

## LEARNING METHODS OF PRAYER WORSHIP FOR FIRST CLASS ELEMENTARY SCHOOL

Muhammad Nawawi Ginting<sup>1</sup>, A. Rahmat Rosyadi<sup>2</sup>, Ibdalsyah<sup>3</sup>  
<sup>123</sup>Ibn Khaldun University, Indonesia  
<sup>1</sup>nawawimuhammad708@gmail.com, <sup>2</sup>rahmat@uika-bogor.ac.id ,  
<sup>3</sup>buyaibdalsyah@gmail.com

### *Abstract*

*Prayer is an act of worship that is commanded by Allah to all those who profess their faith. Even prayer is said to be the pillar of religion, a practice that will first be accounted for. So it is fitting that prayer learning should be something that is important to be taught in the world of education, the teaching of learning to pray this must be taught as early as possible so that it becomes habituation and understanding so that when you are an adult you need to think twice when you want to leave prayer. Moreover, there has been an understanding that prayer is an obligation which if left behind is a sin. Even so, there is a need for a precise and effective method to provide such learning to early childhood children who in fact have not yet matured their way of thinking and the prayer command has not yet become a mandatory command to do. For this reason, this research is here to provide a solution about the method of learning prayer worship in grade 1 elementary school. In this study, the authors limit the research problem to only the method of learning to pray in the 1st grade of elementary school. The research method used is library research. This is done so that the study can be more in-depth using literature observation techniques, documentation of research data, both primary and secondary. The results obtained in this study are the learning methods of prayer worship in grade 1 Elementary School, namely the demonstration method, the question and answer method and the habituation method with the stages and implementation of their application. These three methods are not mutually exclusive methods.*

*Keywords: Methods, Learning Worship Prayer, Elementary School.*

### *Abstrak*

*Shalat merupakan ibadah yang diperintahkan oleh Allah kepada seluruh orang yang menyatakan keimanannya. Bahkan shalat dikatakan sebagai tiang agama, suatu amalan yang paling pertama akan dihisab. Maka sudah sepatutnya pembelajaran shalat harusnya menjadi sesuatu yang penting diajarkan di dalam dunia pendidikan, pengajaran akan pembelajaran ibadah shalat ini harus diajarkan sedini mungkin supaya menjadi pembiasaan dan pemahaman agar ketika dewasa perlu berfikir dua kali ketika hendak meninggalkan shalat. Apalagi telah terbentuk pemahaman bahwa shalat adalah kewajiban yang jika ditinggalkan maka balasan adalah dosa. Meski begitu perlu adanya metode yang jitu dan efektif untuk memberikan pembelajaran tersebut kepada anak usia dini yang notabene belum matang cara berfikirnya dan perintah shalat tersebut juga belum menjadi perintah yang wajib untuk dilakukan. Untuk itulah penelitian ini hadir untuk memberikan solusi tentang metode pembelajaran ibadah shalat di kelas 1 sekolah dasar. Dalam penelitian ini penulis mengatasi masalah penelitian hanya terkait metode pembelajaran ibadah shalat di kelas 1 Sekolah Dasar. Metode penelitian yang digunakan adalah metode kepustakaan (library research) hal ini dilakukan agar pengkajian dapat lebih mendalam dengan menggunakan teknik observasi literatur, dokumentasi dari data-data penelitian, baik yang primer maupun sekunder. Hasil yang didapat dalam penelitian ini adalah metode pembelajaran ibadah shalat di kelas 1 Sekolah Dasar yakni metode demonstrasi, metode Tanya jawab dan metode pembiasaan dengan tahapan dan implementasi penerapannya. Ketiga metode ini bukan menjadi metode yang saling terpisah, akan tetapi satu kesatuan utuh dan paling efektif digunakan untuk memberikan pembelajaran mengenai ibadah shalat kepada siswa kelas 1 Sekolah Dasar.*

*Keywords : Metode, Pembelajaran Ibadah Shalat, Sekolah Dasar.*

## INTRODUCTION

Islam is a religion revealed by Allah SWT to His servants through the intermediaries of His Messenger. Thus there is no single religion recognized by Allah SWT except Islam alone. As Muslims, it is obligatory to have a firm belief in Allah SWT. Belief in Islam can be proven by following the Pillars of Islam. The pillars of Islam are the creed, prayer, zakat, fasting, and pilgrimage if possible. The initial pillars of faith are prayer, prayer for Arabic is prayer, but what is meant here is worship consisting of several words and deeds that begins with takbir, ends with greetings, and fulfills some of the stipulated provisions.<sup>1</sup>

