

Shalat Practice: Practical Action Research Using the Demonstration Method in Children Aged 5-7 Years

Imam Tabroni^{1*}, Susi Suaebah², Fildza Qanita Raihan³, Zahro⁴, Syifa Nurul Aini⁵

STAI Dr. KH. EZ. Muttaqien Purwakarta

Corresponding Author: Imam Tabroni imamtabroni70@gmail.com

ARTICLE INFO

Keywords: Qur'an, Children, Shalat

Received : 19 December

Revised : 20 January

Accepted: 25 February

©2023 Tabroni, Suaebah, Raihan, Zharo, Aini: This is an open-access article distributed under the terms of the [Creative Commons Atribusi 4.0 Internasional](https://creativecommons.org/licenses/by/4.0/).



ABSTRACT

The purpose of this action research is to improve the prayer ability of children aged 5-7 years. Prayer is a movement and reading that starts from takbiratul ihram and ends by saying greetings followed by the final movement of the prayer. Prayer readings: read the letter al-Fatihah, some letters of the Qur'an, tasbih, tahmid, tasyahud, and greetings. Prayer movements: takbir, standing, bowing, i'tidal, prostration, sitting between two prostrations, and sitting final tasyahud. The research was conducted at Baiturrahman DTA with an action research method using cycles: 1) looking at children's prayer abilities, 2) designing and preparing demonstration methods, 3) practicing prayers using demonstration methods. Data analysis before and after the action is used as the next cycle process. The cycle process ends with the meaning of the data. The results of the study showed an increase in the understanding and practice of good prayer. Movement and readings changed in three cycles. The first cycle is still not perfect in bowing and reading al-fatuhah. The second cycle is improved and the movement appears which is still not calm. In the third cycle perfected. The demonstration method has proven to be effective for carrying out practical actions in improving prayer practices at DTA Baeturrahman Maniis Purwakarta.

INTRODUCTION

Islamic education is an effort that is more specifically emphasized to develop the natural diversity of children so that they are better able to understand, appreciate and practice Islamic teachings (Tabroni, 2019), (Tabroni et al., 2021). This religious education must have been carried out from an early age through the first education, namely the family environment, especially carried out by both parents (Tabroni & Purnamasari, 2022).

Religious education given by parents to their children, the first is about monotheism and the second is prayer (Imam Tabroni, Putra, et al., 2022), (Tabroni, Munajat, et al., 2022). The obligation of parents in cultivating the nature of this life is to foster children to believe in Allah, His power and creation (Imam Tabroni, Husniyah, et al., 2022). This guidance is carried out when children can recognize and distinguish something and are given in stages (Tabroni & Juliani, 2022). From the concrete to the abstract (Freiberg, 1998). Then parents instill a feeling of always remembering Allah Swt in children in every behavior (Tabroni & Dodi, 2022).

Instructing children as family members to perform prayers is an obligation for parents, especially fathers (Imam Tabroni & Rahmania, 2022). God's command to parents to order their children to pray is not easy, simple, just ordered and requires a short time (Tabroni, Imam, Romdhon, n.d.). It implies many other instructions related to the child's education process which is not devoid of obstacles and challenges, and requires a long time. Described in the Qur'an Surah Thahaa: 132. *Order your family to establish prayer and be patient in doing it. We do not ask you for sustenance, we are the ones who give you sustenance. And the (good) result is for those who are pious.* '(Q.S Thaaahaa: 132).

However, based on the results of observations made by the author at DTA Baeturrahman Maniis Purwakarta from 20 children aged 5-7 years, 14 children were not familiar with prayer movements, they still looked confused when asked by the teacher to demonstrate how to pray. To overcome this problem the author tries to take action to increase the ability to carry out prayers through the demonstration method with the title "Improving the Ability to Carry Out Prayers Through Demonstration Methods in Children Aged 5-7 Years at DTA Baeturrahman Maniis Purwakarta.

LITERATURE REVIEW

Shalat is a form of realization of the piety of a Muslim (Dea Kamelia et al., 2023). Prayers are performed in remembrance (*dhikr*) of Allah (Rijalullah et al., 2022). Thus, the function of prayer worship is not only vertical, namely worshiping and remembering Allah, but also horizontally, namely preventing heinous and unjust acts (immoral) (Tabroni, Dinar, et al., 2022). If prayer worship education is instilled in children from an early age, it will be formed in the child's soul strongly, so that it is hoped that in the future they will become generations of Muslims and Muslim women who believe and fear (Yusra & Tabroni, 2022).

