

## Students' Level of Understanding of Fiqh *Ubudiyah* and Its Implications in Daily Life

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### ABSTRACT

Islamic religious education plays a strategic role in shaping students' character and religious behavior, particularly through the learning of *fiqh ubudiyah*, which is directly related to daily worship practices. However, differences in students' levels of understanding often lead to variations in the implementation of worship. This study aims to describe the level of students' understanding of *fiqh ubudiyah* at MA Al-Mahrusiyah 1 and to analyze its implications for their daily lives. The research employed a descriptive qualitative approach, with data collected through interviews, observations, and documentation. Data analysis was conducted using the Miles and Huberman model, which includes data reduction, data display, and conclusion drawing, while data validity was ensured through source and method triangulation. The findings indicate that students' understanding of *fiqh ubudiyah* is generally categorized as good to very good, as reflected in their discipline in performing obligatory prayers, habituation of supplications and remembrance (*dhikr*), and the development of religious attitudes such as discipline and responsibility. Nevertheless, some students still require deeper understanding of the meaning and wisdom of worship to enhance consistency, particularly in practicing voluntary acts of worship. This study concludes that a strong understanding of *fiqh ubudiyah* plays a significant role in shaping students' religious character. The contribution of this research lies in strengthening empirical evidence on the relationship between *fiqh ubudiyah* understanding and the practical implementation of worship within a pesantren-based madrasah context.

**Keywords:** *Fiqh Ubudiyah, Students' Understanding, Worship Practices, Islamic Education, Religious Character.*

### INTRODUCTION

Education is a process that aims to improve, refine, and transform the knowledge, skills, attitudes, and behavior of an individual or group, which can be achieved through

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guidance and teaching activities.<sup>1</sup> Education is expected to produce human resources with holistic competence. The competence in question includes integrated attitudes, knowledge, and skills. In life, humans require education. It appears that educational efforts strive earnestly to direct the best solutions for the potential of students, with the goal of forming a perfect personality within them. Expectations for the world of education are very high, with the hope that students can achieve an optimal quality of life.<sup>2</sup>

Islamic Religious Education plays a very important role in shaping the personality and morals of students.<sup>3</sup> One crucial aspect of religious education is the study of *fiqh* (Islamic jurisprudence), specifically *fiqh ubudiyah*, which discusses the procedures of worship such as prayer, fasting, almsgiving, and pilgrimage. A good understanding of *fiqh ubudiyah* does not only serve as theoretical knowledge but also becomes the foundation for practicing Islamic teachings correctly in daily life.<sup>4</sup> The educational institution MA Al-Mahrusiyah 1, which is based on the *pesantren* (Islamic boarding school) system, has a vision to produce a generation that is knowledgeable, well-mannered, and acts in accordance with the guidance of Islamic Sharia.

In this context, the level of students' understanding of *fiqh ubudiyah* becomes an important indicator in assessing the success of the religious learning process in the madrasah.<sup>5</sup> Deep understanding is expected to encourage students to implement *ubudiyah* values in their behavior, whether in the school environment, family, or society.<sup>6</sup> However, in reality, not all students possess the same level of understanding and practice. Environmental factors, learning methods, family background, and personal motivation also influence the extent to which students can understand and internalize the teachings of *fiqh ubudiyah*.<sup>7</sup>

Basically, several studies have examined students' understanding of *fiqh ubudiyah* material and how this understanding is reflected in their daily worship behavior, such as research conducted by Tamam and Muhid,<sup>8</sup> Herpansyah et al.,<sup>9</sup> Aini et al.,<sup>10</sup> Munfa'ati et al.,<sup>11</sup>

<sup>1</sup> Abd Rahman Bp et al., "Pengertian Pendidikan, Ilmu Pendidikan dan Unsur-Unsur Pendidikan," *Al Urmatul Wutsqa: Kajian Pendidikan Islam* 2, no. 1 (2022).

<sup>2</sup> "Munir Yusuf, Pengantar Ilmu Pendidikan (Palopo: Lembaga Penerbit Kampus IAIN Palopo, 2018), H. 10.

<sup>3</sup> Muh. Judrah et al., "Peran Guru Pendidikan Agama Islam Dalam Membangun Karakter Peserta Didik Upaya Penguatan Moral," *Journal of Instructional and Development Researches* 4, no. 1 (2024): 25–37, <https://doi.org/10.53621/jider.v4i1.282>.

