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PRACTICAL TEACHING AND LEARNING METHODS IN MALAYSIAN ISLAMIC EDUCATION

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Abstract

The need for the right method is important in the practical teaching and learning (T&L) of Islamic education to create a positive impact in students and produce an ideal T&L. The T&L method used must be compatible with the measurement of the students so that the objectives are planned to produce maximum impact. Therefore, this article explores the T&L method that is often used by Islamic education teachers (IET) in implementing effective Islamic Education practices. The research methodology of this writing uses a qualitative study with a case study design conducted in seven secondary schools. Purposive and snowball sampling methods were used to select study participants and informants, namely seven study participants and 21 informants. Data collection through three instruments, namely interviews as core data triangulated with observation data and document analysis as supporting data. Verbatim data from interviews, observations, and analysis documents were analyzed in Nvivo20 software, finally becoming a model of Islamic education practical T&L method (MK-PAPI) after being validated by experts. The findings show that there are 11 practical T&L methods that are often practiced by IET, namely demonstrations; repetition; discussion; problem solving; simultaneously; presentation; questionnaire; memorization; collaboration; explanation or lecture; and direct application. It can be concluded that this model significantly supports the T&L process in the classroom, ultimately shaping

students' personalities to consistently embody worship and virtue in their lives. With the methods outlined, it is expected to provide valuable insights and practical guidance for teachers, schools, and educational institutions in effectively preparing, planning, managing, and implementing practical T&L. This model has the potential to add substantial value to the educational journey, empowering educators and institutions to cultivate a systematic and impactful approach to T&L.

Keywords: *Method, Islamic Education Teacher, Practice, T&L*

1. Introduction

Practical is a practical lesson that includes various areas of worship in Islamic Education such as ablution, prayer, fasting, slaughter, and hajj.¹ A general overview of the practical implementation of Islamic Education is an important practice in the T&L of Islamic Education in schools.² However, in terms of reality, there are various arising issues that symbolize the weakness of Islamic education teacher when implementing the Islamic Education T&L.³ These points emphasize the importance of integrating theory and practice, using teaching aids, adopting a systematic approach, promoting student engagement, and addressing challenges to enhance the T&L experience in Islamic Education.

Practical lessons play a crucial role in Islamic Education as they provide students with a direct and immersive experience of performing the religious rituals. By engaging in practical activities, students not only gain theoretical knowledge but also develop a deeper understanding and connection with their faith. One of the key benefits of practical lessons in Islamic Education is the opportunity for students to actively participate and engage in the rituals themselves. This active involvement allows them to develop practical skills, such as performing ablution correctly, reciting prayers, observing fasting, and understanding the rituals associated with hajj. Through repeated practice, students can refine their skills and enhance their proficiency in these areas of worship.

Furthermore, practical lessons enable students to experience the spiritual and emotional dimensions of worship. By actively engaging in the rituals, students can develop a personal connection with their faith, fostering a sense of devotion and a deeper understanding of the significance of these practices in their lives. Practical lessons also provide a platform for students to learn from their peers and teachers through

¹ Azman Wan Chik, *Kaedah hayati amali: satu pendekatan mengajar Pendidikan Islam* (Karya Bistari, 1987); Kamarul Azmi Jasmi and Ab Halim Tamuri, *Pendidikan Islam: kaedah pengajaran & pembelajaran* (Penerbit UTM Press, 2007); Fatiyah Mohd Fakhruddin et al., "Pemahaman dan pengalaman guru pendidikan islam menerapkan elemen amalan dalam pengajaran," *The Online Journal of Islamic Education* 1, no. January (2013); Suhaimi Abu Hasan, Mohd Azam Yahya, and Ahmad Faqih Ibrahim, "Implikasi Program Amali Solat Dalam Pembentukan Akhlak Pelajar: Kajian Di Sekolah Menengah Daerah Alor Gajah, Melaka," *Jurnal'Ukhuwah* 6, no. 3 (2021).

² Rohana Mohd Atan and Shaharom Noordin, "Hubungan Sikap Dan Amalan Kerja Amali Dengan Pencapaian Pelajar Tingkatan Empat Dalam Tajuk Daya" (Universiti Teknologi Malaysia, 2007); Hasan, Yahya, and Ibrahim, "Implikasi Program Amali Solat Dalam Pembentukan Akhlak Pelajar: Kajian Di Sekolah Menengah Daerah Alor Gajah, Melaka."

³ Tengku Sarina Aini Tengku Kasim and Faridah Che Husain, "Pendekatan individu dalam pengajaran Pendidikan Islam sebagai wahana melahirkan modal insan bertamadun," *Jurnal Usuluddin* 27 (2008); Mok Soon Sang, "Pedagogi untuk pengajaran dan pembelajaran," *Selangor: Penerbitan Multimedia* (2008); Hasniza Tawyer, Hanirah Mohamad Nur, and Amier Hafizun Ab Rashid, "Pengajaran dan pembelajaran norma baharu dalam kalangan pelajar Kolej Komuniti Malaysia [Teaching and learning new norms among Malaysian Community College students]," *QALAM International Journal of Islamic and Humanities Research* 1, no. 4 (2021).

observation and interaction. By observing and participating in practical demonstrations, students can acquire valuable insights and guidance from experienced individuals, enabling them to grasp the nuances and intricacies of the various areas of worship. Additionally, practical lessons promote a holistic approach to Islamic Education by integrating both theoretical knowledge and practical application. By combining classroom instruction with hands-on experiences, students can develop a well-rounded understanding of their religious obligations and the practical implementation of Islamic teachings.

An issue that is often talked about in the world of education, especially Islamic Education, is the Practical T&L process that does not follow the right way and produces a less than satisfactory effect on students.⁴ For example, some Islamic education teachers only emphasizes teacher-centered pedagogy in their teaching process. Explanation or lecture methods, presenting ideas, making scrapbooks, and forums are among the methods that teachers practice when teaching.⁵ However, based on Jasmi (2011)⁶ study, it is the method that students are less interested in. The selection of traditional and one-way methods failed to attract students.

In line with the statement is the study of ⁷ who found that the selection of T&L activities that lead to examinations only leads to a chain effect. Such T&L process will cause students to lose interest in the lessons delivered by the teacher. As a result, their education deteriorates and indirectly frustrates the national education goal to produce outstanding students. This inability is also definitely difficult to form a generation that truly appreciates religious teachings.⁸ Therefore, one of the solutions to attract students' interest when following the T&L process is through practice.⁹

2. Literature Review

T&L Islamic Education is the activity of delivering and mastering the knowledge and practical skills of Islamic Education by teachers and students based on the curriculum set by the Ministry of Education and Culture by using all teaching elements that include appropriate approaches, strategies, methods, techniques, content, and teaching aids. An important point in practical implementation is the emphasis on the T&L method. Although there is no one method that can be considered better than the

⁴ Siti Aisyah Ibrahim and Khadijah Abdul Razak, "Pandemik Covid-19: Cabaran Dan Impak Dalam Pendidikan Islam Dan Pembelajaran Murid [Covid-19 Pandemic: Challenges And Impact In Islamic Education And Student Learning]," *International Journal of Advanced Research in Islamic Studies and Education* 1, no. 1 (2021).

