendance in *Keputrian* also represents a strategy for building students' responsibility toward religious learning activities. The consistent implementation of this routine helps establish students' learning readiness before they engage with the main learning materials. This finding is consistent with [26] who argue that initial classroom activities such as attendance checking serve not only administrative purposes but also function as a means of instilling responsibility, discipline, and learning readiness among students.

Following attendance, the teacher reviews the material discussed in the previous session as a form of reinforcement. Subsequently, the teacher provides an overview of the topic or activity to be conducted during the current session, thereby preparing students to engage more effectively in the learning process. Furthermore, the teacher's review of previous materials at the beginning of each session functions as a reinforcement strategy. This activity allows students to recall previously discussed concepts before receiving new materials. Therefore, the opening stage does not merely serve as preparation for the activity but also contributes to the continuity of learning by connecting previous knowledge with new religious concepts.

Core Activities

The core activity represents the main learning phase of the *Keputrian* program, in which supervising teachers deliver educational materials related to students' religious and social development. The findings show that the materials discussed during *Keputrian* are broader than *fiqh al-'ibadah* alone. Although topics such as purification (*thaharah*), prayer,

obligatory bathing (*ghusl*), and fasting constitute important themes, teachers also integrate discussions on moral values, social etiquette, literacy, and bullying prevention. One supervising teacher explained: "*The topics I usually teach are related to fiqh al-'ibadah, such as purification (thaharah), prayer, obligatory bathing (ghusl), and fasting. The material often depends on the timing; for example, before Ramadan, we focus more on fasting-related topics. However, we do not only discuss fiqh al-'ibadah; we also address moral values and proper conduct, such as etiquette toward friends*" (IF-GP, February 26, 2026).

The findings indicate that the strength of *Keputrian* lies in its contextual approach. The program does not present *fiqh al-'ibadah* as abstract legal knowledge but connects it with situations experienced directly by female adolescents. Topics such as menstruation, purification, prayer practices, and Islamic manners are closely related to students' daily experiences, allowing religious knowledge to become more meaningful and applicable. Another important finding concerns the instructional strategies used by teachers. These findings are in line with [27] who argues that the use of varied instructional methods and learning media can enhance learning effectiveness and improve students' comprehension of educational content. Furthermore, [28] explain that learning media involving both hardware and software components can facilitate the delivery of instructional materials in ways that are more engaging and easier for students to understand.

The learning process combines lectures, discussions, question-and-answer sessions, and practical demonstrations. A supervising teacher stated "*The methods we use are similar to those commonly applied in classroom instruction, such as lectures, discussions, and question-and-answer sessions. Occasionally, we also conduct practical activities, especially when discussing topics such as ablution (wudhu)*" (IF-GP, February 26, 2026). The use of practical demonstrations, particularly for topics such as *wudhu*, indicates that *Keputrian* emphasizes not only cognitive understanding but also the application of religious practices. This approach is important because *fiqh al-'ibadah* requires students to understand both the theoretical principles and the correct procedures for performing acts of worship. In addition to teaching methods, the use of instructional media emerged as another significant element supporting the learning process.

Observation findings showed that teachers frequently utilized PowerPoint presentations and educational videos to explain religious concepts. Students appeared more attentive and engaged when audiovisual media were incorporated into the learning activities. A supervising teacher explained: "*I usually use PowerPoint presentations to help deliver the material because they make it easier for students to understand the content. When images and key points are included, students tend to be more focused and less likely to become bored. Sometimes,*

I use YouTube videos related to the topic so that the learning process does not become monotonous” (IF-GP, February 26, 2026). A student participant also confirmed this practice “*Yes, the teachers usually use PowerPoint presentations when explaining the material, and they also show videos, such as animated videos from Nussa and Rara*” (IF-S2, March 4, 2026).

This finding supports the view that closing activities in the learning process function as reinforcement mechanisms that help students recall important information and develop a deeper understanding of the material studied. According to [29] teachers can provide reinforcement during the closing stage either by summarizing the lesson themselves or by inviting students to formulate conclusions regarding the material learned. Such practices help strengthen students’ comprehension and retention of knowledge. Following the conclusion of the lesson summary, the *keputrian* activity is formally ended with greetings and closing remarks. These findings demonstrate that the effectiveness of *Keputrian* is supported by the combination of relevant content and interactive learning strategies. The use of visual media helps transform religious concepts into more accessible forms, particularly for adolescent learners who may find practical examples and illustrations easier to understand than verbal explanations alone.