<sup>4</sup> Zaitun Abidin, "Peningkatan Pemahaman Peserta Didik Pada Pembelajaran Fiqh Melalui Model Direct Instruction," *TA'DIBAN: Journal of Islamic Education* 5, no. 1 (2024): 54–64.

<sup>5</sup> Muhammad Fiqri Ali et al., "Efektivitas Standar Kecakapan Ubudiyah dan Akhlakul Karimah (SKUA) dalam mencetak karakter religius siswa," *Jurnal Pendidikan Islam* 14, no. 1 (2025): 44–58.

<sup>6</sup> Wahyudi Hidayah and Ridho Hidayah, "Pembiasaan Program Ubudiyah Dalam Meningkatkan Karakter Kedisiplinan Pada Siswa SMP Al Falah Ploso Kembang Tanjung, Lampung Utara," *Jurnal Nirta : Studi Inovasi* 5, no. 1 (2025): 389–403.

<sup>7</sup> "Munir Yusuf, Pengantar Ilmu Pendidikan (Palopo: Lembaga Penerbit Kampus IAIN Palopo, 2018), 10.

<sup>8</sup> Ahmad Chafidut Tamam and Abdul Muhid, "Efektivitas Metode Demonstrasi Pada Mata Pelajaran Ubudiyah Untuk Meningkatkan Religiusitas Siswa: Literature Review," *Kariman: Jurnal Pendidikan Keislaman* 10, no. 1 (2022): 39–60, <https://doi.org/10.52185/kariman.v10i1.195>.

<sup>9</sup> Herpansyah et al., "Upaya Meningkatkan Kemampuan Fiqih Ibadah Santriwan Melalui Pendidikan Ubudiyah Pondok Pesantren Al Azhar Kota Pagar Alam," *J-CEKI : Jurnal Cendekia Ilmiah* 4, no. 1 (2024).

<sup>10</sup> Qurrotul Aini et al., "Implementasi Gerakan Furudul Ainiyah Dalam Meningkatkan Pemahaman Materi Fiqih Di MTs Syafi'iyah Sumur Dalam Besuk Kidul Probolinggo," *Edukasiana: Jurnal Inovasi Pendidikan* 4, no. 3 (2025): 529–38, <https://doi.org/10.56916/ejip.v4i3.1348>.

<sup>11</sup> Kusnul Munfa'ati et al., "Implementasi Program Standar Kecakapan Ubudiyah Dan Akhlaqul Karimah (SKUA) Dalam Membentuk Karakter Religius Peserta Didik Madrasah Ibtidaiyah," *Tarunateach: Journal of Elementary School* 2, no. 2 (2024): 113–27, <https://doi.org/10.54298/tarunateach.v2i2.401>.

and research by Muhammad.<sup>12</sup> Based on previous studies derived from journal reviews, it is known that the study of *fiqh ubudiyah* has focused more on the effectiveness of learning methods to increase student religiosity, such as the use of demonstration methods, *ubudiyah* education programs, or the implementation of specific movements or programs to improve the understanding of worship. However, these studies have not yet specifically highlighted how the level of students' understanding of *fiqh ubudiyah* material relates directly to their practice of worship in daily life comprehensively. Thus, this research possesses a position of novelty because it not only assesses students' cognitive understanding of *fiqh ubudiyah* material but also examines its implications for worship practices and the religious behavior of MA Al-Mahrusiyah 1 students within the real-world context of school, family, and society. Therefore, it is necessary to conduct a study to determine the level of understanding of MA Al-Mahrusiyah 1 students regarding *fiqh ubudiyah* and its implications in daily life. This study is expected to provide an overview of the effectiveness of *fiqh* learning in the madrasah and serve as evaluation material for educators in improving the quality of Islamic religious teaching. Furthermore, the results of this research are also expected to foster student awareness regarding the importance of understanding *fiqh ubudiyah* as a guide for living a life in accordance with Islamic Sharia.

