

## **A Participatory Model for Assisting with Ablution Practices in Strengthening Community Worship**

Qurrotul Ainiyah

[ainiyah.id@gmail.com](mailto:ainiyah.id@gmail.com)

IAI Al-Urwatul Wutsqo Jombang, Indonesia

Dita Dzata Mirrota

[dmirrota@gmail.com](mailto:dmirrota@gmail.com)

IAI Al-Urwatul Wutsqo Jombang, Indonesia

Moch. Sya'roni Hasan

[mochsyaronihasan@gmail.com](mailto:mochsyaronihasan@gmail.com)

IAI Al-Urwatul Wutsqo Jombang, Indonesia

Mar'atul Azizah

[azizahstituw@gmail.com](mailto:azizahstituw@gmail.com)

IAI Al-Urwatul Wutsqo Jombang, Indonesia

Muhammad Anas Ma'arif

[Anasdt16@gmail.com](mailto:Anasdt16@gmail.com)

Universitas Kh Abdul Chalim, Mojokerto, Indonesia

Humairourrohmah binti Mastor

[humairourrohmah03@gmail.com](mailto:humairourrohmah03@gmail.com)

Universiti Islam Selangor, Malaysia

**Abstract:** This community service program aims to improve mothers' understanding and practical skills in performing proper ablution (wudhu) in Wonotirto Hamlet, Wonomerto Village, Wonosalam District, Jombang Regency. The program was initiated based on preliminary findings indicating that some mothers practiced ablution in ways that did not fully comply with its pillars and legal requirements, particularly regarding the sequence and completeness of washing the required body parts. Such practices potentially affect the validity of daily prayer performance. The community service activity was conducted using a practice-based mentoring approach that integrated the delivery of basic materials, interactive dialogue, demonstrations, and guided individual practice. This approach was selected to provide an applicable and contextual learning experience suitable for participants of diverse ages and religious educational backgrounds. Data were collected through observation, question-and-answer sessions, and activity documentation. The results of the program indicate an improvement in participants' understanding of the basic concepts of ablution, its pillars and legal requirements, as well as actions that invalidate or perfect ablution. In addition, participants' practical skills in performing ablution showed significant improvement, as evidenced by a more orderly sequence and more complete washing of the required body parts. The activity also increased participants' awareness and motivation to improve the quality of their worship and their readiness to transfer proper ablution practices to family members. Therefore, this practice-based ablution mentoring program contributes to strengthening the quality

of community worship and may serve as an applicable and sustainable model for community service in religious practice development.

Keywords: community service, practice-based mentoring, ablution, mothers, worship

**Abstrak:** *Pengabdian kepada masyarakat ini bertujuan untuk meningkatkan pemahaman dan keterampilan praktik wudhu yang benar bagi ibu-ibu di Dusun Wonotirto, Desa Wonomerto, Kecamatan Wonosalam, Kabupaten Jombang. Latar belakang kegiatan ini didasarkan pada temuan awal bahwa sebagian ibu-ibu masih melakukan praktik wudhu yang belum sepenuhnya sesuai dengan rukun dan syarat sah wudhu, baik dari segi urutan maupun kesempurnaan pembasuhan anggota wudhu. Kondisi tersebut berpotensi memengaruhi kesahihan ibadah salat yang dilaksanakan dalam kehidupan sehari-hari. Kegiatan pengabdian dilaksanakan menggunakan pendekatan pendampingan berbasis praktik dengan mengintegrasikan penyampaian materi dasar, dialog interaktif, demonstrasi, serta praktik mandiri yang disertai bimbingan langsung. Pendekatan ini dipilih untuk memberikan pengalaman belajar yang aplikatif dan kontekstual sesuai dengan karakteristik peserta yang memiliki latar belakang usia dan pendidikan keagamaan yang beragam. Data pengabdian diperoleh melalui observasi, tanya jawab, dan dokumentasi kegiatan. Hasil pengabdian menunjukkan adanya peningkatan pemahaman ibu-ibu mengenai konsep dasar wudhu, rukun dan syarat sah wudhu, serta hal-hal yang membatalkan dan menyempurnakan wudhu. Selain itu, keterampilan peserta dalam mempraktikkan wudhu mengalami perbaikan yang signifikan, ditandai dengan semakin tertibnya urutan pelaksanaan dan kesempurnaan pembasuhan anggota wudhu. Kegiatan ini juga berdampak pada meningkatnya kesadaran dan motivasi peserta untuk memperbaiki kualitas ibadah serta kesiapan mereka dalam menularkan praktik wudhu yang benar kepada anggota keluarga. Dengan demikian, pendampingan praktik wudhu ini berkontribusi pada penguatan kualitas ibadah masyarakat dan dapat menjadi model pengabdian berbasis praktik ibadah yang aplikatif dan berkelanjutan.*

