

The Effect of the Internalization of Tarjih Verdict on the Practice of Ablution and Prayer of Muhammadiyah Residents PCM Pucuk

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ABSTRACT

This study aims to analyze the influence of the Intensity of the Study of the Tarjih Decision Association (HPT) and the Internalization of Tarjih Decision on the Practice of Ablution and Prayer of Muhammadiyah residents at PCM Pucuk Lamongan. This study uses a quantitative approach with a survey method. The research sample amounted to 100 respondents, and the data were analyzed using multiple linear regression with the help of SPSS version 26. The results showed that the intensity of HPT Study and the Internalization of Tarjih Verdicts simultaneously had a positive and significant effect on the practice of Ablution and Prayer, with an F value of 78.114 and a significance of $p < 0.001$. The R Square value of 0.611 indicates that 61.1% of the variation in the practice of Ablution and Prayer can be explained by these two variables, while the remaining 38.9% is influenced by other factors outside the research model. Partially, the intensity of the HPT study had a positive and significant effect on the practice of ablution and prayer with a regression coefficient of 0.421, a t-value of 5.198, and $p < 0.001$. The internalization of the Tarjih Decision also had a positive and significant effect with a regression coefficient of 0.536, a t-value of 5.718, and $p < 0.001$. This finding confirms that the effectiveness of HPT in shaping the practice of community worship is not only determined by the intensity of the study, but also by the depth of internalization of the value of tarjih in the religious life of Muhammadiyah residents.

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INTRODUCTION

The development of modern Islamic movements in Indonesia shows that the success of religious organizations is not only determined by the strength of normative doctrine, but also by the ability of the organization to transform religious values into lively, measurable, and sustainable worship practices in society. In this context, Muhammadiyah occupies an important position as a modern Islamic movement that is not only engaged in da'wah, but also in education, health, philanthropy, and socio-religious development. Mursal et al. (2021) show that Muhammadiyah social institutions, such as LAZISMU, have a real contribution in responding to the social problems of the community, while Anakotta et al. (2022) emphasized that the identity of Muhammadiyah citizens cannot be separated from efforts to practice the Tarjih Decision in daily religious life.

One of the important instruments of Muhammadiyah in guiding the religious practices of its citizens is the Tarjih Decision Association (HPT). HPT contains the results of the decisions of the Tarjih and Tajdid Council of Muhammadiyah which include issues of faith, worship, muamalah, and various issues of the ummah. Anakotta et al. (2022) explained that HPT functions as an official guideline for Muhammadiyah residents in carrying out worship based on the Qur'an and Sunnah, especially in practical aspects of worship such as taharah, ablution, prayer, and worship prayers. Thus, HPT can not only be understood as a religious legal document, but also as an instrument for coaching, standardizing, and internalizing the worship practices of Muhammadiyah citizens. The article by Anakotta et al. (2022) explicitly states that HPT contains issues of faith, worship, and ummah, and aims to see its implementation in the worship practices of Muhammadiyah citizens.

However, the existence of normative guidelines does not always guarantee uniformity of worship practices at the grassroots level. The religious practices of the community are influenced by many factors, such as family, educational environment, social environment, religious customs, authority of local figures, and access to religious information resources. Anakotta et al. (2022) found that the implementation of worship by Muhammadiyah residents is not only influenced by the understanding of HPT, but also by family background, educational environment, work environment, habits, age, and religious explanations accompanied by authentic hadith postulates. This finding is in line with Timol (2023), who asserts that religious authority in Islamic movements does not only work through normative texts, but also through social relations, religious figures, lectures, habituation, and community acceptance.

Empirically, there is still a gap between the guidelines of the Muhammadiyah Tarjih Decision and the worship practices of some

Muhammadiyah citizens at the branch and branch levels. These gaps can be seen in the variations in ablution practices, prayer readings, prayer procedures, hand positions in prayer, the use of qunuts, and differences in understanding the practice of *jahr* and *sirr*. Anakotta et al. (2022) showed that in some Muhammadiyah communities, there are still variations in ablution practices and prayer movements that are not fully in accordance with the HPT, even some residents carry out worship more because they follow seniors, elders, or environmental habits rather than directly reading the Tarjih Decision. This condition shows that the process of transmitting religious knowledge is not enough only through the provision of HPT documents, but requires continuous study, coaching, direct practice, and evaluation. The article also noted that residents carry out worship practices by imitating seniors and there are still different ablution practices and prayer movements.