⁵ Jasmi and Tamuri, *Pendidikan Islam: kaedah pengajaran & pembelajaran*; Sang, "Pedagogi untuk pengajaran dan pembelajaran."; Noraini Idris and Shuki Osman, "Pengajaran dan pembelajaran: Teori dan praktis," *Malaysia: The Mc Grow. Hill Companies* (2009).

⁶ Kamarul Azmi Jasmi, "Pendidikan Islam: Cabaran Di Alaf Baru" (paper presented at the Seminar Pendidikan Islam on 30 Oktober 2011 . Madrasah Idrisiah, Kuala Kangsar, 2011).

⁷ Abdul Munir Ismail and Saharizah Mohamad Salleh, "Strategi Pengajaran Dan Pembelajaran Pendidikan Islam Di Sekolah Menengah Daerah Besut, Terengganu," *Jurnal Sains Sosial dan Kemanusiaan* 10, no. 2 (2018).

⁸ Ab. Halim Tamuri et al., *Keberkesanan Pengajaran dan Pembelajaran Pendidikan Islam ke atas Pembangunan Diri Pelajar*, Universiti Kebangsaan Malaysia (Bangi, Selangor: Universiti Kebangsaan Malaysia and Kementerian Pelajaran Malaysia Jabatan Pendidikan Islam dan Moral, 2004).

⁹ Shahrul Nazar Ahmad, *Persepsi pelajar tentang keberkesanan aktiviti pengajaran dan pembelajaran dalam amali kejuruteraan elektrik*, Kolej Universiti Teknologi Tun Hussein Onn (Batu Pahat, 2003); Fatin Aliah Phang et al., "Faktor penyumbang kepada kemerosotan penyertaan pelajar dalam aliran sains: satu analisis sorotan tesis" (Seminar Majlis Dekan Pendidikan IPTA 2012, The Zon Regency, Johor Bahru, Johor, UTM, 7 - 9 October 2012 2012).

other, Islamic education teacher needs to be wise to choose the appropriate method. The selection of methods that are not accurate causes teachers to face a few problems such as lack of student interest, class control problems, the presentation of knowledge is poorly understood by students, loss of focus on teacher's teaching and many more.

Importance of the Right T&L Method: The practical implementation of T&L in Islamic Education emphasizes the need for appropriate approaches, strategies, methods, techniques, content, and teaching aids. An inaccurate selection of methods can lead to various challenges, including lack of student interest, class control problems, and poor understanding of the presented knowledge.¹⁰

There are various methods that Islamic education teacher can be practiced while teaching. Whether it is a traditional or modern method, teachers are not bound to use it if the method suits the needs of the students. Diversifying methods in one T&L session can attract students' interest and help improve the effectiveness of delivery. Even so the current pattern of education demands teachers to focus on modern student-centered methods. Among the modern teaching methods used in the teaching of Islamic Education in particular are Computer-based T&L, T&L inquiry, T&L concept map, T&L Reciprocal, Teaching based on school resource center, interaction method (discussion), simulation, rote, drill, and practice. This view is also supported based on the study of Jasmi and Tamuri (2007) and Fathiyah Mohd Fakhrudin et al. (2020) who stated that, among the models of methods frequently used by Islamic education teacher to ensure that T&L is implemented effectively are demonstrations or demonstrations, practice, repetition, questions and answers, drills, lectures or explanations, simulations, storytelling, projects and others- others.

The method is general for all forms of teaching whether theoretical or practical. There are many more methods that are not revealed through the study and are used by teachers. But for practical T&L usually, this method has three different teaching techniques, namely explanation technique, investigation technique and discussion technique. The teacher will explain the tasks that need to be done then the students will implement them through investigation methods and the results of the practical work will be presented and discussed.

Also included in the student-centered method is the demonstration method. This method can increase the effectiveness of the teacher's practical T&L and is able to arouse the curiosity, knowledge and intelligence of students based on the correct demonstration. In fact, the Prophet SAW himself once used this method when passing on knowledge to friends according to the hadith. Apart from focusing on the content of the lessons delivered and the chosen teaching methods, teachers can also do routine things in the classroom such as patrolling from table to table, reprimanding, and giving positive rewards throughout the lesson, especially during practice. Although these things seem trivial, they are important to encourage students to get involved in practical work. If the activity is done in groups, an effective way is to divide the students into groups of three to five people to carry out the practical in the practical T&L according to the title given by the Islamic education teacher.

¹⁰ Fatimah Othman, Talhah Ajmain, and Wan W.E, "Islamic Education Teacher's Critical Thinking Practice and Its Challenges in Enhancing 21st Century Learning Skills," *Nternational Journal of Psychosocial Rehabilitation* 24, no. 5 (May 8, 2020): 973-980.

In practical T&L also, according to Chik (1987), Saleh and Ahmad (1988), Ghuddah (1995), 'Ali (1998), and M. Y. Ahmad (2000) stated that the Prophet SAW is an example and model of a great teacher using various approaches in teaching and educating friends. There are many examples that can be taken from hadith sources to illustrate how the Prophet SAW emphasized practical T&L when guiding the companions. Among them when His Majesty taught about prayer which is the main pillar in Islam. Rasulullah SAW taught the companions by making T&L practical life as the main method. This is proven by the hadith of the Prophet SAW narrated by Malik bin Anas RA that the Prophet SAW said: which means: "... and pray as you see me praying." In the Qur'an, it mentions several behaviors and movements in prayer such as bowing, prostrating, and standing. But the entire movement and recitation in prayer was taught by the Prophet SAW in detail in a practical way. The companions saw directly how each movement was performed by the prophet and they imitated the action.

Based on what was discussed, Islam is a practical religion. Education in Islam never separates theoretical and practical knowledge, in fact both complement each other completely. The combination of the two can produce a solid understanding with a clear appreciation. Ultimately making something that knowledge can be practiced in life consistently in line with the goals of life set by Allah SWT. In summary, the practical T&L method of Islamic Education that is often implemented by Islamic education teacher is teacher-centered learning; student-centered such as demonstration, computer-based, inquiry T&L, concept map T&L, reciprocal T&L, school resource center-based, discussion, simulation, drill, practice, and direct application.

