

TRAINING ON PRAYER PROCEDURES FOR ELEMENTARY SCHOOL-AGED CHILDREN IN TENAM VILLAGE USING THE DEMONSTRATION METHOD

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Abstract :

This community service activity focuses on learning the proper recitation and movements of prayer (salat). Understanding and practicing the correct procedures of salat is an important aspect of Islamic religious education. This community service activity was conducted in Tenam Village and aimed at elementary school-aged students as part of the implementation of the Islamic Religious Education course. The community service activity was carried out through three main stages: preparation, implementation, and evaluation. The preparation stage included identifying problems and analyzing the needs of the target community, determining the activity targets which covered participants, location, and time of implementation, formulating clear and measurable objectives of the community service activity, preparing training materials adjusted to the age of the participants, including the pillars and requirements of salat, recitations, and the practice of prayer movements, and determining appropriate implementation methods by emphasizing direct practice and mentoring. The second stage was the implementation stage, which began with an opening session, followed by the delivery of theoretical material and continued with demonstrations of the correct procedures of salat in accordance with Islamic guidance. The third stage was the evaluation stage, which was conducted to assess the participants' understanding and ability to perform salat correctly through observation of practice and discussions. The results of this activity showed an improvement in the participants' understanding and skills in performing salat according to proper guidance. Before the training was conducted, most participants had limited understanding of the requirements, pillars, and correct recitations of salat. After participating in the training, which included material delivery, demonstrations, and direct practice, participants showed positive changes. They were able to mention the requirements and pillars of salat more accurately and improve their prayer movements and recitations in accordance with Islamic guidance.

Keywords: Education, Islam, Salat.

INTRODUCTION

Salat is a fundamental act of worship in Islamic teachings and serves as the primary foundation for building faith and character in a Muslim. Salat functions not only as a ritual obligation but also as a direct means of communication between servant and Allah SWT. Through salat, individuals are taught to cultivate spiritual awareness, time discipline, submission, and



sincerity in carrying out religious commands. Beyond its spiritual aspects, salat plays a crucial role in shaping morals and behavior.

The movements and recitations in salat teach values of patience, tranquility, and self-control. Salat performed correctly and with *khusyuk* (focus) can foster attitudes of honesty, humility, and distance from reprehensible actions. Therefore, learning salat procedures from an early age, especially for school-aged children, is extremely important to embed these values firmly in daily life.⁷

Learning the correct salat procedures is also essential to ensure the validity of the worship. Salat has conditions, pillars, recitations, and movements that must be fulfilled according to the Sunnah. Without proper understanding, performed salat risks being invalid or imperfect. Through systematic and practical learning, students can understand and practice salat accurately, making their worship more meaningful and profound. Learning salat is not just about fulfilling religious obligations but also about building character, discipline, and spiritual awareness. Salat becomes a comprehensive educational tool that shapes human connection with God while guiding social behavior.

Children's understanding of correct salat procedures according to Islamic teachings, including practical salat material, requires them to carefully observe the given material and then practice each movement and recitation one by one (Fadhilah, 2020), because every movement and recitation in salat must be correct for it to be valid (Waqfin et al., 2020). Since salat is the pillar of religion and children are the next generation who will advance Islamic religiosity in the village, the importance of instilling salat education from a young age must be realized, as it can improve the quality of worship and religiosity in the community (Ashoumi, 2020). However, in reality, despite much salat teaching material provided in schools, many students still struggle to understand and perform salat correctly. Therefore, innovations in more effective and engaging learning methods are needed.

The demonstration method is a teaching approach that uses demonstrations or displays to explain concepts, processes, or situations to students, either with real objects or models. This method aims to provide deeper understanding through direct experience involving verbal explanations (Endayani et al., 2020).

Recent studies also support the effectiveness of the demonstration method in enhancing students' understanding of salat procedures. For example, the first study by Hermanto & Fairuz (2022) explains that based on the analysis results, there was a clear improvement from the first to the second cycle, where the percentage of students mastering salat material increased significantly. This shows that the demonstration method is effective in improving students' ability to perform salat movements correctly and can serve as a reference for teachers in selecting appropriate learning strategies (Hermanto & Fairuz, 2022).

