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**IMPLEMENTATION OF THE DEMONSTRATION AND
DIALOGUE METHODS IN TEACHING PRAYER: ANALYSIS
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ABSTRACT

This study aims to analyse the implementation of demonstration and dialogue methods in teaching prayer based on the hadith of the Prophet Muhammad SAW. Prayer, as a major act of worship, requires a deep understanding of both theory and practice. The demonstration method is important because it emphasises the skills involved in the movements of prayer, while the dialogue method emphasises understanding the meaning and appreciation of worship through questions and answers and discussion. This study employs a qualitative literature approach by examining hadiths about teaching prayer, especially the hadith about the Prophet's prayer: 'Shallu kama ra'aitumuni usalli' (pray as you see me pray). The results of the study show that the integration of demonstration and dialogue methods in prayer learning can improve the psychomotor, cognitive, and affective competencies of students in a balanced manner.

Keywords: *Religious Moderation, Islamic Religious Education, Integration, Learning Materials*

INTRODUCTION

Prayer is a form of worship that holds a very important position in Islamic teachings. It is not merely a daily ritual performed five times a day, but also a pillar of religion that distinguishes between a Muslim and a non-Muslim. The Prophet Muhammad SAW said: "The covenant between us and them is prayer, so whoever abandons it has disbelieved" (HR. Ahmad, Abu Dawud, Tirmidzi, and Nasa'i). This hadith emphasises the urgency of prayer in the life of a Muslim. Therefore, ensuring that the Muslim generation can perform prayer correctly, in terms of movements, recitations, and understanding, is a primary task in Islamic education. (Zulhari 2021)

In the context of formal and non-formal education, learning prayer is often one of the main subjects. However, the challenge that arises is how to convey this material so that students are not only able to imitate the movements of prayer but also understand the meaning contained within them. Many children and even adults are technically capable of performing prayer, but do not know the meaning of the recitations, the wisdom behind the movements, or the spiritual values contained within. This often results in prayer being performed as a mere routine without contemplation, which ultimately has little impact on shaping morals and character.

Therefore, the choice of teaching method is a very important aspect. In Islamic education, there are various methods used to teach worship, ranging from lectures, memorisation, discussions, to direct practice. Of these many methods, the demonstration and dialogue methods are considered highly relevant for teaching prayer. The demonstration method allows teachers or ustadz to directly show the procedures for prayer in accordance with the Sunnah of the Prophet, while students imitate them. Meanwhile, the dialogue method opens up communication between teachers and students to discuss, explore, and clarify aspects of prayer that are not yet understood.

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In this study, the method used includes a thematic study of hadith (mawḍūʿī), with takhrīj al-ḥadīṣ steps to trace the source of the hadith, assess the quality of the sanad, and understand the meaning of the matan. Takhrīj was carried out by tracing hadiths related to demonstration and dialogue methods in major hadith books such as Sahih al-Bukhari, Sahih Muslim, Sunan Abu Dawud, and Musnad Ahmad. Thus, this study is not only conceptual but also based on the validity of hadith sources.

The basis for applying the demonstration method in learning prayer can be found in the hadith of the Prophet SAW: "Shallu kama ra'aitumuni usalli" (pray as you see me praying) (HR. Bukhari). This hadith explicitly emphasises that the best way to learn prayer is to see firsthand how the Prophet did it. This visual practice is the most effective form of demonstration because it provides a real example that can be imitated directly. This is also in line with modern learning theory, which states that visualisation and real practice are easier to remember than mere verbal explanations. (Hariyanto 2024)

Meanwhile, the basis of the dialogue method can be seen in the hadith when a companion prayed in an incorrect manner. The Prophet SAW then reprimanded him by saying: "Go back and pray, for indeed you have not prayed" (HR. Bukhari and Muslim). After the companion repeatedly performed the prayer in the same manner, the Prophet finally explained in detail each movement and pillar of prayer. This incident shows that the Prophet did not only teach by example (demonstration), but

also through interactive explanation (dialogue) to ensure that his companions understood the meaning and proper manner of prayer.

