

ISLAMIC EDUCATION TEACHERS' TEACHING
APPROACHES IN INSPIRING THE PRACTICE
OF PRAYERS AMONG SCHOOL STUDENTS
IN GOMBAK DISTRICT, SELANGOR

BY

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A dissertation submitted in fulfilment of the requirement for
the degree of Master of Education

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ABSTRACT

Prayer (Salat) is one of the pillars of Islam, and is obligatory to all Muslims. However, previous studies show that primary to tertiary level Muslim students still have problems carrying out this principal duty. There were many contributing factors, such as family background, peer influence and learning environment. This study aimed at investigating the teaching approaches employed by three Islamic Education teachers (IETs) in inspiring the practice of prayers among their Form 2 students. This study also intended to ascertain the students' perceptions of their IETs' approaches in inspiring them to pray. Besides, challenges faced by teachers in inspiring their students were also examined. Since the students were attending afternoon sessions, the researcher chose two afternoon prayer sessions (Dzuhr and 'Asar) to observe students' behavioural or attitudinal stances. The research employed a qualitative method in which data was collected through semi-structured interview sessions. The interview was conducted with the three IETs and six students from 3 regular day schools in Gombak District. The findings showed that all the teachers combined both teacher-centered and student-centered approaches in inspiring their students to perform prayers. They incorporated explanations, exemplary stories, giving advice, monitoring the students, practice sessions, role-modelling and memorizing. Information Technology accessories such as slide presentations, CD or YouTube watching and using QR codes to scan exercises, were alternately utilized during the teaching. Students' responses revealed that listening to teachers' explanation was the most effective approach in motivating them to perform prayers. The main instigators were the exemplary stories and persuasive advice provided by the teachers. This study also revealed various challenges and obstacles faced by the teachers, including the coverage of many topics in the KSSM syllabus itself, time constraint, as well as the school administration and the students themselves. Several suggestions were put forward to overcome the challenges and some proposals were recommended for further research regarding the same issue.

Keywords: "Salat" (Prayer), Prayer Negligence, KSSM Islamic Education, Teaching Innovations.

ملخص البحث

الصلاة ركن من أركان الإسلام، يجب على كل مسلم أدائها. ومع ذلك، فقد أظهرت الدراسات السابقة أن الطلاب المسلمين الذين تتراوح أعمارهم بين المرحلتين الابتدائية والجامعية، لا يزالون يواجهون مشاكل في أداء هذه الفريضة الأساسية. وهناك العديد من العوامل المساهمة في ذلك، مثل الخلفية الأسرية، وتأثير الأقران، وبيئة التعلم. تهدف هذه الدراسة إلى التحقق من أساليب التدريس التي تستخدمها ثلاث معلمات للتربية الإسلامية، في سبيل تحفيز تلاميذ الصف الثاني لأداء الصلاة. كما تهدف أيضًا إلى الكشف عن تصورات الطلاب حول طرق التعليم الخاصة التي تنتهجها معلمات التربية الإسلامية من أجل تشجيعهم على أداء الصلاة. إلى جانب ذلك، تم أيضًا فحص التحديات التي تواجهها المعلمات لدى قيامهن بعملية التشجيع تلك. وبما أن التلاميذ عادة ما يحضرون دروس بعد الظهر، فقد اختارت الباحثة صلاحيَّ الظهر والعصر من أجل القيام بعملية تحليل للتغيرات المتعلقة بسلوك ومواقف التلاميذ. استخدمت الدراسة أساليب البحث الكيفية، التي تم من خلالها جمع البيانات من خلال جلسات المقابلات شبه المنظمة. تم إجراء مقابلات مع ثلاث معلمات وستة طلاب من ثلاث مدارس في منطقة غومباك. أظهرت النتائج أن جميع المعلمات قد جمعن بين كل من النهج المتمركز حول المعلم، والنهج المتمركز حول الطالب لدى عملية تحفيز طلابهن لأداء الصلوات، وقد تضمن ذلك أساليب مثل الشرح، والقصص النموذجية، والنصائح، والملاحظة، وتمثيل الأدوار، والحفظ. كذلك تم استخدام تكنولوجيا المعلومات، مثل عرض الشرائح، أو الأقراص المضغوطة، أو مشاهدة يوتيوب، علاوةً على استخدام رمز الاستجابة السريعة (QR) لحل التدريبات، وقد استُخدمت كل تلك الأساليب بالتناوب أثناء عملية التدريس. وقد أظهرت استجابة الطلاب أن الاستماع إلى شرح المعلمات كان أكثر الأساليب فعالية في تحفيزهم على أداء الصلاة. حيث كان السبب الرئيسي هو القصص النموذجية، والنصائح المقنعة، التي أضافتها المعلمات. وقد كشفت هذه الدراسة أيضًا عن العديد من التحديات التي تواجهها المعلمات، بما في ذلك المنهج القياسي للمرحلة الابتدائية، والقيود الزمنية المتعلقة، وإدارة المدرسة، والطلاب أنفسهم. تم تقديم العديد من الاقتراحات للتغلب على تلك التحديات، كما تم التوصية بضرورة إجراء المزيد من البحوث حول القضية نفسها.