The success of parents in educating their children regarding prayer is also inseparable from other environmental factors, namely schools according to their functions and roles, schools are educational institutions for continuing education in the family (Nurjanah & Tabroni, 2022). This institution will give effect to the

formation of the child's religious soul (Supaih & Tabroni, 2022). The influence of the teacher at school is something that cannot be avoided anymore, in carrying out daily activities a child tends to imitate what is taught or seen from a teacher (Imam Tabroni, Ade Heni Maryani, 2022). He imitates and imitates whatever he hears and sees.

The process of imitating and imitating what is done by children is part of the learning process, which is expected to change in the child (Schunk, 2015). Changes that occur because the learning process is positive and active (Imam Tabroni et al., 2021). Positive means good, useful, and in line with expectations (Newstrom, 2006). This also means that these changes are always additions, namely obtaining new ones (such as new understanding and skills) that are better than what existed before (Savin Baden & Howell Major, 2004). As for active change, it means that it doesn't happen by itself such as due to the maturity process (for example a baby who can crawl after being able to sit), but because of the child's own efforts (Heafner, 2014).

The school environment, especially teachers, will always provide guidance to all students, so that they get positive and active changes from the learning process (Ryckman, 2012). For learning in schools, especially children aged 5-7 years, they are given learning activities that contain aspects of religious and moral values, cognitive, language, social-emotional and physical-motor by learning while playing (Griffin & Van Fleet, 2013). The physical aspect of motorism encourages them to learn skills, namely learning through motor movements (which are related to the nerves and neuromuscular muscles) (N. & H.B., 1973). The goal is to acquire and master certain physical skills (Bunujevac & Durisic, 2017). In learning this type of intensive and regular exercises are needed. Including learning in this type, for example learning sports, drawing calligraphy, practicing ablution, prayer and pilgrimage (Winfred F.Hill, 2012).

In the motoric aspect, children in early childhood have been able to control their movements so that to carry out prayer movements the child has been able to do them (Tabroni & Juliani, 2022). Therefore, the teacher in educating can accustom children to praying together (Nur A. S et al., 2022). From this it is hoped that a positive religious spirit will be formed and they can grow into children who are truly devoted to Allah Swt in their children in the future (Dea Kamelia et al., 2023).

Giving prayer lessons to early childhood is not easy, because in general a child easily gets bored and bored (Tabroni, Inayah, et al., 2022). Sometimes children will obey and comply with what the teacher teaches at school, but sometimes they fight and become angry when the teacher reprimands them (Imam Tabroni, Rini Purnama Sari, et al., 2022). A teacher must be good at attracting the attention of his students, be patient, sincere in his assignments, and be able to manage the class and use the right method according to the material (Anissa et al., 2022).

Thus, a teacher must be able to convey information or lessons with various methods not only with one method (the lecture method), because by using the right method students will be able to easily absorb and understand what the teacher conveys (Pajar Sidik et al., 2023), (Erma Nurdaningsih et al., 2023). In

other words, the teacher must have the ability to teach in a variety of ways, so that children do not tend to be passive and do not get bored easily in the learning process (Andini Adia Putri MD et al., 2023). Moreover, for prayer worship material, there must be compatibility between the reading and the prayer movements (Tabroni et al., 2023). The readings must be memorized and the prayer movements must be understood. Therefore, it is necessary to have an appropriate method to be applied in prayer material, including the demonstration method. This method in practice imitates the readings and movements repeatedly, so that harmony will be achieved between the readings and the prayer movements, students can memorize the readings and practice their own prayers.

METHODOLOGY

The subjects of this study were teachers and children of DTA Baeturrahman Maniis Purwakarta with a total of 20 students consisting of 8 boys and 12 girls.

Cycles are a hallmark of classroom action research, that research refers to Kurt Lewin's model. In detail, the stages of this research can be described as follows: 1) Planning (planning) preparatory steps for a) Collaborating with the teacher to develop an action plan; b) Choose the focus of experience that will be used as learning in improving the habit of performing prayers; c) Make a Daily Activity Plan (RKH); d) Prepare observation and evaluation formats to be used during learning at the end of each cycle; 2) Acting learning activities in accordance with plans that have been prepared and agreed beforehand, namely: the first step is to choose the focus of experience that will be used as learning in increasing the habit of praying. The second step after the child has experienced a predetermined focus of experience then learning activities are arranged classically.