3. Research Method

The methodology of this study uses a qualitative study that mediates case study design.¹¹ This study involves seven selected secondary schools in the State of Johor. The number of seven secondary schools selected is based on the seven study participants who are the main data source in this study. The selection of research participants and informants is based on purposive sampling which is popular according to Merriam (1998)¹² in qualitative research because it can provide the maximum source of information in understanding the phenomenon being studied¹³.

Therefore, the selection of participants involved in this study was determined based on the following criteria: (1) the Islamic education teacher involved in this study must have the rank of DG 44 and above in the selected school. This is because DG44 teachers have reached expert level due to their teaching experience of more than 10 years.¹⁴ (2) The selected Islamic education teacher implements the practical T&L as recommended by the MoE. (3) the Islamic education teacher in question teaches Islamic Education level 1, 2, or 4. The selection of students between levels 1, 2 and 4 is since the

¹¹ Robert K. Yin, *Case Study Research: Design and Methods* (Beverly Hills, CA: Sage Publications, 1987). http://books.google.com.my/books?id=FzawIAdilHkC&printsec=frontcover&source=gbs_ge_summary_r&cad=0#v=onepage&q&f=false; R.K Yin, *Case Study research: Design and methods*, 2 ed. (Thousand Oak: CA:Sage, 1994); Yan Piaw Chua, *Kaedah Penyelidikan*, Edisi Kedua ed. (Kuala Lumpur: McGraw Hill (Malaysia) Sdn. Bhd., 2011).

¹² S.B Merriam, *Qualitative research and case study applications in education* (California: Jossey-Bass Publishers, 1998).

¹³ J. W Creswell, *Research design: Qualitative, quantitative, and mixed methods approaches*, 2nd ed. (Thousand Oaks: Sage Publications, 2002); Robert Bogdan and Sari Knopp Biklen, *Qualitative research for education* (Allyn & Bacon Boston, MA, 1997).

¹⁴ D. C Berliner, "The near Impossibility of Testing for Teacher Quality," *Journal of Teacher Education* 56 (2005).

students have reached puberty and reached perfect maturity,¹⁵ and are not involved in the national level main examination class. Furthermore, research participants among teachers are not burdened to provide rich data input to the researcher. Levels 1 and 2 will generally represent groups of students who are in lower secondary, and level 4 will represent upper secondary levels. (4) The selected Islamic education teacher are also voluntary and willing to cooperate in providing information from the beginning to the end of the study data collection activities in the field. In the end, the determination of the number of study participants was seven Islamic education teacher people. Based on data saturation Taylor, Bogdan, and DeVault (2015),¹⁶ seven study participants from seven schools were sufficient.

In addition to using the purposive sampling method, this study also used the snowball method to select informants. Islamic education teachers who agreed to be participants in the study were asked to suggest informants for the study among their students who followed the practical T&L of Islamic Education. A total of 14 informants, that is two student informants for each study participant, were selected. In this qualitative study, data was collected using three instruments, namely in-depth interviews, observations, and document analysis. The collection of data from different sources helps the researcher do triangulation to explain the meaning of the research findings and increase the level of reliability.¹⁷ Interview data is the main data that is the backbone of this study because the power of this data can gather past data without limitations. Interview data was obtained through Islamic education teacher who was a participant in the study as well as from student informants in this study. This interview data is then supported by observation data and document analysis data. This process of supporting some data is known as triangulation.¹⁸

The study period took a year to collect data from the study in the field. A long period of time is one of the important characteristics of the validity and reliability of qualitative studies.¹⁹ After the completion of the interview and recording process, all the data obtained will be transcribed by the researcher immediately. In addition, the researcher also made notes that supported the recordings made and reported in the field notes. Once the transcript text is complete, the researcher then hands over the copy to the research participants involved to be revised if there are errors to increase validity and reliability.

After the data collection process, the researcher made an interview report, observation, and document analysis to make the research data verbatim to be analyzed by NVIVO20 software. Themes and sub-themes were carefully extracted from interview data, observations, and documents (field notes, diaries, and teacher teaching records). The pattern determination of the theme to produce the study model is that the level of

¹⁵ Abdullah Nasih Ulwan, *Tarbiyah Aulad fi al-islam*, vol. 1 & 2 (Kaherah: Dar al-Salam, 1996).

¹⁶ Steven J Taylor, Robert Bogdan, and Marjorie DeVault, *Introduction to qualitative research methods: A guidebook and resource* (John Wiley & Sons, 2015).

¹⁷ Yin, *Case Study research: Design and methods*.

¹⁸ J.W Best and J.V Kahn, *Research in education*, 8 ed. (USA: Allyn and Bacon, 1998).

¹⁹ John W Creswell, "Collecting qualitative data," *Educational Research: Planning, Conducting, and Evaluating Quantitative and Qualitative Research. Fourth ed. Boston: Pearson* (2012); Taylor, Bogdan, and DeVault, *Introduction to qualitative research methods: A guidebook and resource*; Julia Phillippi and Jana Lauderdale, "A guide to field notes for qualitative research: Context and conversation," *Qualitative health research* 28, no. 3 (2018).

agreement is at 51%,²⁰ which is equal to the value of 4 out of 7 interview data of study participants or informants from the study location in this study. The resulting tree diagram theme pattern was submitted to three experts to be confirmed as a form of validity and reliability. The result of calculating the value of the expert's confirmation coefficient for the tree diagram theme pattern reached an agreement level of 0.93 Cohen kappa,²¹ which is a very high level. Expert agreement on the theme forms this educational research model.

4. Findings and Discussion

4.1. Findings

The research findings obtained through the study show that there are 19 teaching methods used when implementing Islamic Education T&L. Based on Table 1, 12 of them form a pattern, namely demonstration, repetition, discussion, problem solving, simultaneously, presentation, question and answer, memorization, other methods, collaboration, explanation or lecture and direct application, while the rest, namely quizzes, modules, simulations, demonstrations, courses, make notes and acting do not form patterns.