APPROVAL PAGE

I certify that I have supervised and read this study and that in my opinion, it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Master of Education.

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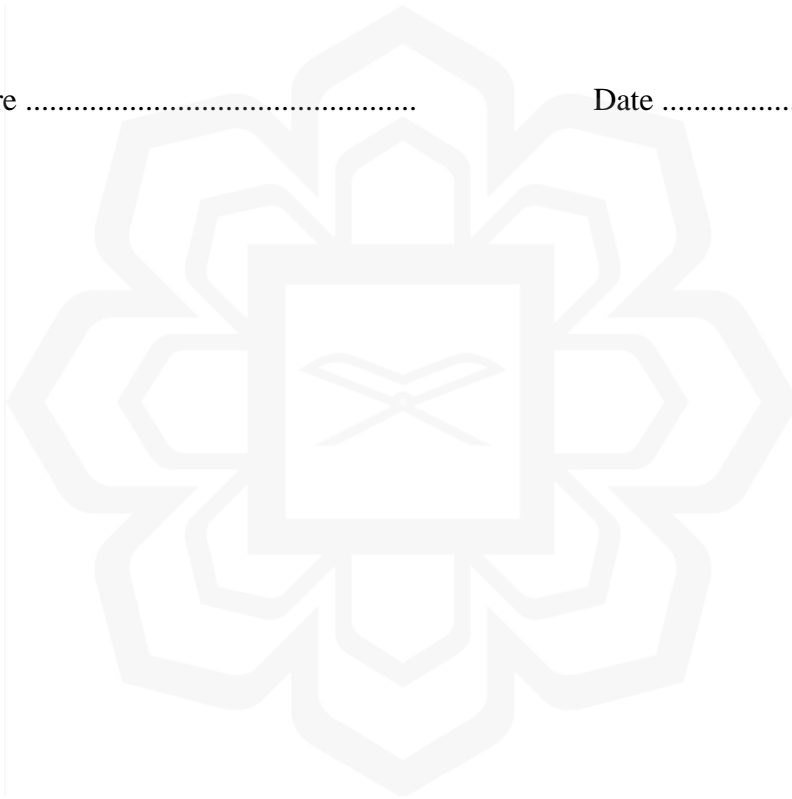
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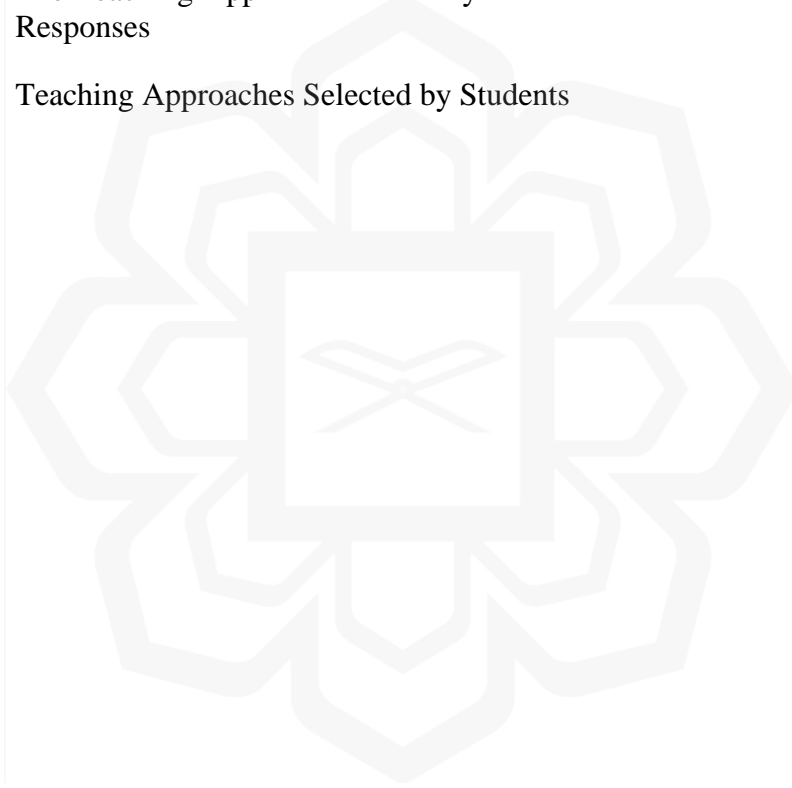
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CHAPTER ONE