The third step is that the teacher records the stories told by the children. The fourth step in the child's imagination is developing a management system to provide skills according to the needs of children. In this step, the teacher asks the child questions about the prayer movements he has practiced; 3) Observing, namely direct and indirect observation activities to record all events that occur during the action process, the effect of the action, action steps, and other problems that may arise during the implementation of the action; 4) Reflecting, namely the activity of reviewing the results of observations using qualitative analysis and reflecting back on the process of action with various problems. This reflection activity is carried out in collaboration between the writer and the teacher to determine and reconstruct the substance of the lesson and to get input for the improvement (revision) of the next cycle plan. For the purposes of collecting data about the process and the results achieved, techniques of observation, interviews and documentation are used. Analysis is the process or stages of compiling data which will then be interpreted. There are three steps in how to analyze data, namely data reduction, data display and decision making.

RESEARCH RESULT AND DISCUSSION

This study aims to describe the teacher's efforts to improve children's ability to pray in children aged 5-7 years DTA Baeturrahman Maniis Purwakarta, which has a total of 20 children. Based on the results of observations about the teacher's efforts to improve children's ability to pray in children aged 5-7 years as stated in the following data:

Table 1. Observation Results of Meeting I Cycle I

No	Child Development Criteria	Children can say the name of each prayer movement		Children can practice each prayer movement		Children can pray in an orderly manner	
		Number of children	%	Number of children	%	Number of children	%
1	BB	17	85 %	18	90 %	15	75 %
2	MB	3	15 %	2	10 %	5	25 %
3	BSH	0	0 %	0	0 %	0	0 %
4	BSB	0	0 %	0	0 %	0	0 %
Total		20	100 %	20	100 %	20	100 %

Based on the table above, it can be seen the percentage in increasing the ability to establish prayer through the demonstration method in children aged 5-7 years in the first meeting of Cycle I. In the first aspect, children can name each prayer movement that has not yet developed as many as 17 children with a percentage of 85%, which started to develop as many as 3 children with a percentage of 15%, and no children reached the expected development criteria and developed very well.

In the second aspect, namely, children can practice each prayer movement, which has not yet developed as many as 18 children with a percentage of 90%, who are starting to develop as many as 2 children with a percentage of 10%, and no child who reaches the criteria for developing as expected and developing very well. In the third aspect, children can pray in an orderly manner, 15 children with a percentage of 75% have not yet developed, 5 children have started to develop with a percentage of 25% and no child has reached the criteria for developing as expected and developing very well.

Table 2. Observation Results of the Second Meeting of Cycle I

No	Child Development Criteria	Children can say the name of each prayer movement		Children can practice each prayer movement		Children can pray in an orderly manner	
		Number of children	%	Number of children	%	Number of children	%
1	BB	15	75%	15	75%	15	75%
2	MB	5	25%	5	25%	5	25%
3	BSH	0	0%	0	0%	0	0%
4	BSB	0	0%	0	0%	0	0%
Total		20	100%	20	100%	20	100%

Based on the table above, it can be seen the percentage in increasing the ability to establish prayer through the demonstration method in children aged 5-7 years in the second meeting of Cycle I. In the first aspect, children can name each prayer movement that has not yet developed as many as 15 children with a percentage of 75%, which started to develop as many as 5 children with a percentage of 25%, and no children reached the expected development criteria and developed very well.

In the second aspect, namely, children can practice each prayer movement, which has not yet developed as many as 15 children with a percentage of 75%, who are starting to develop as many as 5 children with a percentage of 25%, and no child who reaches the development criteria as expected and develops very well. In the third aspect, children can pray in an orderly manner, 15 children with a percentage of 75% have not yet developed, 5 children have started to develop with a percentage of 25%, and no child has reached the expected development criteria and is developing very well.

Table 3. Observation Results of the third meeting of Cycle I

No	Child Development Criteria	Children can say the name of each prayer movement		Children can practice each prayer movement		Children can pray in an orderly manner	
		Number of children	%	Number of children	%	Number of children	%
1.	BB	11	55%	14	70%	14	70%
2.	MB	8	40%	6	30%	6	30%
3.	BSH	1	5%	0	0%	0	0%
4.	BSB	0	0%	0	0%	0	0%
Total		20	100%	20	100%	20	100%

Based on the table above, it can be seen the percentage in increasing the ability to establish prayer through the demonstration method in children aged 5-7 years in the third meeting of Cycle I. In the first aspect, the child can name each prayer movement that has not yet developed as many as 11 children with a percentage of 55%, which began to develop as many as 8 children with a percentage of 40%, which developed according to expectations as many as 1 child with a percentage of 5%, and no child reached the very well-developed criteria.