*Kata Kunci: pengabdian kepada masyarakat, pendampingan praktik, wudhu, ibu-ibu, ibadah*

## **Introduction**

Prayer is a primary obligation in Islam and an important indicator of a Muslim's religious integrity. One of the requirements for valid prayer is purity from impurity, which in daily practice is demonstrated through performing ablution (wudu) in accordance with the pillars and requirements established by Islamic law.<sup>1</sup> Mistakes in performing ablution have direct implications for invalidating prayers, so that understanding and practicing correct ablution is a fundamental aspect in fostering Islamic worship.

Several studies have shown that religious practices, including ablution and prayer, often deviate when understood theoretically without adequate practical support. Yasyakur emphasized that direct and repeated learning of religious practices can improve discipline and accuracy in prayer.<sup>2</sup> This is in line with the views of Ujyanti and Hanif, who stated that the practical method is very effective in learning religious

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<sup>1</sup> Sakinah Sakinah et al., 'Pengabdian Masyarakat Melalui Bimbingan Tata Cara Wudu, Shalat, Dan Mandi Wajib Bagi Siswa SDN 1 Dadakitan', *Samakta: Jurnal Pengabdian Kepada Masyarakat* 1, no. 2 (2024): 36–44, <https://doi.org/10.61142/samakta.v1i2.109..>

<sup>2</sup> Moch Yasyakur, 'Strategi Guru Pendidikan Agama Islam Dalam Menanamkan Kedisiplinan Beribadah Sholat Lima Waktu', *Edukasi Islami: Jurnal Pendidikan Islam* 5, no. 09 (2016): 35–35, <https://doi.org/10.30868/ei.v5i09.86>.

skills because it involves cognitive, affective, and psychomotor aspects simultaneously.<sup>3</sup>

However, most of the community service activities that have been carried out still focus on delivering religious material through lectures or normative socialization.<sup>4</sup> With an emphasis on knowledge, intensive and ongoing mentoring for worship practices remains relatively limited. Furthermore, PKM activities are primarily aimed at students in formal educational institutions, while housewives, the primary educators in the family, have not received adequate attention in worship practice mentoring programs.<sup>5</sup>

Initial observations in Wonotirto Hamlet, Wonomerto Village, Wonosalam District, Jombang Regency, indicate that some women still experience difficulties in practicing ablution (wudu) according to its pillars and requirements. Errors identified include incomplete washing of the body parts, inaccurate sequences, and limited understanding of the factors that invalidate and complete ablution. This condition is influenced by diverse religious educational backgrounds and limited ability to read classical Islamic sources, resulting in worship practices largely based on inherited customs.

In fact, the role of mothers in the family is very strategic in shaping children's worship habits from an early age. Mothers serve not only as worshippers but also as role models and primary educators within the family. Therefore, improving mothers' understanding and skills in performing ablution correctly has a long-term impact on the quality of family and community worship practices.

Based on these conditions, there is a gap in community service, namely the limited number of ablution practice mentoring activities specifically targeting mothers, using a hands-on and repetitive approach. Therefore, this community service activity is designed to fill this gap through demonstration-based and independent practice-based ablution mentoring, to increase mothers' understanding, skills, and awareness of performing ablution according to Islamic law.