INTRODUCTION

1.1 BACKGROUND OF THE STUDY

Prayer is the second most important pillar of Islam that is obligatory for every Muslim. It is a core component of Muslim identity that distinguishes an authentic practicing Muslim from a pseudo-Muslim. Prayers that are sincerely performed, intellectually, emotionally and spiritually (not just ritualistically), empower a person to face all sorts of challenges while averting all forms of evil and negativity. Unfortunately, the function of prayer as protection against evil is currently taken less seriously. This is evident from studies of prayer negligence, especially among adolescents, as well as studies on symptoms of moral turpitude due to prayer neglect (Farihah, 2006).

Prayer is a special spiritual practice connecting a worshipper to his Creator. Prayer gives a worshipper the sense of submission to the Will of Allah SWT. Deeply sincere prayers prevent evil thoughts and actions, thereby helping to purify and spiritualize a worshipper's life. In the Holy Quran (29:45), Allah said:

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ.

Verily, Salat (the prayer) prevents an individual from committing al-Fahsha' (i.e. great sins of every kind, unlawful sexual intercourse, etc.), and al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed, etc.), and the remembering (praising, etc.) of (you by) Allah (in front of the angels) is greater indeed [than your remembering (praising, etc.) Allah in prayers, etc.]. And Allah knows what you do (al-Hilali & Muhsin Khan).

Indeed, prayer trains a worshipper to lead a life of complete obedience and submission to Allah SWT. Prayer, if performed with a full understanding of its inner significance, will equip the worshipper with a moral and spiritual power that helps him carry out his daily activities. Thus, the prayer enables a worshipper to keep in touch continuously with Allah SWT and at the same time to fortify his soul in facing

the temptations and the challenges of life. Prayer is the first deed that will be questioned in the hereafter.