In contemporary education, demonstration and dialogue methods are part of the active learning approach. Students do not just listen and take notes, but also actively participate in the learning process. In learning prayer, this means that students perform the movements of prayer, recite the readings, then ask questions or discuss any mistakes that arise and how to correct them. Teachers are not only the centre of information, but also facilitators who guide students to achieve a deeper understanding. (Darmadji 2020)

In addition, the integration of demonstration and dialogue methods also helps achieve three areas of learning: cognitive, psychomotor, and affective. The cognitive domain is achieved through dialogue that sharpens students' understanding of the readings, laws, and wisdom of prayer. The psychomotor domain is achieved through demonstrations that train students' skills in performing prayer movements. Meanwhile, the affective domain is achieved through a combination of the two, because correct understanding and proper skills will foster a deep appreciation of prayer.

The urgency of this research can also be seen from the current socio-religious conditions. Amidst technological developments and the tide of globalisation, the practice of worship among Muslims often faces challenges in the form of a lack of concentration, a lack of understanding, and a decline in interest in studying worship in depth. Many children are more familiar with gadgets and digital games than with the procedures of worship. In such conditions, learning prayer through demonstration and dialogue becomes increasingly relevant because it is more interesting, practical, and applicable. With this method, students can directly experience worship while gaining critical understanding through dialogue with educators.

This hadith was narrated by al-Bukhari from the chain of transmission: Abdullah bin Yusuf – from Malik from Muhammad bin Muslim bin Shihab az-Zuhri – from Mahmud bin ar-Rabi' from Itban bin Malik r.a. This chain of transmission is classified as *muttasil* (connected) and was narrated by *tsiqat* (trustworthy) narrators. Because it was narrated by Imam Bukhari in his *Sahih*, this hadith is considered *sahih* (authentic) and can be used as evidence.

Furthermore, this research also stems from the need to present a learning approach that is in line with the principles of the Prophet Muhammad SAW in educating the *ummah*. The Prophet always used varied methods, according to the needs of individuals and the social context of the community at that time. Sometimes he taught by giving direct examples, sometimes through dialogue, and often by giving educational reprimands. It is this principle of flexibility and relevance that Muslim educators must emulate in teaching the prayer ritual in the modern era.

From the above description, it can be emphasised that this research is important to conduct in order to analyse in depth the implementation of

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demonstration and dialogue methods in teaching prayer by referring to the hadith of the Prophet Muhammad SAW. By analysing the hadith, it is hoped that religious legitimacy and a practical basis for the application of this method in various Islamic educational institutions will be obtained. This study does not only focus on theoretical aspects, but also their implications in learning practices.

Thus, the main objectives of this study are: (1) to identify the relevance of the Prophet's hadith in teaching prayer, (2) to explain the advantages of the demonstration and dialogue methods as learning strategies, and (3) to provide recommendations for implementing these methods in the context of Islamic education. This research is expected to make a real contribution to improving the quality of prayer learning, so that students are not only able to perform prayer correctly, but also understand its meaning and experience it as a form of worship that shapes the character of a true Muslim. (Setianingsih 2022)

METHOD

This study uses a qualitative approach with a library research type. The focus of the study is directed at the study of the texts of the Prophet's hadiths related to learning prayer, particularly the hadith about the command "Shallu kama ra'aitumuni usalli" and the hadith about the Prophet's correction of his companions who made mistakes in prayer. The primary sources of this study are standard hadith books such as Sahih al-Bukhari, Sahih Muslim, Sunan Abu Dawud, Sunan al-Tirmidhi, Sunan al-Nasa'i, and Sunan Ibn Majah. In addition, the researcher also used hadith commentary books such as Fath al-Bari by Ibn Hajar al-Asqalani, Syarh Shahih Muslim by Imam al-Nawawi, as well as contemporary Islamic education literature discussing demonstration and dialogue methods. (Kusumastuti and Khoiron 2019)

Data analysis was conducted using content analysis. The collected hadith data were classified based on theme, then analysed to find their relevance to learning prayer. The literature triangulation technique was used by comparing hadith texts, scholars' explanations, and modern educational theories. The results of this analysis are expected to provide a comprehensive understanding of how the Prophet Muhammad SAW used demonstration and dialogue methods in teaching prayer, as well as how their implementation can be applied in Islamic learning in the present era (Safarudin et al., 2023).