## **Method**

This community service activity was carried out in the form of mentoring women in Wonotirto Hamlet, Wonomerto Village, Wonosalam District, Jombang Regency, in the practice of ablution. This mentoring approach was chosen because it is considered effective in improving the community's practical skills through direct

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<sup>3</sup> Lies Ning Ujianti and Muh Hanif, 'Evaluasi Aspek Afektif, Kognitif, Psikomotorik Dalam Pembelajaran Pendidikan Agama Islam: Di SMP Negeri 3 Kedungbanteng', *IQRO: Journal of Islamic Education* 8, no. 1 (2025): 319-31, <https://doi.org/10.24256/iqro.v8i1.7026>.

<sup>4</sup> Muhammad Taufan Djafri and Ahmad Syaripudin, 'Pengabdian Masyarakat Berbasis Revitalisasi Syiar Islam: Meningkatkan Kualitas Keagamaan Melalui Program Pembinaan Terpadu Di Desa Kurusumange: Community Service Based on the Revitalization of Islamic Propagation: Improving Religious Quality through an Integrated Development Program in Kurusumange Village', *WAHATUL MUJTAMA: Jurnal Pengabdian Masyarakat* 5, no. 1 (2024): 135-48.

<sup>5</sup> Rusdiana et al., 'Praktek Pelaksanaan Wudhu Dan Shalat Serta Makna Dalam Kehidupan Sehari-Hari', *Indonesia Berdampak: Jurnal Pengabdian Kepada Masyarakat* 1, no. 1 (2025): 11-16, <https://doi.org/10.63822/f4gt2c32>.

participant involvement in the learning process. Mentoring allows for two-way interaction between mentors and participants, so that the learning process is not only about transferring knowledge but also fostering ongoing religious skills and attitudes.<sup>6</sup> The activity began with an initial assessment of the partners' conditions through observation and a question-and-answer session. This initial assessment aimed to determine the mothers' level of understanding and skills in performing ablution (wudu) and to identify common mistakes in daily practice.<sup>7</sup> According to the community needs-based service approach, mapping the initial conditions of partners is an important step so that the designed program truly fits the real problems faced by participants.<sup>8</sup>

After the participants' initial conditions were determined, the activity continued with basic material on ablution, covering the definition, pillars, and valid conditions of ablution, factors that invalidate ablution, and recommended practices that perfect ablution. The material was presented concisely and contextually, using language easily understood by participants. This strategy aligns with adult learning principles, which emphasize the relevance of the material to participants' practical needs and the use of communicative language.<sup>9</sup> The next stage is a demonstration of the ablution practice conducted by a facilitator. Demonstrations are an effective practical learning method because they allow participants to directly observe the correct stages of worship before practicing them independently. Learning worship through demonstrations has been proven to improve accuracy and reduce technical errors.<sup>10</sup> The demonstration was carried out sequentially, starting from the intention to the prayer after ablution, so that each stage could be fully understood by the participants.

Following the demonstration, participants practiced ablution independently with direct guidance. At this stage, the facilitator provided guidance and corrections to the participants' practice. This approach of repeated practice with direct feedback is considered effective in developing psychomotor skills, particularly in worship learning that requires precise movements and sequences. Continuous evaluation of the activity was conducted through direct observation of participants' ablution practices and reflective discussions. This evaluation aimed to determine improvements in participants' understanding and skills after participating in the guidance. Furthermore,

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<sup>6</sup> Denok Sunarsi et al., 'Sinergi Pendidikan Dan Pemberdayaan: Program Pengabdian kepada Masyarakat Melalui Dialog Interaktif dan Pembelajaran Berkelanjutan', *SocServe: Jurnal Pengabdian kepada Masyarakat* 1, no. 1 (2024): 19-24, <https://journals.sanusantara.com/index.php/SocServe/article/view/40>.

<sup>7</sup> Ahdani Samsul Anwar, 'Bimbingan Agama Dalam Mengurangi Perilaku Agresif Remaja Di Balai Rehabilitasi Sosial Anak Memerlukan Perlindungan Khusus (BRSAMPK) Handayani Jakarta' (Fakultas Ilmu Dakwah dan Ilmu Komunikasi Universitas Islam Negeri Syarif ..., 2020).

