

The Murabbi Module Intervention in Addressing Weaknesses in Wudu' and Salah Mastery among Students of SMA Khairiah

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ABSTRACT

The mastery of *wudu'* (ablution) and *salah* (prayer) among secondary school students remains unsatisfactory, particularly regarding the understanding of pillars, validity requirements, and procedural sequences. This situation is further exacerbated by conventional teaching approaches that are insufficiently student-centered, resulting in students relying heavily on memorization without developing a comprehensive understanding of worship practices. Therefore, this action research was conducted to evaluate the effectiveness of the MURABBI Module in enhancing students' mastery of *wudu'* and *salah* among Form One students at Sekolah Menengah Agama Khairiah, Kuala Terengganu.

The study employed a pretest-post-test research design involving 43 students as the research sample. Three instruments were utilized to collect data, namely pretests and post-tests, observation checklist forms, and questionnaires. Data were analyzed using the Statistical Package for the Social Sciences (SPSS) through descriptive statistics and paired-samples *t*-tests.

The findings revealed a significant increase in students' mean scores from 23.37 to 25.88, with $t(42) = 7.77$, $p < .001$, and a Cohen's *d* effect size of 1.185, indicating the statistical effectiveness of the module. Observation results further demonstrated that between 90% and 100% of student groups achieved the "Excellent" level in distinguishing between obligatory and recommended acts of *wudu'* and *salah*. Questionnaire responses recorded an overall mean score of 4.35 on a five-point Likert scale, reflecting positive student perceptions of the module in terms of design quality, instructional effectiveness, and learning motivation.

In conclusion, the MURABBI Module was found to be effective in enhancing students' mastery of *wudu'* and *salah* across cognitive, affective, and psychomotor domains. The study recommends extending the implementation of this module to a wider range of schools and adapting it for other Islamic worship topics to further strengthen Islamic Education instruction in Malaysia.

Keywords - Murabbi Module, *wudu'* and *salah*, action research, Islamic Education, practical worship mastery

INTRODUCTION

The mastery of fundamental acts of worship such as *wudu'* and *salah* constitutes a central foundation in the development of Muslim character and religious practice (Tengku Nursyahzanani Anis & Zawawi, 2024). Consequently, these practices should be emphasized in daily life, particularly among secondary school students. Within the context of Islamic Education at the secondary level, effective mastery of these two forms of worship encompasses not only theoretical knowledge but also practical skills and spiritual appreciation. Nevertheless, some students continue to demonstrate inadequate mastery of the proper procedures for performing *wudu'* and *salah*, particularly regarding the pillars, validity requirements, and sequential procedures involved.

Accordingly, the use of systematic and student-centered instructional approaches is essential for improving students' understanding and mastery of these acts of worship (Norma Jusof, 2022). One such initiative is the implementation of the MURABBI Learning Module, which has been specifically designed to assist teachers in delivering instruction in a more structured, interactive, and effective manner. The module emphasizes progressive learning, practical activities, and active student engagement throughout the learning process.

The MURABBI Learning Module

The MURABBI Module was specifically developed to support the teaching and learning of obligatory *salah* among Form One, Form Two, and Form Three students. The module incorporates a variety of systematic and focused teaching aids, supported by relevant supplementary materials to enhance instructional effectiveness. The primary objective of the module is to improve students' mastery of both theoretical and practical aspects of obligatory *salah* while fostering positive attitudes and increasing motivation toward the consistent performance of prayer.

The target users of the module are Islamic Education teachers and Muslim secondary school students, particularly those in Form One. From a pedagogical perspective, the MURABBI Module emphasizes a student-centered learning approach aligned with the principles of 21st-Century Learning (PAK21), which prioritizes active participation, interaction, and meaningful learning experiences. This approach is consistent with contemporary pedagogical practices that advocate dynamic, effective, and learner-centered instructional strategies.