Prayer according to language means good prayer, while according to the term it is a set of words and deeds carried out with certain conditions, starting with takbir and ending with greetings. Lughawi or the meaning of the word prayer contains several meanings: the various meanings can be found for example in the Qur'an. The word prayer can also mean giving blessings.<sup>2</sup> While prayer according to the term means a work of worship of words and deeds that begins with takbir and ends with greetings according to the terms and pillars that have been determined.<sup>3</sup> Prayer essentially contains the meaning of "hoping for the heart (soul) of Allah and bringing fear to Him, and growing in the soul a sense of majesty, His greatness and the perfection of Allah's power.<sup>4</sup> Prayer when interpreted in the Arabic sense means "Prayer for goodness and praise". The definition of prayer that Syara wants according to the fuqaha (fiqh experts) is "Several words and actions (body movements) that begin with takbir, end with greetings, with which we worship Allah, according to the conditions specified".<sup>5</sup>

Prayer is one of the activities of worship that must be done by every Muslim. It is one of the five pillars of Islam. As a pillar of religion, it is the basis that must be enforced and carried out in accordance with existing provisions and conditions. Once the importance of prayer is upheld, so that the Prophet declared it as the pillar (foundation) of religion. Establishing prayer is to perform it regularly, complete the conditions, pillars, and manners, and pay attention to what is read.<sup>6</sup>

Prayer is the first worship that is obligatory after saying the two sentences of the creed. The obligation to pray generally applies to men and women, free people and slaves, rich and poor, settlers or travelers, healthy people and sick people. The first deed of a servant who will be judged on the Day of Judgment is his prayer. Seeing the importance of prayer for a Muslim, in teaching

---

<sup>1</sup> Rasyid Sulaiman, *Fikih Islam* (Bandung: Sinar Baru Algesindo, 2002).

<sup>2</sup> Amir Syaifudin, *Garis-garis Besar Fikih Islam* (Jakarta: Prenadamedia, 2013).

<sup>3</sup> Hamid Mulkan, *Shalat Sunnat dan Fadhilahnya* (Surabaya: Pustaka Agung Harapan, 1999).

<sup>4</sup> Sentot Haryanto, *Psikologi Shalat* (Yogyakarta: Pustaka Pelajar Offset, 2007).

<sup>5</sup> Teungku Muhammad Hasbi Ash-Shiddieqy, *Pedoman Shalat*, 5 ed. (Semarang: PT. Pustaka Rizki Putra, 2011)..

<sup>6</sup> M. Khalilurrahman Al-Mahfani, *Mi'rajul Mukminin: Risalah Shalat Lengkap*, 1 ed. (Jakarta: Agromedia Group, 2018).

and learning activities, efforts are needed to make the subject matter acceptable to students. One of the efforts that can be done is the use of appropriate methods, namely methods that are able to make all students involved in the learning atmosphere.

Seeing the importance of prayer, of course prayer education must be the main education taught to students. Learning to pray is certainly a lesson that is in every religious learning at school. However, even though the learning is carried out in schools, it does not make the learning a habit that students always do everywhere. Both in the school environment as well as in the home or community environment<sup>7</sup>. Therefore, it is necessary to renew the learning of prayer worship which is always given to students, especially to early childhood. Prayer education should be given when the child's age is still very early. Because the command to pray must have been done to a child who has stepped on seven years. For children at that age, if they do not pray, of course they can be given a method of punishment by hitting them<sup>8</sup>. This is done because of the importance of prayer. For this reason, both parents and teachers at schools need to implement and apply appropriate methods to teach prayer worship to early childhood. This is done so that learning the worship of prayer really becomes a lesson that not only becomes knowledge for the child but also becomes an easy worship to do because the worship has become a habit for him.

In many studies, many offer learning methods for praying, ranging from exemplary methods, demonstrations and so on. However, it is not specific whether this is appropriate or not for early childhood or students who have just entered the 1st grade of elementary school. Therefore, this study was conducted to provide a specific description by limiting the research to first grade elementary school students. This study was carried out both in terms of the method which would later be related to child psychology, children's way of thinking and their daily habits. Because the purpose of this study is to provide a clear, detailed and in-depth description of the method of learning to pray for grade 1 elementary school students.

## RESEARCH METHODS

From the type of research that has been planned, this research includes the type of research library research or library research, namely research conducted using literature (library) in the form of books, notes and reports from the results of previous research. According to Sumardi Suryabrata<sup>9</sup>, concepts or research theories can be found in general guidelines, such as literature in the form of

---

<sup>7</sup> Zaitun dan Siti Habiba, "Implementasi Sholat Fardhu Sebagai Sarana Pembentuk Karakter Mahasiswa Universitas Maritim Raja Ali Haji Tanjungpinang," *Jurnal Pendidikan Agama Islam - Ta'lim* 11, no. 2 (2013): 153–68.