## METHOD

This research employs a descriptive qualitative approach. This approach was chosen because the study aims to describe in depth the understanding of MA Al-Mahrusiyah 1 students regarding *fiqh ubudiyah* and its implications in daily life without any treatment or intervention from the researcher. Through this approach, the researcher seeks to obtain narrative data regarding the extent to which students understand worship concepts in *fiqh*—such as prayer (*shalat*), ablution (*wudhu*), fasting, and other acts of worship—and how that understanding is reflected in their religious attitudes, worship habits, and religious behavior in daily practice, whether at school, home, or in the community.<sup>13</sup>

Data collection techniques are carried out through interviews, observation, and documentation to obtain a comprehensive picture of the phenomenon. The data obtained are then analyzed using the Miles and Huberman model, which includes data reduction, data display, and conclusion drawing or verification.<sup>14</sup> The validity of the data is maintained through source and method triangulation techniques, ensuring that the data obtained is more reliable and accountable. With this method, the research is expected to provide a holistic understanding of the relationship between the students' level of understanding of *fiqh ubudiyah* and their practice of worship in daily life.<sup>15</sup>

## RESULTS AND DISCUSSION

### Student Understanding of Fiqh Ubudiyah Material

<sup>12</sup> Abid Hifni Muhammad, "Pengaruh Pemahaman Mata Pelajaran Fiqih Terhadap Keaktifan Beribadah Siswa Kelas VII Di Madrasah Tsanawiyah Negeri (MTsN) 1 Kota Blitar Tahun Ajaran 2021-2022.," *SINDA: Comprehensive Journal of Islamic Social Studies* 2, no. 2 (2022): 11–25, <https://doi.org/10.28926/sinda.v2i2.444>.

<sup>13</sup> Marinu Waruwu, "Pendekatan Penelitian Kualitatif: Konsep, Prosedur, Kelebihan dan Peran di Bidang Pendidikan," *Afeksi: Jurnal Penelitian dan Evaluasi Pendidikan* 5, no. 2 (2024): 198–211, <https://doi.org/10.59698/afeksi.v5i2.236>.

<sup>14</sup> Qomaruddin Qomaruddin and Halimah Sa'diyah, "Kajian Teoritis Tentang Teknik Analisis Data Dalam Penelitian Kualitatif: Perspektif Spradley, Miles Dan Huberman," *Journal of Management, Accounting, and Administration* 1, no. 2 (2024): 77–84, <https://doi.org/10.52620/jomaa.v1i2.93>.

<sup>15</sup> Dedi Susanto et al., "Teknik Pemeriksaan Keabsahan Data Dalam Penelitian Ilmiah," *Jurnal QOSIM Jurnal Pendidikan Sosial & Humaniora* 1, no. 1 (2023): 53–61, <https://doi.org/10.61104/jq.v1i1.60>.

MA Al-Mahrusiyah 1 is an educational institution located within a pesantren environment. With a total of 95 students, it is a significant number, where each child possesses a unique personality, ranging from very good to poor. Student understanding of *Fiqh Ubudiyah* material is the ability of students to comprehend and apply Islamic jurisprudence teachings that discuss the procedures of worship and obedience to Allah SWT in daily life. Linguistically, *Fiqh Ubudiyah* means self-devotion, and according to *shari'a*, it is fulfilling Allah's commands in daily life by carrying out responsibilities as His servant. The results of this understanding include students' knowledge of various acts of worship such as prayer, fasting, zakat, and hajj, as well as an attitude of full obedience without objection toward Allah's commands.<sup>16</sup>

In the context of education, student understanding of *Fiqh Ubudiyah* is measured by their ability to interpret and explain worship concepts and apply them consistently in daily life.<sup>17</sup> This understanding is not limited to theory but also encompasses dimensions of attitude and practice that reflect true submission and devotion to Allah SWT. Thus, learning *Fiqh Ubudiyah* becomes an important medium for the moral and spiritual formation of students.<sup>18</sup> This understanding states that *Fiqh Ubudiyah* is the science that discusses sharia laws in practical aspects (*amaliyah*), while *ubudiyah* is full devotion involving the heart, tongue, and actions as a form of obedience without rejection. Therefore, a good understanding of this material will encourage students to become responsible individuals in carrying out worship according to Islamic guidance.<sup>19</sup>