Table 1 Teaching Methods

No	Teaching Methods	S1	S2	S3	S4	S5	S6	S7
1.	Demonstration	x	x	x	x	x	x	x
2.	Repetition	x	-	x	x	x	x	x
3.	Discussion	x	-	x	x	x	x	x
4.	Problem Solving	x	x	x	x	-	x	x
5.	Simultaneous	x	x	x	-	x	x	x
6.	Presentation	x	x	x	-	x	-	x
7.	Q&A	x	x	-	x	-	x	x
8.	Memorization	-	x	x	x	x	-	x
9.	Collaboration	x	-	x	-	x	x	x
10.	Explanation or Lecture	-	x	x	-	x	x	x
11.	Direct Application	x	x	x	x	-	-	-
12.	Quizzes	x	-	-	x	x	-	-
13.	Module	-	-	x	x	x	-	-
14.	Simulation	-	-	x	x	x	-	-
15.	Course	-	x	-	-	-	-	x
16.	Make Notes	-	x	x	-	-	-	-
17.	Acting	-	-	-	-	x	-	x
18.	Scrapbook	-	x	x	-	-	-	-
19.	Singing	-	-	-	x	-	-	-
20.	PAK21	-	-	x	-	-	-	-
21.	Record and Value	x	-	-	-	-	-	-
22.	Station	-	-	-	-	x	-	-

Note: S1-S7 as School 1 to School 7

²⁰ Creswell, *Research design: Qualitative, quantitative, and mixed methods approaches*.²⁰,

²¹ L. Cohen, L. Manion, and K. Morriison, *Research methods in education* (London: Routledge Falmer, 2000).

4.1.1. Demonstration

Demonstration is the highest method used in practical T&L of Islamic Education. Demonstrations are usually done by students, teachers, teachers for students to follow and outside speakers. Table 1.1 displays the details.

Table 1.1 Demonstration

No	Demonstration	S1	S2	S3	S4	S5	S6	S7
1.	Students	X	x	x	x	x	-	x
2.	Teachers	X	x	x	-	-	x	-
3.	Teacher Makes Students Follow	-	-	x	-	-	x	-
4.	External Speakers	-	x	-	-	-	-	-

4.1.2. Students

Students play an important role in the use of demonstration methods. They try to understand and master the topic of worship taught by the teacher in class and then demonstrate the behavior of worship in practice to their friends. Usually, the teacher will distribute students to several groups and each group is given a specific title and task (PGCPI1, 27; TBP1S1, 130; TBP1S3, 424)

Students must work together in groups to find information and present it (TBGCPI3, 411; TBP2S7, 112). The teacher will play the role of a facilitator who always helps and guides students during the presentation process (TBGCPI1, 235; TBP1S4, 226; TBP2S1, 46). In some situations, students are also asked to prepare equipment to do practical work (TBGCPI2, 134; TBP1S1, 130; TBP2S2, 135). Sometimes female teachers ask students to show the way in front of the class when it comes to aurat restrictions that need to be taken care of, for example such as ablution and tayammum (TBP2S5, 161). An example of a quote that refers to the use of this method in class is **(PAPI: KPNA/TC/PR)** *"It means he made it himself. We don't need to demonstrate because I'm sure the students here have their advantages. Because the students here are all choice students, it means he can do it"* (TBGCPI1, 235).

4.1.3. Teachers

Demonstration is also done by the teacher. They do not give up the full responsibility to the students to show how to perform an act of worship. They will do it on their own, especially when dealing with students who are weak and need specific guidance. (TBGCPI1, 234; TBGCPI2, 127; TBP1S1, 155). The following quote proves the statement: **(PAPI:KPNA/TC/GR)** *"The title of the prayer is important, we don't know this student, he understands the existing knowledge he is talking about because there are half of the students who did not go to religious school, so he was not exposed to practice prayer So we have to do a Demonstration, because not all the students in this school go to religious school, even though I live in the state of Johor, there are half of them that I ask who don't go to religious school and learn religion only at school, so we have to do a Demonstration, way."* (TBGCPI6, 113).

Some students admit that if the teacher gives guidance before practice, they will understand faster (TBP2S1, 194; TBP1S3, 111). In addition, there are two more themes that do not form a pattern for the demonstration method, namely teachers making students follow (TBP1S3, TBP2S6) and external speakers (TBGCPI2, TBP2S2).

4.1.4. Repetition

The practical teaching method that forms the next pattern is repetition, discussion, problem solving, simultaneously, presentation, question and answer, memorization, other methods, collaboration, explanation or lecture and direct application. The findings of the study prove that the repetition method is also often used in practical T&L of Islamic Education. The teacher will ask students to repeat the practical act if the act of worship needs to be done repeatedly in a certain count such as circumambulation, and (PGCPI4, 81; TBP1S4, 226). Sometimes the practice will be repeated based on the student's mastery level (TBP1S1, 166; TBP1S3, 143; TBP1S5, 172; TBP1S6, 236). Sometimes the teacher will show how to do practice several times as reinforcement before asking students to do it (TBP1S7, 192; TBP2S1, 231; TBP2S3, 118). Repetition is also done to correct mistakes in practical actions (TBP1S4, TBP2S4, 224). The teacher also asks students to repeat something practical to give other students the opportunity to do it (TBP2S5, 171; TBP2S7, 219). An example of an in-depth interview that confirms the matter is **(PAPI: KPNA/PGLN)** *"If you don't understand ustaḥ will repeat the practice."* (TBP1S1, 221).

4.1.5. Problem Solving

Problem solving is also a method practiced in T&L practical Islamic Education. Teachers tend to use it to test students' understanding of applying the knowledge learned in certain situations (ADGCPI5, 21; PGCPI1, 133; PGCPI5, 94; TBGCPI3, 437). The teacher also distributes problem questions to several groups. Students discuss the problem in groups and then share the solution to the problem with other friends in the class (PGCPI7, 18; TBGCPI7, 283; TBP1S7, 227). Sometimes teachers also ask problems related to practical topics in general in class. Students respond to the problems posed (TBGCPI6, 421; TBP1S2, 266; TBP1S4, 256; TBP2S6, 357). Some teachers use solution methods during the theoretical teaching process. Practical T&L time are only devoted to training and practical treatment only (TBP1S1, 188; TBP2S2, 321). An example of a quote that confirms this is **(PAPI: KPNA/PYM)** *"For example, I teach the topic of ablution and then I give out a bottle of mineral water. so, I told them to perform ablution using that water. They will think to solve the problem"* (TBGCPI6, 421).

4.1.6. Group

The group method refers to practice for the title of worship in T&L Islamic Education done simultaneously in groups. Some teachers divide the group according to gender. They practice in groups simultaneously. Practical examples that apply this method are prayer and ablution (TBGCPI2, 420; TBGCPI6, 421; TBP2S5). There are also teachers doing practical in large groups like a class. The teacher shows the way in front of the class then all the students do it simultaneously. The same is true of practices performed in the form of direct worship such as congregational obligatory prayers (TBP1S3, 256; TBP1S7, 167). Similarly, the teacher makes a demonstration and then the students do practice in small groups, for example butchering practice (TBP2S6, 129; TBP2S5, 97). An example of a quote that shows the implementation of this method is **PAPI: KPNA/KMPL** *"But you must see me do it first. focus on the future before going to the small group"* (TBGCPI6, 544).