In this context, the intensity of participating in the HPT study is an important variable to be studied. The HPT study functions as a non-formal religious education space that allows residents to gain understanding, explanation of evidence, clarification of practices, and habituation of worship in accordance with the *manhaj tarjih* of Muhammadiyah. Non-formal religious learning has a strategic role because it is able to bridge the gap between normative texts and daily ritual practices. Bahar (2022) emphasized that *fiqh* and *ushul fiqh* learning can shape the religious character of students through materials, learning methods, habituation, and evaluation. In line with that, Nisa et al. (2024) show that *fiqh* learning affects the quality of worship practices because *fiqh* provides practical guidance on worship procedures, including prayer, *taharah*, and other ritual practices.

In addition to the intensity of the study, the internalization of the Tarjih Decision is also an important factor in forming the consistency of ablution and prayer practices. Internalization does not only mean knowing the content of the HPT, but also includes accepting values, understanding the meaning, belief in the legal basis, and the willingness to make the Tarjih Decision as a guideline for action. From the perspective of Islamic education, new religious knowledge has a real impact if it changes into consistent worship awareness, attitudes, and behaviors. Anakotta et al. (2022) show that Muhammadiyah residents' understanding and knowledge of HPT is related to the implementation, procedures, reading, and prayer in worship practices. Thus, the intensity of participating in the HPT study can be understood as an educational process, while the internalization of the Tarjih Decision is a psychological and religious process that encourages residents to practice these guidelines in the practice of ablution and prayer.

The development of digital media also strengthens the urgency of this research. Today's Muslim community is increasingly able to access lectures, fatwas, and religious views through YouTube, WhatsApp, TikTok, Instagram, and various other digital platforms. On the one hand, digital media expands access to religious knowledge; but on the other hand, it also created a competition of religious authorities because citizens could accept various

views of fiqh from many sources that were not always in line with the manhaj tarjih of Muhammadiyah. Timol (2023) emphasized that popular preaching and modern da'wah media can influence the structure of religious authority in the Islamic community, while Aduragba et al. (2022) point out that social media has become an important space for the expression, learning, and religious engagement of post-pandemic communities. Therefore, strengthening the HPT study is increasingly important so that Muhammadiyah residents have a clear, authoritative, and in accordance with the official decisions of the organization.

Various previous studies have discussed HPT and the Muhammadiyah Tarjih Decision, but most of them are still oriented towards normative, historical, or descriptive studies. Anakotta et al. (2022) examined the implementation of worship practices based on the Muhammadiyah Tarjih Decision on Muhammadiyah residents of Sorong Regency, but the study is more quantitative descriptive and has not specifically tested the influence of the intensity of the HPT study and the internalization of the Tarjih Decision on the practice of ablution and prayer. Meanwhile, the study of religious authority and modern da'wah mostly discusses the dynamics of authority, popular preaching, and religious learning in the social and digital space, but has not specifically linked it to the effectiveness of HPT as a guideline for the worship of Muhammadiyah citizens at the branch level. This shows that there is a research gap that needs to be filled through a quantitative approach based on empirical data.

The research gap in this research lies in four main aspects. First, there is a gap in context because research on HPT Muhammadiyah is still mostly carried out at the general, regional, or educational institution levels, while studies at the PCM level as the basis for citizen development are still relatively limited. Second, there is a methodological gap because the study of the Tarjih Decision tends to be normative-qualitative, while quantitative research that measures the influence of study intensity and internalization on worship practices is still not widely carried out. Third, there is an empirical gap because there is not much measurable data on how the HPT study affects the ablution and prayer practices of Muhammadiyah residents. Fourth, there is a theoretical gap related to how the religious authority of the organization transforms into a consistent ritual practice through the process of learning, internalization, and habituation.

Based on this description, this research has theoretical, practical, and institutional urgency. Theoretically, this research can enrich the study of Islamic education, the sociology of religion, and the study of religious organizations, especially regarding the relationship between fatwa authority, informal learning, internalization of values, and the practice of worship. Practically, this research can be an evaluation material for the Tarjih and Tajdid Council of Muhammadiyah, PCM, PRM, as well as religious study managers in designing worship coaching that is more systematic, applicative, and based on the needs of residents. Institutionally, this research is important to ensure

that HPT does not stop as a normative document, but really becomes a guideline for life that is understood, accepted, and practiced in the practice of ablution and prayer of Muhammadiyah citizens.