The explanation of *Fiqh Ubudiyah* according to experts can be detailed as follows: first, according to Ibn Athaillah as-Sakandari in the Book of *al-Hikam*, *ubudiyah* is the nature of a human as a servant of Allah who is obedient and submissive in carrying out all His commands and prohibitions without argument or objection. *Ubudiyah* is total self-devotion to Allah in all aspects of life. Second, according to Syamsuddin Ar-Razi, the essence of *ubudiyah* is fulfilling promises, maintaining the boundaries established by religion, contentment with what exists, and patience toward loss. *Ubudiyah* demands deep spiritual awareness in one's servitude to Allah.<sup>20</sup> In the study of *fiqh*, *fiqh ubudiyah* is a branch of Islamic jurisprudence that studies sharia laws related to procedures of worship (*amal mahdhab*) such as prayer, fasting, zakat, and hajj. *Fiqh ubudiyah* discusses the details of performing worship so that a *mukallaf* (accountable person) can carry out their worship obligations correctly according to the evidence and guidance of Islam.

Regarding the explanation of *ubudiyah*, linguistically, it is derived from the word '*abada*, which means to devote oneself, while according to *shari'i*, *ubudiyah* is fulfilling the commands of Allah SWT in daily life by carrying out physical and spiritual worship responsibilities and implementing religious rules thoroughly. Thus, *fiqh ubudiyah* according to experts can be summarized as the science that regulates worship procedures practically and as a manifestation of total self-servitude to Allah SWT,<sup>21</sup> covering both physical and spiritual aspects in performing worship obligations. In research conducted by Muhammad Hilmi Nafis and Azzah Nor Laila, it is explained that the level of students' understanding of *fiqh* literacy can be assessed through the worship practices (*fiqh ubudiyah*) they perform. For

<sup>16</sup> M. Saifudin Hakim, "Mengenal Prinsip-Prinsip Ubudiyah," *Muslim.or.id*, March 10, 2022.

<sup>17</sup> Muhammad Fodhil and Muhammad Romadhoni, "Peningkatan Pemahaman Materi Fiqh Ubudiyah melalui Kajian Kitab Ghoyah At Taqrib di Pondok Pesantren Induk Mambaul Ma'arif Denanyar Jombang," *Al-Furqan : Jurnal Agama, Sosial, dan Budaya* 3, no. 2 (2024). H. 654-658.

<sup>18</sup> Fodhil and Romadhoni, "Peningkatan Pemahaman Materi Fiqh Ubudiyah melalui Kajian Kitab Ghoyah At Taqrib di Pondok Pesantren Induk Mambaul Ma'arif Denanyar Jombang," H. 662.

<sup>19</sup> Administrator, "Fiqh Ibadah Dan Prinsip Ibadah Dalam Islam," *Lpsi*, September 21, 2012.

<sup>20</sup> "Ubudiyah: Pengertian, Jenis, dan Perbedaannya dengan Ibadah," kumparan, accessed November 26, 2025.

<sup>21</sup> kumparan, "Ubudiyah."

example, this is seen in the procedures of *wudhu* (ablution) and prayer, considering that our boarding school emphasizes the aspect of *ubudiyah*. Additionally, student understanding can be seen from their ability to read and understand the contents of classical texts (*kitab salaf*). Nevertheless, every student has different abilities and levels of understanding.<sup>22</sup>

This explanation shows that *fiqh* literacy in students is not only measured through theoretical ability or memorization but is more emphasized on implementation in daily worship practices. This approach is relevant because *fiqh* basically aims to guide the community in performing worship correctly. Assessment through the performance of *wudhu* and prayer is appropriate, as both acts of worship are foundations most frequently practiced and illustrate the extent to which student understanding is applied.<sup>23</sup> Furthermore, observing the ability to read and understand texts provides an additional dimension in assessing *fiqh* literacy more comprehensively. Differences in ability and understanding among students are also natural, given that their backgrounds, learning experiences, and learning styles vary.<sup>24</sup> This indicates the importance of adaptive learning methods, intensive mentoring, and evaluations that focus not only on uniformity of results but also on the development of each student. Overall, the indicators used in that research already reflect a holistic approach to assessing *fiqh* literacy, which combines conceptual understanding and actual worship practice.