4.1.7. Presentation

Presentation is also the teacher's choice when teaching practical Islamic Education. Teacher-centered T&L presentations can be avoided. Students will be divided into several groups and given specific topics related to practice. They must distribute tasks among themselves in groups to find information and present it in class (ADGCPI2, 46; TBGCPI1, 240; TBP1S5, 159). During the presentation group members play their respective roles. Some of them enlightened, showed how to practice and some answered questions raised by other friends (PGCPI1, 29; PGCPI7, 50; TBP1S3, 182). The presenting group also prepared written notes to give to fellow students (TBGCPI3, 411). When this method is implemented, the teacher will act as a facilitator to guide, correct, and add missing information (TBP1S1, 177). Students are also trained to make presentations using computer equipment (TBP2S2, 352). During the presentation, other students will take notes (TBP2S7, 112). Among the interview excerpts that prove how the method is practiced in T&L practical Islamic Education is: **(PAPI: KPNA/PBTN)** *"I think this method of presentation is more effective, because he wants to present, explain and demonstrate to other friends. They must find information. that is more effective than us demonstrating, and he fully accepts what we show"* (TBGCPI1, 240, 2)

4.1.8. Discussion

The discussion method is also the highest method that forms a pattern in the practical T&L of Islamic Education. Discussions are done either in small groups or in general involving all students in the class (ADGCPI2, 108; ADGCPI4, 40; TBGCPI3, 418). Discussion can also be practiced after a group has finished presenting the topic, they are responsible for (PGCPI1, 133; PGCPI2, 158; TBGCPI1, 221; TBP2S4). There are also teachers who distribute questions in the form of problems to be discussed and solved in groups. Then the students present the results of the group discussion in front of the class (PGCPI6, TBGCPI7, 283; TBP1S4, 182). Sometimes the teacher opens the question and discusses it in general in the class (TBGCPI6, 222; TBP1S1, 255). There was also a discussion made before the practical T&L was implemented. Usually, the discussion is done during the information session (TBP2S1, 120; TBP2S3, 98; TBP2S7, 107). Among the examples of statements that refer to the discussion method is **(PAPI: KPNA/PBCN)** *"Students will present and do their practice, while other students will look and ask questions, and discuss"* (TBGCPI1, 221).

4.1.9. Question and Answer

Question and answer are also a method that forms a pattern in this study. Usually, questions and answers are used by teachers to assess students' understanding of the content presented (ADGCPI2, 54; ADGCPI5, 41; ADGCPI6, 63; TBP1S2, 183). The question-and-answer space is also open to students who cannot do practical (PGCPI1, 44; TBGCPI1, 221; TBP1S4, 278). Questions and answers usually involve various interactions in the class. When a question is presented, the teacher will give students the opportunity to answer their friend's question. If the answer is incomplete or the student cannot answer, the teacher will give an answer (PGCPI4, 132; PGCPI6, 36; TBP1S1, 134; TBP2S4, 143). Among the details that explain the use of this method in practical T&L is **(PAPI: KPNA/SJ)** *"students will present and do their practice, while other students will look and ask questions, and discuss"* (TBGCPI1, 221).

4.1.10. Memorization

The method of memorization is also implemented in the practical T&L specially to strengthen the reading that accompanies a practical movement in worship. Some teachers ask students to memorize the reading at home before taking the practical T&L or they stress it in the theoretical explanation class (TBGCPI3, 1007; TBGCPI5, 336; TBP1S3, 162; TBP2S2, 171; TBP2S3, 79). For students who are weak in terms of reading, the teacher will ask their friends to guide them (TBGCPI7, 206). The teacher also monitors the memorized reading continuously such as asking students to read the reading before starting the lesson (TBP2S7, 66). The implementation of the memorization method in practical T&L can be seen through the example of the following quote such as **(PAPI: KPNA/HFN)** *"If it's like in the 4th grade we have done the Tabajud prayer, we tell him to memorize it. first memorize the intention and then the surah you want to read. as preparation before practice"* (TBGCPI5, 336).

4.1.11. Collaboration

Collaborative methods are also used in practical T&L of Islamic Education. This method encourages students to be independent, cooperate and share information with their friends (PGCPI1, 87; TBGCPI3, 433; TBP1S5, 263). Students are more enthusiastic and confident to engage in focused and beneficial discussions and work together to solve an issue (TBGCPI6, 222; TBP2S1, 310; TBP2S5, 91; TBP2S6, 166). There are also times when teachers themselves make practical T&L for the same topic in collaboration (TBGCPI7, 265). Among the quotes that prove the use of the method is **(PAPI: KPNA/KLBI)** *"and that activity sometimes the student can teach his friend, he can explain to his friend. He is collaborative with fellow students"* (TBGCPI6, 222)

4.1.12. Explanation or Lecture

The method of explanation or lecture is a method synonymous with teacher-centered teaching, but in the practical T&L of Islamic Education this method is not used as the main method. Teachers use this method to brief students about the practice they will do (PGCPI6, 36; TBGCPI5, 317; TBP1S3, 256; TBP2S7, 94). In addition, teachers also use it to explain and explain questions that arise during practice (TBP1S5, 273; TBP2S3, 317). An example of a statement that confirms the use of explanation methods in practical T&L is **(PAPI: KPNA/PNRG)** *"It seems that he is not there, he just gives simple explanations and then he makes a demonstration and the students do it"* (TBP1S3, 256).

4.1.13. Direct Application (Practical Life)

The last method that forms a pattern is the direct application method or known as practical life. This method refers to how a practical T&L is done directly in reality by doing the worship involved, for example prayer (TBGCPI1, 106; TBP1S4, 488; TBP2S1, 64; TBP2S2, 91). There are also acts of worship that cannot be done in class such as fasting. So, the teacher will consider Ramadan fasting as a direct application to practical T&L (TBGCPI2, 268). For boarding schools, they will make the practical T&L taught in the classroom as worship that is practiced continuously (TBGCPI3, 147). An example of a quote that confirms the statement is **(PAPI: KPNA/ATS)** *"For example fasting, he actually did it in the month of Ramadan"* (TBGCPI2, 268).