<sup>8</sup> Agung Winarno and Desti Nur Aini, *Metodologi Pengabdian Kepada Masyarakat Dilengkapi Teknis Penulisan Proposal Dan Artikel PKM* (PT Afanin Media Utama, 2025).

<sup>9</sup> Agus Afandi, *Metodologi Pengabdian Masyarakat* (Direktorat Pendidikan Tinggi Keagamaan Islam Direktorat Jenderal Pendidikan ..., 2022)

<sup>10</sup> S. Satriadi et al., *Metode Pengabdian Kepada Masyarakat* (CV. AZKA PUSTAKA, 2025).

participants were given space to share their experiences and difficulties encountered during the ablution practice. This evaluative-reflective approach is important in community service activities because it allows for conscious and continuous improvement of worship practices.<sup>11</sup>

Community service data was collected through observation, interviews, and documentation. Observations were used to assess changes in ablution practice skills before and after mentoring, interviews and Q&A were conducted to explore participants' understanding of the ablution material, while documentation was used as evidence of the activity implementation. The success of the community service activity was marked by an increase in the mothers' understanding of the pillars and requirements for valid ablution, increased skills in practicing ablution according to Islamic law, and a growing awareness of the importance of correct ablution practice as part of fostering family worship.

### **Results**

Community service activities in the form of mentoring ablution practices for mothers in Wonotirto Hamlet, Wonomerto Village, Wonosalam District, Jombang Regency, were carried out in a participatory manner and oriented towards strengthening correct worship practices according to Islamic law. The activities took place in a family-like and dialogical atmosphere, allowing for active interaction between the mentors and participants. This environment was a supporting factor in creating a comfortable, open, and effective learning process, especially for the participants, most of whom were housewives with diverse ages and religious backgrounds.

Based on initial observations before the mentoring activities were carried out, it was discovered that the mothers' understanding of ablution practices was still partial and not fully in accordance with the pillars and requirements for the validity of ablution. Some participants performed ablution based on long-standing habits without a detailed understanding of the basis for their validity. Frequent errors found included incomplete washing of the parts of the body, especially in certain areas such as between the fingers, the face, and the feet up to the ankles. Furthermore, the order of ablution was not fully considered, and there was still confusion between the pillars of ablution, the sunnah of ablution, and the things that invalidate ablution. These initial findings indicate that the practice of ablution has been more of a routine than a fully conscious practice of worship.

The mentoring session began with the presentation of basic material on ablution, presented in an interactive dialogue. At this stage, the mentors not only delivered the material in a one-way manner but also opened up a discussion space for participants to share their experiences and daily ablution practices. This process allowed for clarification of various practices previously considered correct but still needed improvement. The atmosphere of this dialogue and discussion is clearly visible in

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<sup>11</sup> Arif Zunaidi, *Metodologi Pengabdian Kepada Masyarakat Pendekatan Praktis Untuk Memberdayakan Komunitas* (Yayasan Putra Adi Dharma, 2024).

Figure 1, which shows the women sitting in a circle and actively participating in the presentation and Q&A session with the mentors.



**Figure 1.** The atmosphere of delivering material and interactive discussions in accompanying ablution practices.

Through this interactive dialogue, participants began to recognize several errors in their ablution practices. This awareness became the starting point for a shift in attitudes toward the importance of learning and practicing ablution correctly. The women demonstrated strong interest by asking various questions, particularly regarding the boundaries of the ablution area, the order of its implementation, and aspects often overlooked in daily practice. The participants' enthusiasm at this stage demonstrated that the dialogic approach fostered learning motivation and active engagement in community service activities.

After the presentation of the basic material, the activity continued with a demonstration of ablution practice by the facilitator. The demonstration was carried out sequentially and slowly, starting from the intention to the prayer after ablution, with the aim that each stage could be observed and understood clearly by the participants. The facilitator deliberately emphasized the parts that often become sources of mistakes, such as washing the face evenly, washing the hands up to the elbows, wiping the head, and washing the feet up to the ankles. This demonstration served as a concrete example that became a reference for the participants before practicing independently.