Thus, this study aims to analyze the influence of the intensity of the HPT study and the internalization of the Tarjih Decision on the practice of ablution and prayer of Muhammadiyah residents at PCM Pucuk Lamongan. The focus on ablution and prayer was chosen because they are both basic worship that is carried out regularly and are important indicators of the quality of a Muslim's religious practice. The originality of this research lies in the effort to connect the intensity of HPT studies, the internalization of Tarjih Decisions, and the practice of worship quantitatively at the Muhammadiyah branch level. This research is expected to make a conceptual contribution to the development of a model for the development of worship for Muhammadiyah citizens as well as a practical contribution to strengthening tarjih da'wah in the midst of social changes and the development of contemporary religious media.

METHODS

This study employed a quantitative approach with an explanatory research design to analyze the influence of HPT study intensity and the internalization of Tarjih decisions on the practice of ablution and prayer among Muhammadiyah members at PCM Pucuk Lamongan. A quantitative approach was considered appropriate because the study aimed to examine the relationship and influence among variables through statistical procedures, thereby producing objective, measurable, and empirically verifiable findings. Quantitative research is generally used to test hypotheses by collecting numerical data and analyzing them through statistical techniques (Sugiyono, 2022).

The population of this study consisted of 100 active Muhammadiyah members at PCM Pucuk Lamongan. The sampling technique used was total sampling, in which all members of the population were included as research respondents. This technique was selected because the population size was relatively limited and accessible, allowing the researcher to obtain comprehensive data and minimize sampling error (Arikunto, 2021). Thus, the total number of respondents in this study was 100.

Data were collected using a five-point Likert scale questionnaire. The research instrument was developed based on three main variables: HPT study intensity, internalization of Tarjih decisions, and the practice of ablution and prayer. The indicators of HPT study intensity included frequency of attendance, regularity of participation, attention during the study sessions, and involvement in discussion. The indicators of internalization of Tarjih decisions included understanding, acceptance, appreciation, commitment, and willingness to apply Tarjih guidelines in daily worship practices. Meanwhile, the indicators of ablution and prayer practice included conformity of procedures, consistency of implementation, accuracy of movements and recitations, and adherence to the guidance of Himpunan Putusan Tarjih.

Before being used for data collection, the instrument was tested for

validity and reliability. The validity test was conducted to determine whether each item was able to measure the intended variable, while the reliability test was used to assess the consistency of the instrument. Validity reflects the extent to which an instrument measures what it is intended to measure, whereas reliability indicates the stability and consistency of measurement results (Arikunto, 2021).

Data analysis was conducted using IBM SPSS Statistics version 26. The analysis included descriptive statistics, classical assumption tests, multiple linear regression analysis, t-test, F-test, and coefficient of determination. The classical assumption tests were used to ensure that the regression model met the requirements of normality, multicollinearity, heteroscedasticity, and linearity. Multiple linear regression analysis was employed to examine the partial and simultaneous effects of HPT study intensity and internalization of Tarjih decisions on the practice of ablution and prayer. The t-test was used to examine the partial influence of each independent variable, while the F-test was used to determine the simultaneous influence of the independent variables on the dependent variable. The coefficient of determination was used to identify the extent to which the independent variables explained the variation in the dependent variable (Ghozali, 2021).

RESULT AND DISCUSSION

Result

Overview of Research Locations

This research was carried out on Muhammadiyah residents in the Muhammadiyah Pucuk Branch Executive, Lamongan Regency. This location was chosen because it has religious development activities that run actively through routine recitation, the study of the Tarjih Decision Association, and the development of residents' worship practices. This activity is part of the process of strengthening Islamic understanding based on Muhammadiyah's *manhaj tarjih* which is oriented towards the Qur'an and Sunnah.

The study of the Tarjih Decision Association within PCM Pucuk not only functions as a forum for the delivery of religious material, but also as a non-formal Islamic education space that plays a role in shaping the awareness of citizens' worship. Through this study, Muhammadiyah residents gained an understanding of the worship procedures in accordance with the Tarjih Decision, especially in the practice of ablution and prayer. Therefore, PCM Pucuk Lamongan is relevant to be used as a research location because it has HPT study activities that can be observed empirically in relation to the worship practices of residents.

Multiple Linear Regression Analysis Results

Multiple linear regression analysis was used to determine the influence of the intensity of the HPT Study and the Internalization of the Tarjih Decision on the Practice of Ablution and Prayer of Muhammadiyah residents at PCM Pucuk

Lamongan. Data processing was carried out using SPSS version 26 for 100 respondents. The results of the analysis are presented through the Model Summary, ANOVA, and Coefficients tables as follows.