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ (ص) إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ مِنْ عَمَلِهِ صَلَاتُهُ فَإِنْ صَلَحَتْ فَقَدْ أَفْلَحَ وَأَنْجَحَ وَإِنْ فَسَدَتْ فَقَدْ خَابَ وَخَسِرَ فَإِنْ انْتَقَصَ مِنْ فَرِيضَتِهِ شَيْءٌ قَالَ الرَّبُّ عَزَّ وَجَلَّ انظُرُوا هَلْ لِعَبْدِي مِنْ تَطَوُّعٍ فَيُكَمَّلَ بِهَا مَا انْتَقَصَ مِنَ الْفَرِيضَةِ ثُمَّ يَكُونُ سَائِرُ عَمَلِهِ عَلَى ذَلِكَ.

Rasulullah SAW said:

“The first action for which a servant will be held accountable on the Day of Resurrection will be his prayers. If they are complete, he will have prospered and succeeded. If they are lacking, he will have failed and lost. If there is something defective in his obligatory prayers, then Allah the Almighty will say: See if my servant has any voluntary prayers that can complete what is insufficient in his obligatory prayers. The rest of his deeds will be judged the same way”
(Narrated by Abu Hurairah in Sahih Sunan al-Tirmidzi, No. 413)

In this regard, Muslims teach, guide and emphasize the practice of obligatory prayers as a custom for their children as young as 7 years old. Islam has also advised parents to be more firm with 10-year-old children if they neglect the five daily prayers. Parents ought not tolerate this kind of negligence among their children. This shows how prayer is of paramount importance in shaping a believer’s character (Suhaila et al., 2018)

As embodied in the Philosophy of the National Education Policy, the goal is in line with the aim of Islamic Education, to produce faithful, knowledgeable, virtuous and balanced human beings. Therefore, in order to achieve this goal, one of the fundamental things that must be emphasized in Islamic Education is to develop a personality based on piety. Through consistent practice of the obligatory prayers required by Allah SWT of every believer, it forms the basis of one’s intrinsic piety. Therefore, in order to produce a generation that is honest and responsible, the implementation and appreciation of prayer in life needs special attention (*Bahagian Perancangan dan Penyelidikan Dasar Pendidikan*, 2017)

The Philosophy of Islamic Education is designed to produce responsible persons, to improve themselves, society, environment and nation at large. And guided by this concept, the school administrators and IETs in Gombak District, despite the time constraints, prepare programs or schedules regarding prayer/*salat* or ways to enable the afternoon session students to perform early and late prayers (Dzuhr and 'Asr) during school hours. They are not allowed to use any kind of force (physically or mentally) or take disciplinary action against the students if they are not willing to do so. Hence, it seems that the alternative way to encourage students to perform prayer is through the teaching approach prepared by IETs (Nurul Syuhada, 2017).

It is supported by Mohamad Khairi Othman et al. (2010) in their study about "The role of schools and teachers in the development of student values through the application of noble values", and in another study done in 2017 (Mohamad Khairi Othman et al.) entitled "The Problems and Challenges of Teachers in Shaping Student Values in Secondary Schools", established that teachers generally and IETs specifically, as well as their teaching approaches, were the most important factors that determine the level of student commitment and dedication to pray.

1.2 STATEMENT OF THE PROBLEM

The schools in Gombak District that have 2 sessions, with a Muslim student majority, will provide/allocate time for the lower secondary students to pray Dzuhr and 'Asr, because it is their duty to perform the prayers. The schedule prepared depends on the respective school administrators at each particular school, because there is no official instruction/order from the District Education Office regarding this issue. Unfortunately, there are students who take advantage of this omission to do things that are not allowed or to violate school rules. The school disciplinary unit frequently receives reports on these defiant students.

Zulkarnain bin Sanut, the Head of the Discipline Unit in SMK Bukit Gading, reported that usually about 30% of the Form 2 students are implicated in disciplinary problems involving the shirking of the *salat* during the allocated period. The school

already allocated time for students to perform *salat* together in the school prayer hall but some students were conspicuously absent. The Head, who has 10 years' experience in the discipline unit, said that the boys would take that opportunity to wander around the school freely or spend time leisurely at the toilet. And more and more often the girls would claim to have their menstrual period.