In addition, the module integrates the principles of *targhib* (encouragement and positive reinforcement) and *tarhib* (warning and deterrence) within the teaching and learning process to stimulate students' interest and enhance their awareness of the importance of prayer. This integrated approach has the potential not only to strengthen students' cognitive and psychomotor competencies but also to contribute to the development of positive attitudes and stronger intrinsic motivation toward the consistent performance of obligatory prayers.

Problem Statement

The mastery of *wudu'* and *salah* among secondary school students remains unsatisfactory despite these practices constituting fundamental religious obligations for every Muslim (Idris et al., 2020). Many students continue to experience confusion regarding the pillars, validity requirements, and procedural sequences of *wudu'* and *salah*, which consequently affects the correctness and completeness of their worship practices (Julhadi & Sobhan, 2023). This situation suggests that existing instructional approaches may be insufficient in ensuring comprehensive understanding and mastery of these essential acts of worship (Norma Jusof, 2022).

Furthermore, limited student engagement during the learning process contributes to this issue. Instructional practices that are insufficiently student-centered often encourage rote memorization rather than deep conceptual understanding of religious practices and their significance (Norma Jusof, 2022). Additionally, environmental influences and technological distractions have been identified as factors contributing to negligence and reduced commitment toward prayer among adolescents (Marzuki et al., 2019).

Previous studies have confirmed that this issue extends beyond a single school and represents a broader concern among Muslim students in Malaysia. Idris et al. (2020) found that the level of mastery of obligatory prayer among Form One students in Sabah remained concerning, particularly in relation to recitation and practical performance. Similarly, Julhadi and Sobhan (2023) reported that many students successfully passed written examinations but failed practical assessments of *wudu'* and *salah*, highlighting a substantial gap between theoretical understanding and practical competence. Amin et al. (2024) further emphasized the need for empirical studies involving structured instructional modules to address existing gaps in the literature on practical worship education in Malaysia.

Weaknesses in prayer mastery affect not only students' religious practices but also their moral and character development, as prayer serves as a fundamental pillar in shaping a virtuous Muslim personality (Marzuki et al., 2019). Therefore, a more systematic, interactive, and effective instructional approach, such as the

implementation of the MURABBI Learning Module, is required to improve students' mastery of *wudu'* and *salah*.

Research Objectives

This study aims to enhance students' understanding of the concepts of pillars, recommended acts, and procedural sequences in *wudu'* and *salah* through the implementation of the MURABBI intervention. Specifically, the study seeks:

1. To improve students' understanding of the pillars, recommended acts, and procedural sequences of *wudu'* and *salah* through the MURABBI intervention.
2. To assist students in accurately distinguishing between obligatory and recommended acts in the performance of *wudu'* and *salah*.
3. To evaluate the effectiveness of the MURABBI intervention in improving students' achievement in the theoretical aspects of *wudu'* and *salah*.

Significance Of the Study

This study is expected to contribute significantly to the enhancement of teaching and learning practices related to the jurisprudence of *wudu'* and *salah*. The findings may benefit various stakeholders, including the Ministry of Education Malaysia (MOE), State Education Departments, District Education Offices, teachers, and students.

The findings have the potential to serve as a reference for educational authorities in designing specialized teacher training programs and continuous professional development initiatives aimed at strengthening the competencies of Islamic Education teachers. Such efforts would enable teachers to diversify instructional strategies and implement more effective teaching approaches, particularly those involving educational technologies.

Furthermore, the study may serve as a practical reference for Islamic Education teachers in structuring effective pedagogical practices related to *wudu'* and *salah*. Systematic instructional planning has been shown to positively influence the achievement of learning objectives and facilitate students' mastery and application of these acts of worship in a more comprehensive and meaningful manner.