Therefore, the contribution of *Keputrian* to students’ religious learning is not only determined by the topics presented but also by how teachers deliver and contextualize those topics. This finding extends previous discussions on Islamic religious education by showing that supplementary religious programs outside formal classroom instruction can provide additional learning spaces where students engage with practical religious knowledge through contextual and interactive approaches. In this case, *Keputrian* functions as a complementary learning environment that strengthens students’ exposure to *fiqh al-’ibadah* while addressing issues specifically relevant to female adolescent development.

The Role of Kegiatan Keputrian Enhancing Students’ Understanding of Fiqh of Worship among Female Students at SMP Swasta Islam Terpadu Indah Medan

The findings indicate that *Keputrian* activities contribute to the development of female students’ understanding of *fiqh al-’ibadah* by providing a contextual and supportive learning environment outside regular Islamic Religious Education (PAI) classes. Rather than functioning merely as an additional religious activity, *Keputrian* operates as a complementary learning space that enables students to explore practical aspects of worship connected to their everyday experiences as adolescent Muslim females.

Observation findings showed that students actively participated in discussions and question-and-answer sessions concerning purification (*thaharah*), menstruation, prayer, and fasting. These findings suggest that the contribution of *Keputrian* is not solely determined by the religious materials

delivered but also by the learning conditions created during the program. Specifically, four mechanisms explain how *Keputrian* supports students’ understanding of *fiqh al-’ibadah* contextual relevance of learning materials, a gender-responsive learning environment, interactive instructional strategies, and reinforcement of learning beyond formal classroom instruction. The first mechanism concerns the relevance between learning materials and students’ developmental experiences. The topics discussed in *Keputrian* are closely associated with issues encountered by female adolescents, including menstruation, purification, obligatory bathing (*ghusl*), and worship practices after reaching *baligh*.

A supervising teacher explained “*This keputrian activity certainly plays a role in improving students’ understanding of fiqh al-’ibadah, because the materials delivered include topics such as purification (thaharah), menstruation, prayer, and during Ramadan we also discuss fasting. The question-and-answer process also shows how students’ understanding improves*” (IF-GP, February 26, 2026). The findings demonstrate that *Keputrian* applies a contextual learning approach in which religious concepts are connected with students’ personal experiences. This finding is consistent with the theory of meaningful learning proposed by Ausubel, which emphasizes that new knowledge becomes more meaningful when it is connected with learners’ existing cognitive structures and experiences [30]. Similarly, contextual teaching and learning approaches argue that learning effectiveness increases when educational content is related to real-life situations experienced by students [31].

Therefore, discussing worship practices that students directly encounter allows *fiqh al-’ibadah* to move from abstract religious knowledge into practical understanding. Student responses support this interpretation. One student stated “*By participating in this keputrian activity, I understand more. For example, I previously did not understand how to perform ghusl (ritual bath), even the intention I did not know. Now I understand it*” (IF-S1, March 4, 2026). Another student explained “*Because of this activity, I learned about fasting, the procedure of ghusl, its intention, prayer, and menstruation, which were not discussed in regular classroom lessons*” (IF-S2, March 4, 2026). These statements indicate that students perceived *Keputrian* as providing additional explanations for religious topics that were not sufficiently explored during regular PAI lessons. This finding supports previous studies on Islamic education that emphasize the importance of contextualizing religious learning so that students are able to relate religious concepts to their personal, social, and developmental realities [32].

Thus, the contribution of the program lies in its ability to provide contextual clarification and deepen students’ understanding of practical worship. The second mechanism relates to the gender-specific learning environment created through *Keputrian*. Since the program involves only female

students and female teachers, participants have greater opportunities to discuss sensitive religious issues related to women's experiences. Topics such as menstruation, purification, and women's worship practices may require a more comfortable communication environment because students may hesitate to raise questions in broader classroom settings. The findings suggest that the female-only setting encourages more open interaction between teachers and students.