### **Implications of Students' Fiqh Ubudiyah Understanding in Daily Life**

The research results indicate that the level of understanding of the 95 students at MA Al-Mahrusiyah 1 regarding *fiqh ubudiyah* material falls within the good to very good category. Students do not only understand basic concepts such as worship procedures, prayers, and *dhiker*, but some have also been able to internalize the correct concepts of worship according to the book *Ghayah wa Taqrib*. This finding indicates the success of a learning process that emphasizes deep understanding over mere rote memorization. Analysis of these results shows that students' knowledge has developed from simple cognitive understanding toward the affective domain, which serves as an essential foundation for the formation of consistent worship behavior.<sup>25</sup> These research findings are consistent with Bloom's Taxonomy theory, which explains that ideal learning does not stop at the cognitive domain (knowledge and comprehension) but must progress toward the affective domain (attitude, receiving values, and internalization).<sup>26</sup>

The fact that students at MA Al-Mahrusiyah 1 do not only understand *fiqh ubudiyah* concepts theoretically but are also able to internalize them in worship according to the book *Ghayah wa Taqrib* demonstrates that the learning process has successfully reached a higher affective level. This proves that the implemented learning strategies are capable of facilitating the application of values into real behavior, rather than just mastering memorization. Thus, this study reaffirms that conceptual understanding accompanied by the ability to practice

<sup>22</sup> Muhammad Hilmi Nafis and Azzah Nor Laila, "Penguatan Literasi Materi Fikih Melalui Metode Sorogan Dan Bandongan Kitab Kuning Di Pondok Pesantren Tarbiyatul Aitam Karangrandu," *el Bidayah: Journal of Islamic Elementary Education* 7, no. 1 (2025): 8–19, <https://doi.org/10.33367/jiee.v7i1.6957>. H. 13.

<sup>23</sup> Risky Setiawan et al., "Implikasi Fiqh Ibadah Dalam Kehidupan Sehari-Hari," *AKSIOMA: Jurnal Sains Ekonomi Dan Edukasi* 2, no. 7 (2025): 1531–36, <https://doi.org/10.62335/aksioma.v2i7.1444>.

<sup>24</sup> Atika Muallifah, "Ragam Gaya Belajar Siswa Berprestasi Di Pesantren Nurul Madani Salatiga," *INTEGRATIA: Journal of Education, Human Development, and Community Engagement* 2, no. 1 (2024): 72–78, <https://doi.org/10.71155/integratia.v2i1.133>.

<sup>25</sup> Auliya' Nabila and Iksan, "Analisis Implementasi Kurikulum Kecakapan Dasar Keagamaan (KDK) dalam Meningkatkan Ketaatan Beribadah Siswa SMPN 2 Mojokerto," *Annual Islamic Conference for Learning and Management UIN Sunan Ampel Surabaya* 1 (2024): 311–27.

<sup>26</sup> Kartika Syafitri et al., "Penerapan Taksonomi Bloom Dalam Nilai-Nilai Islam," *Edukasi Elita: Jurnal Inovasi Pendidikan* 2, no. 4 (2025): 229–50, <https://doi.org/10.62383/edukasi.v2i4.2437>.

worship is an indicator of success in religious education, aligning with the goals of Islamic education that emphasize the integration of knowledge, attitude, and action (*amal*).<sup>27</sup>

This high level of understanding is reflected in tangible implications for the students' daily behavior. The study shows an increase in prayer discipline, the habituation of prayer and *dhikr*, and worship practices that align with *fiqh* guidance. Furthermore, the understanding of *fiqh ubudiyah* also contributes to the formation of characters such as discipline, responsibility, and etiquette (*adab*).<sup>28</sup> From the perspective of character education analysis, these results show a strong correlation between the internalization of religious values and moral behavior. This means that the better a student's understanding of *fiqh*, the stronger the emergence of positive behaviors that serve as indicators of successful moral development (*akhlak*).<sup>29</sup>

An important factor supporting these achievements is the use of appropriate learning methods, such as direct instruction, demonstration, and contextual approaches. These methods help students connect theory with real-world practice, making the learning process more meaningful and applicable.<sup>30</sup> Analytically, the use of such varied methods shows that teachers have applied pedagogical approaches that are responsive to student learning needs, especially regarding practical worship materials.<sup>31</sup> This also provides evidence that the effectiveness of learning is heavily determined by the compatibility between the method and the characteristics of the material. Analysis of these findings can be linked to constructivism theory, which states that knowledge is built through direct experience and active involvement in the learning process. The use of direct instruction, demonstration, and contextual approaches aligns with constructivist principles because all three position the student as a subject who actively builds understanding through practice and reflection, rather than just passively receiving information.<sup>32</sup>