One of the IET teachers, Nozan Yahaya, who has 20 years' experience in teaching Islamic Education for Forms 1 and 2 students in Gombak District said that from her survey she found out that some students did not pray because they were lazy, did not know how to do it, or what to recite in the prayer. They did not take any initiative to learn or memorize all those required verses in the *salat*. The other IETs in several schools also reported that the same phenomenon happened in their schools. Zulkarnain also shared the same opinion as discipline teachers were having a hard time, especially early in the year, to curb the problems that had been created by some students who were not interested/refused to perform *salat*.

Actually, this situation is not new. This attitude started from primary school where many Muslim students already had problems regarding prayers. A study was conducted by the Islamic Education Unit, Department of Education of the Manjung District, in the state of Perak, dated February 2004. The study was carried out on 8419 students from 1st level (year 1-3) and 8,197 students from 2nd level (year 4-6). It was found that (i) only 9.3 % of the 1st level (year 1-3) students prayed 5 times daily, (ii) only 19.8 % of the 2nd level (year 4-6) students prayed 5 times daily, and (iii) there were about 8.3 % of the students from both levels combined who did not pray at all, not even once daily. And very sadly, this situation continued until the students entered secondary school and up to the tertiary level.

There are various studies carried out all over Malaysia to warn that the phenomenon of prayer negligence among school and college-university students must not be taken lightly. One of the studies was done by Suhaila Nadzri and a group of other researchers in 2018 titled "The Issues of Prayer Negligence among Teenagers in the State of Selangor". Data were obtained through semi-structured interviews with 27 adolescents in nine (9) districts in the State of Selangor. The findings of the study

showed that there were six (6) factors that caused prayer neglect, namely: family factors, schools and teachers, individuals, mosques, technology / mass media, and peer influence.

A study was also conducted by Hasna Bidin and Mohd Nazari Khalid @ Abu Samah (2020) on “The Understanding and Practice of Prayers among Students at Bandar Penawar and Gelang Patah Branch Community Colleges”. The study was done on 30 students (14 males and 16 females aged ranging from 18-22 years old). The study discovered that: i) Dzuhur – 6.7 % neglected it, while 76.7 % only performed it occasionally, ii) ‘Asr - 6.7 % neglected it, while 83.3 % only performed it occasionally.

To resolve this issue, a few proposals were already suggested by some researchers. A study conducted by Mohd Aderi Che Noh et al., (2016) on “The Teaching and Learning of Quranic Recital in Secondary Schools in Malaysia”, emphasized that teachers, in particular IETs, must choose wisely appropriate approaches, because it is one of the important factors that will ensure the effectiveness of teaching. All teachers must be creative enough to make the teaching of prayers more meaningful.

Another study was done by Nurul Syuhada Binti Johari (2017), “Factors Affecting the Prayers of Form Four Secondary School Students in Hulu Langat, Selangor”. This study was conducted to determine the implementation of prayers among Form Four students at several national secondary schools in Hulu Langat district. A total of 360 form four students who took the IE subject were involved as a sample. Using a correlational study as the research design, the study aimed at determining the relationship between methodology of teaching, student attitudes toward prayers and the students’ learning environment with implementation of prayers. The study confirmed that each of the three earlier-mentioned factors really contributed to the inculcation of prayers among students.

It is obvious from the reports and the above-mentioned findings that negligence in performing prayers is a real problem. It is detrimental to the well-being of the affected students and their future. The lackadaisical attitude ruins their religiosity and dignity as it is against the fundamental precepts of Islam. It opens the door to moral depravity and deleterious social evils such as white-collar crimes, especially bribery and breach of trust. With these disastrous consequences, the researcher trusts that it is about time to clarify the situation and to find an effective solution.