RESULTS AND DISCUSSION

Concepts of Learning Methods in Islamic Education

Teaching methods in the tradition of Islamic education are very important because they determine the success of knowledge transfer and value internalisation. In general, a method is defined as a systematic way used by educators to deliver learning material so that the desired objectives can be achieved. In Islamic education literature, teaching methods are not only viewed as technical tools, but also as part of a da'wah

strategy that must be in accordance with sharia values. Ibn Khaldun, in his *Muqaddimah*, emphasises that a good educational process requires an approach that takes into account the conditions of the students, their level of intelligence, and their thinking abilities. This indicates that the methods chosen must be relevant to the characteristics of the material, including in the learning of worship such as prayer. (Sumarjianto 2015)

Prayer as a mahdhah worship has a unique dimension, namely it contains elements of physical movement (psychomotor), verbal recitation (cognitive), and inner appreciation (affective). Therefore, the learning methods used must be able to accommodate all three dimensions as a whole. If only the lecture method is used, students may understand the theory of prayer, but they may not necessarily be able to practise it correctly. Similarly, if the focus is only on memorising recitations, students may master the text, but they may not understand its meaning or wisdom. Therefore, an integrative method is needed, namely a demonstration method that emphasises practical skills and a dialogue method that strengthens understanding and awareness. *The Concept of Learning Methods in Islamic Education* (Halik 2012)

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THE DEMONSTRATION METHOD IN ISLAMIC EDUCATION

The demonstration method is a very important learning strategy in Islamic education, especially in teaching practical worship such as prayer. Terminologically, the demonstration method is a way of teaching by directly demonstrating a particular process or skill so that students can understand and imitate it correctly. In the context of learning prayer, this method means that the teacher, ustadz, or educator demonstrates the proper way to pray according to the Sunnah of the Prophet, starting from the intention, takbiratul ihram, recitation, movements, to the salam. Students then imitate what is demonstrated while receiving guidance and corrections if necessary. (Muru'ah, Badaruddin, and Chusniatun 2014)

In Islamic education, the demonstration method is strongly legitimised by the hadith of the Prophet Muhammad SAW. The hadith narrated by Imam al-Bukhari is the main basis: "Shallu kama ra'aitumuni usalli" (pray as you see me praying). This hadith emphasises that the best way to learn prayer is to see first-hand how the Prophet performed it. The Prophet did not only explain prayer with words, but also demonstrated it in front of his companions. This practice was then imitated by the companions' generation and taught to subsequent generations. Thus, the demonstration method is not merely a pedagogical choice, but an educational sunnah that comes directly from the Prophet.

The advantages of the demonstration method in Islamic education can be examined from several aspects. First, from a psychomotor aspect, this method trains students' skills in performing acts of worship. The movements of prayer cannot only be understood theoretically, but must also be practised. Through demonstration, students can directly imitate and familiarise themselves with the movements until they achieve the correct skills. Second, from a visualisation perspective, humans find it easier to understand something they see than something they only hear explained. Demonstration provides strong visual stimuli that facilitate the internalisation process. Third, from an academic authority perspective, demonstrations present real examples from teachers as representations of the Prophet's sunnah. This fosters confidence that the worship practices taught are truly sourced from the guidance of the Prophet Muhammad (peace be upon him). (Nurjannah 2017)