<sup>8</sup> Al-Mahfani, *Mi"rajul Mukminin: Risalah Shalat Lengkap*.

<sup>9</sup> Sumadi; Suryabrata, *Metodologi Penelitian* (Jakarta: PT Raja Grafindo Persada, 2000).

books, encyclopedias, monographs and other types.<sup>10</sup>. Generalizations can be taken from the results of research conducted by previous researchers that are relevant to the problem under study. In general, the results of previous research can be found in specialized sources, such as journals, dissertations, theses, bulletins, and other sources containing research reports. Sources of research data come from primary and secondary data. Both the literature that examines the learning method of prayer worship as well as observations from previous studies. The data analysis method used is descriptive, namely an analytical method that describes in a straightforward and clear way a problem finding by describing it through a series of words.<sup>11</sup>.

## RESULTS AND DISCUSSION

### 1. Prayer Worship Learning Method

Early childhood is an individual who is in a period of growth and development both physically and psychologically. In article 28 of the Law on the National Education System No. 20/2003 paragraph 1, it is stated that early childhood is included in the age range 0-6 years<sup>12</sup>. Early childhood is a unique individual whose uniqueness makes the environment around him happy and cheerful. Early childhood is a time that is very difficult to forget when a person grows up. Many sweet and joyful memories are sorely missed when growing up. Likewise in terms of education, early childhood is a potential period for learning. Learning experiences and education gained at an early age will stick to adulthood.

Early childhood is a fundamental period, because the golden age which is characteristic of this period only occurs once in a lifetime. If this period cannot be utilized as well as possible, the golden age that should be able to make individuals develop optimally will be missed in vain and of course there will be no second chance (the next golden age).<sup>13</sup>. This period is a very important and fundamental period that must be the main concern of parents and teachers in providing guidance and direction as well as character building, so that later children are expected to have a good personality and benefit themselves, religion, society, nation and state. Country. Likewise in terms of education and religious teaching.<sup>14</sup>At this time is the most appropriate time to start introducing

---

<sup>10</sup> A Muri Yusuf, *Metode Penelitian Kuantitatif, Kualitatif dan Penelitian Gabungan*, 4 ed. (Jakarta: Kencana, 2017).

<sup>11</sup> Sugiyono, *Memahami Penelitian Kualitatif*, Bandung: Alfabeta, 2016.

<sup>12</sup> Pemerintah Republik Indonesia, "Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional," *Undang-Undang Republik Indonesia*, no. 1 (2013), <https://doi.org/10.1017/CBO9781107415324.004>.

<sup>13</sup> Hafid Abbas et al., "Menelaah Arah Kebijakan," 2020, 10–13.

<sup>14</sup> Rizal Firdaus et al., "The Concept of Triple Helix Mohammad Natsir and its Implementation in Strengthening Religious Character Education," *EDUTECH : Journal of Education And Technology* 4, no. 1 (2020): 55–65, <https://doi.org/10.29062/edu.v4i1.84>.

and teaching children about Islamic religious education, especially the problem of prayer which is the pillar of religion.

Prayer is the second pillar of Islam after the Shahada. Prayer is part of the Islamic Religious Education material in the field of fiqh that must be studied by all Muslims.<sup>15</sup> Some fiqh science materials such as ablution, prayer, fasting, and so on are part of the developmental aspects that must be mastered by early childhood in the components of moral and religious aspects. This is in accordance with what is stated in the 2004 curriculum, that early childhood education is in order to help students develop various potentials both physically and psychologically which include moral and religious values, physical-motor, cognitive, social-emotional, and art to prepare themselves for entering primary education.

Prayer is part of the aspect of religious education that must be given to children after the material about monotheism. Prayer is a form of worship to prove one's faith in Allah SWT. In prayer contains worship of the heart in the form of intentions, verbal worship in the form of certain readings that are recited (spoken), and worship of actions in the form of movement (kaifiyat).<sup>16</sup> The provisions must follow the example of the Prophet Muhammad SAW.

