Solah (Prayer Worship) Education Curriculum for Part-Time Elementary Madrasah Student

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Abstract. Solah is one of the pillars of Islam that is compulsory for a Muslim as a form of devotion to Allah swt. The aim of this research is to examine the education curriculum that is curated to improve the quality of a student's practice of worship and to consistently perform Solah. From the data collected, out of 437 students, those that do not perform Fajr´ prayers is 50.8%, Zuhr' prayers are 44.4%, Asr' prayers are 36.4%, Maghrib prayers are 22.9% and Isya' prayers are 33.4%.. Based on the results of other studies, it was discovered that amongst teenagers, the neglect of Solah was inconsistent and due to a lack of knowledge in practicing Solah. The research and data were collected using a quantitative methodology and was conducted through observation, questionnaire, and interviews. The result shows that the time period for a single lesson is insufficient and requires a focus on improving the quality of reciting Surah and practicing of Solah. To achieve this, the current curriculum for prayer worship needs to be revised by extending the praying time period.

Keywords: Education Curriculum · Consistency · Enhancing · Prayer worship

1 Introduction

Solah is one of the pillars of Islam that is compulsory for a Muslim as a form of devotion to Allah swt. In educating children should use the best way to form an excellent child in terms of personality and morality, start the children with prayer since there are seven years old. As mentioned in Surah Al-Alaq' verse 1–5.

رَبُّكَ وَ اقْرَأْ (2) عَلَقٍ مِنْ الْإِنسَانَ خَلَقَ (1) خَلَقَ الَّذِي رَبِّكَ بِاسْمِ اقْرَأْ (5)
يَعْلَمْ مَالَمْ الْإِنسَانَ عَلَّمَ (4) بِالْقَلَمِ عَلَّمَ الَّذِي (3) الْأَكْرَمُ

The verse of this surah is to instruct use to learn by seeking knowledge and keeping and keeping away from ignorance. Command solah is not an option. Prayer is not something that be played around, or taken lightly. It is one of the main characteristics of a Muslim. Without this feature, then one is not eligible to hold a title as Muslim. When someone leaves prayer, then in fact he has left his religion.

"The limits of separatists between a person and the disbelief are leaving prayers"

Hadith of Muslim History, Sunan Abu Daud:4058, Sunan at-Tirmizi: 2543, Sunan an-Nisai'i: 460 and Sunan Ibni Majah: 1068: Mentioned as prayer, because the person leaving the prayer (will reach) to hell.

The hadith is narrated from Buraidah, the Messenger of Allah, said:

كَفَرَ فَقَدْ تَرَكَهَا فَمَنْ ةُالصَّلاَ وَبَيْنَهُمْ بَيْنَنَا الَّذِيْ أَلْعَهْدُ

Meaning: "The agreement between us and them (hypocrites) is prayer. Therefore, whoever leaves the prayer, then he has disbelief (revealing the act of disbelief)." (Narrated by al-Tirmizi).

To pray means to confront the heart and soul to Allah full of fear, a sense of majesty, the perfection and omnipotence of Allah swt. In fact, in prayer, there is also a sense of dignity and need for Him because we are weak creatures who always seek His help.

Apart from leaving prayer, the Al-Qur'an also considers neglecting prayer, including the traits of society who are perverted and misguided. If you continue to ignore prayer and insult the treatment, this is the characteristic of an infidel society.

Allah swt said, about the attitude of unbelievers who denied the message as follows: In the Al-Qur'an Surah Al-Mursalat [77] ayat 48.

يَرْكَعُونَ لَا ارْكَعُوا لَهُمُ قِيْلَ وَاذَا

The meaning: "And when they say," Rukuk, "they don't want to bow."

The scholars said that whoever leaves the prayer while denying it, then he has left the religion of Islam. As for someone who leaves prayer clearly mentions disbelief and must be killed, including those who:

Narrated from Jabir Radhiyallahu 'anhu, he said that Rasulullah saw., said:

لصَّلاَةِ ا تَرْكُ وَالْكُفُرِ الشِّرْكِ وَبَيْنَ الرَّجُلِ بَيْنَ

The meaning: "What connects a person with disbelief is leaving prayer."
(Narrated by Ahmad, Muslim, Abu Daud, at-Tirmidhi and Ibn Majah).

From 'Abdullah bin' Amr Radhiyallahu anhu, he said that Rasûlullâh sallallahu 'alaihi wa sallam said, "Ask your children pray when they are seven years old and beat them when they are 10 years old (if they leave prayer). And separate their beds (between boy and girl".

Objective:
The aim of this research is to examine the education curriculum that is curated to improve the quality in a student's practice of worship and to consistently perform Solah wherever there are.

The students are more motivated to pursue knowledge and are not negligent in proper prayer practice as instructed by Allah SWT.