In the context of *fiqh ubudiyah* learning, the demonstration of worship movements and practical exercises allows students to reconstruct worship concepts by linking them to real experiences, thereby making the understanding more meaningful. Consequently, the learning effectiveness achieved is not only due to the teaching material but because the methods used suit the practical nature of the material, which requires psychomotor skills. These findings strengthen the constructivist assumption that learning success depends heavily on the teacher's ability to create relevant and contextual learning experiences for students.<sup>33</sup> Overall, this research confirms that the understanding of *fiqh ubudiyah* plays a vital role in forming the Islamic character of MA Al-Mahrusiyah 1 students. This understanding does not stop at theoretical aspects but is manifested in worship practices and good habits in daily life. Analysis of the overall findings shows that effective *fiqh* learning not only improves cognitive abilities but also has a transformational impact on behavior. Thus, this

<sup>27</sup> Muti'ah Nuha Mumtazah et al., "Hakekat Tujuan Pendidikan Islam dalam Perspektif Integrasi Sains dan Pendidikan Modern," *Journal of Mathematics* 1, no. 1 (2025).

<sup>28</sup> Siti Chotijah et al., "Pembiasaan Program Ubudiyah Dalam Meningkatkan Karakter Kedisiplinan Pada Siswa SMA Maarif NU Pandaan," *Risalah: Jurnal Pendidikan dan Studi Islam* 10, no. 2 (2024): 524–35.

<sup>29</sup> Anisa Gunawan et al., "Pembentukan Karakter Islami Siswa melalui Pembiasaan Ubudiyah di MIN 1 Kota Malang," *JPMI: Jurnal Pendidikan Madrasah Ibtidaiyah* 5, no. 3 (2023): 282–92.

<sup>30</sup> M Mahbubi and Halimatus Sa'diyah, "Penerapan Pendekatan Kontekstual terhadap Motivasi Belajar Siswa pada Mata Pembelajaran PAI," *ANSIRU PAI: Pengembangan Profesi Guru Pendidikan Agama Islam* 8, no. 2 (2025): 168–76.

<sup>31</sup> Said Hardianza et al., "Optimalisasi Penggunaan Metode Pembelajaran PAI Untuk Mengatasi Kejenuhan Belajar," *IQRO: Journal of Islamic Education* 8, no. 1 (2025): 216–29, <https://doi.org/10.24256/iqro.v8i1.6809>.

<sup>32</sup> Salsabila Alfiaur Rizki et al., "Teori Belajar Konstruktivisme," *Pediaqu: Jurnal Pendidikan Sosial dan Humaniora* 4, no. 4 (2025).

<sup>33</sup> Miska Unil Ilma et al., "Pendekatan Konstruktivis Dalam Desain Pembelajaran Pendidikan Agama Islam," *Epistemic: Jurnal Ilmiah Pendidikan* 4, no. 1 (2025): 108–23, <https://doi.org/10.70287/epistemic.v4i1.183>.

study strengthens and extends previous research findings while demonstrating the unique context of MA Al-Mahrusiyah 1 in applying *fiqh ubudiyah* as a means of character formation.

## CONCLUSION

Based on the results of the study and the discussion, it can be concluded that the level of understanding of *fiqh ubudiyah* among students of MA Al-Mahrusiyah 1 is generally good, as reflected in their ability to understand the pillars, requirements, and procedures of core acts of worship such as prayer, fasting, and almsgiving (*zakat*). Nevertheless, some students still require deeper insight into the meaning and wisdom of worship so that their practice does not remain merely at a formal level. This understanding has a positive impact on students' religious behavior, including the habit of performing congregational prayers, maintaining cleanliness, and demonstrating disciplined and responsible attitudes, although a small proportion of students are still inconsistent in performing voluntary acts of worship. Factors such as learning methods, the pesantren environment, personal motivation, and teachers' role modeling also influence the understanding and implementation of *fiqh ubudiyah*. Therefore, it can be concluded that an understanding of *fiqh ubudiyah* plays an important role in shaping students' religious character and encourages them to practice worship consistently in their daily lives.

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