Basically the teaching of prayer can be done especially by parents at home as an example and habituation for children in doing worship. However, prayer can also be done in schools or educational institutions that are exemplified by the teacher. Islam places prayer as one of the most important acts of worship, because prayer is the hallmark of a Muslim even praying as a guarantee for a person to go to heaven. So important is the position of prayer that Allah SWT ordered families to teach their children to pray. The procedure for prayer as explained in the details of the pillars of prayer, which consists of intention, takbiratul ihram, standing, reading Surah Al-Fatihah, bowing, rising from bowing, I'tidal, prostration, rising from prostration, sitting between two prostration, tumakninah, sitting final tasyaaahud, final tasyahud,

Intention is an activity of the heart, therefore this intention is spoken in the heart. The intention of prayer is an affirmation of a person to face Allah SWT the creator. Intention is the essence of every job, because whether a job is good or not depends on the intention. The intention of the prayer is adjusted to the prayer that will be done, if it is going to pray at dawn then it is intended for the dawn prayer. After the intention is takbiratul ihram. Takbiratul Ihram is pronounced simultaneously by raising both hands parallel to the ears with the lafadz "ALLAHU AKBAR". After takbiratul ihram it is sunnah to read the iftitah prayer. Then proceed with reading the letter Al-Fatihah, and it is sunnah to read the short letters in the Koran after reading the letter Al-Fatihah.

---

<sup>15</sup> Fathurrahman Kamal, "Wawasan Fikih Dakwah," in *Tuntunan Tabligh*, I (Yogyakarta: Majelis Tabligh Pimpinan Pusat Muhammadiyah, 2018), 71–107.

<sup>16</sup> Sulaiman, *Fikih Islam*.

Then proceed with bowing, i'tidal, prostration, sitting between the two prostrations, and sitting tasyahud and final tasyahud, and the last one is greetings. All prayer movements must be done tumakninah.

There are several things that need to be considered before praying, one of which is purification, namely by performing ablution. Wudhu is using water for ablution members, namely the face, hands, and other body parts. As for the fardhu-fardhu of ablution, namely washing the face, washing the hands up to the elbows, wiping part of the head, and washing the feet up to the ankles. The fuqaha 'add intention and order as fardhu ablution. Method of Demonstration, Habituation, and Questions and Answers. There are many ways that can be done to teach prayer to early childhood which can be done, among others, by the demonstration method, the habituation method, and the question and answer method.

- a. The demonstration method is a teaching method in which the teacher shows the whole class a process, such as the process of taking ablution water, the process of praying, and so on. According to Jamaluddin, the demonstration method is referred to as a practical method, that is, it is practiced or deliberately demonstrated in front of children, so that children can imitate even though it is not entirely true, because the truth of a religious practice has not been demanded from a young child. The demonstration method is very appropriate for teaching children about a certain skill, such as reading and prayer movements, reading the Koran, reading and ablution procedures, and so on. In elementary schools, the movement of ablution, prayer, reading in ablution and prayer can use this demonstration method, where the teacher practices or demonstrates in advance the procedures for ablution and prayer movements, reading readings in ablution and prayer such as the intention to perform ablution, prayer before and after ablution, prayer intentions, reading iftitah prayers, Surah Al-Fatihah, short letters, reading bowing and prostration, reading I'tidal, reading sitting between two prostration, and reading the final tasyahud. The example of prayer that is often practiced is the morning prayer. In addition to the demonstration method, there is also a habituation method.
- b. This habituation method is a method of teaching children by making habituation, such as getting children accustomed to bathing, eating, dressing neatly, being polite, studying, establishing prayers, and so on. Habituation means doing something over and over again, that is, what the child does in learning is repeated continuously until the child can really understand it and can be embedded in the heart. This habituation method is also a form of practice (drill) for children on what they have learned, such as practicing prayer readings, reading the Koran, reading prayers, doing adhan and iqamah, and so on. According to Arif, the habituation method is a way that can be done to familiarize children with thinking, acting, acting in accordance with Islamic teachings. This method is carried out to train and familiarize children in carrying out worship practices, such as ablution practices and prayer practices. This exercise and habituation is carried out every Friday, that is, after

the learning process ends, it is continued with prayer practices, including the practice of ablution. This habituation is done so that children understand more about the material for ablution and prayer that has been demonstrated before. With this practice and habituation, children will gradually get used to doing ablution and praying independently without always having to be demonstrated by the teacher. This habituation is done so that children understand more about the material for ablution and prayer that has been demonstrated before. With this practice and habituation, children will gradually get used to doing ablution and praying independently without always having to be demonstrated by the teacher. This habituation is done so that children understand more about the material for ablution and prayer that has been demonstrated before. With this practice and habituation, children will gradually get used to doing ablution and praying independently without always having to be demonstrated by the teacher.