4.2. Discussion

In the research conducted there are several methods used by teachers when implementing practical T&L. Among the methods are demonstration, repetition, discussion, problem solving, simultaneously, presentation, question and answer, memorization, collaboration, explanation or lecture and direct application. The findings of this study also support and add value to studies done by previous researchers which states that the methods used by teachers in teaching worship in Islamic Education are methods of explanation, question and answer, demonstration, practice, drill, mind map, storytelling, simulation, predicting the future, and projects.²²

The main method used by teachers in practical T&L is the demonstration method. The findings of this study support what was presented by this researcher (Anthony et al., 2016; Hamzah, 1993; Jasmi & Tamuri, 2007)²³ who stated that the demonstration method is an effective method for psychomotor skills. Through this study, demonstrations are used to demonstrate worship behavior in practice to students. The results of this study found that demonstrations are done by students, teachers, teachers make students participate, external speakers make, and students participate. The implementation of this method also changes according to the situation and topic. As usual, the teacher will do a demonstration first before the practice is carried out by the students to improve understanding. As is the case in learning Algorithms based on division of task space are proposed to achieve efficient acquisition of high-quality demonstrations during the learning process.²⁴ However, the results of this study found that demonstrations are also done by students due to certain factors such as the limitation of the teacher's modesty, for example the teacher chooses male students to demonstrate performing tayammum. In addition, demonstrations are also carried out with the aim of strengthening in groups and opening opportunities for students to collaborate and explore the topic. In that situation the teacher acts as a facilitator. The use of this method in practical T&L as the main choice of teachers further strengthens the study of Ab. Halim Tamuri, Ismail, and Jasmi (2012)²⁵ who found that one of the most effective methods for teaching worship is through demonstrations.

²² Ab Halim Tamuri and Nik Rahimi Nik Yusoff, *Kaedah Pengajaran dan pembelajaran Pendidikan Islam*, ed. Ab Halim Tamuri, Intan Nazirah Abdul Aziz, and Shahrul Bariah Ibrahim, Pembelajaran Berasaskan Masjid (Bangi: Penerbit Universiti Kebangsaan Malaysia, 2011); Fatin Aliah Phang and Nor Athirah Tahir, "Kemahiran proses sains dalam kalangan mahasiswa pendidikan sains di utm," *Journal of Science and Mathematics Educational* 3 (2011); Kamarul Azmi Jasmi and Norhafizah Salleh, "Pendekatan Pengajaran dan Pembelajaran Berpusatkan Pelajar dalam Kecemerlangan Guru Cemerlang Pendidikan Islam dan Guru di Sekolah Menengah: Satu Kajian Kes " (International Conference On Islamic Education 2013, EPF Institute, Kajang, Selangor, Malaysia 6th - 7th April 2013 2013); Norma Jusof and Mohd Isa Hamzah, "Kemahiran guru pendidikan Islam di sekolah rendah terhadap pelaksanaan pengajaran berpusatkan murid: Satu Analisa," *International Journal of Education and Pedagogy* 2, no. 3 (2020); Deena Bibi Nurkiah binti Hasmadi, Mohd Aderi Che Noh, and Ali Rohmad, "Pendekatan Berpusatkan Murid dalam Pengintegrasian Ilmu bagi Subjek Pendidikan Islam," *Jurnal Pendidikan Nusantara* 1, no. 2 (2022).

²³ Hamzah, "Persepsi dan masalah guru terhadap mata pelajaran kemahiran hidup."; Jasmi and Tamuri, *Pendidikan Islam: kaedah pengajaran & pembelajaran*; Anthony, Idris, and Pev, "Strategies for Improving the Teaching of Practical Agriculture in Senior Secondary Schools in Taraba State, Nigeria."

²⁴ Lipeng Zu et al., "A Reinforcement Learning Algorithm Acquires Demonstration from the Training Agent by Dividing the Task Space," *Neural Networks* 164 (July 1, 2023): 419–427, <https://doi.org/10.1016/j.neunet.2023.04.042>.

²⁵ Ab. Halim Tamuri, Muhamad Faiz Ismail, and Kamarul Azmi Jasmi, "Komponen Asas Untuk Latihan Guru Pendidikan Islam," *Global Journal Al-Thaqafah: GJAT* 2, no. 2 (2012), https://www.researchgate.net/publication/286525939_Komponen_Asas_Untuk_Latihan_Guru_Pendidikan_Islam.

The second method that forms the highest pattern is repetition. This method is implemented in practical T&L to meet some requirements such as correcting mistakes, repeating according to the number of times of worship such as tawaf, saie. In addition, repetition is also done individually or in groups to strengthen student understanding. Through repetition, teachers can also open opportunities for many students to try to do something practical. This method is often used in T&L al-Quran either to memorize verses or facts related to it. This method has similarities with studies conducted by (Jasmi & Tamuri, 2007; Fathiyah Mohd Fakhruddin et al., 2020),²⁶ that is, repetition is one of the methods frequently practiced by Islamic education teacher to ensure the effectiveness of the T&L implemented.

The method of discussion and collaboration is also a teaching method that is the choice of study participants when implementing practical T&L. There are two forms of discussion carried out in the practical T&L of Islamic Education. Whether the discussion is carried out in general to all students in the class or specifically in groups with a specific lesson title and content. The same is true of discussions between students at the preparatory stage and when in the practical T&L class. This method is also the dominant method in practical T&L as proven through past studies in Islamic Education and other fields.²⁷ This method encourages students to be independent, cooperate, share information with their friends, positively interdependent and create an active learning atmosphere.²⁸ The results of the collaborative discussion method demonstrate the high pedagogical level and usefulness of our approach and its positive impact on learning.²⁹ This transformation was crucial for developing the mutual recognition through which new didactical knowledge emerged as a result of the collaboration.³⁰

Another method used in the practical T&L of Islamic Education is problem solving as done by several researchers in the past.³¹ The results of this study as a comparison found that teachers tend to use it to test students' understanding of applying the knowledge learned in certain situations. The practice of problem-solving methods is implemented in student groups. Students will find solutions in groups and present them in front of the class. Sometimes teachers also ask problems related to practical topics in

²⁶ Jasmi and Tamuri, *Pendidikan Islam: kaedah pengajaran & pembelajaran*; Mohd Fakhruddin et al., "Proses Dan Kaedah Pembelajaran Tahfiz Dalam Kalangan Murid Di Sekolah Menengah Agama Kerajaan Di Malaysia."

²⁷ Smith, "The development of a classroom observation instrument relevant to the earth science curriculum project."; Tamir, "How are the laboratories used? "; Marzano, *A different kind of classroom: Teaching with Dimensions of learning*; Hoftein and Lunnetta, *The Laboratory in Science education. Foundation for 21st Century*; Abu Bakar, "Penerapan domain psikomotor dalam pelaksanaan pengajaran amali di kolej vokasional."

²⁸ Mohd Amerul Akmal Mohd Yunos and Noor Azean Atan, "Strategi Pembelajaran Kolaboratif Dalam Persekitaran Autentik Bagi Pembentukan Kemahiran Proses Sains Asas Prasekolah Menerusi Teknologi Apps " (Konvensyen Antarabangsa Jiwa Pendidik 2014, 11-13 Ogos 2014 2014).