Table 1

Model Summary

Model	R	RSquare	Adjusted R Square	Std.Error of the Estimate
1	0,782	0,611	0,603	4,281

Based on Table 1, an R value of 0.782 was obtained. This value shows that the intensity of HPT Study and the Internalization of Tarjih Verdict have a strong relationship with the Practice of Ablution and Prayer. The R Square value of 0.611 shows that 61.1% of the variation in the practice of Ablution and Prayer can be explained by the Intensity of the HPT Study and the Internalization of the Tarjih Verdict. Meanwhile, the remaining 38.9% were influenced by other factors outside the research model, such as family environment, religious education experience, local worship culture, role models of religious leaders, and access to other sources of religious knowledge.

The Adjusted R Square value of 0.603 shows that after adjusting for the number of predictors and the number of samples, the regression model was still able to explain 60.3% of the variation in the practice of Ablution and Prayer. This indicates that the research model has a good clear power in describing the relationship between the variables being studied.

Table 2

ANOVA

Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	2864,517	2	1432,258	78,114	0,000
Residual	1778,923	97	18,339		
Total	4643,440	99			

Based on Table 2, an F value of 78.114 with a significance of 0.000 was obtained. Because the significance value is less than 0.05, the intensity of HPT Study and the Internalization of Tarjih Verdicts simultaneously have a significant effect on the practice of ablution and prayer. Thus, the regression model used in this study is declared feasible to explain the influence of independent variables on dependent variables.

Table 3**Coefficients**

	Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.
Constant	12,417	3,128		3,970	0,000
Intensitas Kajian HPT	0,421	0,081	0,463	5,198	0,000
Internalisasi Putusan Tarjih	0,536	0,094	0,508	5,718	0,000

Based on Table 3, the regression equations obtained are as follows: $Y = 12.417 + 0.421X_1 + 0.536X_2 + e$

Description:

Y = Practice of Ablution and Prayer X_1 = HPT Study Intensity

X_2 = Internalization of Tarjih Decision e = error

The constant of 12.417 shows that if the intensity of HPT Study and the Internalization of Tarjih Verdicts is zero, then the Practice of Ablution and Prayer is predicted to be at 12.417. The regression coefficient of the HPT Study Intensity of 0.421 shows that every one unit increase in the HPT Study Intensity will increase the practice of Ablution and Prayer by 0.421 units, assuming other variables are constant. A t-value of 5.198 with a significance of 0.000 shows that the intensity of the HPT Study has a positive and significant effect on the practice of ablution and prayer.

Furthermore, the regression coefficient of the Internalization of the Tarjih Decision of 0.536 shows that every one unit increase of the Internalization of the Tarjih Decision will increase the Practice of Ablution and Prayer by 0.536 units, assuming that other variables are constant. A t-value of 5.718 with a significance of 0.000 shows that the Internalization of Tarjih Verdicts also has a positive and significant effect on the practice of Ablution and Prayer. When viewed from the Beta value, the Internalization of the Tarjih Decision has a more dominant influence than the Intensity of the HPT Study, because the Beta value of the Internalization of the Tarjih Decision of 0.508 is greater than the Beta value of the Intensity of the HPT Study of 0.463.

Table 4**Summary of Hypothesis Test Results**

Hipotesis	Statement	Results
H1	The Intensity of the HPT Study has a positive and	Accepted

	significant effect on the Practice of Ablution and Prayer	
H2	The internalization of the Tarjih Decision has a positive and significant effect on the Practice of Ablution and Prayer	Accepted
H3	The intensity of HPT Study and the Internalization of Tarjih Verdicts simultaneously have a significant effect on the Practice of Ablution and Prayer	Accepted

Based on these results, all research hypotheses were accepted. This means that the intensity of the HPT Study and the Internalization of the Tarjih Decision have proven to have a significant contribution in explaining the Practice of Ablution and Prayer of Muhammadiyah residents at PCM Pucuk Lamongan.

Discussion

The Effect of the Intensity of the HPT Study on the Practice of Ablution and Prayer

The results of the study showed that the intensity of the HPT study had a positive and significant effect on the practice of ablution and prayer of Muhammadiyah residents at PCM Pucuk Lamongan. This is shown by the value of the regression coefficient of 0.421, the t-value of 5.198, and the significance of 0.000 or $p < 0.001$. Statistically, these results show that the higher the intensity of residents in participating in the HPT study, the better the practice of ablution and prayer carried out. A beta value of 0.463 also shows that the HPT Study Intensity has a strong contribution in explaining the increase in residents' worship practices, although it is not the only factor that affects the practice of ablution and prayer. The data of this regression result is sourced from the research output which shows that the HPT Study Intensity has a value of $B = 0.421$, $Beta = 0.463$, $t = 5.198$, and $Sig. = 0.000$.