2 Method

The research and data were collected using a quantitative methodology and was conducted through observation, questionnaire, and interviews. The observation was done in the classroom during the lesson of ibadah solah. While during this observation method, researchers observe directly using sensing tools and records to obtain assessment results at all times. This observation is used to observe the learning process of prayer worship materials along with readings. This observation method is carried out in small groups by practicing semester assessment.

The questionnaire method was done by distributing the survey forms to different classroom teacher of 437 students from a lower level of KBK (Child Guidance Classes) and a higher level of KBM (Secondary Guidance Classes), within two week times. The questionnaire method is a research instrument in the form of a written question list. This study used a single cross-sectional design because to collect data from each element (sections) of respondents, conducted was done once in a time of research.

Suharsimi Arikunto (1996:34) found that the questionnaire was an investigation into a problem that concerns the public interest of the students, was conducted by circulating a formulised list of questions submitted in writing to a number of objects to obtain written answers. Researchers used investigative form to obtain information about the stage of prayer from respondents. The information obtained will be used for study report in connection with the curriculum of learning solah Study report being used to gather data about students such as attitudes, interests and learning habits, especially in the implementation of solah worship, the use of time, the number of students, classroom conditions and so on.

While the interview method was done in a simple way by preparing a short question that needs to be answered by the respondents is a conversation with a specific intention in the hope of collecting the required answers. Interviews are conducted by two parties directly, the interviewer and the interviewee by asking a number of questions verbally, clearly, that are easy to understand.

Data organizing techniques were collected from two different locations of the different Madrasah Educational Centres. Data sources are calculated manually to obtain true and accurate calculations. Sources of data were obtained from questionnaires containing of four parts. Part A, Part B, Part C and Part D. Formulated datas was presented in the form of Tabel and Graph with explanation.
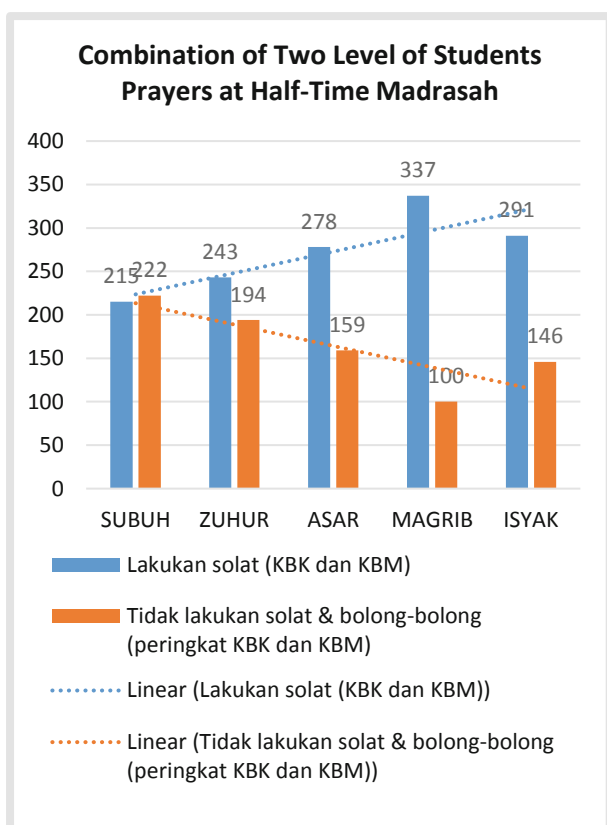
3 Results

From the data collected, out of 437 students, those that do not perform Fajr´ prayers is 50.8%, Zuhr' prayers is 44.4%, Asr' prayers is 36.4%, Maghrib' prayers is 22.9% and Isya' prayers is 33.4%.

Table 1, shows the number in term of students and the percentages for each rakaat prayers five times a day. The number of students who were not perform Fajr' and Zuhr' Solah made up the highest percentage of 50.8% and 44.4% respectively compared to other prayers, while in Fig. 1 - shows the existence of gaps in each Solah of five times a day from a total of 437 students from two different level KBK (Lower level) and KBM (Secondary Level) who perform and does not perform Solah.

Table 1. Number of Students Peform Solah and Did Not Perform Solah/Inconsistent Solah

Prayers	Performed Solah (KBK & KBM) Level	Did not perform Solah and Inconsistent Solah (KBK & KBM) Level
Fajr	215	222 (50.8%) = 437 students
Zuhr	243	194 (44.4%) = 437 students
Asr	278	159 (36.4%) = 437 students
Maghrib	337	100 (22.9%) = 437 students
Isya	291	146 (33.4%) = 437 students

Fig. 1. Combination Number of Students does not perform Solah (KBK & KBM)

Finding: The result shows that the time period for a single lesson is insufficient and requires a focus on improving the quality of reciting Surah and practicing of Solah. To achieve this, the current curriculum for prayers worship needs to be revised with

extending the praying time period in order student have sufficient time to focus on prayers worship. Teachers will fully utilize the time given to thoroughly guide and observe the movement of worship prayer activity including the correct memorization and recitation of prayer systematically.