- c. The question and answer method is another method that can be used to teach forms of worship to children. The question and answer method is a method that is intended to ask the extent to which students have known the material that has been given, and to know the levels of students' thought processes. The question and answer method is used to ask the materials that have been given to children, such as the intention of ablution, prayer before and after ablution, procedures for ablution, prayer movements. Questions are submitted to children before starting the practice of worship to find out the extent of the child's mastery of the material or memorization of the worship materials that have been delivered. Questions given before starting worship practices are also to condition children so that they are orderly and focused. Questions and answers are also carried out on daily learning activities in the classroom, for example asking about the pillars of faith and Islam, the number of prayers and the number of raka'atnya, prayer times, pillars of prayer and ablution, and so on. the data obtained that the teacher in teaching prayer to children uses three learning methods, namely the question and answer method, demonstration, and habituation. In its implementation, the teacher first demonstrates about reading and the movement of ablution and prayer, then the teacher asks questions to children about the material that has been demonstrated. This question and answer is carried out before and after praying together, and after that the teacher asks students to do worship practices together. The implementation of this worship practice is carried out every Friday as a form of habituation. prayer times, the pillars of prayer and ablution, and so on. the data obtained that the teacher in teaching prayer to children uses three learning methods, namely the question and answer method, demonstration, and habituation. In its implementation, the teacher first demonstrates about reading and the movement of ablution and prayer, then the teacher asks questions to children about the material that has been demonstrated. This question and answer is carried out before and after praying together, and after that the teacher asks students to do worship practices together. The implementation of this worship practice is carried out every Friday as a form of habituation. prayer

times, the pillars of prayer and ablution, and so on. the data obtained that the teacher in teaching prayer to children uses three learning methods, namely the question and answer method, demonstration, and habituation. In its implementation, the teacher first demonstrates about reading and the movement of ablution and prayer, then the teacher asks questions to children about the material that has been demonstrated. This question and answer is carried out before and after praying together, and after that the teacher asks students to do worship practices together. The implementation of this worship practice is carried out every Friday as a form of habituation. demonstration, and habituation. In its implementation, the teacher first demonstrates about reading and the movement of ablution and prayer, then the teacher asks questions to children about the material that has been demonstrated. This question and answer is carried out before and after praying together, and after that the teacher asks students to do worship practices together. The implementation of this worship practice is carried out every Friday as a form of habituation. demonstration, and habituation. In its implementation, the teacher first demonstrates about reading and the movement of ablution and prayer, then the teacher asks questions to children about the material that has been demonstrated. This question and answer is carried out before and after praying together, and after that the teacher asks students to do worship practices together. The implementation of this worship practice is carried out every Friday as a form of habituation. and after that the teacher asked the students to do worship practices together. The implementation of this worship practice is carried out every Friday as a form of habituation. and after that the teacher asked the students to do worship practices together. The implementation of this worship practice is carried out every Friday as a form of habituation.

## **2. Implementation of the Application of Student Prayer Learning Methods**

Grade 1 elementary school students as students who have not reached puberty, meaning that they are not obligated to pray is not an excuse for not giving learning to pray. In fact, prayer learning should be given as early as possible so that it becomes information and then understanding for them as time goes by and their way of thinking develops. However, of course, the application of learning to pray requires a method. As previously discussed, the prayer learning method for grade 1 elementary school students after conducting research on two schools, it was found that at least three methods were considered the most effective, namely the demonstration method, the habituation method and the question and answer method. The implementation is as follows:

- a. The demonstration method is carried out at the time of the practice of ablution and prayer. The teacher demonstrates the procedures for ablution and prayer movements as well as readings that are spoken when performing ablution and prayer. In the practice of ablution, the teacher demonstrates the reading of the intention to perform ablution, then the procedure for ablution and prayer after ablution, then followed by the students. After that, students are asked to practice what the teacher