Substantively, the findings show that the HPT study acts as a religious education space that is able to bridge the normative guidelines of Muhammadiyah with the practice of community worship. The HPT is not sufficiently understood as a religious legal document, but needs to be brought to life through study, explanation, habituation, and direct practice. In the context of ablution and prayer, the intensity of the study allows residents to gain a more systematic understanding of the legal basis, the order of worship, reading, movements, and the principles of tarjih that are the basis of Muhammadiyah's worship practice. Therefore, the positive influence of the HPT Study Intensity on the Practice of Ablution and Prayer can be understood as the result of a repeated, directed, and sustainable religious learning process.

This finding is in line with the research of Anakotta, Irianti, and Kadir (2022) in *Islamadina: Journal of Islamic Thought* which explains that HPT Muhammadiyah contains the results of the tarjih congress on issues of faith, worship, and ummah, and is one of the identities of Muhammadiyah citizens in

carrying out religious life. The study also found that the implementation of worship practices of Muhammadiyah residents is influenced by understanding, knowledge, habits, educational environment, social environment, age, and religious explanations accompanied by authentic hadiths. Thus, the results of this study strengthen the evidence that the improvement of the practice of ablution and prayer does not only depend on the existence of HPT as a text, but also on the study process that is able to shape the understanding and worship habits of citizens.

The results of this study are also strengthened by Istianah and Darodjat (2023) in *Islamadina: Journal of Islamic Thought* which specifically examines the suitability of the practice of taharah and prayer according to HPT in the principal of PAUD 'Aisyiyah in Banyumas. The study found that the practice of ablution, tayamum, janabah bathing, and prayer was analyzed based on HPT indicators, with the best mastery in the aspect of prayer, which was 95% in the very good category. These findings are relevant to this study because they both show that the worship practices of Muhammadiyah residents or cadres can be measured in accordance with HPT, and that tarjih-based religious guidance is an important factor in maintaining the consistency of worship practices.

From the perspective of Islamic education, HPT studies can be positioned as a form of practical fiqh learning that is oriented towards the formation of worship behavior. Fiqh learning not only aims to increase knowledge about the laws of worship, but also directs participants to understand, appreciate, and practice these teachings correctly. Bahar (2022) in the *Basicedu Journal* shows that ushul fiqh learning can shape the religious character of students through material content, active learning methods, programmed habituation, deliberation, and evaluation. These findings are relevant to this study because an effective HPT study also requires an active learning process, habituation of practice, and evaluation of residents' worship procedures.

In addition, Arsyad, Syariati, and Sukarno (2023) in *Tadris: Journal of Teacher Training and Tarbiyah Science* show that digital literacy and learning motivation have a significant effect on fiqh learning outcomes. Although the research is in the context of online learning, the substance corroborates that the success of fiqh learning is greatly influenced by learning engagement, motivation, and access to knowledge sources. In the context of the HPT study, the intensity of participating in the study can be understood as a form of religious learning involvement that allows residents to better understand the procedures of ablution and prayer correctly. Thus, the higher the involvement of the residents in the HPT study, the greater their opportunity to improve and adjust their worship practices to the Muhammadiyah tarjih guidelines.

The findings of this study confirm that the intensity of the HPT study has an important role in improving the quality of ablution and prayer practices of Muhammadiyah residents. The HPT study functions as a medium for knowledge transmission, clarification of evidence, formation of awareness, as well as habituation of worship practices. However, in order to strengthen its influence, the HPT study is not enough to be held as a normative lecture forum, but needs

to be developed into an applicable worship development through ablution and prayer demonstrations, correction of readings and movements, discussion of postulates, and evaluation of worship practices. With this pattern, HPT is not only an official document of the organization, but really a guideline for life that is understood and practiced by Muhammadiyah citizens in their daily worship practices.

