



**INTRODUCTION TO PRAYER MOVEMENTS: EFFECTIVENESS OF
TWO-DIMENSIONAL TEACHING AIDS AT AL-RAHMAH
SUBULUSSALAM KINDERGARTEN, ACEH**

Muthmainnah¹, Lina Amelia², Heliati Fajriah³, Muhammad Faisal⁴, Siti Aisyah⁵
¹²³⁵ Program Studi Pendidikan Islam Anak Usia Dini Universitas Islam Negeri Ar-
Raniry

⁴Program Studi Manajemen Pendidikan Islam Universitas Islam Negeri Ar-Raniry
Email: muthmainnah.ismail@ar-raniry.ac.id

Abstrak

Shalat merupakan ibadah penting yang harus dikenalkan sejak dini. Berdasarkan observasi awal di TKN Al-Rahmah, anak belum mampu mengenal gerakan-gerakan shalat dengan baik, karena pengenalannya tidak menggunakan alat peraga yang menarik. Maka penelitian ini bertujuan untuk mengetahui efektif tidaknya pengenalan gerakan shalat menggunakan alat peraga dua dimensi di TKN tersebut. Penelitian kuantitatif jenis eksperimen ini menggunakan desain *one group pretest-posttest*. Penelitian dilakukan pada 20 anak kelas B sebagai sampel dengan menggunakan lembar observasi dan dokumentasi untuk pengumpulan data. Berdasarkan analisis data telah dibuktikan bahwa nilai *pre-test* 46% dan nilai *post-test* sebesar 70,25%. Sehingga hasil uji hipotesis menunjukkan $t_{hitung} > t_{tabel}$ sebesar $78,22 > 1,729$, artinya H_a diterima dan H_o ditolak. Berdasarkan data tersebut maka dapat disimpulkan bahwa penggunaan alat peraga dua dimensi efektif terhadap pengenalan gerakan shalat pada anak di TKN Al-Rahmah Subulussalam.

Kata Kunci: Alat Peraga; Dua Dimensi; Pengenalan Shalat.

Abstract

Prayer is an important act of worship that must be introduced from an early age. Based on initial observations at TKN Al-Rahmah, children are not yet able to recognize prayer movements well, because the introduction does not use interesting props. So this research aims to determine whether or not the introduction of prayer movements using two-dimensional teaching aids at TKN is effective. Experimental type quantitative research with a one-group pretest-posttest design was carried out on 20 class B children as samples and used observation and documentation sheets for data collection. Data analysis has proven that the *pre-test* score is 46% and the *post-test* 70.25%. So the results of the hypothesis test showed that the $t_{count} > t_{table}$ is $78.22 > 1.729$, meaning that H_a is accepted and H_o is rejected. Based on these data, it can be concluded that the use of two-dimensional teaching aids is effective in introducing prayer movements to children at TKN PPK Al-Rahmah Subulussalam.

Keywords: Props; Two Dimensions; Introduction to Prayer.

Corresponding author:

Email Address: muthmainnah.ismail@ar-raniry.ac.id

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A. PENDAHULUAN

Prayer is Allah's command which is *fardhu 'ain* which must be carried out by every Muslim. The obligation to pray is a charity that was directly picked up by the Prophet Muhammad which is known as the events of *Isra'* and *Mi'raj*. The event is divided into two parts of the Prophet's journey in one night, *Isra'* is the departure of the Prophet Muhammad from the Grand Mosque to the *Aqsa* Mosque. Meanwhile, *Mi'raj* is the event that the Prophet Muhammad was elevated to *Sidratul Muntaha* (the place where the Prophet Muhammad accepted the obligation to pray five times a day).¹ Prayer is a form of worship that allows servants to communicate with God, offer all praise, and convey various hopes through the verses conveyed in the prayer reading. The global command for prayer is found in Surah Al-Baqarah verse 43:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ

¹ Revi Maitati dan Armaini, "Evektivitas Teknik Modeling dalam Meningkatkan Gerakan Shalat". *Journal of Multidisciplinary Research and Development*, Vol. 2, No. 1, 2019, h. 21-22.

