

Enhancing Teaching Methods for Islamic Education Teachers in Primary Schools

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Abstract: This study examines the methods implemented by Islamic Education Teachers (IET) in Kinta Perak's Northern District of Malaysia on teaching *Ibadah* (worship). This study also looks for differences in *Ibadah* teaching approaches based on gender and teaching experience. This study employs a survey method along with a quantitative approach. This study used a questionnaire to determine the *ibadah* teaching methodology. For this study, 100 sample IETs were chosen as the respondents. The data were analysed using descriptive statistics, independent samples t-tests, and one-way ANOVA. The study provides a mean score of 4.70 and a standard deviation of 0.34 for the whole data about the teachers' method of teaching *ibadah*, and the interpretation is high. The highest item in this construct item is "Reprimand pupils for their inaccurate prayer behavior," with a mean of 4.86 (S.D. = 0.37). The independent sample t-test shows no significant differences in teachers' methods in teaching *ibadah* based on gender. One-way ANOVA test shows no significant difference in teachers' methods in teaching *Ibadah* based on teaching experiences. As a result, ongoing efforts must be made to enhance teachers' abilities and student *Ibadah* practice. This study significantly strengthens the *ibadah*-related teaching strategies used by teachers.

Keywords: *ibadah, Islamic Education, methods of teaching, primary schools, teachers*

1. Introduction

Prayer is one of the pillars of Islam. It is worship that is required of all Muslims to prevent them from doing evil deeds. Abandoning prayer is one of the great sins that will receive retribution hereafter. A Muslim who attained puberty until the deceased had to perform prayers as a sign of devotion to the Creator. Allah's Word in Surah al-Ankabut verse 45:

Meaning *Prayer indeed prevents evil and bad deeds....*

Therefore, there is a need for pupils as young as seven years to master the reading aspects of prayer. This is a significant concern for them, and the school's efforts to help,

regardless of whether normal pupils or students with special needs, prevent them from doing so.

In the Malaysian Education Development Plan 2013-2025, the third shift emphasises producing people who have value. Through this shift, student achievement in spiritual aspects will be developed holistically. This declaration makes it apparent that the national education policy strongly emphasises pupils' holistic potential. [1]

In Malaysia's education system, Islamic Education is compulsory for Muslim students. The Education Act 1996 (Act 550) of section 50 [2] stipulated that if there were five or more students in an educational institution, the students

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should be taught Islam by a teacher approved by the government. All students in primary schools offer academic flow and use the *Kurikulum Standard Sekolah Rendah KSSR* (Primary School Standard Curriculum), which has existed since 2011 in line with the National Curriculum. [3]

For Islamic Education subjects, students follow the national Islamic Education curriculum similar to its implementation in national schools, Islamic Education subjects comprise four main components: Islamic Quranic, Islamic Sharia's principles, Islamic ethics, and Jawi. [3]

The j-QAF (*Jawi, al-Quran, Arabic, and Fardhu Ain*) Program was implemented in 2004 by Malaysia's Islamic Education Division, Ministry of Education (MOE). This program emphasises developing students with spiritual character. These initiatives have been implemented through Islamic Education subjects and cocurricular programs such as organising Prayer Camp, *Iqra* Classes, Khatam al-Quran and several other activities to increase student achievement in prayer. [4]

2. Problem Statement

Studies have shown that between 70 and 80 per cent of Muslims in the nation are illiterate five times prayer. The number also covers primary school students who have mostly reached puberty between the ages of 7 and 14. [5]

According to the integrated e-reporting Report of the j-QAF Northern Kinta Regional Primary Education Program 2018 for year 6, 4492 pupils from 4493 pupils representing 99.98% of Muslim students are mastering in practice ablution, 4491 pupils out of 4493 pupils representing 99.96% of Muslim students are well in prayer behavior, and 4480 pupils out of 443 pupils representing 99.71% of Muslim students are good in prayer readings. [6]. Although it is only about 0.12% of students in Year 6 that did not able to perform well, it shows that this situation should not happen. From Year 1, Muslim students in Malaysian schools learn how to perform prayer. This situation must be considered, especially for the grade 6 students that will get higher grades next year. From this situation, we can conclude that it comes from the part that fails to play their role to form a student that can perform prayer well in their life, including parents or teachers.

Based on the findings of interview analysis, one of the reasons why a student misses prayer is their laziness in carrying out the required worship [7]. Teachers must employ techniques and strategies that are engaging in prayer and worship to solve the issue [8].