LITERATURE REVIEW

Overview

This literature review examines key findings from previous studies related to learning module interventions in Islamic Education, particularly in enhancing students' mastery of *wudu'* (ablution) and *salah* (prayer) among secondary school students. The review focuses on the effectiveness of structured instructional modules, such as the MURABBI Module, in improving students' conceptual understanding, practical skills, and spiritual appreciation of these fundamental acts of worship.

Learning Modules in Islamic Education

A learning module refers to a systematically designed instructional resource that enables learners to acquire knowledge and skills independently and progressively. Within the context of Islamic Education, particularly for practical acts of worship such as *wudu'* and *salah*, instructional modules play a crucial role in providing clear, sequential, and repeatable guidance that minimizes learners' dependence on teachers.

Cholid, Suariyati, and Riawarda (2024) emphasized that the development of fiqh modules based on inclusive educational approaches can significantly improve students' mastery of practical worship in a structured manner

compared with conventional teaching methods. Their findings demonstrated that well-structured instructional modules simultaneously enhance learners' cognitive, affective, and psychomotor development.

Similarly, Nurwisah, Muhaemin, and Riawarda (2024), in a study published in *Kelola: Journal of Islamic Education Management*, reported that the implementation of a practical prayer module successfully increased students' interest and engagement in learning. Their findings suggest that module-based instruction not only improves academic achievement but also strengthens students' intrinsic motivation toward practical religious learning.

Likewise, Nofia, Fadriati, Nurlaila, and Khairat (2023) found that an integrated fiqh e-module developed using Flip PDF Corporation achieved a validity level of 83% and a usability level of 88%, indicating that instructional modules incorporating multimedia elements are both relevant and effective in the context of Islamic education at the Madrasah Tsanawiyah level.

Effectiveness of the Singonim Method in Helping Students Memorize the Thirteen Pillars of Salah

A study conducted by Norzira Ahmad evaluated the effectiveness of the SINGONIM method in improving students' ability to memorize the thirteen pillars of *salah* among Diploma in Secretarial Science students at Politeknik Tuanku Syed Sirajuddin (PTSS). The study involved 38 students and utilized a learning approach that combined singing techniques with mnemonic strategies through acronym formation.

Initial findings indicated that many students experienced difficulties in memorizing the thirteen pillars of prayer and distinguishing between *qalbi* (heart-related), *qauli* (verbal), and *fi'li* (physical) pillars. The results revealed a substantial improvement in students' mastery, increasing from 0% during the pre-test to 82% in the post-test. Furthermore, the SINGONIM method enhanced students' interest and motivation while creating a more enjoyable learning environment.

Overall, the study demonstrated that integrating mnemonic and musical elements can significantly improve students' retention and understanding of religious content while simultaneously enhancing their learning experiences.

Effectiveness of Drill-and-Practice Methods in Worship Learning

The drill-and-practice method, characterized by structured and repetitive exercises, has been widely recognized as an effective approach for helping students master practical worship skills. Julhadi and Sobhan (2023) reported that in their action research, ten students initially failed to perform *wudu'* and *salah* correctly. Following the implementation of systematic drill-and-practice activities, the number decreased to four students during Cycle II. By Cycle III, seventeen students had successfully mastered the required practical worship skills.

These findings are supported by Hamid Wahid, Rozi, and Al Busthami (2023), whose study published in *ZAHRA: Research and Thought Elementary School of Islam Journal* found that drill-and-practice methods combined with teacher modeling significantly improved students' mastery of prayer practices. Repeated and structured exercises enabled students to perform prayer movements more fluently and confidently without requiring excessive cognitive effort.

Additionally, Sa'duh et al. (2024) demonstrated that integrating drill-and-practice activities with visual images and audiovisual materials effectively enhanced primary school students' ablution skills. Their findings indicate that drill-and-practice methods become even more effective when supported by engaging instructional materials and multimedia resources.

The Use of Modules in Islamic Education Teaching

The integration of instructional modules into teaching and learning activities has received considerable attention among educators due to its demonstrated effectiveness in improving educational outcomes. Numerous

studies have confirmed that learning modules contribute significantly to the enhancement of instructional quality and student achievement.