Second, the study by Yuni Rachmawati et al. (2022) explains that using the demonstration method in salat learning at TPQ Al Mujahidin in Kaleng

Village successfully improved students' abilities in salat movements and recitations. The demonstration method is effective in helping students understand salat procedures practically and can be a beneficial approach in religious education at Islamic educational institutions (Yuni Rachmawati et al., 2022).

Third, the application of the demonstration method by Ahmad Siddiq et al. also proved effective in improving students' fardhu salat practice skills. The classroom action research conducted in two cycles showed high improvement with a success rate of 92.00% (Shiddiq et al., 2022).

Fourth, another study by Cecep et al. shows that after applying the demonstration method, efforts to improve early childhood learning concentration proved successful. This method attracts children's attention and helps them focus on the learning process, creating a more enjoyable learning environment (Cecep et al., 2022).

The objective of this activity is to implement the demonstration method to enhance elementary school-aged children's understanding of salat procedures in Tenam Village. This training aims to provide a clear picture of the extent to which the demonstration method influences children's ability to understand and practice salat procedures correctly.

RESEARCH METHOD

This activity was conducted in Tenam Village, administratively under Muara Bulian Subdistrict, Batang Hari Regency, Jambi. Its location is around coordinates -1.735836 South Latitude and 103.1951554 East Longitude. The village is known for its abundant natural resources, especially fertile agricultural land and a river that can be utilized, indicating characteristics of a fertile agrarian or rural area.

The approach method used in this training activity is the demonstration method, accompanied by lecture and question-and-answer methods. In general, community service activities are carried out in preparation, implementation, and evaluation stages (Hidayat et al., 2020, 2022; Hidayat & Fathurrahman, 2018; Sirojuddin et al., 2022). This community service activity was carried out in the following stages:

1. Preparation Stage: This began with in-depth observation of elementary school-aged children in Tenam Village. The service team identified that although the children had started performing salat, many errors were found in body anatomy positions during certain movements and lack of fluency in reciting. Based on these findings, the team compiled a concise module containing salat guidance material. Coordination was conducted with village officials and the BKMT (Badan Kontak Majelis Taklim) chairperson to agree on the time and place of implementation.
2. Implementation Stage: Entering the core activity, the team used the demonstration method as the main strategy. The learning process started with a brief explanation of salat conditions and pillars, then the instructor stood in front and, together with participants, practiced salat starting from

intention and demonstrating each movement from hand position in Takbiratul Ihram, straight back in Rukuk, to correct foot position in Tahiyat. The accompanying team played an active role in personal approaches, gently correcting hand or sujud positions if still incorrect. The atmosphere was made interactive; children not only observed but also listened to recitations together (drilling) to strengthen their memorization.

3. Evaluation Stage: Measuring Success. As a closing, evaluation was conducted to see how well the material was absorbed. Each child was given a chance to practice a two-rak'ah salat independently under team supervision. The evaluation team noted each participant's progress, covering movement accuracy and recitation fluency. The activity ended with a rewarded Q&A session (quiz) to motivate the children. These evaluation results were then summarized into recommendations for parents in Tenam Village to consistently guide their children at home, ensuring the correct salat habits learned are maintained sustainably.

FINDINGS AND DISCUSSION

The implementation of this community service activity was supported by several parties, including the service team, village officials, and religious figures in Tenam Village. The activity achieved success and smoothness due to collaboration with related parties. The activity was open to all elementary school-aged children residing in Tenam Village. The salat procedure training using the demonstration method was held in the afternoon during Diniyah Takmiliah Awaliyah hours, when participants were on mid-year break. This activity aimed to provide correct knowledge to Tenam Village children about proper salat procedures, both in recitations and movements. Approximately 25 children from several neighborhood units (RT) in Tenam Village participated. This community service activity lasted about two weeks in December 2025.

The initial step in this service began with identifying field needs in Tenam Village. The team conducted an initial visit to map the conditions of elementary school-aged children there. Through brief interviews with Quran teachers and parents, a need for training on salat procedures according to guidance was identified, as children tended to imitate without understanding body position details and correct recitation writing. The team coordinated with the Tenam Village Head and local BKMT chairperson to align schedules, avoiding conflicts with school or participant activities. This was important to ensure full community support and maximize participation.