In the second aspect, namely, children can practice each prayer movement, which has not yet developed as many as 14 children with a percentage of 70%, which have started to develop as many as 6 children with a percentage of 30%, and no child has reached the expected development criteria and is developing very well. In the third aspect, children can pray in an orderly manner, 14 children with a percentage of 70% have not yet developed, 6 children have begun to develop with a percentage of 30%, and no child has reached the expected development criteria and is developing very well.

Table 4. Observation Results of the First Meeting of Cycle II

No	Child Development Criteria	Children can say the name of each prayer movement		Children can practice each prayer movement		Children can pray in an orderly manner	
		Number of children	%	Number of children	%	Number of children	%
1	BB	9	45%	8	40%	10	50%
2	MB	7	35%	8	40%	7	35%
3	BSH	4	20%	4	20%	3	15%
4	BSB	0	0%	0	0%	0	0%
Total		20	100%	20	100%	20	100%

Based on the table above, it can be seen the percentage in increasing the ability to establish prayer through the demonstration method in children aged 5-7 years at the first meeting of Cycle 2. In the first aspect, children can name each prayer movement that has not yet developed as many as 9 children with a percentage of 45%, which started to develop as many as 7 children with a percentage of 35%, which developed according to expectations as many as 4 children with a percentage of 20%, and no child reached the very well-developed criteria.

In the second aspect, namely, children can practice each prayer movement, which has not yet developed as many as 8 children with a percentage of 40%, who are starting to develop as many as 8 children with a percentage of 40%, who are developing according to expectations as many as 4 children with a percentage of 20% and not there are children who reach the criteria of very good development.

In the third aspect, children can pray in an orderly manner, which have not yet developed as many as 10 children with a percentage of 50%, who are starting to develop as many as 7 children with a percentage of 35%, who are developing according to expectations as many as 3 children with a percentage of 15% and no children. Which achieves very well-developed criteria.

Table 5. Observation Results of the Second Meeting of Cycle II

No	Child Development Criteria	Children can say the name of each prayer movement		Children can practice each prayer movement		Children can pray in an orderly manner	
		Number of children	%	Number of children	%	Number of children	%
1	BB	0	0%	0	0%	0	0%
2	MB	10	50%	3	15%	2	10%
3	BSH	4	20%	10	50%	11	55%
4	BSB	6	30%	7	35%	7	35%
Total		20	100%	20	100%	20	100%

Based on the table above, it can be seen the percentage in increasing the ability to establish prayer through the demonstration method in children aged 5-7 years in the second meeting of Cycle 2. In the first aspect, the child can say the name of each prayer movement that has not developed, it is no longer there, it is starting to develop as many as 10 children with a percentage of 50%, who developed according to expectations as many as 4 children with a percentage of 20%, and who reached the very good development criteria as many as 6 children with a percentage of 30%.

In the second aspect, namely, children can practice each prayer movement, there are also no undeveloped ones, which are starting to develop as many as 3 children with a percentage of 15%, who are developing according to expectations as many as 10 children with a percentage of 50% and children who reach the criteria for developing very good as many as 7 children with a percentage of 35%. In the third aspect, children can pray in an orderly manner, those who have not yet developed are gone, 2 children are starting to develop with a percentage of 10%, 11 children are developing as expected with a percentage of 55% and children who achieve very well-developed criteria. as many as 7 children with a percentage of 35%.

Table 6. Observation Results of the Third Meeting of Cycle II

No	Child Development Criteria	Children can say the name of each prayer movement		Children can practice each prayer movement		Children can pray in an orderly manner	
		Number of children	%	Number of children	%	Number of children	%
1	BB	11	55%	14	70%	14	70%
2	MB	8	40%	6	30%	6	30%
3	BSH	1	5%	0	0%	0	0%
4	BSB	0	0%	0	0%	0	0%
Total		20	100%	20	100%	20	100%

Based on the table above, the percentage in increasing the ability to establish prayer through the demonstration method in children aged 5-7 years in the third meeting of cycle II. In the first aspect, there were no more children who obtained the criteria of not yet developing and starting to develop, while there were 13 children who developed according to expectations with a percentage of 65% and those who reached the criteria for very good development were 7 children with a percentage of 35%.

In the second aspect, namely, children can practice each prayer movement, there are no more children who get the criteria of not yet developing and starting to develop, while children who develop according to expectations are 8 children with a percentage of 40% and children who achieve very good criteria reach 12 people children with a percentage of 70%.