² Lilif Mualiftul Khoirida Filasofa, "Pendidikan Islam Anak Usia Dini pada

Meaning: "And perform prayer, pay *zakat*, and bow with those who bow."

Prayer is part of the *mahdhah* worship, worship that has determined terms and conditions.² Worship that has provisions as Rasulullah has guided the *sahabah* to the hadiths about prayer is included in the *marfu' hadith* which is relied on by the *sahabah* on the Rasulullah. This worship is the key to success for believers. Muhamad Ali Mustofa Kamal explained that carrying out prayer orders correctly is one of the characteristics of having implemented the provisions of the Islamic religion in a *kaffah* manner, implementation by the teachings of the Prophet Muhammad by the terms and conditions.³ So the introduction of prayer has an urgency to be introduced to children from an early age so that children can carry out prayers correctly when they have the status of a *mukallaf* (a Muslim who has obligations).

Era Modern", *Jurnal of Islamic Education and Innovation*, Vol. 2, No. 1, 2021, h. 80.

³Muhamad Ali Mustofa Kamal, *Tafsir Al-Thullabi*, (Wonosobo Jawa: UNSIQ PRESS, 2021, Juz I), h. 95.

Lukman's story has become an exemplary story of a father as a parable in the Al-Qur'an which is the basis for parents and educators to introduce prayer to children from an early age. This has been stated in Surah Luqman verse 17:

يُنَبِّئُ أَيْمَانَ الصَّلَاةِ وَأَمْرًا بِالْمَعْرُوفِ وَأَنْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ
عَلَىٰ مَا أَصَابَكَ إِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ

“O, my dear son! Lo! Though it be the weight of a grain of mustard seed, and though it is in a rock, or the heavens, or in the earth, Allah will bring it forth. Lo! Allah is Subtile, Aware.”

The verse above confirms that Islamic teachings teach that prayer is the main act of worship introduced after the introduction of *Aqidah*. Prayer is also an act that is first reckoned with in the afterlife, so it has an urgency to be introduced from an early age. Rasulullah Saw in the hadith has also emphasized that under 7 years of age is a productive age for introducing prayer and will have a positive impact on

children when they are 7 years old, children will be accustomed to the obligations of *fardhu 'ain* and know the terms and conditions, even though they have not yet reached puberty and does not yet hold the status of *mukallaf*.

Prayer education instilled from an early age can shape children's souls to be strong, thus making them a generation of devout Muslims.⁴ The introduction of prayer is the responsibility of parents (education in the family) as emphasized by Sayyid Qutub in Muthmainnah that the family is an incubator machine that supports the growth of something that protects, maintains and develops the body and mind of growing children.⁵ So parents need strategies and methods in introducing worship to children. However, education is formal in nature, requiring parents to collaborate with teachers in continuing the baton of education, especially worship education, because the education that children receive strengthens their faith and worship which implies belief in

⁴ Nur Laila, “Penerapan Model Pembelajaran Langsung untuk Meningkatkan Materi Shalat Berjamaah”, *Jurnal Pendidikan Islam Indonesia*, Vol. 4, No. 2, 2020, h. 207.

⁵Muthmainnah, Fithrah dalam Islam dan Kolerasinya dengan Tumbuh Kembang Anak, <https://jurnal.ar-raniry.ac.id/index.php/bunayya/article/view/6807>, *Jurnal Bunayya*, Vol 4 (2), h. 34.