The researcher is convinced that this attitude/behavior needs to be reformed because as *aqil-baligh* Muslims, they have to be responsible and aware of their religious obligation, especially towards *salat*, the most important pillar of Islam. Also, it is believed that Form 2 students, the majority of whom are 14 years old, are the best target group to be studied because at this age most of them will reach puberty, and they need to be told about their responsibilities and obligations as Muslim adults. Ibnu Umar Raodhiyallah ‘anhuma said:

عرضني رسول الله صلى الله عليه وسلم يوم احد في القتال وانا ابن اربع عشرة سنة فلم يجزني و
عرضني يوم الخندق وانا ابن عشرة سنة فأجزي

I have submitted myself to the Prophet saw. to join the battle of Uhud when I was 14, and he did not allow me. I submitted myself again to him during the Khandak war when I was 15 years old, and he allowed me (to follow the war)”. (Shahih Bukhori, no.2664 and Shahih Muslim, no.1868).

إِذَا اسْتَكْمَلَ الْمَوْلُودُ خَمْسَ عَشْرَةَ سَنَةً : وَرُؤْيِي عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
كُتِبَ مَا لَهُ وَمَا عَلَيْهِ، وَأُخِذَتْ مِنْهُ الْحُدُودُ

Meaning: " When a child matures to the age of 15 years old, then what he did will be written and he will be responsible for his deeds and hudud is applicable to him."
(Narrated by Imam Ibn Hajar al-Asqalani in al-Talkhis al-Habir on 106/3 and this hadith is stated dhaif by Imam al-Baihaqi)

In this case, the IETs should use their teaching methods efficiently to attract their students and instill into their minds and beliefs that they have to perform *solat* under all circumstances. The researcher believes that the improvement of the IETs' teaching approaches in inspiring students' prayers practice will be a great help in managing the problem of students neglecting prayers. This study will be aimed at discussing the teaching approaches employed by Islamic Education teachers (IETs) in inspiring the practice of prayers among students. Similarly, the study is also intended to reveal students' perceptions on the teaching approaches employed by their IETs.

1.3 RESEARCH OBJECTIVES

In this study, the researcher wants to explore the approaches used by IETs to teach Form 2 students in Gombak District, Selangor, and how the students react to these approaches in terms of inspiring them to perform *salat*. So, this study is aimed to achieve the following objectives:

- i. To identify the approaches employed by Islamic Education teachers (IETs) in inspiring the practice of prayers among students.
- ii. To investigate the students' perceptions on the effectiveness of teaching approaches employed by their IETs in inspiring the practice of prayers.
- iii. To find out the challenges faced by teachers in inspiring practices of prayers.

1.4 RESEARCH QUESTIONS

In this study the researcher has outlined three (3) research questions, as follows:

- i. What are the teaching approaches that have been employed by the IETs in inspiring the practice of prayers among their students?
- ii. What are the students' perceptions on the approaches employed by their IETs in inspiring the practice of prayers?
- iii. What are the challenges faced by teachers in inspiring practices of prayers?

1.5 SIGNIFICANCE OF THE STUDY

This study is conducted to find out the interesting and effective teaching approaches used by IET teachers with the hope that these approaches can help inspire the students to perform prayers. The researcher believes that this study will benefit the following parties.

1.5.1 Islamic Education Teachers (IETs)

This study may benefit the teachers in terms of the teaching approaches that can inspire the Form 2 students to perform prayers. In this modern world with never ending challenges, the teachers need to be alert and guide their students to the right path. This is not an easy task because they are facing students with different educational abilities, family backgrounds, and living environments. Therefore, teaching students employing effective methods at this age can help them to be good Muslims.

1.5.2 Lower secondary students

The impact on the young adolescent students is that, with the incorporation of effective and fun learning-teaching approaches consisting of inspiring advice and good exemplary stories, hopefully their hearts will be touched and their consciousness to do prayers will be awakened. The level of the students' commitment and dedication to pray will also be improved.