To answer the problem of Sub 1, namely about lesson planning to improve the ability to perform prayers through demonstration methods for children aged 5-7 years at DTA Baeturahman Maniis Purwakarta, namely the teacher makes an RKH which makes competency standards set by Government Regulation No. 58 of 2009. Those who develop several aspects that will be carried out in learning.

Planning for cycle I and cycle 2 regarding increasing the ability to perform prayers through the teacher demonstration method first determines the core competencies, basic competencies and learning objectives to be achieved by focusing on the skills and abilities of children to carry out prayer movements as the basis for children to perform the five daily obligatory prayers in an orderly manner, that is, the child can say the name of each prayer movement, the child can practice each prayer movement and the child can pray in an orderly manner. The teacher also makes observation and evaluation formats that will be used during learning and prepares media that will be used in learning. Judging from the results of learning planning or APKG 1 cycles I and 2 that have been observed. Learning planning to improve the ability to pray through the demonstration method for children aged 5-7 years at DTA Baeturahman increases in each cycle. The steps taken are: 1) Prepare a Daily Activity Plan (RKH) that is in accordance with the level of achievement of Development (TPP) that must be achieved in

increasing the ability to establish group B children's prayers. 2). Determine the theme that is appropriate to the learning activities to be carried out, while the theme implemented is the theme of Worship and the sub-theme is Prayer. 3). Choosing the method to be used in learning, the method to be implemented is the demonstration method with the activity of demonstrating media images in the 1st cycle and demonstrating directly the prayer activities in the 2nd cycle by involving children directly in the mosque.

To answer the second sub-problem, namely the implementation of learning to improve the ability to pray through the demonstration method for children aged 5-7 years at Baeturrahman Maniiis Purwakarta. Researchers carry out the Implementation of Learning Activities in accordance with the RKH. This can be seen in the preliminary activities the researcher starts with structuring the playing environment, welcoming the children, playing the opening game, namely playing in a circle on the lawn and continuing with the steps before playing by inviting the children to pray and take attendance, explaining the theme, explaining the games to be carried out and making rules (Amirudin & Tabroni, 2022). Play with children.

After the steps before playing, continue with the steps when playing by practicing prayer which begins by inviting the child to get to know the prayer movements using the cards that have been given pictures and then asking the children to put the cards in order from the first movement to the last (Tabroni & Budiarti, 2021). This activity was repeated many times to provide understanding to the child, after the child could, the researcher randomized the cards in an irregular manner and asked the child to say the name of the prayer movement according to the movement on the card. In cycle 2 the researcher changed the demonstration activities to make them more interesting and the children would not get bored by inviting them to practice praying directly at the mosque (Nurhadi et al., 2020). The researcher asked one child to become a priest and the other to become a mother. In carrying out core activities there are several things that must be considered by the teacher including giving children time to manage and expand their playing experience, showing a friendly and caring attitude as well as being friendly, open and understanding to children, strengthening and expanding children's language, observing and documenting development of each child, providing reinforcement to children who cannot perform prayer movements, motivating children who lack or have not participated actively and collect the results of children's work (Novi Rasanti et al., 2023), (Monette et al., 2013). At the end of the activity, the researcher asked the children again about the themes, games and activities carried out by the children, strengthened the children's playing experience, analysed the results of the children's assessment and determined conclusions and further actions (Newstrom, 2006). The teacher also sees and evaluation format that will be used during the implementation of learning (Ryckman, 2012), (Subudhi & Sinha, 2022).

Judging from the results of the implementation of learning or APKG 2 cycles 1 and 2 that have been observed. the results of the implementation of learning or APKG 2 cycle 1 which have been observed have reached 79.2% of the results obtained which are effective because in cycle 1 the teacher has carried out

the learning well, but there are slight deficiencies in the implementation of learning, namely lacking in structuring the playing environment, providing reinforcement to children who cannot do and motivate children who are lacking or have not actively participated (Freiberg, 1998), (Schunk, 2015). Therefore, the teacher and colleagues held a reflection to get more optimal results of the implementation of learning, after knowing the problems faced in the 1st cycle, the teacher continued the 2nd cycle by obtaining the results of the teacher's ability to carry out learning, namely 86.3%. So seen from the results of the teacher's ability to carry out learning has been carried out well.