Allah and becomes a charity for educators. Andi Aslindah said that the value of worship that children get from the guidance of parents and educators will increase their confidence in their religious teachings.⁶

Introduction to prayer from an early age is a priority for children, prayer can make children pious, erase mistakes and prevent cruel and evil actions.⁷ Having pious children is certainly not as easy as turning the palm of your hand, of course, children need coaching, guidance and guidelines to be able to carry out prayers perfectly, both in terms of movements and reading following the *Syari'at* and the guidance of the Prophet. So teachers at PAUD institutions have a role in making efforts or efforts to develop children from an early age (0-6 years) known as the golden age by providing

educational stimuli that can help religious development.⁸

Mujiburrahman in Andi Aslindah and Nikmat Rahmat explains that early childhood is not *taklif* or a burden on the *syari'at*, but this is a period of preparation, training and habituation to the time of *taklif* when the child reaches the age of puberty so that later it will be easier for the child to carry out religious obligations.⁹ So educators make various efforts, develop strategies, and use methods and media to introduce prayer movements. This study chose two-dimensional teaching aids to introduce prayer movements to children from an early age. The two-dimensional props are seen as a novelty in this study because they can convey lessons and realize their goal of introducing prayer movements even though they are seen in a state of play.

⁶Andi Aslindah dan Nikmat Rahmi, "The Role Parents in Instilling the Habit of Prayer Worship in Children", *Educationist: Jurnal of Educational and Cultural Studies*, Vol. 1, No. 3, 2023, h. 216-217.

⁷ Imam Abu Wafa, *Panduan Shalat Rasulullah*, (Geupedia, 2021), h. 27-28.

⁸ Muthmainnah, dkk. Kemampuan Guru Paud dalam Membaca Al-Quran, *Pionir*

Jurnal Pendidikan, P-ISSN 2339-2495/E-ISSN 2549-6611, <https://jurnal.ar-raniry.ac.id/index.php/Pionir/article/view/17448>, h. 3-4.

⁹ Andi Aslindah dan Nikmat Rahmi, *Educationist: Jurnal of Educational and Cultural Studies*, Vol. 1, No. 3, 2023, h. 221.

Learning practitioners try to create various teaching aids to achieve learning goals. So various supporting studies were born regarding the teaching aids used in prayer learning. The introduction of prayer in relevant studies using teaching aids aims to explain concepts and learning material clearly and can stimulate thought stimulation, focus on learning, and arouse children's desire to take part in learning.¹⁰ Azhar Arsyad in *Mamba'ul Ulum* states that teaching aids are used as media aids in learning with all kinds of objects used to demonstrate learning material.¹¹ Novi Eka in developing educational media, using puzzles aims to improve children's prayer movement abilities. Media development through R&D research is considered very good and feasible for improving the prayer movement abilities of children aged 5-6 years.¹² Suharyati has also proven that

audio-visual media can improve prayer practice skills. This is proven by different values through Classroom Action Research. The pre-action value was 44% and the post-action cycle was 57% and during the cycle there was an increase of 79%.¹³

Based on the description above, researchers are interested in studying the same thing but have several differences in the focus of the study from previous studies. Sutrisno's study aims to improve children's understanding of subject matter and concentration, in line with Azhar's study. Meanwhile, Novi uses the development of puzzle media to introduce prayer movements. The results of initial observations at Al-Rahmah Subulussalam Kindergarten show that prayer learning has been implemented by teachers using habituation and direct practice

¹⁰ Sutrisno "Pengaruh Pemanfaatan Alat Peraga IPS terhadap Kinerja Guru", *Jurnal Ilmiah Pendidikan Dasar*, Vol. VIII, No. 1, 2021, h. 80.

¹¹ Mamba'ul Ulum, *Media Pembelajaran Karton Bekas Snack*, (Lombok Tengah: Pusat Pengembangan Pendidikan dan Penelitian Indonesia, 2022), h. 6

¹² Novi Eka Saputri, "Pengembangan Media Puzzle Shalat Edukatif dalam Meningkatkan Kemampuan Ibadah Shalat", *Journal of Education Research*, Vol. 2, No. 1, 2021, h. 27-32.