The Effect of Internalization of Tarjih Verdict on the Practice of Ablution and Prayer

The results of the regression analysis showed that the Internalization of the Tarjih Decision had a positive and significant effect on the Practice of Ablution and Prayer of Muhammadiyah residents at PCM Pucuk Lamongan. This is shown by a regression coefficient of 0.536, a t-value of 5.718, and a significance of 0.000 or $p < 0.001$. Statistically, the findings show that the higher the level of internalization of the Tarjih Decision in the citizenry, the better the practice of ablution and prayer is carried out. A Beta value of 0.508 also shows that the Internalization of the Tarjih Decision is a more dominant variable than the HPT Study Intensity. This means that the quality of worship practices is not only determined by the frequency of participating in studies, but also by the depth of understanding, acceptance, appreciation, and commitment of residents in making the Tarjih Decision as a guideline for worship.

Substantively, these findings confirm that internalization is an important stage in the process of transforming religious knowledge into worship behavior. The Tarjih decision is not enough to be known as a formal guideline of Muhammadiyah, but it needs to be accepted as a religious reference that is believed, understood, and practiced consciously. In the context of Islamic education, fiqh learning not only aims to form cognitive mastery of the laws of worship, but also directs students or citizens to actualize this knowledge in daily religious practice. Mansir and Karim (2020) emphasized that fiqh learning needs to be directed to respond to socio-religious life in a practical way, so that Islamic legal knowledge does not stop at the theoretical aspect, but becomes the basis for religious action.

These findings can also be understood through the perspective of religious authorities. The Tarjih Decision is a form of Muhammadiyah's religious authority which is institutionalized through the Tarjih and Tajdid Councils. However, religious authorities do not automatically work simply because of a formal organizational decision. This authority is only effective if it is accepted, trusted, and internalized by citizens as a guideline for religious life. Timol (2023) explains that religious authority in Islamic movements does not only work through formal texts and structures, but also through lectures, religious figures, social relations, and community acceptance of religious messages. The internalization of the Tarjih Decision becomes a bridge between the normative decisions of the organization and the ritual practices of citizens.

In the context of the practice of ablution and prayer, the internalization of the Tarjih Decision shows that residents do not just carry out worship due to

hereditary habits, social pressure, or following general practices in the surrounding environment. More than that, residents carry out worship because they have a normative awareness that the practice of ablution and prayer needs to refer to the guidelines of tarjih which are seen as having a strong religious basis. This is important because the practice of worship in society is often influenced by various sources, such as family, local traditions, previous educational experiences, religious figures, and digital media. The internalization of the Tarjih Decision helps residents to filter these various influences so that the practice of worship remains in accordance with the manhaj of Muhammadiyah.

These findings are in line with the study on the internalization of religious values which emphasizes the importance of the process of knowledge, acceptance, habituation, exemplary, and evaluation in shaping religious behavior. Sutarto et al. (2022) show that the cultivation of religious values is not enough to be done through the delivery of material, but needs to be supported by habituation, example, and a consistent educational environment. In the context of this research, the internalization of the Tarjih Decision also requires a similar process, namely strengthening the understanding of the evidence, the example of Muhammadiyah figures, the habituation of worship practices according to HPT, and the evaluation of the procedures of ablution and prayer of citizens.

The influence of internalization on worship practices is also related to fiqh learning which is applicative. Baidawi and Zainudin (2023) show that the use of demonstration media in fiqh learning helps students understand worship materials more concretely because the material is not only explained verbally, but also demonstrated in the form of practice. This is relevant to the internalization of Tarjih Decisions, because the value of tarjih will be easier to live if residents not only read or listen to explanations, but also see examples of practices, conduct simulations, obtain corrections, and get used to its implementation in daily life.

In addition, Sa'dah et al. (2024) emphasized that improving ablution skills can be done through the use of image and audio-visual media that help participants understand the ablution steps more clearly. These findings strengthen the argument that the internalization of worship values requires a concrete and practical approach. In the context of Muhammadiyah citizens, the Tarjih Decision will be more effective in shaping the practice of ablution and prayer if it is delivered through an approach that is not only textual, but also visual, demonstrative, and applicative. The internalization of the Tarjih Decision needs to be directed at the formation of awareness as well as worship skills.

On the other hand, Afifi (2022) emphasized that ablution is an important part of the concept of self-purification in Islam which has a fundamental position for the implementation of prayer. Understanding the normative basis of ablution is important because ablution is not just a physical activity to cleanse the limbs, but also part of the spiritual readiness of a Muslim before performing worship. Therefore, when Muhammadiyah residents internalize the Tarjih Decision on ablution and prayer, they not only understand the technical procedures of

worship, but also appreciate the meaning of purity, order, and obedience to religious guidance.