The M-Salah Robot Module

The M-Salah Robot Module represents an innovative instructional approach specifically developed for teaching obligatory prayer at the secondary school level through a Design and Development Research framework. A distinctive feature of this module is its utilization of robotic technology as the primary teaching aid, capable of delivering scriptural evidence (*dalil naqli*), prayer recitations, the call to prayer (*adhan*), motivational content, and interactive learning experiences.

The module adopts an integrated instructional approach that combines Islamic Education pedagogy, 21st-Century Learning principles, modeling techniques, and gamification elements. Such integration aligns with contemporary educational demands that emphasize interactive and student-centered learning environments. Furthermore, the module contributes to curriculum enhancement by providing structured guidance for teaching obligatory prayer while simultaneously supporting relevant co-curricular activities.

The quality of instructional design and usability constitutes a critical determinant of module effectiveness. Mazrur, Jennah, Mujib, and Jamalie (2023) integrated Alignment Theory and the Technology Acceptance Model (TAM) to examine students' acceptance of digital learning technologies in Islamic studies classes at the State Islamic Institute of Palangkaraya, Indonesia. Their findings, published in the *Journal of Education and e-Learning Research*, indicated that students' willingness to adopt educational technologies is strongly influenced by perceived ease of use and perceived usefulness.

Overall, the M-Salah Robot Module demonstrates considerable potential for enhancing instructional effectiveness and improving students' mastery of prayer through technological integration and innovative pedagogical practices.

Wuduk Pro Innovation

The study conducted by Juwairiah Abdullah and colleagues, entitled *Wuduk Pro Innovation*, focused on improving students' mastery of ablution through enjoyable learning experiences grounded in gamification principles. The emphasis on ablution is particularly significant because it constitutes a prerequisite for the validity of prayer, yet previous studies have reported that students frequently encounter difficulties in understanding and performing this act of worship correctly.

This innovation was inspired by online gaming platforms such as *Mobile Legends* and was transformed into a series of interactive, multi-layered learning cards designed to facilitate gradual conceptual and practical understanding of ablution procedures. Additionally, the innovation incorporated technological features such as QR codes that linked students to digital learning resources, including Linktree, Google Drive, and Quizizz, thereby supporting flexible and self-directed learning.

The use of Quizizz and similar digital platforms was found to enhance students' motivation and engagement in Islamic Education learning activities. School-based implementation of the innovation demonstrated substantial improvements in students' understanding of ablution, providing empirical support for the effectiveness of gamification and technology integration within Islamic Education classrooms.

Collectively, the reviewed studies suggest that learning modules such as the MURABBI Module offer a systematic, structured, and learner-centered approach to Islamic Education. Previous research consistently indicates that interactive and focused instructional materials can enhance students' motivation, participation, and achievement in practical worship learning. Therefore, the implementation of structured learning modules represents a promising intervention for improving students' mastery of *wudu'* and *salah* in contemporary educational settings.

RESEARCH METHODOLOGY

Research Design

This study employed an action research approach, a methodology that enables researchers to engage directly in the investigation process within an authentic educational setting. Through this approach, the researcher identifies existing problems, plans improvement strategies, implements interventions, and subsequently evaluates the impact of those interventions on students' learning outcomes.

To assess the effectiveness of the MURABBI Module, a one-group pretest-posttest design was adopted. Assessments were administered before and after the implementation of the module to facilitate meaningful comparisons and to identify changes in students' achievement levels attributable to the intervention.

Data obtained from the pretest, posttest, and questionnaires distributed to both teachers and students were analyzed quantitatively. The questionnaires were administered online via Google Forms to facilitate efficient data collection. In addition to tests and questionnaires, classroom observations were conducted during teaching and learning sessions to capture students' interactions with the MURABBI Module in real instructional settings. This method enabled the researcher to document students' behaviors, engagement levels, and responses that may not have been fully reflected through test scores or survey responses alone.