The application of the demonstration method in teaching prayer is usually carried out in several stages. The first stage is a brief explanation. The teacher explains in general terms the purpose and objectives of the lesson, for example, emphasising the importance of performing prayer in accordance with the Sunnah of the Prophet. The second stage is demonstration. The teacher demonstrates the entire prayer, from takbiratul ihram to salam, while reciting the prayers with tartil. In this stage, the teacher pays attention to details such as hand positions, correct recitation, and appropriate movements. The third stage is imitation. Students imitate the movements of prayer as demonstrated by the teacher. The fourth stage is repeated practice. Students repeat the prayer practice until they are accustomed to it. The fifth stage is evaluation and correction. The teacher observes the students' mistakes and then provides guidance

for improvement, just as the Prophet corrected his companions who prayed incorrectly.

The hadith about the companion who prayed incorrectly and was then instructed by the Prophet to repeat it provides a clear illustration of the practice of evaluation in the demonstration method. The Prophet did not immediately blame him without offering a solution, but instructed him to repeat it while paying attention to his demonstration. After the companion still made mistakes, only then did the Prophet explain the details of how to pray. This pattern shows that demonstration cannot stand alone, but needs to be supplemented with explanations or dialogue. Thus, the demonstration method serves as a gateway to building practical skills, while the dialogue method strengthens cognitive understanding and spiritual awareness. (Maulana 2013)

From the perspective of modern educational theory, the demonstration method is also in line with the concept of learning by doing developed by John Dewey. According to Dewey, learning will be more meaningful if students are directly involved in real experiences. Prayer as a practical act of worship is best taught through direct experience. Learners do not only hear explanations or read books, but also perform movements, recite readings, and experience worship. This helps in habit formation, which is very important in Islamic character education.

However, the demonstration method also has limitations if it is not well designed. The first challenge is time and the number of students. If there are too many students, teachers may find it difficult to pay attention to each individual's mistakes. The second challenge is the difference in students' abilities. Not all students have the same motor skills, so teachers need to be patient and provide step-by-step guidance. The third challenge is a lack of cognitive understanding. Demonstrations can train movement skills, but without dialogue, students may not understand the meaning of the recitations or the wisdom behind the movements of prayer. Therefore, the demonstration method must be combined with other methods, especially dialogue, so that the learning of prayer is comprehensive.

In the practice of Islamic education in madrasas, schools, and Islamic boarding schools, the demonstration method is usually used in lessons on the jurisprudence of worship. For example, teachers demonstrate wudhu, tayamum, or congregational prayer. In Islamic boarding schools, this method is reinforced by the traditions of talqin (recitation of prayers followed by students) and riyadhah (repeated practice). This shows that demonstration is not only a formal method but has become a tradition of Islamic education that has been passed down from generation to generation. The success of Islamic boarding schools in shaping students' worship habits is inseparable from the consistent use of the demonstration method in everyday life. (Sholihah and Rahmah 2022)

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The demonstration method in Islamic education has a normative basis from the Prophet's hadith, pedagogical advantages in training skills, and practical relevance in modern education. Its application in learning prayer enables students not only to perform the movements of prayer correctly but also to foster discipline, devotion, and awareness of worship. Despite its limitations, this method remains highly effective when combined with the dialogue method to provide cognitive and affective understanding. The integration of these two methods makes prayer learning more comprehensive, covering the psychomotor, cognitive, and affective aspects that are the main objectives of Islamic education (Ariyani 2022).

HADITH ANALYSIS

Hadith is the second main source in Islamic teachings after the Qur'an, which serves to explain, detail, and provide concrete examples of the commands and prohibitions contained in the Qur'an. In the context of prayer worship, the hadith of the Prophet SAW plays a very fundamental role because most of the procedures for prayer are not explained in detail in the Qur'an. The Qur'an only emphasises the importance of establishing prayer, but the details regarding the movements, recitations, and procedures are explained by the Prophet Muhammad SAW through his words and practices. Therefore, hadith analysis is very important in understanding the methods of learning prayer, especially regarding the use of demonstration and dialogue methods.