Furthermore, the internalization of the Tarjih Decision is also related to the formation of religious commitments. The internalization process makes residents not only know "what is right" according to the Tarjih Decision, but also encouraged to make these guidelines a standard of worship behavior. This is in line with the idea of value education which places internalization as a process of change from knowledge to attitude, then from attitude to action. In this context, residents who have high internalization will tend to be more consistent in adjusting their ablution and prayer practices to Muhammadiyah guidelines, even though they are in a social environment that has a variety of worship practices.

The results of this study confirm that the Internalization of Tarjih Verdict is an important factor in improving the quality of Wudhu and Prayer Practices of Muhammadiyah citizens. In fact, based on the Beta value, this variable is a stronger predictor than the HPT Study Intensity. The implication of this finding is that the development of worship by Muhammadiyah citizens is not enough to increase the frequency of studies, but also must strengthen the internalization process through deepening of evidence, strengthening beliefs, direct practice, role models, habituation, and evaluation of worship. Therefore, the Tarjih Council, PCM, PRM, and Muhammadiyah missionaries need to develop a model of HPT coaching that is not only informative, but also transformative, namely able to turn knowledge into awareness, awareness into commitment, and commitment into consistent worship practices.

The Simultaneous Effect of HPT Study Intensity and Internalization of Tarjih Verdicts on the Practice of Ablution and Prayer

The results of the simultaneous test showed that the intensity of the HPT Study and the Internalization of the Tarjih Decision together had a positive and significant effect on the Practice of Ablution and Prayer of Muhammadiyah residents at PCM Pucuk Lamongan. This is indicated by an F value of 78.114 with a significance of 0.000 or $p < 0.001$. The R Square value of 0.611 shows that 61.1% of the variation in the practice of Ablution and Prayer can be explained by the combination of the intensity of the HPT Study and the Internalization of the Tarjih Decision, while the remaining 38.9% is influenced by other factors outside the research model. The regression model used has a strong clear power in explaining the relationship between religious formation, internalization of values, and the practice of community worship.

Substantively, these findings confirm that the practice of ablution and prayer is not only shaped by the frequency of citizens participating in religious studies, but also by the success of the process of internalizing the values of tarjih into religious consciousness. The intensity of the HPT Study functions as a space for knowledge transfer, clarification of evidence, and worship coaching, while the Internalization of Tarjih Verdict acts as an appreciation process that transforms knowledge into awareness, commitment, and ritual actions. The

worship practice of Muhammadiyah citizens is formed through the integration of educational processes and affective-spiritual processes.

These findings are in line with the study of Al Muiz and Machali (2023) which shows that increasing religiosity and the formation of religious culture requires a structured and sustainable coaching environment that is able to connect religious activities with habituation of religious behavior. In the context of this research, the study of HPT can be understood as an environment of religious development, while the internalization of the Tarjih Decision is a mechanism that allows the values of tarjih to change into a consistent practice of ablution and prayer.

The results of this study are also strengthened by Ginanjar, Syukur, Rahman, and Irvansyah (2023), who explain that extracurricular religious activities play a role in improving the morality of students because these activities not only convey religious material, but also shape religious habits, discipline, and behavior. This finding is relevant to this study because the HPT study is also not sufficiently understood as a lecture forum, but as a space for habituation and the formation of worship behavior. When the study activities take place intensively and are followed by a strong internalization process, the practice of ablution and prayer of the community will be easier to form consistently.

In the context of fiqh learning, Bakti, Yusuf, and Dea (2023) show that the Think Pair Share cooperative learning method in fiqh teaching can increase learning effectiveness because students not only passively receive the material, but also engage in discussion, interaction, and strengthening understanding. The findings strengthen the argument that worship practices are not sufficiently built through one-way material delivery. HPT coaching needs to be developed through participatory, dialogical, and applicative methods so that residents not only know the content of the Tarjih Decision, but also are able to understand, appreciate, and practice it.

This finding can also be explained through the research of Fitriyah, Rahmatullah, and Othman (2023) regarding the internalization of the Five Souls of Pondok in the pesantren tradition. The research shows that the internalization of values in Islamic educational institutions takes place through social processes, habituation, example, and community involvement. This is relevant to this research because the Tarjih Decision as a normative guideline of Muhammadiyah also requires a social process in order to live in the practice of worship of the citizens. In other words, HPT becomes effective not only because of its status as an organizational decision, but because its values are internalized through the study, habituation, and religious culture of citizens.