Research Sample

The study involved 43 students from Sekolah Menengah Agama Khairiah, Terengganu, Malaysia. The sample was selected based on preliminary observations indicating that many students experienced difficulties in understanding and performing *wudu'* and *salah* correctly. Specifically, students demonstrated confusion regarding procedural sequences, validity requirements, and actions that invalidate these acts of worship. These issues provided the primary rationale for selecting the school as the research site.

Research Instruments

Three instruments were utilized to collect data:

Pretest and Posttest

Pretests and posttests were administered to measure students' levels of achievement before and after exposure to the MURABBI intervention. Test items were developed based on the Malaysian Secondary School Standard Curriculum (KSSM) and were designed according to Bloom's Taxonomy to ensure a range of cognitive levels.

According to Amir et al. (2024), significant differences between pretest and posttest mean scores provide strong evidence regarding students' learning gains, making this approach one of the most effective methods for evaluating instructional interventions.

Observation Checklist

An observation checklist was used to document students' participation and performance during learning activities involving the MURABBI Module. The checklist comprised structured items focusing on students' ability to distinguish between obligatory and recommended acts in *wudu'* and *salah*, their level of engagement, adherence to instructional procedures, and the suitability of the module for Form One students.

Each item was assessed using a dichotomous response format ("Yes" or "No").

Questionnaire

A questionnaire was administered to examine students' perceptions regarding the effectiveness of the MURABBI Module during teaching and learning activities. The instrument employed a five-point Likert scale

ranging from 1 (Strongly Disagree) to 5 (Strongly Agree).

Creswell and Creswell (2023) noted that five-point Likert scales are particularly suitable for studies involving the measurement of perceptions and attitudes. The questionnaire items were adapted and modified from instruments used in previous studies concerning instructional module implementation to ensure their relevance to the objectives of the present study.

Data Collection Procedures

Data collection was conducted in three sequential phases to ensure the validity and reliability of the information gathered. Each phase was carefully planned and implemented to align with the objectives of the study and facilitate a systematic data collection process.

The data collected through the three instruments were subsequently analyzed using statistical procedures to answer the research questions and achieve the study objectives.

Data Analysis

The data were analyzed using the latest version of the Statistical Package for the Social Sciences (SPSS). The selection of statistical techniques was based on the nature of the data and the research questions under investigation.

According to Pallant (2024), selecting appropriate statistical procedures is essential for ensuring accurate interpretation of research findings. Descriptive statistics were employed to summarize the distribution of data across study variables. The reported descriptive statistics included frequencies, percentages, means, and standard deviations.

To evaluate the effectiveness of the MURABBI Module, paired-samples *t*-tests were conducted to compare students' pretest and posttest mean scores. Observation checklist data were analyzed using frequency and percentage distributions, while questionnaire data were analyzed using descriptive statistics to obtain mean scores and standard deviations for each item and construct.

The mean score interpretation used in this study is presented in Table 1.

Table 1: Mean Score Interpretation Scale

Mean Score Range	Interpretation
1.00–2.00	Low
2.01–3.00	Moderately Low
3.01–4.00	Moderately High
4.01–5.00	High

Source: Nunnally and Bernstein (1994), as cited in Zainuddin et al. (2025).

FINDINGS OF THE STUDY

Objective I: Contributing Factors to Reading Difficulties

The findings reveal that reading difficulties among remedial pupils arise from interrelated familial, community, and individual dimensions. Familial instability emerged as a significant determinant. Pupils from economically disadvantaged or emotionally unstable households often lack consistent parental guidance and structured literacy support at home. Financial hardship, particularly among low-income families, sometimes compels pupils to prioritize domestic responsibilities over schooling, thereby reducing consistent exposure to literacy-rich environments. Additionally, parents with limited educational backgrounds may be unable to provide effective academic assistance.