The independent practice phase is the core of the mentoring activity. At this stage, each mother is given the opportunity to practice ablution directly, accompanied by a mentor. The mentor provides direct guidance and correction to the participants' practice, ensuring that errors can be promptly corrected. The practice process

continues repeatedly until the participants are fully capable of performing ablution according to its pillars and valid requirements. The mothers' active involvement in this practice phase is evident in Figure 2, which depicts the mentoring atmosphere, with the participants' full participation in the community service activities.



Figure 2. Active involvement of mothers in community service activities as part of the process of mentoring ablution practices.

The results of the practice and mentoring process showed a significant improvement in the mothers' skills in performing ablution. Participants began to be able to perform ablution in the correct order, paying attention to the perfection of washing the body parts, and understanding the difference between the pillars and the sunnah of ablution. Previously frequent errors decreased with repeated practice and direct correction from the mentors. Furthermore, participants also demonstrated increased confidence in performing ablution independently without hesitation.

In addition to improving skills, this community service activity also improved participants' understanding of the basic concepts of ablution. The women were able to re-explain the pillars and requirements for the validity of ablution in their own words and demonstrated a better understanding of the importance of maintaining the validity of ablution as a prerequisite for valid prayer. This understanding is not merely theoretical but is directly reflected in changes in practice that are more orderly and in accordance with Islamic law.

Another visible impact of this community service activity was a change in participants' attitudes and awareness of the quality of their worship. The women demonstrated sincerity and commitment to improving their ablution practices as part of their efforts to enhance the quality of their prayers. This was reflected in the participants' consistent attendance throughout the activity and their willingness to repeat the ablution practice until it was completely in accordance with the mentor's

instructions. The participants' enthusiasm and passion were important indicators of the success of this community service activity.

The final evaluation results showed that the mothers who participated in the mentoring program were not only able to properly practice ablution (wudu) but also prepared to pass on this knowledge and skills to family members, particularly their children and grandchildren. The mother's role as the primary educator in the family was strengthened by the increased understanding and skills in practicing worship. Therefore, the impact of this community service activity is not only felt individually by the participants but also has the potential to have a lasting impact on the family and the surrounding community.

Overall, the results of the community service demonstrated that the demonstration-based and hands-on ablution practice assistance improved the mothers' understanding, skills, and awareness of performing ablution according to Islamic law. The success of this activity was supported by a participatory approach, a conducive learning environment, and the use of practical methods appropriate to the participants' characteristics. Documentation of the activity, presented through photographs, serves as empirical evidence of the community service's implementation and strengthens the validity of the results.

### **Discussion**

The results of the community service, which demonstrated an increase in the mothers' understanding, skills, and awareness of ablution practices, reinforce the view that fostering worship cannot be achieved solely through lectures or theoretical delivery. Worship practices, including ablution, require psychomotor skills that can only be optimally developed through direct guidance and repeated practice. This aligns with Yasin and Habibulloh's perspective, which emphasizes that learning about worship practices must involve cognitive, affective, and psychomotor aspects in an integrated manner so that participants not only understand the concepts but also are able to practice them correctly.<sup>12</sup>

The improvement in ablution skills demonstrated by the women participating in the community service demonstrates the effectiveness of the demonstration and hands-on approach. The demonstration method allows participants to concretely observe the correct stages of prayer before practicing them themselves. In the context of learning to pray, this method is considered highly relevant because even minor errors in the sequence or method of execution can invalidate the prayer. This finding supports the research of Latipah et al., which stated that learning prayer practices through direct guidance is more effective than theoretical presentation in improving the accuracy of prayer performance.<sup>13</sup>

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<sup>12</sup> Nur Ali Yasin and M.Habibulloh, 'Pendampingan Belajar Anak Dalam Pembelajaran Fiqih Materi Wudhu' Melalui Metode Pembiasaan', *Maulana Atsani: Jurnal Pendidikan Multidisipliner* 1, no. 4 (2025): 172-79, <https://doi.org/10.51806/mhk4ej56>.