1.5.3 The curriculum developers

The developers of the curriculum for the lower secondary school students have prepared the ideal topics to enable the students to reach the level of achievement in accordance to the Philosophy of Islamic Education. However, many teachers

complained that they have difficulty in finishing the topics in time, especially about salat. Hence, from this study, it will be great if the curriculum developers can revise or review the content to adapt with the real situation at school and also time needed to teach all the topics.

1.5.4 School managers

The administrators who manage the school will be aware of the situation of the IETs who are teaching salat and at the same time spending time to supervise the students who perform salat Dzuhur and 'Asr at school. The school managers will plan how to prepare an effective time table which will benefit both parties, teachers and students, without violating the SOP of teaching.

1.6 DELIMITATION OF THE STUDY

The study participants were three IETs and six students from 3 secondary schools located in the same district of Gombak, Selangor. All of the IETs are afternoon session teachers responsible for teaching form 2 students. (The previous year the teachers taught the same group of students when they were in Form 1). Currently, they are also the IETs who supervise students to pray the early and the late afternoon prayers (*Dzuhur and 'Asr*). For the students, the delimitations are:

- 1) Only Form 2 students will be involved, since they have finished learning the theory of prayers in Form 1. The Form 1 students are not included since they have not finished learning the syllabus with regard to prayers. The researcher wants to make sure that the students have already been adequately exposed to the prayer-related subjects. So, the students cannot give the excuse that they don't pray simply because they don't have the prerequisite knowledge. To put it differently, the students cannot argue that their being negligent to prayers is due to their ignorance of something they already learned sufficiently in Forms 1 and 2 IE syllabus.

Furthermore, Form 2 students are 14 years old, and the majority of them are going to reach their puberty (*aqil baligh*). *Baligh* is from the Arabic which means ‘until’, that is, until entering adulthood. *Baligh* in Islamic fiqh is the limit of a person starting to be burdened with syar'i legal obligations (*taklif*) or *syar'an mukallifan*. In general, *baligh* can be marked when someone can distinguish what is good and what is wrong, therefore the word *baligh* is always juxtaposed with the word '*aqil*' or '*aqil baligh*'. '*Aqil Baligh*' is the legitimate key to the human journey in carrying out *muamalah* worship before God, both *mahdhah* and *ghairu mahdhah* worship, such as prayer obligations or transactions between humans. The researcher thinks that at this age it is very important for the IETs to stress *salat* as the most important duty to our God, Allah S.W.T.

- 2) Only students from the regular day school who commute to school daily will be involved. In other words, they are not students from boarding or residential schools. The reason is that, students who stay in a hostel usually have to follow the rules and regulations (R&R) imposed on them by the school management. The R&R include directives such as praying 5 times daily in congregation at the school's prayer hall (*surau*). They will be penalized if they do not follow the school's ruling. The hostel wardens will make sure that all the students will not miss any prayer.

Meanwhile, students from regular day schools are not bound by those boarding school R&R. It is their choice whether to pray or not. Again, it is the responsibility of IETs to encourage them to pray, or else it is the students' own awareness and sense of responsibility as Muslims that will motivate / inspire them to pray.

- 3) Only students from the afternoon session will be engaged. The afternoon session will start at about 1.10 p.m. and finish at 6.40 p.m. (Monday – Thursday) and from 2.30 p.m. to 6.40 p.m. (Friday), in the selected school. Normally, the school administration will provide certain times during the session for the students to perform afternoon (early and late) prayers daily under the IETs supervision. The researchers purposely choose the afternoon session since both prayers are done during this session and frequently neglected according to previous studies done by many researchers.

1.7 DEFINITION OF OPERATIONAL TERMS

According to Ahmad Mohd. Salleh (1997), teaching methodology is a teaching activity planned by teachers in the process of teaching and learning until there is a change in students' behavior and attitude. Teachers use methods, techniques and approaches in teaching methodology (Ghazali Darusalam, 2004). This makes it easier for teachers to deliver lessons based on students' level of ability.