Community-level influences further shape literacy development. In certain urban neighborhoods, limited emphasis on academic culture and insufficient literacy enrichment programs restrict opportunities for pupils to cultivate sustained reading habits. Without supportive community initiatives, reading becomes perceived as a compulsory academic task rather than a meaningful lifelong skill.

At the individual level, pupils frequently demonstrate low intrinsic motivation, weak phonological awareness, limited working memory capacity, and difficulties in word recognition. Chronic absenteeism exacerbates these issues by disrupting instructional continuity, reinforcing cycles of academic underperformance.

Objective II: Impact of Reading Difficulties on Classroom Learning

Reading difficulties significantly affect pupils' academic performance and psychosocial well-being. Academically, pupils who struggle with decoding and comprehension are unable to follow written instructions effectively, complete assignments independently, or engage actively in text-based learning tasks. These challenges accumulate over time, resulting in widening knowledge gaps across subjects.

Emotionally, pupils often experience frustration, embarrassment, and diminished self-esteem. Such emotional responses may lead to withdrawal from classroom participation or the manifestation of disruptive behaviors as coping mechanisms. Cognitively, persistent reading struggles weaken concentration and reduce confidence in academic abilities.

In the long term, unresolved literacy difficulties limit educational progression and restrict access to advanced academic opportunities. This may subsequently affect employment prospects and social mobility, highlighting the urgent need for early and sustained intervention.

Objective III: Solutions to Overcome Reading Difficulties

Teachers reported implementing various innovative and context-responsive strategies to support remedial pupils. Engaging, multisensory instructional approaches—such as phonics-based modules, interactive storytelling, visual aids, and game-oriented learning—were found to enhance pupils' engagement and reading fluency. Repetition, guided practice, and structured reading exercises contribute to memory retention and comprehension improvement.

Behavioral reinforcement strategies, including token reward systems and verbal encouragement, effectively promote attendance and sustained participation. Beyond classroom practices, the study emphasizes the importance of strengthening parental involvement through guided home-reading routines and continuous school–parent communication.

At the policy level, prioritizing foundational literacy skills during the early years of primary education is essential. Adequate teaching resources, professional development for remedial educators, and structured mentorship initiatives can further strengthen intervention efforts. Community-based literacy programs, reading camps, and collaborative partnerships between schools and local organizations are also recommended to extend literacy support beyond formal schooling hours.

FINDINGS AND DISCUSSIONS

This section presents the findings and discussion based on data collected from 43 Form One students of Sekolah Menengah Agama Khairiah, Kuala Terengganu. Three instruments were employed to gather data, namely the pretest and posttest, observation checklist, and questionnaire. The findings are presented and discussed according to each instrument.

Pretest and Posttest Results

The pretest and posttest were administered to determine the effectiveness of the MURABBI Module in enhancing students' understanding of the pillars (*arkan*), recommended acts (*sunan*), and procedural sequences of *wudu'* and *salah*. The findings were analyzed using descriptive statistics and paired-samples *t*-tests.

Table 1: Comparison of Pretest and Posttest Scores (N = 43)

Statistics	Pretest	Posttest	Change
Mean	23.37	25.88	+2.51
Standard Deviation	2.62	1.97	-0.65
Maximum Score	27	29	+2
Minimum Score	16	21	+5

As shown in Table 1, students' mean scores increased by 2.51 points following participation in the MURABBI Module. Simultaneously, the standard deviation decreased from 2.62 to 1.97, indicating reduced variability in students' achievement levels. Furthermore, the minimum score increased from 16 to 21, suggesting that lower-achieving students demonstrated substantial improvement after the intervention. These findings support Julhadi and Sobhan's (2023) assertion that systematically structured learning modules can effectively enhance students' mastery of *wudu'* and *salah* procedures.

