Mentoring Process of Prayers among Teachers in Islamic Education: A Case Study

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Abstract

Islamic education aims to create human capital among students as one of the efforts to build oneself, society, and nation towards achieving good in the world and the hereafter. One aspect that should be emphasized to achieve that goal is through guidance prayer. Therefore, the prayer guidance process needs to be explored in depth to find out how the guidance process is implemented among Islamic Education (IET) teachers. This is because the role of the teacher is not only to impart knowledge to the pupils but also to provide guidance for improving the knowledge and appreciation of the student in the performance of prayer duties. Therefore, this article is written to discuss progress in implementing the guidance of the teacher prayers. This study uses a qualitative design approach. Data were collected using interview method, observation, and document analysis on six study participants. It consists of teachers in six selected schools. The selection of participants is based on established criteria such as expertise, innovation creation and experience. The findings of the study have shown that the process of prayer guidance is applied and realized by the teacher in an effort to stimulate and guide the student in the performance of prayer. The findings of the study also show that the teacher demonstrates a continuous practice of prayer guidance for each student. This study is expected to be a guide towards understanding in depth how prayer practice in prayer teaching should be implemented.

Keywords: Teacher of Islamic Education, Prayer Teaching, Prayer Guidance

Introduction

Allah SWT has made man and the jinn to worship and devote themselves to Him. It is the main worship that will be celebrated. It is the main worship that will be celebrated. Thus, teaching prayers in Islamic education has its own strength as it seeks to lay a solid foundation in the construction of human civilization excelled in various aspects of the worldly also hereafter. In In this regard, in ensuring that this prayer practice is fulfilled, it requires the guidance of the teachers especially the Islamic Education Teacher. However, Yusof's (2011) stated that most students want time for prayer guidance and prayer practice to be enforced before the time of zohor based on the mean = 2.34 obtained. This indicates that students need a continuous

prayer guidance process and expect the prayer guidance process to be done separately from the prayer time. It is also stated in a study conducted by Abu (2012), the students said teachers provide guidance in the practice of prayer, but the students hoped that the ongoing guidance from teachers are done through school activities and in small groups. This opinion is also supported by the study of Mat et al. (2016), states that teachers place less emphasis on early morning prayers and more on other readings in prayers.

To this date, the task of educating and guiding students in prayer guidance has been fully delegated to teachers. This explains that the role and challenges of Islamic Education teachers are increasingly challenging because they are not just delivering knowledge, but also educating, guiding and developing their students' personalities. Teacher behavior is always an idol both inside and outside the classroom. It is a reflection of their excellence as a teacher that is easily accepted by students (Hussain & Ashraf, 1989). Halstead (1995) explains that teachers are highly regarded and expected because they are not only knowledgeable, but must also have a personality and commitment to Islam and set a good example for every student, in which students can imitate their teachers without hesitation. In this regard, this article is intended to look at how the prayer guidance process has been applied by the teacher in implementing prayer teaching.

Research Methodology

This study uses qualitative design approach in the form of case study. It aims to explore and unravel prayer practices and processes among Islamic Education teachers in relation to the implementation of prayer teaching. In this regard, this study focuses on the guidance process and seeks to understand the actual experience of the teacher implementing the prayer process. This choice of case study method is done is because this method allows the researcher to research the current scenario of the teacher's actual experience during the prayer guidance process in the classroom as well as outside the classroom.

The main criteria for selecting a qualitative approach are based on several key scholars' opinions in the field of qualitative research (Cresswell, 2013; Johnson & Christensen, 2000; Merriam, 2009). Maxwell (2004) states that qualitative research is an ongoing process that requires repeated measures to obtain a true meaning. This repetition also serves to strengthen the validity of the data during the conduct of the study. Therefore, measures such as observation, interview and document analysis are able to produce rich and consistent data. In addition to being able to give real meaning to the issue or question of study which is the process of prayer guidance.