This environment enables students to express uncertainty, ask questions, and receive clarification regarding religious practices. The importance of creating an inclusive and supportive learning environment has also been emphasized in educational research, which shows that students are more likely to participate actively when they perceive the classroom environment as safe and supportive [33]. In the context of religious education, this finding indicates that gender-responsive learning spaces can provide opportunities for students to discuss issues that are closely related to their identity and lived experiences. Previous studies have highlighted that Islamic education programs designed around learners' social and cultural contexts tend to produce deeper engagement because students perceive the learning process as relevant to their everyday lives [34].

The third mechanism is related to instructional strategies. Observation findings showed that teachers used various approaches, including explanation, discussion, question-and-answer sessions, and practical demonstrations. These strategies allowed students to engage with religious concepts actively rather than only receiving information passively. In particular, practical demonstrations related to purification practices helped students understand the procedural aspects of worship. This finding indicates that *fiqh al-'ibadah* learning requires both conceptual understanding and practical application. Kolb's experiential learning theory explains that meaningful learning occurs when learners engage in concrete experiences, reflection, conceptual understanding, and practical application [35].

Therefore, the use of demonstrations in *Keputrian* allows students to connect religious principles with actual worship practices. The use of varied instructional approaches is also consistent with research on active learning, which demonstrates that students achieve deeper understanding when they actively participate in discussions, problem-solving activities, and learning practices rather than merely receiving information through lectures [36]. Thus, the interactive nature of *Keputrian* becomes one of the mechanisms that strengthens students' engagement with *fiqh al-'ibadah* materials. The fourth mechanism is the role of *Keputrian* as reinforcement outside formal PAI classes. The findings indicate that limited classroom time often restricts teachers' opportunities to discuss specific worship-related issues in depth. Through *Keputrian*, students receive additional learning opportunities that reinforce previous knowledge and provide space for further clarification.

This finding supports previous research showing that extracurricular religious programs can complement formal Islamic education by providing additional environments for character formation, religious practice, and deeper understanding of Islamic values [37]. Rather than replacing classroom instruction, supplementary religious activities extend learning opportunities by allowing students to engage with religious materials through more flexible and contextual approaches. Therefore, *Keputrian* should not be viewed as a replacement for formal Islamic education but as a complementary learning structure.

The program extends religious learning beyond classroom boundaries by providing additional time, interaction, and contextual discussion. Overall, this study extends previous research that has mainly examined *Keputrian* from the perspective of character development and religious behaviour. The present findings highlight its instructional dimension by explaining the mechanisms through which *Keputrian* supports students' understanding of *fiqh al-'ibadah*. The educational contribution of the program emerges through four interconnected elements: contextual religious content, a gender-responsive learning environment, interactive instructional practices, and reinforcement of learning outside formal PAI instruction.

Supporting and Inhibiting Factors in the Implementation of Kegiatan Keputrian at SMP Swasta Islam Terpadu Indah Medan

The implementation of *Keputrian* activities at SMP Swasta Islam Terpadu Indah Medan is influenced by several supporting and inhibiting factors that determine the effectiveness of the program. The findings indicate that the success of *Keputrian* is not only related to the availability of resources but also depends on the interaction between institutional support, teacher involvement, student participation, and classroom management practices. One of the main supporting factors identified in this study is the strong institutional support provided by the school. The school provides facilities and policies that enable *Keputrian* activities to be conducted regularly. The availability of a hall, projector, speaker system, and other instructional media supports teachers in delivering religious materials through more varied approaches. A supervising teacher explained "*Alhamdulillah, the school strongly supports this keputrian program, both in terms of facilities and policy. We are provided with a proper venue and learning media such as projectors, so the activities can run better*" (IF-GP, February 26, 2026).

This finding suggests that institutional support functions not merely as administrative assistance but as an enabling condition that allows the program to operate consistently. Adequate facilities provide teachers with greater flexibility in selecting instructional strategies, particularly when delivering materials that require visualization and practical explanation. This is consistent with previous educational research emphasizing that

learning resources and institutional support influence the quality of educational program implementation by shaping teachers' ability to design meaningful learning experiences [38]. However, the findings also indicate that facilities alone do not determine program effectiveness.