Table 2: Distribution of Score Changes (N = 43)

Change in Score	Number of Students	Percentage (%)
Improved	37	86.0
No Change	4	9.3
Declined	2	4.7

Table 2 indicates that the majority of students (86.0%) demonstrated improved performance following the implementation of the MURABBI Module. In contrast, 9.3% showed no change in performance, while only 4.7% recorded lower scores in the posttest. This pattern suggests that the module was highly effective in supporting students' mastery of the learning content. These findings are consistent with those reported by Julhadi and Sobhan (2023), who concluded that module-based interventions positively influence students' understanding of worship procedures.

Table 3: Paired-Samples t-Test Results

Variable	Mean Difference	SD of Difference	t	df	Sig. (2-tailed)
Posttest – Pretest	2.51	2.12	7.77	42	$p < .001$

The paired-samples *t*-test results presented in Table 3 demonstrate a statistically significant difference between pretest and posttest scores ($p < .001$). This finding indicates that the MURABBI Module had a significant positive impact on students' understanding of the pillars, recommended acts, and procedural sequences of *wudu'* and *salah*.

Furthermore, the calculated effect size (Cohen's $d = 1.185$) indicates a large practical effect, suggesting that the intervention produced substantial improvements in student learning outcomes. This finding is supported by Mazrur et al. (2023), who reported that structured learning modules significantly enhance the effectiveness of Islamic Education instruction.

Observation Checklist Findings

The observation checklist was employed to evaluate students' ability to accurately distinguish between obligatory and recommended acts in *wudu'* and *salah* following participation in the MURABBI Module. The observation involved ten student groups (Groups A–J), with each group consisting of approximately five students. Students' performance was evaluated based on ten observation items using a dichotomous "Yes" or "No" response format.

Table 4: Percentage of Mastery for Each Observation Item (N = 10 Groups)

No	Observation Item	Number of “Yes” Responses	P (%)	Interpretation
1	Able to state at least three pillars of <i>wudu'</i>	10	100	Excellent
2	Able to state at least three recommended acts of <i>wudu'</i>	10	100	Excellent
3	Able to distinguish between pillars and recommended acts of <i>wudu'</i>	10	1100	Excellent
4	Able to identify actions that invalidate <i>wudu'</i>	9	9 90	Excellent
5	Able to state at least three pillars of <i>salah</i>	8	8 80	Good
6	Able to state at least three recommended acts of <i>salah</i>	8	8100	Good
7	Able to distinguish between pillars and recommended acts of <i>salah</i>	10	1100	Excellent
8	Able to differentiate between invalidators of <i>salah</i> and disliked acts (<i>makruh</i>)	10	1100	Excellent
9	Able to provide examples of situations requiring the repetition of <i>wudu'</i>	10	1100	Excellent
10	Understands that omitting recommended acts does not invalidate worship	10	100	Excellent

The observation results indicate that all items achieved performance levels ranging from “Good” to “Excellent,” with percentages between 80% and 100%. Items related to identifying the pillars and recommended acts of *salah* recorded the lowest percentages (80%), while all other items achieved between 90% and 100%.

These findings suggest that most students successfully developed mastery of *wudu'* and *salah* concepts after participating in the MURABBI intervention. The results are consistent with those reported by Mazrur et al. (2023), who found that structured learning modules facilitate students’ ability to differentiate between obligatory and recommended worship practices.

Table 5: Group Performance Based on Observation Checklist (N = 10 Groups)

Group	Number of “Yes” Responses	Percentage (%)	Interpretation
A	10	100	Excellent
B	10	100	Excellent
C	9	90	Excellent
D	10	100	Excellent
E	9	90	Excellent
F	9	90	Excellent
G	10	100	Excellent
H	10	100	Excellent
I	8	80	Good
J	10	100	Excellent

The findings reveal that nine out of ten student groups achieved the “Excellent” level, with performance percentages ranging from 90% to 100%. Only one group achieved a “Good” level with a score of 80%. No groups demonstrated moderate or low levels of achievement.