CONCLUSIONS AND RECOMMENDATIONS

Based on the results of the research that has been done and data analysis, in general it can be concluded that through the demonstration method can improve the ability to carry out prayers in children aged 5-7 years at DTA Baeturrahman Maniis Purwakarta the conclusions in this study can be described in detail as follows: 1) Judging from the results of lesson planning or APKG I cycle 1 that have been observed have obtained 79.2% of the results obtained which are effective because in cycle 1 the teacher has designed the lesson plan well, but there are slight deficiencies in the lesson plan. Therefore, teachers and colleagues conduct reflection to get more optimal learning planning results, so the teacher continues the second cycle by obtaining the results of the teacher's ability to plan learning, namely 86.3%. So seen from the results of the teacher's ability to plan lessons that have been well planned. 2) Judging from the results of the implementation of learning or APKG 2 cycle 1 which has been observed by colleagues, 66.3% of the results obtained are effective because in cycle 1 the teacher has carried out the learning well, but there are slight deficiencies in the implementation of learning. Therefore, the teacher held a reflection to get more optimal results of the implementation of learning, the teacher continued the second cycle by obtaining the results of the teacher's ability to carry out learning, namely 90.2%. So seen from the results of the teacher's ability to carry out learning has been carried out properly. 3). Based on a comparative analysis of data in cycle 1 and cycle 2, there was an increase in the ability to carry out prayers through the demonstration method in children aged 5-7 years at DTA Baeturrahman Maniis Purwakarta so that researchers concluded that the increase was obtained due to the child's very good response in praying with demonstration method.

From the conclusions above, researchers can provide suggestions for changes for the sake of perfection of classroom action research in the future, namely: 1) Teachers should be able to use the demonstration method with direct practice as a method that can be used to improve the ability to establish prayer, especially in children aged 5- 7 years. 2) It is better if the teacher wants to carry out learning the teacher first knows what method is right and in accordance with the material to be delivered so that children are interested, not bored and easily accept the lessons conveyed by the teacher. 3) To stimulate and improve children's abilities in learning, teachers should create an active, creative and fun classroom atmosphere; 4) Educational institutions that serve Muslim children

should not rule out religious education, especially prayer, to be included in learning programs so that children have basic provisions about prayer from an early age.

ADVANCED RESEARCH

In writing this article the researcher realizes that there are still many shortcomings in terms of language, writing, and form of presentation considering the limited knowledge and abilities of the researchers themselves. Therefore, for the perfection of the article, the researcher expects constructive criticism and suggestions from various parties.

ACKNOWLEDGMENT

In writing this article, it is inseparable from the help and guidance of various parties, both morally, spiritually and materially so that this article can be structured to completion. For this reason, on this occasion the researcher would like to thank all the sources who have helped researchers in completing this article. Finally, the researcher would like to thank profusely to all parties who cannot be mentioned one by one who have helped complete this article.

REFERENCES

- Amirudin, M., & Tabroni, I. (2022). Improving of Tahsin Al-Qur'an for Children. *Jurnal Pengabdian Masyarakat Bestari*, 1(8 SE-Articles), 759–768. <https://doi.org/10.55927/jpmb.v1i8.1824>
- Andini Adia Putri MD, Mahdalia Zahra, Putri Wahyu Octavia Ningrum, & Imam Tabroni. (2023). Singing Method: Easily Memorize Arabic Vocabulary and Mahfudzat. *International Journal of Scientific Multidisciplinary Research*, 1(2 SE-Articles), 85–96. <https://doi.org/10.55927/ijsmr.v1i2.3357>
- Anissa, Siti Nurfazriah, & Imam Tabroni. (2022). Memperbaiki akhlak santri di pondok pesantren al asy'ariyah. *Lebah*, 15(2 SE-Articles), 47–51. <https://doi.org/10.35335/lebah.v15i2.71>
- Bunujevac, M., & Durisic, M. (2017). Parental involvement as a important factor for successful education. *CEPS Journal*, 7(3), 137–153.
- Dea Kamelia, Imam Tabroni, Devilia Agisti, & Marwah Mu'minah. (2023). Overcome the Difficulty of Understanding Shalat With the Demonstration Method. *Indonesian Journal of Applied and Industrial Sciences (ESA)*, 2(1 SE-Articles), 133–146. <https://doi.org/10.55927/esa.v2i1.2823>
- Erma Nurdaningsih, Imam Tabroni, Dinda Putri, & Wishal Luthfikha. (2023). Method of Lecture and Discussion: Increasing Islamic Understanding. *International Journal of Scientific Multidisciplinary Research*, 1(2 SE-Articles),