The study participants were selected based on Creswell's (2008) proposal which is the selection of study participants and study areas that are in line with the objectives of the study and are easily accessible for in-depth study results. Therefore, the researcher selected the study participants consisting of six Islamic Education teachers who taught in six national secondary schools. The states involved in this study are Selangor, Pahang and Malacca. The study participants' criteria were determined by selecting the study participants who could contribute to the research questions and objectives, having served more than 10 years for sufficient experience to answer the research questions and willingly share their experiences and teach secondary Islamic Islamic subjects. In general, the names of the participants of the study were through the recommendation of the Curriculum Development Division (CPC), Ministry of Education Malaysia. The researcher obtained permission to conduct studies from the Ministry of Education Malaysia, State Education Department, school principals and GPI

involved. The researcher did not write the actual name of the study participant in explaining the findings but only put specific code such as P1 for single participant and TB1 for interview one. This is to protect the data and avoid biasness.

Research Findings

The main focus of this article's discussion is on the underlying objective of the study, which is' prayer guidance process among Islamic Education Teachers in National Secondary School. The results of this study revealed in detail the prayer practice that had been applied by the study participants while performing the prayer study. The findings of the study have found that there are four themes that teachers practice in order to ensure that the prayer process is continuous and can produce students who are literate and practiced in their daily prayer practice. At the same time encourage students to continue to perform their prayer obligations under any circumstances. Diagram 1 below shows a summary of the themes obtained.

Diagram 1.1   Formulation of Prayer Guidance Processes in Islamic Education Teachers
Source: Interview and Observation 2018
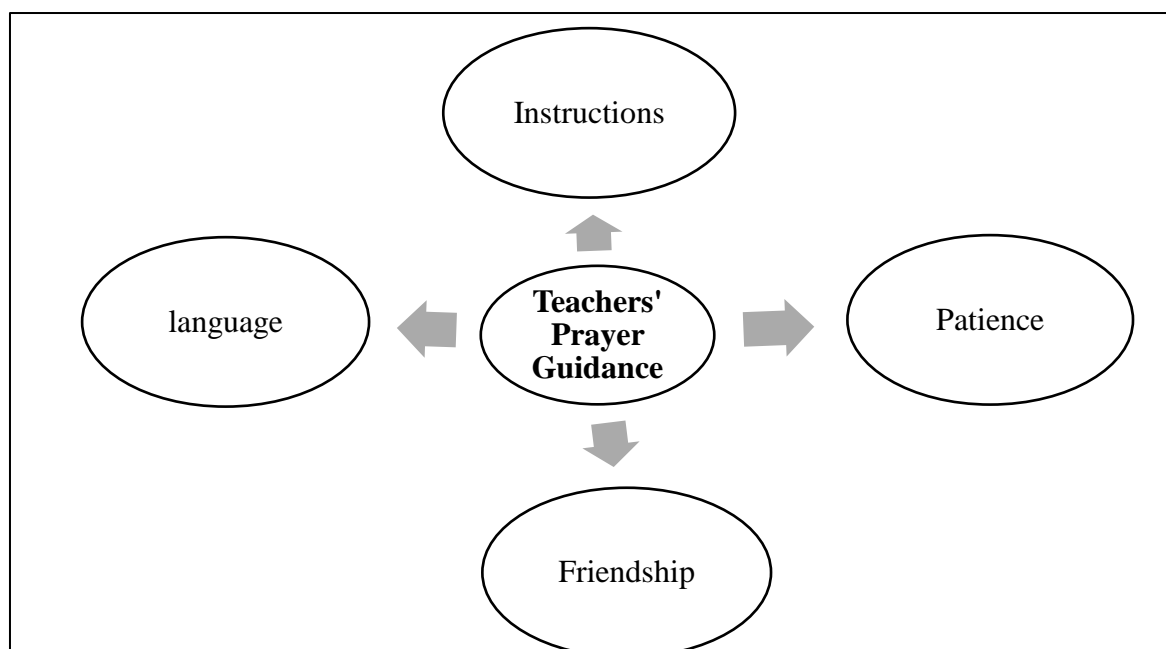
Instructions

The process of prayer guidance needs to be done to see how well the students are performing their prayers and their understanding. The process of prayer guidance can also be done during the teaching. It aims to provide students with continuous guidance during the lesson and to solve problems immediately before the end of the lesson. Therefore, the first theme of this research question is the instruction element. For P3, he explained that the instruction is one way to encourage students to pray. During the interview, P3 stated that

> "be close with him, instruct him to pray then okay. Always zikir cause his heart is hard. These kids never pray"

> (P3. 7.3. 2018)

This statement of P3 refers to his desire to ensure the effectiveness of the prayer guidance process. Therefore, he always approached the students with various rewards before asking them to offer prayers. He also explained that

> "ask them to pray. Then we give rewards..like that ..for example we have biscuits...who wants to eat it..can eat it..who wants to drink...can drink..it used to work back in the days Kak Aidah used nasi lemak"

(P3.