Image 1.

Visit to Community Leaders

Next, the team entered the module and educational media design phase. Considering the elementary school-aged targets, materials were packaged simply. The team compiled a "Salat Guidance" module containing salat recitations and post-salat dhikr. Technically, the team determined roles: Demonstrator (main front demonstrator), Narrator (recitation explainer), and Facilitator (assistants scattered among the children). Preparation ended with internal team simulation to ensure the demonstration method could be delivered in child-friendly, enjoyable, and non-rigid language.



Image 2.

"Salat Guidance" Module

The activity implementation began with conditioning and motivation phases. Elementary school-aged children in Tenam Village were gathered at the BKMT chairperson's house in a cheerful yet reverent atmosphere. As an opener, the team gave a brief explanation of salat's position as the primary worship, using simple language and child-friendly analogies. This aimed to build mental readiness and interest before core practice. Entering the main demonstration stage, the instructor stood centrally for visibility. The demonstration was done step-by-step. It started with Takbiratul Ihram movement, followed by explanations of palm positions and eye direction. The method's strength lies in details; for example, during Rukuk, the instructor emphasized a straight back like a board that could hold a glass of water. Children were asked to observe carefully without following first to maintain visual focus.

After observation, the activity shifted to guided practice. Children stood in neat rows to imitate the demonstrated movements. This is when prepared facilitators moved along the lines. Persuasively and gently, facilitators provided direct corrections if a child's sujud position was imperfect or toes not pointed toward the Qibla. This approach ensured movement errors did not become habits. Implementation ended with movement and recitation synchronization.

Once children could perform movements correctly, the instructor led a full two-rak'ah salat simulation aloud (jahr). Children followed movements while reciting salat prayers together. This repetition (drilling) aimed to create muscle memory and tranquility in movement (tuma'ninah), so salat is understood not just as physical routine but as properly guided worship.



Image 3.

Activity Implementation Training with Demonstration Method

Evaluation results showed significant improvement in Tenam Village children's salat procedure abilities after applying the demonstration method. Based on independent practice tests at session end, about 85-90% of participants could perform salat movements with high accuracy. The most striking progress was in Rukuk back position improvement—from previously hunched to straighter—and more perfect seven sujud body parts per rules. Children who previously forgot foot positions (Iftirash sitting and Tawarruk) could now differentiate them accurately due to direct facilitator corrections during implementation.

Through interactive Q&A and quiz sessions, evaluations showed children not only imitated movements but understood salat pillar sequences. Collectively, salat recitation memorization improved, especially short prayers previously mixed up, like prayer between two sujuds and Tahiyat recitation. Group drilling proved effective in building children's confidence in reciting with clearer makhraj.

Non-formal evaluation via behavior observation showed increased khusyuk aspects. If at activity start children tended to joke and lack tranquility (no tuma'ninah), by training end they appeared more orderly and focused during congregational salat simulation. They began understanding each movement requires rules and maintained calm.

Though generally successful, evaluation noted 10-15% participants (mainly lower grades/classes 1-2 SD) still needed intensive guidance on synchronizing movements and long recitations. This is because most cannot yet

read Arabic script and memorize salat recitations.

CONCLUSION

Training on salat procedures for elementary school-aged children in Tenam Village using the demonstration method proved an effective approach to improving children's understanding and skills in performing salat according to Islamic sharia guidance. Material delivery starting with conceptual understanding of salat's meaning and importance provided a strong knowledge foundation before practice.

Reviews of prior journals show the demonstration method excels in practical worship learning, especially for elementary school children, as it combines visual, motoric, and direct understanding aspects. This is reinforced by visit and interview results with local community leaders emphasizing early salat habituation and social environment's role in shaping children's religious character.

Direct salat practice with mentoring, accompanied by activity documentation, showed improvements in movement accuracy, recitations, and khusyuk attitudes among trainee children. Thus, the demonstration method not only helps children understand salat procedures theoretically but also encourages better, sustainable practical skills.

Overall, this training activity positively contributes to strengthening religious education at the village community level, particularly in instilling salat worship values in elementary school-aged children. It is hoped similar programs can be developed and implemented sustainably with multi-stakeholder support to form a moral and devout generation.

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