عَنْ بُرَيْدَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: "الْعَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ، فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ"

(Narrated by Ahmad, Abu Dawud, Tirmidhi, and Nasa'i)

Meaning: *"The covenant between us and them is prayer; whoever abandons it has indeed disbelieved."*

The Messenger of Allah ﷺ entered the mosque, and a man entered and prayed, then greeted the Prophet ﷺ. He said, "Go back and pray, for you have not prayed."

(Reported by Bukhari and Muslim)

Meaning: *"The Messenger of Allah ﷺ entered the mosque, then a man came and prayed, then greeted the Prophet. So he said: 'Go back and pray again, for indeed you have not prayed.'"*

This hadith was narrated by many companions, one of whom was Malik bin al-Huwairits, who witnessed firsthand how the Prophet performed prayer. In terms of its chain of transmission, this hadith is classified as authentic because it was narrated by Imam al-Bukhari in his Sahih, which is the most authoritative book of hadith. In terms of its text, this hadith provides clear instructions that the correct way to pray is

to directly imitate the Prophet's prayer. Thus, this hadith emphasises the importance of the demonstration method in teaching prayer, namely by directly exemplifying so that students can follow the instructions.

The demonstration method shown by the Prophet in this hadith has broad educational implications. First, this hadith emphasises that real examples are more effective than mere verbal explanations. The Prophet did not just tell his followers to pray, but demonstrated it every day in front of his companions. Second, this hadith contains the principle of role models in Islamic education, where teachers serve as living examples to be emulated by students. Third, this hadith shows that worship is not enough to be learned theoretically, but must be through direct practice that is repeated until it becomes habitual.

Another very relevant hadith is the story of a companion who prayed incorrectly, and the Prophet reprimanded him. The story goes:

From Abu Hurairah, may Allah be pleased with him, that the Messenger of Allah entered the mosque, and a man entered and prayed. After that, he came and greeted the Prophet. The Prophet responded to his greeting and said, "Go back and pray, for you have not prayed." The man repeated his prayer, then came back to the Prophet. The Prophet said the same thing three times. Finally, the man said, "By the One who sent you with the truth, I do not know a better way to pray than this. So teach me." Then the Prophet explained in detail how to pray. (Narrated by Bukhari and Muslim).

This hadith provides a very clear picture of the method of dialogue in learning prayer. At first, the Prophet used a demonstrative approach by telling his companion to repeat the prayer. However, after the companion continued to make mistakes, the Prophet switched to a method of dialogue and detailed explanation. In this way, the companion gained a correct understanding of the procedure for prayer. (Arsila & Irwansyah, 2023)

Analysis of this hadith reveals several important points. First, the Prophet did not immediately scold or pass judgement, but instead gave the companion the opportunity to learn through practice. This is in line with educational principles that emphasise patience and guidance. Second, the Prophet used dialogue to reinforce understanding. After the companion admitted that he did not know how to pray properly, the Prophet gave him step-by-step instructions, starting from takbiratul ihram, reciting Al-Fatihah, ruku', sujud, to tuma'ninah. Third, this hadith teaches that corrections in learning should be done in an educational manner, not in a way that demeans the learner.

When analysed together, these two hadiths show that the Prophet Muhammad SAW integrated the methods of demonstration and dialogue in teaching prayer. The hadith "Shallu kama ra'aitumuni usalli" emphasises the practical aspect, which is

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imitating the Prophet's movements. Meanwhile, the hadith about the companion who prayed incorrectly emphasises the cognitive aspect, namely explanation and understanding through dialogue. Thus, the two methods complement each other and form a comprehensive learning framework.

From an educational perspective, these hadiths prove that the Prophet Muhammad SAW did not stick to one method, but adapted to the conditions of his students. If students were able to learn through examples, the Prophet would simply demonstrate. However, if students had difficulties, the Prophet would use dialogue to explain in more detail. This principle of flexibility is in line with modern pedagogical theory, which emphasises the importance of differentiating learning methods according to the needs of learners.