¹³ Suharyati, "Peningkatan Kemampuan Praktek Shalat melalui Metode Demonstrasi", *Jurnal Pendidikan Madrasah*, Vol. 3, No. 2, 2018, h. 377.

methods at school. However, introducing prayer movements is still not optimal. This can be seen from 7 children who are not yet able to recognize the position of prayer movements, whether it is *takbiratul ihram*, bowing, prostrating, sitting *tahiyat* and when moving their bodies the children still look hesitant, some children cannot differentiate between the beginning and end of the *tahiyat*.¹⁴ Meanwhile, children's achievements in Permendikbudristek Number 5 of 2022 regarding children's religious and moral values abilities state that children can recognize the basic teachings of religion. This leads to problems that want to be researched to introduce children's prayer movements more perfectly. So the researcher chose two-dimensional teaching aids as a tool to introduce prayer movements to Al-Rahmah Subulussalam Kindergarten children.

B. METHOD

This research uses quantitative methods with a pre-experimental design, one group pretest-posttest design. This study used only one group to be given pre and post-tests without any comparison class. This research design was chosen because two-dimensional teaching aids had not been used in the school. The sample used in the research was a saturated sample using non-probability sampling techniques. Saturated sampling is a sampling technique by determines all members of the population to be the sample.¹⁵ The sample in this study was the entire population, namely 20 group B children at TKN Al-Rahmah Subulussalam. Research data was collected using observation sheets, and then analyzed using normality tests and t-tests or hypotheses.

C. RESULTS AND DISCUSSION

TKN Al-Rahmah is an Early Childhood Education Institution which was founded on July 10, 2007 and is located in Hamzah Fansuri, Simpang Kiri

¹⁴ Initial observations on August 4, 2023 at TKN PKK Al-Rahmah Subulussalam.

¹⁵ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*, (Alfabeta, Bandung, 2018), h. 82

Subulussalam District, Aceh. The research was carried out on August 19-25, 2023 and 20 students of class B as an experimental class. This research uses two-dimensional teaching aids to introduce prayer movements to see whether the apparatus is effective or not. The two-dimensional props used in learning look like play but have the aim of conveying education to children about prayer movements in the form of artificial objects that match prayer movements. So this research was carried out in stages:

1) Pretest

The pretest was carried out to gain initial knowledge of children's prayer movements before being treated with two-dimensional teaching aids. The steps for implementing the pretest are as follows:

- a) gather children to make prayer rows,
- b) choose one of the children to become a priest,
- c) children begin to pray in congregation, the teacher observes the

children's prayer movements including standing up straight, *takbiratul ihram*, arms crossed, bowing. *i'tidal*, prostrating, sitting between two prostrations, sitting at the beginning of the *tahiyat*, sitting at the end of the *tahiyat*, and greetings.

Based on the steps above, it can be seen that the child has not made movements according to the pillars of prayer, the child has not stood correctly and perfectly and looked towards the place of prostration, the child has raised his hands for the *takbiratul ihram* activity and there are still some who look back at the movement. hands crossed on the stomach, some children stand up during the *ruku'* movement, as well as the *i'tidal* movement, the child is still in *ruku'* and looks forward, as well as other movements that are still not following the pillars of prayer.¹⁶ In line with Nurul Ismayyah's study, it is stated that introducing the practice of prayer from an early age has an urgency so that children can carry out movements perfectly, movements such as standing

¹⁶ Pretest observation data on children's ability to recognize prayer movements on August 19, 2023.

upright facing the *Qibla*, raising both hands when *takbiratul ihram*, then crossing their arms while reading the *iftitah*, Surah *Al-Fatihah* and verses from the Qur'an, bowing, *i'tidal*, prostration, sitting between two prostrations, initial *tahiyat* sitting, final *tahiyat* sitting and greetings.¹⁷ This introduction can of course be done with various strategies, methods, teaching aids or media that are appropriate to the child's development. So in this study, the researcher took the next step for treatment using two-dimensional teaching aids in the same class with the aim that children could know the prayer movements.