The availability of infrastructure becomes meaningful when combined with teachers' capacity to utilize these resources effectively. In the context of *Keputrian*, learning media such as PowerPoint presentations and videos function as supporting tools that strengthen interaction between teachers and students rather than replacing direct communication and discussion. Another important supporting factor is the active involvement of teachers and student organizers. Teachers in the *Keputrian* program perform multiple roles as instructors, facilitators, and mentors.

Their involvement extends beyond delivering religious materials; they also create a learning environment where students can ask questions, discuss personal religious concerns, and receive guidance related to daily worship practices. In addition, student organizational involvement contributes to the operational sustainability of the program. The division of responsibilities among student committees, including program preparation, equipment management, cleanliness, and participant coordination, demonstrates that *Keputrian* is not solely a teacher-centered activity but involves collaborative management between teachers and students.

This collaborative structure indicates that *Keputrian* operates as a participatory educational program. Student involvement provides opportunities for students to develop responsibility and organizational skills while simultaneously supporting the smooth implementation of activities. Previous studies on extracurricular educational programs have shown that active participation of school members is an important factor in maintaining program continuity because it creates shared ownership among participants [39].

Despite several supporting factors, the implementation of *Keputrian* also faces challenges, particularly related to student discipline and time management. The findings show that some students do not immediately proceed to the activity location after regular lessons, causing delays in the beginning of the program. As a consequence, teachers have limited time to deliver learning materials and conduct interactive activities. A supervising teacher stated "*Sometimes there are students who arrive late to the hall, so the activity time is reduced. As a result, the material cannot be delivered optimally. To address this, I give them a warning so they realize that what they did was wrong*" (IF-GP, February 26, 2026). Overall, the findings indicate that the implementation of *Keputrian* is supported by four interconnected elements: institutional commitment, availability of learning resources, teacher involvement, and student participation. These factors create conditions that enable the program to function as a complementary religious learning

space. However, the effectiveness of the program remains influenced by several challenges, including time discipline and variations in students' learning abilities.

These challenges show that successful implementation requires not only program availability but also continuous management of participation, instructional adaptation, and coordination among school stakeholders. Therefore, the contribution of *Keputrian* activities is shaped by a combination of structural and pedagogical factors. Institutional support provides the foundation for implementation, while teacher competence and student engagement determine how effectively the program functions as a learning environment for strengthening female students' understanding of *fiqh al-'ibadah*.

4. Conclusion

This study found that SMP Swasta Islam Terpadu Indah Medan implements *Keputrian* activities as a religious development program specifically designed for female students. The program is conducted regularly every Friday as an additional learning space that complements formal Islamic Religious Education (PAI) instruction. The implementation follows a structured process consisting of opening, core, and closing activities, with learning materials focusing on religious issues relevant to female students' daily lives, particularly *fiqh al-'ibadah*, including purification (*thaharah*), prayer (*shalat*), fasting (*sawm*), and other aspects of worship. The learning process in *Keputrian* involves various instructional approaches, including lectures, discussions, question-and-answer sessions, and practical demonstrations. The use of supporting media, such as PowerPoint presentations and educational videos, helps facilitate the delivery of materials and provides additional opportunities for students to engage with religious concepts in a more contextual manner.

The findings indicate that *Keputrian* is perceived by teachers and students as supporting female students' understanding of *fiqh al-'ibadah*. The program provides opportunities for students to discuss and clarify worship-related issues that are closely connected to their experiences as adolescent Muslim females, particularly topics related to purification, menstruation, and worship practices after reaching *baligh*. However, based on the qualitative nature of this study, the findings do not measure learning improvement quantitatively but demonstrate students' and teachers' perceptions of the program's contribution to religious understanding. The implementation of *Keputrian* is supported by institutional support, teacher involvement, student participation, and the availability of learning facilities. Nevertheless, several challenges remain, including student punctuality and differences in students' levels of understanding.

Therefore, *Keputrian* can be understood as a complementary Islamic educational program that provides a contextual learning environment for strengthening female students' engagement with *fiqh al-'ibadah*. Further research using longitudinal

approaches or measurable learning indicators is needed to examine its long-term impact on students' religious knowledge and practices.

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