²⁹ Christos Troussas et al., "Collaborative Activities Recommendation Based on Students' Collaborative Learning Styles Using ANN and WSM," *Interactive Learning Environments* 31, no. 1 (January 2, 2023): 54–67, <https://doi.org/10.1080/10494820.2020.1761835>.

³⁰ Anette Olin, Jonas Almqvist, and Karim Hamza, "To Recognize Oneself and Others in Teacher-Researcher Collaboration," *Educational Action Research* 31, no. 2 (March 15, 2023): 248–64, <https://doi.org/10.1080/09650792.2021.1897949>.

³¹ Tamuri and Nik Yusoff, *Kaedah Pengajaran dan pembelajaran Pendidikan Islam*; Phang and Tahir, "Kemahiran proses sains dalam kalangan mahasiswa pendidikan sains di utm."; Jasmi and Salleh, "Short Pendekatan Pengajaran dan Pembelajaran Berpusatkan Pelajar dalam Kecemerlangan Guru Cemerlang Pendidikan Islam dan Guru di Sekolah Menengah: Satu Kajian Kes "; Fatin Aliah Phang et al., "Faktor penyumbang kepada kemerosotan penyertaan pelajar dalam aliran sains: satu analisis sorotan tesis," *Sains Humanika* 2, no. 4 (2014).

general in class. Students respond to the problems presented. Some teachers use solution methods during the theoretical teaching process. Practical T&L time is only devoted to training and practical treatment. The frequency with which Islamic education teacher uses this problem-solving method in practical T&L can attract students' interest.

In a past study conducted by Kamarudin et al. (2009)³² also stated that the group method is a cooperative method. This method encourages cooperation between students in a group. The effectiveness of using this method in the T&L process is high in addition to the students feeling fun and motivation also increases.³³ This literature review is in line with the findings of the study, which is that Islamic education teacher divides students into several small groups to do practice. Among the topics that involve the division of groups are Hajj and slaughter. In addition, there are also groups formed based on gender, for example when learning the topics of mandatory bathing, ablution, and prayer. If the practice is carried out in a real state of worship such as the *fardu zohor* prayer, then the group is formed based on the class and is done in turn. In addition, sometimes teachers give tasks to groups that are formed for them to collect information and present it together with practice. During the presentation, other students will take notes. The findings of the study discussed also coincide with the study of Jasmi, Ibrahim, and Ilias (2012)³⁴ who said that this method of presentation gives a wide space for students to do in-depth research on the topic studied as well as attract the attention of other students to get involved in giving a response.

The question-and-answer method is also a method that forms a pattern in this study. Usually, questions and answers are used by teachers to assess students' understanding of the content presented. Some of the exercises that are carried out cannot be done by all students. Therefore, the teacher calls some students to do practical demonstrations while other students are required to observe and are asked to ask questions. Likewise, if a presentation is conducted, the teacher will encourage students to ask questions. According to Islamic education teacher's point of view, this method is also one of the effective methods and a practice in teaching worship. This statement is consistent with the study of Ab. Halim Tamuri et al. (2012)³⁵ who also stated that the application of the question-and-answer method increases the effectiveness of T&L. In addition, the strength of this method is that accurate and complete facts are obtained through brainstorming sessions of students and feedback from teachers.³⁶

T&L practice are not only limited to physical practice but there are also readings and prayers that accompany practice. To master the readings and prayers found in

³² Kamarudin et al., "Pengurusan penglibatan pelajar dalam amali sains."

³³ Mohd Asnorhisham Adam and Abdul Rahim Hamdan, "Pendekatan Pengajaran Secara Berkumpulan Dalam Program Pemulihan Khas Bahasa Melayu," *Jurnal Pendidikan Bahasa Melayu – JPBM* 7, no. 1 (2017), <http://journalarticle.ukm.my/10414/1/134-258-1-SM.pdf>; Rosy Talin, "Kaedah Pengajaran Sejarah yang Diminati Pelajar dan Justifikasinya," *Malaysian Journal of Social Sciences and Humanities (MJSSH)* 3, no. 2 (2018).

³⁴ Kamarul Azmi Jasmi, Noratikah Ibrahim, and Mohd Faez Ilias, "Gaya Pengajaran Guru dalam Pengajaran dan Pembelajaran Pendidikan Islam" (Seminar Antarabangsa Perguruan dan Pendidikan Islam [SEAPPI2012], Hotel Sofitel, Senai, Johor Bahru, Fakulti Tamadun Islam, Universiti Teknologi Malaysia (Ftiutm) Fakulti Pendidikan, Kolej Universiti Perguruan Ugama Seri Begawan, Brunei (Kupusb) Bahagian Pendidikan, Jabatan Agama Johor, 25-26 Januari 2012 2012).

³⁵ Tamuri, Ismail, and Jasmi, "Komponen Asas Untuk Latihan Guru Pendidikan Islam."

³⁶ Lezah @ Lejah Kiamsin and Rosy Talin, "Kaedah Pengajaran Sejarah yang Diminati Pelajar dan Justifikasinya," *Malaysian Journal of Social Sciences and Humanities (MJSSH)* 3, no. 2 (2018).

practice, the teacher uses the memorization method. According to Abdul Hafiz Abdullah et al. (2005)³⁷ memorization method means a systematic and effective system or method used by the hafiz in the process of memorizing the Quran. The method is used whether memorization method, memorization method and memorization method. Usually, teachers will implement this method in a theoretical teaching session. The teacher ensures that the reading to be memorized is correct, fluent, and accurate. This method is an effective method in memorization.³⁸ The help of fellow students who are proficient is used to help weaker students. If there is a lack of time, students are asked to memorize the reading at home in preparation for following the practical T&L. The results of the discussion regarding this method of memorization, this method has an impact on students in practice and has a clear similarity between the results of the research done with the literature study.

The method of explanation or lecture is a method synonymous with teacher-centered teaching, but in the practical T&L of Islamic Education this method is not used as the main method. The teacher uses this method to brief the students about the practice they will be doing. In addition, teachers also use it to explain and explain questions that arise during practice. The way teachers use this method during the practical T&L of Islamic Education differs from the results of Ab. Halim Tamuri et al. (2012)³⁹ study who found that teachers make the practice lecture method the main method when teaching worship.

The last method that forms a pattern is the direct application method. This method is also known as biological practice. This method refers to how a practical T&L is done directly in reality by doing the worship involved, for example prayer, fasting and daily worship.⁴⁰ The findings of this study also have similarities with literature studies, which is the emphasis on practical biological methods. But based on the findings, there are also acts of worship that cannot be done in class such as fasting. So Islamic education teacher will consider fasting in the month of Ramadan as a practice that is applied directly with students in the practical T&L. As for the boarding schools, they will make the practical T&L taught in the classroom as worship that is practiced continuously and consistently.