7.3. 2018)

He noted that the process of continuous prayer guidance required the element of instruction. He noted that the process of continuous prayer guidance required the element of instruction. In asking students to pray, they need to be approached with wisdom. This are based on interview with P4

> "even if its not a practical day, ustaz will meet them and instruct them to pray. Alhamdulillah they came"

(P4. 3.5.18)

This instruction theme has also been used by P2. He stated that his main reference was the word of Allah Almighty in the Quran, the verse of Toha verse 132 which touches on the task of performing the duty of prayer. He states that

> "I took one sentence from the Al-Quran. I don't really remember which Surah. Surah Ali-Imran I think or maybe surah Ibrahim: Instruct your family members to pray. The meaning of that is ...instruct our family members to pray no matter its our family members or anyone else but when it comes to praying we must always instruct them to pray"

(P2. 28.2.18)

Patience

The second theme of the prayer guidance process is the patient element. All the study participants spoke about the need for patience in the process of guiding prayer to students. This concept of patience is especially important in having students perform their prayer duties. Imam Al-Ghazali (1967) explained that in doing all good deeds such as prayer, patience is very much needed. Even the concept of patience and patience is very important in a teacher's life because to achieve the goal of prayer teaching it requires patience. For example, as described by P2

> "No matter where, when and till death. Means that we have to have patience on that message or instructions. Meaning if that student is hard and will not pray, the teachers must go on and try again and again. You know, this sentence….. gives a lesson to us as leaders to keep going, and trying and never give up"

(P2. 28. 2.18)

The same thing was said by P6. Every teacher needs a high degree of patience in communicating a certain knowledge, especially in the process of guiding prayer practice. In line with the teaching of prayer, he stated

> "not giving up is sometimes…aaa teachers..yes. Patience is patience when we meet all kinds of students' attitudes.. sometimes when the timing is there we feel like being mad and scold them, they will automatically want to run from us"

(P6.12.7.2018)

In guiding prayer practice, P6 also stated that every teacher should have a high level of patience. He said the prayer guidance process required patience and did not leave the students alone without continuous guidance

> "first of all must not give up … yes. Means that if we are teaching students that have troubles in reaading then yes. We must not abandon them like that"

(P6.12.7.2018)

P4 states that the concept of patience in communicating this knowledge is necessary as each student has a different attitude and level of acceptance based on their socio-cultural differences. In implementing the prayer guidance process, a teacher explores the feelings and emotions of students with various backgrounds

> "have patience in instilling knowledge. We must spread it to our styudents the things that we learn and implement. Meaning of patience, like I saw just now was like a lot of attitudes"

> (P4.3.5.18)

Friendship

The third theme is the friendship element. Being a friend is a social bond between teachers and students in an effort to guide and impart knowledge. The role of a teacher is not just about being a teacher. Even more so is that as a friend. Through the element of prayer guidance through this process of friendship he is able to form the identity to fulfill the duty of prayer.

Therefore, in the teaching of prayer, the friendships between the teacher and the student in a relaxed manner is an ongoing process of individual guidance. According to P4 when interviewed

> "I used a lot of friendship approach.. like being friends with them.. like people say.. can't always be serious all the time.. if we're always serious all the time.. they will say I'm in the class is the same…. Outside of class is also the same… so if outside of the classroom.. when the class is done.. we are that then.. like we re in a spontaneous state like chilling"

> (P4. 9.4.18)

P2, in the form of prayer guidance, is a must for teachers to reach out and get to know their students more closely. Thus, every teacher needs to make their students as friends in an effort

to help them perform the duties of prayer. He further stated that using individual guidance through friendships will facilitate teachers to better understand their students' problems

> "we have to identify which is the naughty kids.. we need to spend time with them.. we can't just letthem be because if they become the leaders, there will have lots of problems so we need to improve them personally"

(P2. 28.2.18)

P1 also stated that in the process of guiding the practice of prayer, he was always friends with his students without limitation. Even through the friendships element it is effective in attracting students to study prayer. He stated

> "if with our students… how do I put this into words.. I look at them as… a friend, adding them in whatsapp groups… like being friends… the way we talk with them is like friends.. being friends with youger ones.. the way their language with each other and that's how I talked with them..so we will feel close with them"

(P1. 2.4.18)

Language

The final theme of the prayer guidance process is through the use of language elements to communicate. Usually in the process of implementing prayer teaching, teachers act as informants while students act as informants. Therefore, communicating should not be confined to a one-way use of language. It should involve the process of mentoring using two-way communication where teachers also need to know the language and speech of the students. This will indirectly facilitate teachers in the guidance process especially in prayer guidance.