<sup>13</sup> Ipah Latipah et al., 'Pengaruh Model Pembelajaran Demonstrasi Dalam Praktik Ibadah Shalat Terhadap Pengamalan Dalam Kehidupan Sehari-Hari: The Influence of Demonstration-Based Learning

Furthermore, the mentoring approach used in this community service activity aligns with the principles of needs-based community service. Identifying the initial conditions of partners is a crucial step in designing activities that address the real problems faced by the community.<sup>14</sup> Initial observations, which identified common errors in ablution practices, indicate that this community service activity was designed based on the actual needs of the partners, not merely academic assumptions. This approach aligns with the Community Service Program (PKM) principles, which emphasize the direct benefit and relevance of the program to the target community.

In terms of religious understanding, the mothers' improved ability to explain the pillars and requirements for the validity of ablution (wudu) demonstrates that practical guidance not only impacts psychomotor aspects but also strengthens cognitive aspects. A proper understanding of the pillars and requirements for the validity of ablution is a crucial foundation for performing prayer. Hermansyah emphasized that ablution is a prerequisite for the validity of prayer that cannot be ignored, so any errors in its implementation directly impact the quality and validity of the prayer.<sup>15</sup> Thus, increasing mothers' understanding of the basic concept of ablution can be seen as an important contribution of this community service activity in developing the quality of community worship.

The results of the community service also demonstrated a change in participants' attitudes and awareness of the importance of improving the quality of their worship. This affective aspect was reflected in their enthusiasm, consistent attendance, and willingness to repeat ablution practices until they were correct. These changes in attitudes demonstrate that the guidance in worship practices is not merely technical but also capable of fostering participants' spiritual awareness. This aligns with the Islamic educational perspective, which views worship not merely as a formal obligation but as a means of fostering religious awareness and closeness to God Almighty.<sup>16</sup>

In the context of social roles, this community service activity has broader implications because it targets housewives. Mothers play a strategic role as the first and primary educators in the family. Improving mothers' understanding and skills in ablution practices has the potential to have a sustainable impact through the transfer of knowledge and role modeling to children and other family members. This finding aligns with the perspective of *flkhsan Maulanawhich* emphasizes that the habituation of

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in Prayer (Shalat) Practice on Daily Religious Observance', *Kharismatik: Jurnal Ilmu Pendidikan* 2, no. 1 (2024): 37–48, <https://doi.org/10.70757/kharismatik.v2i1.49>.

<sup>14</sup> Didin Hikmah Perkasa et al., 'Mengatasi Hambatan Pemberdayaan Kelompok Rintisan Kewirausahaan Berbasis Masyarakat Dan Kearifan Lokal', *Jompa Abdi: Jurnal Pengabdian Masyarakat* 1, no. 3 (2022): 54–60.

<sup>15</sup> David Hermansyah et al., 'Pelatihan Pembelajaran Praktek Wudhu Bagi Santri TPQ Nurul Iman Sumbawa', *JPMB: Jurnal Pemberdayaan Masyarakat Berkarakter* 6, no. 2 (2023): 49–55, <https://doi.org/10.36765/jpmb.v6i2.685..>

<sup>16</sup> siti Zuhriyeh And Akhmad Affandi, 'Pembiasaan Shalat Dhuha Sebagai Wahana Internalisasi Nilai Spiritual: Telaah Perenialisme Dan Epistemologi Islam Di Madrasah Ibtidaiyah Negeri Kota Jayapura', *Hijri* 14, no. 1 (2025): 198–210, <https://doi.org/10.30821/hijri.v14i1.25111..>

religious practices in the family has a significant influence on the formation of discipline and awareness of religious practices in the younger generation.<sup>17</sup>

Compared to similar community service activities widely reported in the literature, this activity is unique in its focus on intensive and repeated guidance on ablution practices for groups of women. Most community service activities in religious education programs (PKM) have focused more on counseling or religious studies through lectures, while the practical aspects of worship often receive less attention. Therefore, this community service activity fills this gap by presenting a more practical approach and focusing on worship skills.<sup>18</sup>

The dialogic approach applied in the mentoring is also a crucial factor in the success of the activity. The dialogue allows participants to share their experiences and current worship practices, allowing the mentor to provide contextual clarification and correction.<sup>19</sup> This approach aligns with the principles of adult learning (andragogy), which emphasize the importance of participants' experiences as a learning resource. By involving participants' experiences, the learning process becomes more meaningful and accessible.