has demonstrated together. After several times the teacher gave examples through demonstrations, then students were ordered to practice worship together without any demonstration from the teacher, but the teacher continued to monitor and guide when there was an error in the implementation of worship practices. During the implementation process, there are some children who can already follow the readings and movements practiced by the teacher, there are those who cannot at all, and there are children who can do without the teacher's example. Children who can follow even without an example from the teacher are group B children who have been accustomed to practicing worship every Friday since they were in group A. While children who can follow little by little even include children who can't at all are children who are still in group A. Usually the children of group A will see examples of demonstrations from the teacher or imitate their friends in group B. Activities carried out together can make children brave and grow their confidence. This can be seen at the time of the implementation of the worship practices of children who previously did not want to because of shame or fear, after being asked to do it together, the child is willing and brave. Bawono and Wahidah stated that activities carried out by demonstrating together or individually can also foster great self-confidence in children. In addition, the demonstration method can improve children's gross motor physical abilities in order to improve movement skills. In this demonstration method can help children find answers to the question how? what is the material?, is it true or not?. In fact, according to Gordon and Jeanette as quoted by Yus, if children learn by doing, they will give a 90% chance of success. Bawono and Wahidah stated that activities carried out by demonstrating together or individually can also foster great self-confidence in children. In addition, the demonstration method can improve children's gross motor physical abilities in order to improve movement skills. In this demonstration method can help children find answers to the question how? what is the material?, is it true or not?. In fact, according to Gordon and Jeanette as quoted by Yus, if children learn by doing, they will give a 90% chance of success. Bawono and Wahidah stated that activities carried out by demonstrating together or individually can also foster great self-confidence in children. In addition, the demonstration method can improve children's gross motor physical abilities in order to improve movement skills. In this demonstration method can help children find answers to the question how? what is the material?, is it true or not?. In fact, according to Gordon and Jeanette as quoted by Yus, if children learn by doing, they will give a 90% chance of success. In this demonstration method can help children find answers to the question how? what is the material?, is it true or not?. In fact, according to Gordon and Jeanette as quoted by Yus, if children learn by doing, they will give a 90% chance of success. In this demonstration method can help children find answers to the question how? what is the material?, is it true or not?. In fact, according to Gordon and Jeanette as quoted by Yus, if children learn by doing, they will give a 90% chance of success.

- b. The use of the question and answer method is carried out before and after the practice of ablution and prayer. Questions and answers before carrying out the practice of ablution and prayer include the intention of ablution, prayer after ablution, prayer times, number of prayers in a day and night, number of rak'ahs in prayer, and prayer intentions (fajr, dhuhur, asr, maghrib, and evening prayers). . The question and answer material after the practice of worship includes ablution movements and prayer movements, for example, what must be done before ablution?, what is the first movement in prayer?, what readings are said during bowing and prostration?, and so on. However, these materials are not asked at once, but are distributed every Friday, the first Friday the material about ablution and the second Friday the material about prayer, and so on. the question and answer method is quite effective for measuring children's cognitive abilities, both for measuring children's memory or memorization abilities, and the extent to which children understand a material. In this case the question and answer is used to measure the child's understanding of the concept of prayer times and the child's memory or memorization of the readings in ablution and prayer. This is in line with what Aena stated in her research that the question and answer method can improve children's understanding of the concept of time, such as mentioning the time of day, mentioning the names of the days of the week, and mentioning the names of the months in a year. In this case the question and answer is used to measure the child's understanding of the concept of prayer times and the child's memory or memorization of the readings in ablution and prayer. This is in line with what Aena stated in her research that the question and answer method can improve children's understanding of the concept of time, such as mentioning the time of day, mentioning the names of the days of the week, and mentioning the names of the months in a year. In this case the question and answer is used to measure the child's understanding of the concept of prayer times and the child's memory or memorization of the readings in ablution and prayer. This is in line with what Aena stated in her research that the question and answer method can improve children's understanding of the concept of time, such as mentioning the time of day, mentioning the names of the days of the week, and mentioning the names of the months in a year.
- c. The habituation method is in the form of getting children to practice ablution and prayer, which in this case can be done every Friday. This habituation also includes the provision of fiqh materials, such as the pillars of faith, the pillars of Islam, and so on which are taught to children every day in the initial/habituation activities. This habit becomes a kind of routine for children in learning worship practices such as ablution and prayer. The practice of worship that is carried out regularly will train children to cultivate a disciplined attitude and because they are used to it, children will do something without being compelled. The habit of praying, especially those carried out together or in congregation, will form the character of worship in early childhood, so that when they grow up it will be easy to do so. Apart from this, this kind of habit will instill a sense of responsibility towards

a ritual obligation related to Allah. According to Fadlillah & Khorida, teaching children to pray together will form children's religious attitudes, which can be instilled in children from an early age. The use of this method is in line with the principles of early childhood education which refers to learning should start from simple things and be done gradually and repeatedly. This is intended to make it easier for children to remember and understand the material given. In addition to worship practices, fiqh material is also taught in daily learning activities, children are taught simple religious materials, including prayer, short letters, clapping fardhu prayers, pillars of Islam, pillars of faith, Names of Prophets and Angels. This material is given every day at the beginning/habituation activities. The material about prayer that is taught to children includes material on the number of prayers in a day and night, the number of rak'ahs in prayer, prayer times, prayer movements, and readings in prayer. While the material on ablution is taught about the intention of ablution, procedures for ablution, fardhu ablution, and prayer after ablution. These materials are faith education materials in Islamic education which aim to make children/students have strong foundations of faith and worship. Prayer is a practical matter of fiqh (worship) including procedures for ablution, praying, and so on which can be done by providing opportunities or directing children in congregation, alone or accompanied. Teaching prayer to children should start as early as possible and must also pay attention to the level of ability and understanding of the prayer material. Although the world of children is a world of play, teaching prayer cannot be done playfully because children will think that prayer can be made fun of and not serious. However, parents or teachers also cannot demand that children be able to perform prayers perfectly, because this is a stage of introduction and early learning for children. There are several techniques that can be done in teaching prayer to children, namely: (1) inviting children to pray together when they are small (around the age of 2-4 years), (2) teaching reading and proper prayer procedures when they are about 5 years old. -7 years,