Bradshaw [9] states that teachers transform lives, and the ripple effect continues for years. If teachers are not able to set the best example, then the aspirations of the National Education Philosophy and the Philosophy of Islamic Education cannot be achieved. We want the new generation born in the future to be a manageable generation, even among special education students. The vicious cycle of the

role of the wrong model will continue for generations. [10]

3. Objectives

The objectives of this study are to identify methods of teaching *ibadah* among Islamic Education teachers, to determine the differences in methods of teaching *ibadah* based on gender and to identify the differences in methods of teaching *ibadah* based on teaching experiences.

4. Literature Review

A study by Sofiah Mohamed *et al.* [11] found that Islamic Education Teachers (IET) primarily practised al-Ghazali's teaching and learning methods in the classroom by displaying care and sincerity and offering admonitory wisdom by becoming an exemplary role model. Teachers should also have a good characteristics and behaviour before teaching students to be a good people and an essential role in producing quality teaching [12,13,14].

Sarimah *et al.* [15], in the study of perceptions of the appreciation of Islamic morality among students, concludes teacher should upgrade their teaching skills, be concerned with students' problems, and be role models to be followed by students in school. Study about teaching in Islamic Education curricular by Ab. Halim *et.al* [16] find some students they interview face learning problems such as not understanding what their learning about by the teacher's description is less clear, not related to the student's life, lousy teaching skills until they feel sleepy, and lame together as teachers with a bad attitude towards learning and teaching.

Ku Mohd Saad *et.al* [17] summarise Ibn Abbas' educational methods, which include listening, viewing, writing and reading, demonstration, meeting teacher method, story-telling method, *tawadhuk* method, discussion method, prayer method, accompanying teacher method, and advice method. All of these methods are used to provide students with the best educational experiences possible. Noor Ruziana's [18] also suggest that teachers' teaching approaches have a lot of impact on students. Furthermore, the teachers' quality is required in molding students' personalities. [19]

According to Garcia [20], friendly relationships between students and teachers frequently improve students' academic performance because the rapport between students and instructors serves as a valuable predictor motivating students based on their academic performance. According to Blazar and Kraft [21], teachers improve grades and provide a suitable environment that contributes to students' communal and expressive growth and school behavior.

According to a recent study, the role of IET in school is more important than the role of the family in the development of student *akhlaq* or moral character. A study on the Inventory of Basic Religious Knowledge (IBRK), measures an individual's fundamental knowledge of Islam based on four subscales: minor impurities, major impurities, *Adhan* and *Iqamah*, and five times a day prayer. [22,23,24].

Azmil Hashim [25] aimed to establish a link between teaching practices and student achievement in the field of *Ibadah* (worship). Their findings indicate that student knowledge, motivation, teacher professionalism, and personality contribute to student proficiency in the field of *Ibadah*. According to the results of this study, student proficiency in *Ibadah* at Chinese National Primary School (SJKC) in Malaysia needs to be improved further. To improve student proficiency in *Ibadah*, IET at SJKC must improve teaching methods, student knowledge, motivation, and teacher personality and professionalism. The study's implications are determining which methods require additional attention from the SJKC's Islamic Education Teacher.

Tahir *et al.* [26] seek to ascertain teachers' perspectives on using audio-visual aids in teaching Islamic Religious Studies (IRS) in Secondary Schools. According to the findings, gender has a significant relationship with adaptation to audio-visual aids and the reason for selecting the desired audio-visual aids to teach IRS. Gender and the various teaching methods were found to have no significant relationship. It was determined that audio-visual aids are critical in improving IRS comprehension. Audio-visual aids such as projectors and power points were recommended for teaching IRS in secondary schools.

Normiati *et. al* [27] study on the knowledge of students studying in rural primary schools in the state of Sabah, Malaysia. Descriptive analysis showed that teachers 'teaching and students' attention obtained high mean scores. At the same time, the study of the ANOVA test analysis proved that the teachers learned no significant difference based on the teaching experience.

The latest issues in the teaching profession, especially involving IET, must be addressed carefully. In bringing students closer to Islamic knowledge, the quality of teaching should be given priority by the Ministry of Education in general and the teachers concerned.

5. Methodology

This study uses a quantitative approach with a survey method. Chua [28] states that quantitative is associated with numerical and accurate data based on positivistic inquiry research that uses numerical data to be analysed by statistical tests. Among the types of quantitative studies are correlation, descriptive, experimental, and causal-comparative studies. This study used a quantitative approach to identify the methods of teaching *Ibadah*.