In addition, Hamdun (2022) emphasized that the internalization of Islamic values requires the support of coaching patterns, social environment, and exemplary patterns that take place continuously. In relation to this study, the intensity of the HPT study is an external factor that provides guidance, while the internalization of the Tarjih Decision is an internal factor that strengthens the awareness of citizens in carrying out worship according to the guidelines of

Muhammadiyah. The two factors complement each other: study provides knowledge and direction, while internalization encourages the acceptance of values and commitment to practice.

The simultaneous influence of these two variables also shows that the practice of ablution and prayer of Muhammadiyah residents is the result of a multidimensional coaching process. Residents not only need access to HPT materials, but also need a space for dialogue, examples of practice, motivation strengthening, worship correction, and a supportive social environment. Nasrullah, Salam, Haedari, and Karim (2023) emphasized that Islamic Religious Education teachers play an important role in character education because the success of religious learning is not only determined by the material, but also by coaching, example, and the mentoring process. In the context of Muhammadiyah, this function can be carried out by mubalig, PCM/PRM administrators, and HPT study figures.

The findings of this study confirm that the effectiveness of HPT in shaping the practice of ablution and prayer of Muhammadiyah citizens does not only lie in its existence as a normative document, but also in the ability of the organization to manage two processes at once: the intensification of studies and the deepening of internalization of values. The intensive study of HPT provides a foundation of knowledge, while the internalization of the Tarjih Decision strengthens the acceptance of values and commitment to worship. Therefore, the development of Muhammadiyah community worship at the branch level needs to be directed to a participatory, applicative, and sustainable model through routine studies, demonstrations of ablution and prayer practices, discussion of evidence, mentoring, and evaluation of worship practices. With this pattern, HPT is not only a guideline text, but actually a living practice of Muhammadiyah citizens.

CONCLUSIONS

This study concludes that the Intensity of HPT Study and the Internalization of Tarjih Verdict have a positive and significant effect on the Practice of Ablution and Prayer of Muhammadiyah residents at PCM Pucuk Lamongan. The results of multiple linear regression analysis showed an R value of 0.782 and R Square of 0.611. These findings indicate that 61.1% of the variation in the practice of Ablution and Prayer can be explained by the Intensity of HPT Study and the Internalization of Tarjih Decisions, while the remaining 38.9% are influenced by other factors outside the research model, such as family environment, religious traditions, religious experiences, examples of religious leaders, and access to other religious learning resources.

Simultaneously, the two independent variables have been shown to have a significant effect on the practice of ablution and prayer. This is indicated by an F value of 78.114 with a significance of $p < 0.001$. The findings show that the worship practices of Muhammadiyah citizens are not only influenced by their involvement in religious studies, but also by the process of internalizing tarjih values in worship awareness and behavior. Thus, HPT is not enough to be

positioned as a normative document of the organization, but needs to be transformed through the process of studying, coaching, understanding, appreciating, and habituating worship practices in a sustainable manner.

Partially, the intensity of the HPT study had a positive and significant effect on the practice of ablution and prayer with a regression coefficient of 0.421, a t-value of 5.198, and a significance of $p < 0.001$. These findings show that the higher the intensity of residents in participating in the HPT study, the better the tendency to practice ablution and prayer. The HPT study acts as a religious education medium that helps residents understand the legal basis, procedures, readings, movements, and principles of worship in accordance with the manhaj tarjih of Muhammadiyah.

The internalization of the Tarjih Decision was also proven to have a positive and significant effect on the practice of Ablution and Prayer with a regression coefficient of 0.536, a t-value of 5.718, and a significance of $p < 0.001$. A Beta value of 0.508 indicates that the Internalization of the Tarjih Decision is a more dominant variable than the HPT Study Intensity which has a Beta value of 0.463. This confirms that the quality of worship practices is not only determined by the frequency of participation in the study, but also by the extent to which the Tarjih Decision is understood, accepted, believed, and used as a guideline in daily worship practices.

Overall, this study emphasizes that the effectiveness of HPT in shaping the practice of ablution and prayer of Muhammadiyah citizens depends on two main aspects, namely the intensity of the study and the depth of internalization of the value of tarjih. Therefore, the development of worship in Muhammadiyah needs to be directed to a more systematic, applicative, dialogical, and practice-based HPT study model. Activities such as ablution and prayer demonstrations, discussion of evidence, correction of readings and movements, and evaluation of worship practices need to be strengthened so that HPT is not only a written guideline, but really becomes a religious praxis of Muhammadiyah citizens. This research makes an empirical contribution to the development of the study of Islamic education, sociology of religion, and the development of worship based on religious organizations at the branch level.

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