The process of speaking in local languages has been used by P2 to avoid misunderstandings when guiding students in prayer practice. He said in an interview

> "the language is like you and I. Usually for Javanese people, you and I is quite close for people. So when that is used, some people will misunderstood, students here already undertsnad how it works out. So that's more important"

(P2. 28.2.18)

In order to ensure the smooth running of the prayer process, teachers need to master and understand the simple and simple language of the pupils. The role of the teacher is not only to convey knowledge, but also to guide the students. It is intended for the knowledge to be transmitted and practiced. P3 stated that in providing guidance and advice on prayer obligations, he also learned various languages
"So I told them tht they need to enter first so I learned how they talk to each other"
(P3. 7.3. 2018)

Next is P1's opinion and views. He emphasized that the use of soft spoken language is a very effective prayer guide process. During the interview

"I speak with them properly… insyaallah.. as long as we can tackle certain things about them.. insyallah we can..they accept it easily.. we can give instructions.. when we know their family.. then they will think that we care about them.. when we want to spread knowledge… for example.. we insert the thread to the needle.. usually for girls.. they will suck on the thread to make it moist to make it soft then it will be easily inserted in the hole so it is easy for us to sew.. that is like putting in nice words.. insyallah… they will listen"

(P1.2.4.18)

Discussion

Based on the findings of the study, the researcher has found some of the elements of guidance that are needed to strengthen the prayer guidance process among teachers;

i.   Teacher is a model based on Shari'ah which is an example and a pupil's follow-up especially in guiding prayer practice. Teachers should show a positive attitude towards students and their assignments. In this regard, teachers need to have an element of sincerity, enthusiasm, love for the student, dedication and always have the student perform the duties of prayer.

ii.   Teachers need to realize that the task of guiding and educating students is not just about transferring information, knowledge and knowledge from one teacher to another. It involves the transfer of knowledge and true information and useful experiences that can shape a student's attitude, values and personality. In this regard, the teacher needs to make the pupil a friend and constantly absorb the student's emotions so that the prayer guidance process can be implemented as effectively as possible.

iii.   Languages for communication are important and serve as the basic medium for people to communicate with the community. Good language proficiency includes the ability to master a local dialect or market language to facilitate one's socialization (Asyraf & Wan Ibrahim et al. 2013). Ibn-Khaldun also emphasized the mastery of language in his method of education. Language acts as a bridge to gaining knowledge. For example, teaching the Quran without first learning Arabic will make it difficult for students to understand and appreciate the content of the Quran. Pupils are just reading it without knowing and understanding what they are reading. In this regard, in the process of guiding prayer practice, teachers need to master the language of the students and communicate wisely according to the background of a student.

The analysis also found that the process of prayer guidance in the practice of teacher prayer teaching is important to facilitate the implementation and appreciation of prayer especially in schools through the support and interaction of pupils and teachers. Even every teacher realizes that continuous prayer guidance is the best way to ensure that the prayer process continues smoothly and enables students to not neglect their prayer obligations.

Conclusion

The study of prayer guidance process among Islamic Education teachers found that the four main elements used in implementing the prayer guidance process are elements of instruction, patience, friendship and language that are relevant and appropriate for other teachers to apply. In addition, the study also found that the acceptance of all four elements among the students was encouraging towards the teacher-led approach. This is based on the findings of

the study which show that every Muslim Education Teacher who is a participant in this study has a good knowledge of prayer process and strives to guide the background and socio-cultural background of the local students. The positive impact that was evident after the implementation of this study was reflected in the students' willingness to increase their knowledge and improve the effectiveness of the prayer itself. Therefore, the process of prayer guidance through these four elements should be continued by the relevant parties to spread Islamic knowledge as a blessing r*ahmatan lila'lamin.*

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