97-106. <https://doi.org/10.55927/ijsmr.v1i2.3358>

- Freiberg, K. L. (1998). *Human Development*. McGraw-Hill Higher Education.
- Griffin, R., & Van Fleet, D. (2013). *Management Skills: Assessment and Development*. Cengage Learning.
- Heafner, T. L. (2014). *Exploring the Effectiveness of Online Education in K-12 Environments*. IGI Global.
- Imam Tabroni, Ade Heni Maryani, R. P. S. (2022). Teacher Performance Improvement In Building Quality Education. *Al-Abshar: Journal of Islamic Education Management*, 1(1). <https://ejournal.staiduba.ac.id/index.php/alabshar/article/view/6>
- Imam Tabroni, Alya Siti Nurhasanah, & Vina Maulidina. (2021). Build Student Character Through Islamic Religious Education. *Soko Guru: Jurnal Ilmiah Kependidikan*, 1(3 SE-Articles), 23-26. <http://ejournal.politeknikpratama.ac.id/index.php/sokoguru/article/view/58>
- Imam Tabroni, Husniyah, H., Sapitri, L., & Azzahra, Y. (2022). Impact of Technological Advancements on The Establishment of Characteristics of Children. *East Asian Journal of Multidisciplinary Research*, 1(1 SE-Articles), 27-32. <https://doi.org/10.54259/eajmr.v1i1.453>
- Imam Tabroni, Putra, D. D., Adawiah, N., & Rosmiati. (2022). Forming Character With Morals Prophet Muhammad Saw. *East Asian Journal of Multidisciplinary Research*, 1(1 SE-Articles), 41-48. <https://doi.org/10.54259/eajmr.v1i1.455>
- Imam Tabroni, & Rahmania, S. (2022). Implementation of Akhlaqul Karimah Through Islamic Religious Education Approach In Early Children. *East Asian Journal of Multidisciplinary Research*, 1(1 SE-Articles), 33-40. <https://doi.org/10.54259/eajmr.v1i1.454>
- Imam Tabroni, Rini Purnama Sari, Ummu Salamah, & Sri Mulyani. (2022). Education Quality Improvement Through School Based Management. *Jurnal Multidisiplin Madani*, 2(3 SE-Articles), 1209-1218. <https://journal.formosapublisher.org/index.php/mudima/article/view/229>
- Monette, D. R., Sullivan, T. J., & DeJong, C. R. (2013). *Applied Social Research: A Tool for the Human Services*. Cengage Learning.

- N., K. F., & H.B., L. (1973). *Foundation of Behavioral Research*. Thomson Learning.
- Newstrom, J. (2006). *Organizational Behavior: Human Behavior at Work*. McGraw-Hill Education. <https://books.google.co.id/books?id=hKSEAAAACAAJ>
- Novi Rasanti, Imam Tabroni, Suprianto, & Dian Wahyuni. (2023). Increasing Motivation and Learning Achievement of Fiqh Through the STAD Type Cooperative Learning Model. *Indonesian Journal of Applied and Industrial Sciences (ESA)*, 1(1 SE-Articles), 29–36. <https://doi.org/10.55927/esa.v1i1.2573>
- Nur A. S, A., Isty Nuraltzar, & Imam Tabroni. (2022). Peranan Sarana Masjid Pada Pembentukan Akhlak Siswa Di Mts Darul Ma'ruf Pasawahan Kabupaten Purwakarta. *Lebah*, 15(2 SE-Articles), 52–54. <https://doi.org/10.35335/lebah.v15i2.73>
- Nurhadi, S. N., Suhartinis, & Imam Tabroni. (2020). Implementasi Pendidikan Karakter Di Madrasah Ibtidaiyah. *Lebah*, 14(1 SE-Articles), 5–10. <https://doi.org/10.35335/lebah.v14i1.62>
- Nurjanah, S., & Tabroni, I. (2022). Forming the Disciplinary Character of Santri through Rules of Procedure. *Jurnal Pengabdian Masyarakat Bestari*, 1(8 SE-Articles), 855–862. <https://doi.org/10.55927/jpmb.v1i8.1821>
- Pajar Sidik, Nurmia Suhartini, Mita Purnamasari, & Imam Tabroni. (2023). Simulation Method: A Breakthrough to Improve Understanding of Fiqih Materials. *Indonesian Journal of Applied and Industrial Sciences (ESA)*, 2(1 SE-Articles), 13–22. <https://doi.org/10.55927/esa.v2i1.2574>
- Rijalullah, M., Imam Tabroni, Dede Ahmad Fathoni, & Ananta Putri Anggraini. (2022). Islamic Education: A Deep Look At Educational Goals In The Digital Age. *L'Geneus: The Journal Language Generations of Intellectual Society*, 11(3 SE-), 78–83. <https://doi.org/10.35335/geneus.v11i3.3460>
- Ryckman, R. M. (2012). *Theories of Personality*. Cengage Learning.
- Savin Baden, M., & Howell Major, C. (2004). *Foundations Of Problem-Based Learning*. McGraw-Hill Companies, Incorporated.
- Schunk, D. H. (2015). *Learning Theories: An Educational Perspective* (Schunk, D.). Pearson Education.
- Subudhi, B., & Sinha, G. R. (2022). *Development of Employability Skills Through Pragmatic Assessment of Student Learning Outcomes*. IGI Global.