These results indicate that students generally attained satisfactory mastery of *wudu'* and *salah* following participation in the MURABBI Module. The findings are consistent with those reported by Julhadi and Sobhan (2023), who concluded that structured learning modules can improve student achievement while reducing performance disparities among learners with varying skill levels.

Questionnaire Findings

Following the implementation of the MURABBI Module, questionnaires were distributed to obtain students' perceptions regarding the effectiveness of the intervention. Three key dimensions were assessed:

1. Module design and usability.
2. Instructional effectiveness.
3. Student motivation and engagement.

The questionnaire utilized a five-point Likert scale ranging from 1 (Strongly Disagree) to 5 (Strongly Agree). A total of 43 students participated in the survey.

Table 6: Mean Scores for Questionnaire Items (N = 43)

Code	Item	Mean
A1	The text, images, and layout of the MURABBI Module are clear, attractive, and easy to read.	4.49
A2	The MURABBI Module is easy to use independently without constant teacher assistance.	4.42
A3	The instructions and activities are systematically organized and easy to follow.	4.33
B1	The MURABBI Module improves my understanding of proper <i>wudu'</i> and <i>salah</i> procedures.	4.44
B2	The activities help me remember prayer recitations and movements more effectively.	4.37
B3	I am able to identify and correct my mistakes in <i>wudu'</i> and <i>salah</i> .	4.35
C1	The MURABBI Module makes learning about <i>wudu'</i> and <i>salah</i> enjoyable.	4.33
C2	I am more interested in practicing <i>wudu'</i> and <i>salah</i> correctly every day.	4.28
C3	The module encourages me to learn actively through reading, practice, and repetition rather than memorization alone.	4.21
C4	I feel proud and confident when I can perform <i>wudu'</i> and <i>salah</i> correctly.	4.30

Table 7: Mean Scores by Construct

Construct	Number of Items	Mean Score	Level
A: Design and Usability	3	4.41	High
B: Instructional Effectiveness	3	4.39	High
C: Motivation and Engagement	4	4.28	High
Overall	10	4.35	High

As shown in Table 7, all constructs achieved mean scores above 4.00 and were categorized as "High." The highest mean score was recorded for Design and Usability (M = 4.41), followed by Instructional Effectiveness (M = 4.39) and Motivation and Engagement (M = 4.28).

At the item level, A1 and B1 received the highest ratings, indicating that students particularly appreciated the module's design features and its contribution to their understanding of *wudu'* and *salah*. Although item C3 recorded the lowest mean score, it remained within the "High" category.

Overall, students demonstrated highly positive perceptions of the MURABBI Module. These findings support those of Mazrur et al. (2023), who emphasized that design quality and usability significantly influence students' acceptance and utilization of educational modules.

CONCLUSIONS

This action research aimed to enhance the mastery of *wudu'* and *salah* among 43 students of Sekolah Menengah Agama Khairiah, Terengganu, through the implementation of the MURABBI Module.

The findings demonstrated that the module effectively improved students' understanding of the pillars, validity requirements, and procedural sequences of *wudu'* and *salah*. The effectiveness of the intervention was evidenced by significant improvements in students' pretest and posttest scores, supported by a large effect size and positive observational outcomes.

The MURABBI Module, which incorporates a student-centered learning approach and systematically designed instructional materials, contributed to creating a more engaging and accessible learning experience. In addition to enhancing cognitive understanding, the module promoted active participation and increased students' confidence in performing religious practices correctly.

Overall, the findings suggest that the MURABBI Module can serve as an effective instructional resource for Islamic Education teachers seeking to improve the teaching of practical worship. Future studies are recommended to evaluate the module in a larger and more diverse sample of schools and to adapt its framework for other areas of Islamic worship, such as fasting (*sawm*) and almsgiving (*zakat*), in order to further strengthen Islamic Education practices in Malaysia.

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