Prayer is one of the goals of Islamic education, which in Islamic education aims to make students more diligent in worship and do good deeds and is the principle of Islamic education, namely carrying out the commands of Allah and the Messenger of Allah. This is in line with the functions and objectives of religious education as stated in PP RI No. 55 of 2007, namely that the function of religious education is to form Indonesian people who believe and are devoted to God Almighty and have noble character and are able to maintain peace and harmony in inter and inter-religious relations. Meanwhile, the aim is to develop the ability of students to understand, appreciate, and practice religious values that harmonize their mastery in science, technology, and art.

Based on these functions and objectives, the materials in Islamic education must cover the following aspects: aqidah/tawhid, worship (prayer, fasting, and zakat), morals (daily behavior), teaching the spirit of plurality, sports, health , and arts, life skills skills (in the form of getting used

to working with daily work both at school and at home), and providing knowledge about sex. Developing life skills and religious life is one of the principles in early childhood education. Early childhood education should be directed at developing life skills such as self-help, discipline, socializing, believing in God and His power, and getting used to praying every time carrying out activities. get used to worship activities such as praying and reading short verses. Teaching fiqh such as ablution, prayer, fasting, taharah, and so on is the responsibility of the family at home and the teacher at school. The family is the first and foremost place for children to get an education.

It is said first because children first acquire various knowledge in language or communication, interact, and get to know religious teachings starting from within the family. It is called primary because in the family environment the child spends a lot of time and the family also understands more about the condition and character of the child, so it is the family who better understands how the child should be given education and teaching. However, it is not uncommon for children to accept and follow what is taught and ordered by the teacher, because sometimes for children the teacher is a figure who is admired, all-knowing and always right.

Therefore, teaching and educating teachers in schools is no less important than teaching and educating parents at home. Providing education and teaching to children must also pay attention to various aspects, both aspects of the characteristics of the child's development itself, the media used, and no less important is the learning method used. Early childhood is a time of play, children like to imitate and have a great curiosity. The basic character of children is very easy and fast to imitate what they see from other people in their movements or actions, especially from the people around them, both parents, teachers/educators who are considered role models, as well as from their friends. The demonstration method is seen as one of the effective learning methods in teaching children about something that involves the process of trying, observing the process, and the results. and no less important is the learning method used. Early childhood is a time of play, children like to imitate and have a great curiosity.

The basic character of children is very easy and fast to imitate what they see from other people in their movements or actions, especially from the people around them, both parents, teachers/educators who are considered role models, as well as from their friends. The demonstration method is seen as one of the effective learning methods in teaching children about something that involves the process of trying, observing the process, and the results. and no less important is the learning method used. Early childhood is a time of play, children like to imitate and have a great curiosity. The basic character of children is very easy and fast to imitate what they see from other people in their movements or actions, especially from the people around them, both parents, teachers/educators who are considered role models, as well as from their friends. The demonstration method is seen as one of the effective learning methods in teaching children about something that

involves the process of trying, observing the process, and the results. The basic character of children is very easy and fast to imitate what they see from other people in their movements or actions, especially from the people around them, both parents, teachers/educators who are considered role models, as well as from their friends.

The demonstration method is seen as one of the effective learning methods in teaching children about something that involves the process of trying, observing the process, and the results. The basic character of children is very easy and fast to imitate what they see from other people in their movements or actions, especially from the people around them, both parents, teachers/educators who are considered role models, as well as from their friends. The demonstration method is seen as one of the effective learning methods in teaching children about something that involves the process of trying, observing the process, and the results.

The following has been explained regarding the application of the prayer worship learning method for grade 1 elementary school children. Both the demonstration method, the question and answer method and the habituation method. When this method is a unit that forms the stages of a prayer learning process. Because the development of early childhood growth must be stimulated so that prayer is not just information, so children need a question and answer method to stimulate their way of thinking so that the information can become an understanding for children about the obligation to pray when they are balligh later. Not only that, children also need a demonstration method to know and see for themselves how to pray. Because children need role models they can follow. Psychologically, children tend to imitate something more. because it will be very effective in teaching prayer worship with the demonstration method. The last is the habituation method which is equally important so that children can pray because they are used to doing it, so there is no need for coercion or threats in giving orders for children to pray.