2) Treatment

The treatment was carried out based on a plan that had been prepared for the class chosen as the experimental class. The steps in learning using two-dimensional teaching aids can be carried out in the following way:

- a) Provides two-dimensional teaching aids that will be used in the learning process,
- b) explains that learning prayer movements uses props,
- c) convey prayer movements following the sequence or regularly,
- d) showing each prayer movement using props,
- e) explain prayer movements using props,
- f) ask two or three children to sequence the prayer movements regularly using props,
- g) ask children to name and practice the prayer movements asked by the teacher by showing props,
- h) put away props after using them..

Based on the steps above, the treatment will be carried out on August 21, 22 and 23, 2023. This treatment aims to introduce prayer movements using two-dimensional props. In line with Siswanto's theory which states that using teaching aids in learning can make children excited and enthusiastic in listening, listening, paying attention to the teaching material presented by the teacher because it is fun. Therefore,

¹⁷ Nurul Ismayyah "Peran Guru dalam Pembelajaran Praktek Shalat melalui Pembiasaan Perilaku di PAUD", *Journal of*

Islamic Early Childhood Education, Vol.2, No. 1, 2021, h. 46-47

researchers follow the steps above as a guideline for using two-dimensional teaching aids in learning.

3) Posttest

The posttest is carried out after the treatment stage. The purpose of holding a posttest is to see whether or not two-dimensional visual aids are effective in introducing prayer movements to children. This can be proven through the practice of prayer movements after stimulation using two-dimensional visual aids. The child's ability to perform prayer movements is based on indicators of perfect prayer performance following the pillars of prayer (intention to greeting). The steps for implementing the posttest are as follows:

- a) gather the children to arrange the shaf,
- b) choose one child to be a priest,
- c) children perform prayer movements in the congregation,
- d) the teacher observes the children's prayer movements including standing up straight, *takbiratul ihram*, arms crossed, bowing, *i'tidal*, prostrating, sitting between two

prostrations, sitting at the beginning of the *tahiyat*, the end of the *tahiyat*, and greetings.

The post-test activity carried out on August 25, 2023, produced data that the children had started to know the correct standing movements, even though they were still under teacher guidance, they were starting to know *takbiratul ihram*, followed by the folded arms movement, although there were still children who turned towards the teacher, they already knew bowing and *i'tidal* movements up to greeting movements, although there are some children who still turn towards the teacher or friends because there are still doubts about the movements being made.

Based on the steps above, the average pre-test score obtained was 46% with the success category Starting to Develop. Meanwhile, the post-test score after treatment obtained an average of 70.25% with the success category Developing According to Expectations. Next, the data was tested for normality using the SPSS version 20 application. The normality test showed significant results, namely $0.992 > 0.05$,

so the data could be said to be normally distributed.

This research aims to determine whether two-dimensional teaching aids are effective for introducing prayer movements, so the hypothesis is tested by comparing the t-test results with the t-table of pre-test and post-test scores. The significant difference between the pre-test and post-test scores produces a ttable value based on the significance level (0.05) with degrees of freedom ($dk = n - 1$), so the ttable value is 1.729. These results show that the $t_{count} > t_{table}$ value is $78.22 > 1.729$, meaning that H_0 is rejected and H_a is accepted. Based on these data, it can be concluded that the use of two-dimensional teaching aids is effective in introducing prayer movements to class B children at TKN Al-Rahmah Subulussalam.

D. CONCLUSION

Based on the data analysis above, the change in the scores obtained by children in pretest activities and posttest scores after three treatments, the average score for children's ability to perform prayer movements in the

pre-test was only 46, while their ability to practice the movements prayer after using two-dimensional visual aids obtained an average post-test score of 70.25. So the hypothesis test shows that the value of $t_{count} > t_{table}$ is $78.22 > 1.729$ so H_0 is rejected and H_a is accepted. So it can be concluded that the use of two-dimensional teaching aids is effective in introducing prayer movements to children at TKN Al-Rahmah Subulussalam.

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