The population of this study is IET in Ipoh, North Kinta district. The population of this study was 520 teachers. This study was conducted randomly according to the formula introduced by Krejcie and Morgan [29]. A total of 100 IET were selected to be the respondents of this study.

This study used a questionnaire to identify the teaching method in teaching *ibadah*. The questions developed in this survey were adapted from previous studies developed by Yahya Buntat and Zainuddin Masrom [30]. The data

collection process is self-managed by researchers. The data were processed using SPSS 20 for Windows software and analysed descriptively as mean and standard deviation. Respondents must answer based on their assumptions and opinions about the given statement.

To identify the differences in methods in teaching *Ibadah* based on gender, an independent t-test was used. ANOVA was then used to determine the differences in methods of teaching *Ibadah* based on teaching experiences.

6. Results

6.1 Demographic Profiles Of The Surveyed Respondents

This study involved 100 primary school teachers. The demographics profiles of the surveyed respondents for this study are shown in Table 1.

Profile	Demography	Frequency	Percentage
Gender	Male	22	22.0
	Female	78	78.0
Teaching Experience	1 to 3 years	2	2.0
	4 to 6 years	8	8.0
	7 to 9 years	10	10.0
	10 years and above	80	80.0

Table 1: Demographic Profiles

Table 1 above shows a total of 100 teachers involved in the survey. This study involved 78 females and 22 males. The majority of teachers have more than 10 years of teaching experience (80.0%).

6.2 Teachers' Method In Teaching *Ibadah*

To investigate the teachers' method of teaching *ibadah*, descriptive analysis such as mean and standard deviation was used, as presented in Table 2 below.

No.	Item	Mean	S. D	Interpretation
C1	Correcting students' behavior mistakes during prayer.	4.80	0.47	High
C2	Selecting appropriate concepts in teaching prayer.	4.79	0.40	High
C3	Encourage students to perform congregational prayers at the <i>surau</i> .	4.68	0.56	High

C4	Always help students solve problems related to the law of prayer.	4.75	0.43	High	prayer recitation.
C5	Relate the importance of prayer with the student's life.	4.85	0.35	High	Reprimand pupils for their inaccurate prayer behaviour.
C6	Always allow students to ask about problems in prayer.	4.85	0.35	High	Reprimand pupils for their inaccurate prayer recitations.
C7	Bring students to perform prayers in the <i>surau</i> .	4.54	0.73	High	Frequently asked about the practice of students' prayers at home.
C8	Ask students to conclude the studied topic.	4.39	0.72	High	Praise students for their correct prayers.
C9	Provide a simple description of the prayer's implementation in the classroom.	4.75	0.47	High	Advise students who leave prayer behind.
C10	Performing prayer demonstrations.	4.82	0.43	High	Overall
C11	Demonstrate the prayer methods through video screening.	4.60	0.55	High	
C12	Use pictures to show the movements in prayer.	4.58	0.58	High	
C13	Conducting observations on how students pray in the school's <i>surau</i> .	4.66	0.53	High	
C14	See the students' prayers one by one in the <i>surau</i> .	4.35	0.75	High	
C15	Ask students to memorize the	4.78	0.43	High	

Table 2 Teachers' Method In Teaching Ibadah

Table 2 above shows the overall data related to the teachers' method in teaching ibadah with a mean score of 4.70 and a standard deviation of 0.34, and the interpretation is high. The highest item in this construct item C16, which is "Reprimand pupils for their inaccurate prayer behaviour" with the mean found as 4.86 (S.D. = 0.37), followed by C5, which is "Relate the importance of prayer with the students' life" with the mean found as 4.85 (S.D = 0.35), and C6 which is "Always allow students to ask about problems in prayer" with the mean score 4.85 (S.D = 0.35) and the interpretation is high. However, the lower item is C14 about "See the students' prayers one-by-one in the *surau*", with a mean of 4.35 and S.D. of 0.75, and the interpretation for this item is high.

6.3 The Differences In Teachers' Method In Teaching Ibadah Based On Gender

To investigate teachers' methods in teaching ibadah based on gender, an Independent t-Test was used as presented in Table 3 below.