The analysis of these hadiths has major implications for Islamic education today, especially in teaching prayer in schools, madrasas, and Islamic boarding schools. First, teachers or ustadz should not only explain the theory of prayer, but also demonstrate it directly in front of students. This will facilitate understanding and strengthen skills. Second, teachers need to open up space for dialogue so that students can ask questions and obtain a deeper explanation of the meaning, rules, and wisdom of prayer. Third, teachers must imitate the Prophet's way of correcting, which is with patience and an educational attitude, not in a way that causes embarrassment or inferiority. (Hariyanto, 2024)

In today's digital age, the implementation of demonstration and dialogue methods can also be expanded through technological media. For example, teachers can use videos to demonstrate prayer, then hold question and answer sessions through online classes. Although the media is different, the principle remains the same: providing real examples (demonstration) and providing space for discussion (dialogue). This shows that the Prophet's methods remain relevant throughout the ages and can be adapted in line with technological developments.

From the analysis of the hadith presented, it can be concluded that the Prophet Muhammad SAW used demonstration and dialogue methods integrally in teaching prayer. Demonstration provides real examples that can be imitated, while dialogue strengthens understanding and awareness. These two methods complement each other, forming a complete model of prayer learning, covering psychomotor, cognitive, and affective aspects (). By using the hadith as a foundation, contemporary Islamic education can develop effective, educational, and Prophet-compliant strategies for teaching prayer (Halik 2012)

Implementation in Prayer Education The Importance of Implementing the Right Method

Prayer learning is the core of Islamic religious education, because prayer is not only a ritual worship but also a means of character building, discipline, and spiritual awareness. The implementation of demonstration and dialogue methods in prayer learning is important so that students not only know the procedures of prayer

theoretically, but are also able to perform it correctly and with full appreciation. In Islamic tradition, the practice of prayer has been passed down from generation to generation through direct practice and in-depth explanation, as the Prophet Muhammad demonstrated prayer in front of his companions and then explained its important aspects through dialogue.

The first stage is a demonstration by the teacher or *ustadz*. The teacher demonstrates the entire prayer according to the *sunnah*, from *takbiratul ihram* to *salam*, paying attention to the details of the movements and recitations. In this stage, the students act as active observers who take notes and pay attention to every movement. The second stage is imitation by the students, where they imitate the movements that are demonstrated repeatedly until they become familiar with them. The third stage is direct correction by the teacher, who provides feedback on incorrect body positions, recitations, or movements. This stage emulates the way the Prophet Muhammad (peace be upon him) corrected his companions who made mistakes in their prayers with patience and gradually. (Lubis 2021)

The advantage of this demonstration method is that it allows students to learn through direct experience. They do not just imagine the movements of prayer, but actually perform them. This is in line with modern learning theory, which states that motor skills are more effectively learned through actual practice. In the context of worship, repeated practice also cultivates habits that eventually become ingrained in daily life.

After the demonstration stage, prayer learning needs to be continued with dialogue. The first stage of dialogue is clarification. The teacher invites students to discuss the meaning of the movements of prayer, the meaning of the recitations, and the purpose of each pillar of prayer. For example, the teacher asks: "Why do we recite *Al-Fatihah* in every *rakaat*?" or "What is the meaning of prostration as a symbol of submission to Allah?" Questions like these stimulate students' thinking and awareness.

The second stage is in-depth discussion. Students are given space to ask questions, express their opinions, or even convey their confusion about the practice of prayer (). The teacher then provides educational answers by referring to *hadith* or scholars' interpretations. The third stage is reflection, which involves inviting students to reflect on how prayer can influence their morals and daily lives. In this way, dialogue not only strengthens cognitive understanding but also fosters a deeper affective dimension.