References of others academy analysis, here are the studies from reviewers on the causes of neglect issues among teenagers and students. Published in 2018 – issues of prayer neglect among youths in the state of selangor. From the study, prayer issues among teenagers in the state of selangor,suhaila nadzri, suhaily md shamsudin, siti syuhada abd rahman, ahmad a 'toa' mokhtar, azri rizal md razali said that from the factors of technology/mass media were found to be the highest category which caused the occurrence of praying neglect among teenagers. While the second highest factor is yourself where there are many teenagers who pray follow the mood/taste of clay for prayer causing these teenagers to be inconsistent for prayer. Hence, the parents should play an important role in ensuring that their children perform five-time prayers by limiting their television watching time or using mobile phones. in addition, the teenager himself needs to have high self-awareness and discipline to ensure that the five-time prayer is well taken care of.

Published in 2016 - The implementation of prayer among Muslim students in the Johor state community college study by Hasan Bidin, the findings showed that the high students' knowledge of prayer has yet to produce consistent prayer practices. This is evidenced by the implementation of moderate student prayers and still need to be improved. Subsequent findings indicated that the dominant factor of a student performing prayer is parents while the dominant factor of the students leaving prayer is lazy. Subsequently, the findings of analysis results for the effects derived from the prayer from the spiritual aspect showed some high impact on faith and morality. On the other hand, there is no direct impact on worship showing students still need to be driven to perform everyday prayers. In conclusion from this study, he argued and recommended that any improvements to the implementation of student prayer should be done by organising various programmes, courses and prayer camps to raise awareness and practice of their prayers in their daily lives.

Published in 2016, by Muhamad Zahiri Awang Mat, Martyrs Sarpan, Zanirah A.Bakar, Wan Suriani Wan Zaaba, Surayya Hani Sulaiman and others said from his study titled, a study of the actions of "bestari prayer camp" in improving the prayer reading' qunut. This study was implemented to identify the effects of teaching in smart prayer programmes on the mastery of Qunut recitation of pupils. Based on the survey, almost some pupils do not master the Qunut prayer reading well because it is too long and causing them become lazy to memorise and recall. 2016 publication, a study aims to perform fardhu prayer in primary school third year by Nur Faridah binti Abdullah @ Zakaria. From the study he mentioned that from the results of the analysis, it showed that respondents knew and understood the importance of prayer, but the level of practicing pupils in performing prayers was still moderate and unsatisfactory. According to him, this situation is seriously required by all parties to make prayer practices as a daily routine of pupils. Therefore, a number of proposals were also submitted to certain parties to be taken to increase awareness and enhance the practice of prayer among students especially at Sekolah Kebangsaan Putrajaya Precinct 14(1), Putrajaya.

2016 publication, a study by Mohd Farid Hafidz Bin Ahmad and Mohamad Khairi Bin Haji Othman, the Islamic Centre of Polymas: the involvement of da'wah programmes and its relationship with the practice of prayer and practising students' morals. This study seeks to find a link between the involvement of da'wah programmes and prayer practices as well as the practice of student morals. The results showed that the involvement of da'wah programmes among students was at a moderately high level which also needed improvement further.

4   Conclusion

Based on the results of others studies, it was discovered that amongst teenagers, the neglect of Solah were inconsistent and was due to a lack of knowledge practicing Solah on top of other reason. Finding from other analysis study, technology factors/mass media were found to be the highest category which resulted in the occurrence of prayer repairs among teenagers. This is because "complacent teenagers watch television or play with mobile phones so unaware of prayer time." While the second highest factor is lack of self motivation whereby teenagers who pray follow the mood/taste of clay for prayer causing these teenagers to be inconsistent for prayer. Hence, the parents should play an important role in ensuring that their children perform five-time prayers by limiting their television watching time or using mobile phones. In addition, the teenager himself needs to have high self-awareness and discipline to ensure that the five-time prayer is well taken care of.

The subsequent findings of the students leaving the prayer due to lazziness attitude and there is no direct impact on the worship of the solah which should be driven to perform daily prayers.

The subsequent findings of the students leaving the prayer are because of the laziness and there is no direct impact on the worship of the solah which should be driven to perform daily prayers. It is found that almost some of the student unable to memorize the qunut prayer recitation well. It is too long causing them to become lazy to memorise and recall. Some of the levels of practicing students in performing prayers are still moderate and unsatisfactory.

From other studies, there are similarities with the problems studied by researcher related to the implementation of prayer and mastery of solah readings are very inconclusive. Teachers need to monitor the development of students by informing them to perform prayer after madrasah time approaching the if the prayer time has reached the implementation time.

Taking into account the role of the parents of the students. Parent should encourage and give motivation to their children to carry out prayer services consistently wherever they are especially at home with their family. Increase the involvement of da'wah programmes with the practice of prayer enhanced. Organize courses and prayer camps to raise awareness and practice their prayers in everyday life.

Applying a more interactive two-way teaching method in learning solah worship practices and reading so that students are motivated to pursue solah worship.

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