Gender	N	Mean	S.D	t	Df	Sig.
Male	22	4.78	0.30	1.185	98	0.239
Female	78	4.68	0.35			

Table 3 Independent t Test Results

Based on the table above shows that there are no significant differences in teachers' methods of teaching ibadah [t(98) = 1.185 and sig = 0.239] based on gender.

6.4 The Differences In Teachers' Method In Teaching Ibadah Based On Teaching Experiences

A One-Way ANOVA test was used to differentiate teachers' methods in teaching ibadah based on teaching experiences. Before the analysis was conducted, the researchers used the Levene test to determine the variance-covariance homogeneity matrix. This Levene test is essential for determining whether the variance-covariance in the dependent variable is the same or vice versa across all independent variables. Table 4.1 shows the results of the Levene test.

Levene	df1	df2	Sig.
0.980	3	96	0.406

Table 4 .1 Levene Test

Table 4.1 shows no significant variance-covariance differences among the dependent variables for all levels of independent variables (Levene = 0.980, p = 0.406). This means that the variance-covariance of the dependent variable is homogeneous across all independent variables. Next, an ANOVA analysis was conducted, as shown in Table 4.2 below.

	Sum of Squares	Df	Mean Squares	F	Sig
Between Groups	0.136	3	0.045	0.374	0.772
Within Groups	11.636	96	0.121		
Total	11.773	99			

Table 4. 2 One Way ANOVA

Based on table 4.2, it is found that the comparison of the mean score of teachers' method in teaching Ibadah based on teaching experiences, F (3) = 0.374, p = 0.772 (p > 0.05). This shows that there is no significant difference in teachers' methods in teaching Ibadah based on teaching experiences.

Table 4.3 compares the methods' mean scores and standard deviations in teaching Ibadah.

Teaching Experiences	N	Mean	Standard Deviation
1 to 3 years	2	4.57	0.10
4 to 6 years	8	4.60	0.29
7 to 9 years	10	4.72	0.27
10 years and above	80	4.71	0.36
Total	100	4.70	0.34

Table 4. 3 Mean Score Difference

Table 4.3 shows that teachers with 7 to 9 years of experience have a higher mean than other teachers.

Overall, the method used by teachers to teach ibadah is excellent. According to an independent t-test, there are no significant differences of teachers' methods in teaching ibadah based on gender and teaching experiences.

7. Discussion

The results show that the overall data related to the teachers' method of teaching Ibadah is high. Most teachers reprimand students for inaccurate prayer performance and always allow students to ask about problems in prayer. This is in line with Noor Ruziana's [18] findings that teachers' teaching approaches have a lot of impact on students.

The top item in this construct is, however, reprimand students for improper conduct during performing Ibadah. This shows something worrying because the teacher's job is to educate pupils by showing concern and sincerity and providing admonitory wisdom by setting a good example [11]. It is not the teacher's job to reprimand students.

The teachers in this study have applied several methods proposed by Ku Mohd Saad *et.al* [17] including listening, viewing, writing and reading, demonstration, meeting teacher method, story-telling method, discussion method, prayer method, accompanying teacher method, and advice method.

The majority of teachers in this study also linked the importance of the implementation of prayer with the lives of students. The findings of this study contrast with the study by Ab. Halim *et.al* [16] found that some students interviewed had problems understanding their learning because they could not relate to daily life.

The independent sample t-test shows no significant differences in teachers' methods in teaching ibadah based on gender. This is contrary to the finding by Tahir *et al* [26] that gender has a significant relationship with teaching methods.

One way ANOVA test shows that there is no significant difference in teachers' methods in teaching Ibadah based on teaching experiences. These findings support those found in previous research by Normiati and Abdul Said's [27] that there is no significant difference in teachers' teaching methods in teaching Ibadah based on teaching experiences.

8. Conclusion

Overall, this study has provided an overview of methods for teaching Ibadah. Some weaknesses still need to be improved in improving the practice of Ibadah among students. Therefore, continuous efforts must be carried out to enhance teachers' skills and practice Ibadah among students.

Thus, there is a need to support teachers with proper training on using more advanced methods like cooperative learning, inquiry, technology-enhanced active learning, and the flipped classroom in their Ibadah classes. Such training will better prepare these teachers for 21st-century teaching.

Future studies are recommended to be conducted by considering other aspects such as student morale, teacher competence, and others. This study uses only quantitative methods and considers teachers' perspectives only. Therefore, further research can be conducted with qualitative methods by considering the views of students, administrators, and even parents to get a broader picture of implementing Ibadah practices among students.

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