Practical T&L refers to teaching and learning methods that involve a practical approach or a combination of theory and practical work experience. These methods are designed to provide direct experiences for students to apply the concepts they have learned. Some examples of practical teaching and learning methods include the use of active-participatory methods, problem-solving methods, and metacognition-based education methods.⁴¹ The practical teaching and learning process at some point

³⁷ Abdul Hafiz Abdullah et al., *Sistem Pembelajaran Dan Kaedah Hafazan Al-Qur'an Yang Efektif: Satu Kajian Di Kuala Lumpur Dan Terengganu*, UNIVERSITI TEKNOLOGI MALAYSIA (2005), <http://eprints.utm.my/id/eprint/2844/1/75184.pdf>.

³⁸ Abdullah et al., *Sistem Pembelajaran Dan Kaedah Hafazan Al-Qur'an Yang Efektif: Satu Kajian Di Kuala Lumpur Dan Terengganu*.

³⁹ Tamuri, Ismail, and Jasmi, "Komponen Asas Untuk Latihan Guru Pendidikan Islam."

⁴⁰ Azman Wan Chik, *Kaedah Hayati Amali-Satu Pendekatan Mengajar Pendidikan Islam* (Kuala Lumpur: Karya Bistari 1989).

⁴¹ Ane Landøy, Daniela Popa, and Angela Repanovici, "Teaching Learning Methods," in *Collaboration in Designing a Pedagogical Approach in Information Literacy*, ed. Ane Landøy, Daniela Popa, and Angela Repanovici,

implicates students in observing or manipulating real subjects and materials. A practical teaching method is varied from conventional or we can say the theoretical method of teaching on two degrees. Practical methods in teaching and learning aim to create meaningful learning experiences and generate positive impacts on students. Through the use of these methods, students have the opportunity to develop better understanding, communication skills, problem-solving abilities, and real-life practical experiences.

However, it is important to note that in the context of this research, further analysis is required to obtain more detailed information about the specific practical teaching and learning methods used. The provided sources include research on the tension between contextuality and generalization in teaching methods, as well as research on teaching and learning methods involving the use of Venn diagrams and metacognitive skills.⁴²

Among the list of methods discussed, the practical life method is the most effective method in applying the practice and appreciation of worship to students. This is because this method is not only taught through theory and practice, but this method also has a spiritual element that is applied directly together. The practical life carried out by Islamic education teacher with the students is a practice of worship whose reward is calculated and recorded by Allah SWT. Therefore, Islamic education teacher needs to increase the use of this practical biological method so that the effectiveness of practical T&L always shines in the hearts of every student. Even with this method it is also able to build a pure school atmosphere and can change the perception of non-Muslim students towards the morals of Muslim students.

The practical life method, in the context of applying the practice and appreciation of worship, refers to an approach that integrates religious teachings into students' daily lives and activities. It aims to instill practical understanding and application of religious principles, rituals, and values in various aspects of life. One of the strengths of the practical life method is its emphasis on experiential learning. By integrating religious practices into students' everyday routines, they have the opportunity to apply their knowledge and appreciation of worship in real-life situations. This hands-on experience allows students to develop a deeper understanding of the practical aspects of worship and its relevance to their lives. Furthermore, the practical life method promotes a holistic approach to religious education. It encourages students to connect their faith with their daily actions, cultivating a sense of mindfulness and purpose in their worship. By integrating religious practices into their routines, students learn to appreciate the significance of worship as a continuous and integral part of their lives, beyond the confines of specific religious settings.

The practical life method also fosters a sense of personal responsibility and ownership of one's faith. Through actively engaging in worship practices, students become self-directed learners who take the initiative to deepen their understanding and practice of worship. This method empowers students to develop a personal connection with their faith and encourages them to seek opportunities for spiritual growth.

Springer Texts in Education (Cham: Springer International Publishing, 2020), 137–61, https://doi.org/10.1007/978-3-030-34258-6_10.

⁴² Åsa Hirsh et al., "Reviews of Teaching Methods – Which Fundamental Issues Are Identified?," *Education Inquiry* 13, no. 1 (January 2, 2022): 1–20, <https://doi.org/10.1080/20004508.2020.1839232>.

Moreover, the practical life method allows for contextualized learning. By incorporating religious practices into everyday activities, students can relate the teachings of worship to real-world situations and challenges. This approach helps students understand the practical relevance of religious principles and enables them to apply them in a meaningful and authentic manner.

However, it is important to acknowledge that the effectiveness of any teaching method can vary depending on factors such as the age and background of the students, the skills and qualifications of the teachers, and the overall educational environment. Different students may respond differently to various teaching methods, and a combination of approaches might be necessary to cater to diverse learning styles and needs.

5. Conclusion

The practical T&L method of Islamic education is a way or path in delivering and practicing practical education to students. This practical T&L method are not limited to what is discussed. There are various methods that can be revealed to students as appropriate in the class depending on the teacher himself. However, with the discussion in this writing, it is enough to give guidance to Islamic education teacher. Through the findings of the conducted data, a specific model of teaching methods was built that was practiced in the practical T&L after being agreed by the theme experts in education. This model successfully answered the research question, which is to see what methods are used by teachers in T&L practical Islamic Education. This model is named as Islamic Education Teaching and Learning Method Model (MK-PAPI) as shown in Figure 1.

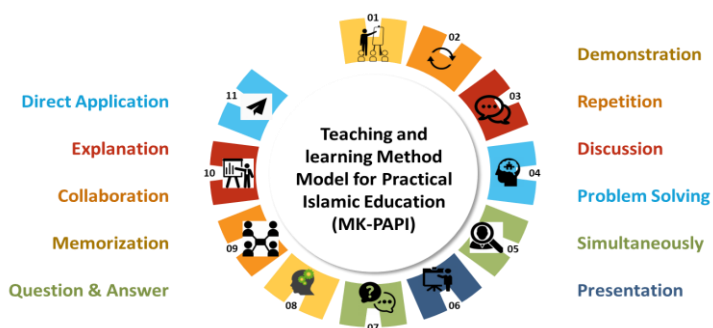


Figure 1 Teaching and learning Method Model for Practical Islamic Education

The MK-PAPI model summarizes that there are 11 methods that are often practiced by Islamic education teacher, namely demonstration, repetition, discussion, problem solving, simultaneously, presentation, question and answer, memorization, collaboration, explanation or lecture and direct application. Based on the methods listed, it is hoped that it can provide useful added value and guidance to teachers and schools as well as other educational institutions in preparation for planning, managing, and implementing practical T&L in a systematic and effective manner. This model strongly supports the T&L process in the classroom and ultimately forms the personality of students who can practice worship and virtue consistently in their lives.

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