From a methodological perspective, the use of observation, Q&A, and documentation as data collection techniques provides a comprehensive overview of the community service process and outcomes. Observation allows mentors to directly assess changes in practical skills, while Q&A provides information on changes in participants' understanding and attitudes. Documentation of activities, including photographs of implementation, strengthens the validity and accountability of community service activities as empirical evidence of program implementation.

Although this community service activity has shown positive results, there are several limitations that need to be considered. The mentoring activities were carried out over a limited timeframe, so the intensity of the mentoring was not able to cover all aspects of worship related to purification. Furthermore, the varying abilities of the participants also presented challenges in the mentoring process, requiring patience and a differentiated approach tailored to each participant's characteristics.

However, these limitations do not diminish the significance of this community service. In fact, the results of this activity can serve as a foundation for developing more comprehensive follow-up community service programs, such as mentoring other worship practices or broader guidance on *thaharah* (purification). Thus, this community service activity not only provides short-term benefits but also opens up opportunities for sustainable community worship development programs.

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<sup>17</sup> Ikhsan Maulana et al., 'Pengaruh Pembiasaan Ibadah Terhadap Pembentukan Karakter Disiplin Anak Di Madrasah Ibtidaiyah Kota Bima', *eL-Muhbib Jurnal Pemikiran Dan Penelitian Pendidikan Dasar* 9, no. 1 (2025): 259–69, <https://doi.org/10.52266/el-muhbib.v9i1.4276..>

<sup>18</sup> Moch Sya'roni Hasan et al., 'Pelatihan Terjemah Al Qur-An Per Kata Sistem 8 Jam Pada Ikatan Pendidik Imtaq (IPdI) Orkab Jombang', *An Nafah: Jurnal Pengabdian Masyarakat* 1, no. 2 (2023): 2, <https://doi.org/10.54437/annafah.v1i2.1254>.

<sup>19</sup> Mar'atul Azizah et al., 'Pelatihan Metode Pembelajaran Aktif, Inovatif Dan Menyenangkan Untuk Guru MI Bahrul Ulum Natahan Gedong Boyountung Lamongan', *An Nafah: Jurnal Pengabdian Masyarakat* 2, no. 1 (2024): 1, <https://doi.org/10.54437/annafah.v2i1.1500>.

Overall, this discussion demonstrates that demonstration-based ablution practice support, hands-on practice, and interactive dialogue are effective approaches to improving the quality of community worship practices, particularly among women. This community service activity makes a tangible contribution to strengthening legitimate and correct worship practices, while also emphasizing the importance of an applied approach in community service programs in the religious field.

### **Conclusion**

Community service activities in the form of mentoring women in the practice of ablution (wudu) in Wonotirto Hamlet, Wonomerto Village, Wonosalam District, Jombang Regency, have shown positive and significant results. Demonstration-based mentoring, hands-on practice, and interactive dialogue have been proven to improve the women's understanding of the pillars and requirements for valid ablution, while simultaneously enhancing their skills in practicing ablution according to Islamic law. This improvement in ablution practice serves as an important foundation for enhancing the quality and validity of participants' prayers.

In addition to improving cognitive and psychomotor skills, this community service activity also impacted the participants' affective aspects. The mothers demonstrated greater awareness and motivation to improve the quality of their worship, as reflected in their enthusiasm, active participation, and readiness to implement and transmit proper ablution practices to their family members. Thus, this activity not only provides individual benefits but also has the potential to have a lasting impact on the family and community.

However, this community service activity has limitations, particularly the relatively short duration of the mentoring and the limited scope of material on ablution practices. Therefore, follow-up community service activities with longer mentoring periods and broader material are needed, such as mentoring other worship practices or comprehensive guidance on purification. Overall, this mentoring on ablution practices can serve as a practical and relevant model of community service in efforts to improve the quality of community worship practices.

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