This prayer learning method certainly cannot be implemented without the help and cooperation of all parties to always provide assistance in children's education. Both assistance from home, namely the family and from school, namely the teacher.

## **CONCLUSION**

A teaching will be accepted well or not can also be influenced by the method used in delivering the teaching. The method used in Teaching Prayer Education to Children, if given effectively and appropriately, will certainly get success. The method also plays an important role in the smooth delivery of material because learning without a method is like "rice without salt". In this case we can review what methods are used by parents or teachers to deliver prayer learning materials. Basically the teaching of prayer can be done especially by parents at home as an example and habituation for children in doing worship. However, prayer can also be done in schools or

educational institutions that are exemplified by the teacher. Islam places prayer as one of the most important acts of worship, because prayer is the hallmark of a Muslim even praying as a guarantee for someone to go to heaven. So important is the position of prayer that Allah SWT ordered families to teach their children to pray.

There are several things that need to be considered before praying, one of which is purification, namely by performing ablution. Wudhu is using water for ablution members, namely the face, hands, and other body parts. As for the fardhu-fardhu of ablution, namely washing the face, washing the hands up to the elbows, wiping part of the head, and washing the feet up to the ankles. The fuqaha 'add intention and order as fardhu ablution. Method of Demonstration, Habituation, and Questions and Answers. There are many ways that can be done to teach prayer to early childhood which can be done, among others, by the demonstration method, the habituation method, and the question and answer method. However, the point is that all parties must strive, both parents at home and teachers at school, so that children get the same assistance and teaching both at home and at school.

## **BIBLIOGRAPHY**

- Abbas, Hafid, Nadiem Makarim, Direktorat Jenderal, Pendidikan Anak, Usia Dini, Pendidikan Dasar, Usia Dini, Pendidikan Dasar, Anak Usia Dini, dan Pendidikan Dasar. "Menelaah Arah Kebijakan," 2020, 10–13.
- Al-Mahfani, M. Khalilurrahman. *Mi"rajul Mukminin: Risalah Shalat Lengkap*. 1 ed. Jakarta: Agromedia Group, 2018.
- Ash-Shiddieqy, Teungku Muhammad Hasbi. *Pedoman Shalat*. 5 ed. Semarang: PT. Pustaka Rizki Putra, 2011.
- Firdaus, Rizal, Kama Abdul Hakam, Momod Abdul Somad, dan Ahmad Syamsu Rizal. "The Concept of Triple Helix Mohammad Natsir and its Implementation in Strengthening Religious Character Education." *EDUTECH : Journal of Education And Technology* 4, no. 1 (2020): 55–65. <https://doi.org/10.29062/edu.v4i1.84>.
- Haryanto, Sentot. *Psikologi Shalat*. Yogyakarta: Pustaka Pelajar Offset, 2007.
- Indonesia, Pemerintah Republik. "Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional." *Undang-Undang Republik Indonesia*, no. 1 (2013). <https://doi.org/10.1017/CBO9781107415324.004>.
- Kamal, Fathurrahman. "Wawasan Fikih Dakwah." In *Tuntunan Tabligh*, I., 71–107. Yogyakarta: Majelis Tabligh Pimpinan Pusat Muhammadiyah, 2018.
- Mulkan, Hamid. *Shalat Sunnat dan Fadhilahnya*. Surabaya: Pustaka Agung Harapan, 1999.
- Sugiyono. *Memahami Penelitian Kualitatif*. Bandung: Alfabeta, 2016.
- Sulaiman, Rasyid. *Fikih Islam*. Bandung: Sinar Baru Algesindo, 2002.
- Suryabrata, Sumadi; *Metodologi Penelitian*. Jakarta: PT Raja Grafindo Persada, 2000.
- Syaifudin, Amir. *Garis-garis Besar Fikih*. Jakarta: Prenadamedia, 2013.
- Yusuf, A Muri. *Metode Penelitian Kuantitatif, Kualitatif dan Penelitian Gabungan*. 4 ed. Jakarta:

Muhammad Nawawi Ginting, A. Rahmat Rosyadi, Ibdalsyah : Learning Methods of Prayer Worship For First Class Elementary School Student

Kencana, 2017.

Zaitun, dan Siti Habiba. “Implementasi Sholat Fardhu Sebagai Sarana Pembentuk Karakter Mahasiswa Universitas Maritim Raja Ali Haji Tanjungpinang.” *Jurnal Pendidikan Agama Islam - Ta'lim* 11, no. 2 (2013): 153–68.