One of the important principles taught by the Prophet SAW is flexibility in teaching methods. He not only demonstrated prayer but also provided explanations when needed. In implementing learning, teachers should not separate these two methods, but rather integrate them. Demonstration is used to form psychomotor skills, while dialogue is used to strengthen cognitive and affective skills. With this integration,

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students are not only able to perform prayer correctly, but also understand its meaning and appreciate its spiritual value. (Farid and Heriadi n.d.)

An example of this integrative implementation can be seen in fiqh lessons at schools or Islamic boarding schools. Teachers demonstrate wudhu and prayer, then engage students in dialogue about the importance of cleanliness, devotion, and sincere intentions. Thus, learning does not stop at the technical aspects but develops towards an understanding of the meaning of worship in life.

The implementation of demonstration and dialogue methods in prayer learning has broad implications. From a psychological perspective, demonstrations build confidence because students feel capable of performing prayers correctly after imitating their teachers. Dialogue makes them feel valued because their opinions are heard and their questions are answered. From a pedagogical perspective, these two methods create active learning that involves students holistically, rather than just passively listening.

Furthermore, the integration of demonstration and dialogue is in line with the concept of holistic learning in Islamic education, which touches on three domains: cognitive, psychomotor, and affective. The cognitive domain is achieved through dialogue, the psychomotor domain is achieved through demonstration, and the affective domain is achieved through the internalisation of values after the two are integrated. Thus, this implementation truly reflects the comprehensive objectives of Islamic education. (Mahendra n.d.)

Despite its many advantages, the implementation of the demonstration and dialogue method also faces challenges. First, time constraints in the curriculum often cause teachers to focus only on theoretical aspects without practice. Second, the large number of students makes it difficult for teachers to correct each individual. Third, teachers' lack of understanding of the importance of dialogue often results in one-way learning of prayer. To overcome these challenges, teachers can use group learning strategies, utilise technology such as video tutorials, and train communication skills to be more interactive.

In today's digital age, the implementation of demonstration and dialogue methods can be expanded through technological media. For example, teachers can record videos of prayer demonstrations and share them with students. Furthermore, dialogue can be conducted through online discussion forums or messaging applications. In this way, learning to pray can still be done even without meeting face-to-face. However, the role of the teacher as a role model remains irreplaceable, because prayer requires personal guidance full of exemplary behaviour.

The implementation of demonstration and dialogue methods in learning prayer is not merely a pedagogical strategy, but a direct example from the Prophet Muhammad SAW. Demonstrations provide practical skills in prayer movements, while dialogue strengthens understanding of the meaning and appreciation of worship. These two methods must be integrated so that prayer learning achieves comprehensive goals: correct movements, understanding of recitations, and solemn appreciation. With proper implementation, students will grow into a generation of Muslims who are not

only diligent in prayer but also make prayer a daily life guide (Anisah and Ashoumi 2020)

CONCLUSION

Based on the results of hadith studies and pedagogical analysis, it can be concluded that the demonstration and dialogue methods are very effective learning strategies in teaching prayer. The hadith of the Prophet SAW, "Shallu kama ra'aitumuni usalli," provides a normative basis for the use of the demonstration method, in which students learn by directly imitating the movements and recitations of the Prophet. Meanwhile, the hadith about a companion who made a mistake in prayer and was corrected by the Prophet emphasises the importance of the dialogue method, in which interactive explanations and corrective teaching play a major role in building students' understanding. Thus, these two methods complement each other: demonstration emphasises practical skills, while dialogue strengthens cognitive and affective understanding.

The implementation of these methods in teaching prayer in schools, madrasas, and Islamic boarding schools can comprehensively improve the quality of students' worship. Demonstration enables the formation of correct movements, while dialogue fosters awareness of the meaning and wisdom of prayer. The integration of the two results in learning that not only trains technical aspects but also instils spiritual and moral values. By emulating the method of the Prophet Muhammad SAW, Islamic education can produce a generation that is not only able to perform prayer according to the Sunnah, but also to appreciate prayer as a pillar of religion and a guideline for life in shaping a Muslim personality with noble character.

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