In the context of this study, teaching methodology refers to the teaching approaches and methods used by IETs while teaching the practice of prayers. Since the teaching of prayers is both theoretical and practical, IETs must use appropriate and effective methods and approaches.

1.7.1 Teaching Approach

The approach is an act or a process of how teachers present a subject in order to achieve the objectives of teaching and learning a subject (Tengku Sarina Aini & Faridah Che Hussin, 2008). The approach arises from the notion to describe the nature of the subject taught as well as to express an opinion, philosophy or teaching method (Ahmad Mohd. Salleh, 1997).

In this study the teachers will use a combination of teacher-centered as well as student-centered approaches. Teachers may deliver the knowledge through storytelling and movie/video watching or encourage the students by using rewards or recognition to inspire the students to perform the prayers. At the same time, students can take part actively in the program that involved *solat* or be mentors to help the IETs.

Therefore, IETs need to plan carefully and thoroughly their teaching approaches to ensure they are in accordance with the teaching of prayer-related topics (PRTs). Careful planning and selection of effective approaches are important not only to help students understand how to perform prayers but also to develop high commitment and dedication towards prayers.

1.7.2 Inspiring

The word ‘inspiring’ in this study means how the IETs motivate their students and fill their hearts with the interest and enthusiasm to pray. In this research the students are considered ‘inspired’ when they feel happy or willing to perform prayers without any compulsion from other people; and it will be measured through in-depth interviews with the involved participants (teachers and students).

1.7.3 Prayer

The prayers mentioned in this study refer to the late afternoon prayers: Dzuhur and ‘Asr. If the Form 2 students are willing to pray Dzuhur and ‘Asr at school, the probability for them to pray five times a day is high because they clearly understand the purpose of doing it. Hence, it also means that the teaching approaches employed by the teachers are effective in inspiring the students.

1.8 CONCLUSION

This chapter starts with the background of the study and the statement of the problem. The issue is about the young adolescent students of Form 2 who refuse or are not interested to pray Dzuhur and ‘Asr at school. This was followed by the research objectives whereby the researcher suggests to solve it through teaching approaches and how those students perceive the ideas. The findings of the study will be significant to the Islamic Education teachers and also to the lower secondary students. Finally, three operational terms that are used specifically in this study are elaborated.

CHAPTER TWO

LITERATURE REVIEW

2.1 INTRODUCTION

This chapter attempts to review the relevant literature and researches pertinent to prayer-related matters among Malaysian students. It gives a brief description of previous and current works done on prayer negligence by various researchers and discusses the main factors that had influenced the implementation of prayers among students in various schools and college-universities. The theoretical framework in this study begins with the Philosophy of Islamic Education and supported by the *KURIKULUM STANDARD SEKOLAH MENENGAH (KSSM)* Islamic Education – Form 2 which was introduced in 2017.

“The Philosophy of Islamic Education is a continuous effort to convey knowledge, skill and appreciation of Islam based on the Qur'an and Sunnah to form attitudes, skills, personality and outlook on life as a servant of God who has a responsibility to develop themselves, society, environment, and the country towards achieving good in the world and eternal prosperity in the hereafter.” (Ministry Of Education, 2014)

KSSM is the new curriculum that replaces the old one, *KURIKULUM BERSEPADU SEKOLAH MENENGAH (KBSM)*. For the *KSSM* Islamic Education (Form 2), the goal is to build and nurture the servants and caliphs of Allah S.W.T. who are knowledgeable, faithful, pious, virtuous and skilled based on the Qur'an and Sunnah and contribute towards improving the nation's civilization and the well-being of nature in order to achieve success in this world and the hereafter.

The purpose of the Islamic Education Philosophy and *KSSM* are to produce students who are balanced in both worlds, the world that they live now and after they die. As human beings, they should be knowledgeable, faithful, pious according to the Quran and Sunnah and be able to generate a better world. They become successful in