- Supaih, C., & Tabroni, I. (2022). Religious Development for Youth Ar-Rohmah Mosque . *Asian Journal of Community Services*, 1(5 SE-Articles), 239–250. <https://doi.org/10.55927/ajcs.v1i5.1830>
- Tabroni, Imam, Romdhon, A. M. (n.d.). The Influence Of Islamic Religious Education On The Student's Conduct. *Jurnal Multidisiplin Madani (MUDIMA)*, 2(2), 787–794. <https://doi.org/https://doi.org/10.54259/mudima.v2i2.439>
- Tabroni, I. (2019). *Model Pendidikan Islam: Teknik Mendidik Anak dengan Treatment di Era 4.0*. CV Cendekia Press.
- Tabroni, I., & Budiarti, D. (2021). Peran Kyai Dalam Membina Akhlak Santri Di Pondok Pesantren Al-Muinah Darul Ulum Desa Simpang Kecamatan Wanayasa. *Jurnal Pendidikan, Sains Sosial, Dan Agama*, 7(2), 108–114.
- Tabroni, I., Dinar, D., Khoerunisa, I. M., & Ratih Nuraeni. (2022). Strategy For Developing The Young Generation Of Intellectually Smart And Character. *L'Geneus : The Journal Language Generations of Intellectual Society*, 11(3 SE-), 63–70. <https://doi.org/10.35335/geneus.v11i3.3458>
- Tabroni, I., & Dodi, J. (2022). Family Education in The Book 'Uqūd Al-Lujjain fī Bayani Huqūqi Al-Zaujain. *Muttaqien; Indonesian Journal of Multidisciplinary Islamic Studies*, 3(1 SE-Articles), 55–66. <https://doi.org/10.52593/mtq.03.1.04>
- Tabroni, I., Inayah, A., Nurkamilah, F., & Nurjanah, N. P. (2022). Character Change Through Islamic Education In Sman 2 Sukatani, Purwakarta. *L'Geneus : The Journal Language Generations of Intellectual Society*, 11(1 SE-), 7–12. <https://doi.org/10.35335/geneus.v11i1.2179>
- Tabroni, I., & Juliani, A. (2022). Peran Orang Tua Dalam Membina Akhlak Anak Pada Masa Pandemi Di Rt 64 Gang Mawar Iv Purwakarta. *Jurnal Sosial Humaniora Dan Pendidikan*, 1(1 SE-Articles). <http://ejurnal.stie-trianandra.ac.id/index.php/inovasi/article/view/172>
- Tabroni, I., Munajat, N., Uwes, S., & Rostandi, U. D. (2022). Parenting Patterns in Educating Children's Prayer Discipline During the Coronavirus Disease (Covid-19). *Edukasi Islami: Jurnal Pendidikan Islam; Vol 11, No 01 (2022): Edukasi Islami: Jurnal Pendidikan Islam*. <https://doi.org/10.30868/ei.v11i01.2140>
- Tabroni, I., Nasihah, F., & Bahijah, I. (2021). The Implementation Of School Culture-Based Character Education In Salem State Elementary School,

Pondoksalam Subdistrict, Indonesia. *Erudio Journal of Educational Innovation; Vol 8, No 2 (2021): Erudio Journal of Educational Innovation*.
<https://erudio.ub.ac.id/index.php/erudio/article/view/544>

Tabroni, I., Pajar, S., Raffi Maulana, A., & Jalilah, L. (2023). Peran Pesantren Modern Dalam Pengembangan Keterampilan Menjadi Generasi Bertalenta. *Journal of Social Work and Empowerment*, 2(2 SE-), 87-92.
<https://www.ejournal.catuspata.com/index.php/joswae/article/view/164>

Tabroni, I., & Purnamasari, R. (2022). Kajian Yasinan Mingguan dalam Membina Karakter Masyarakat Pada Masa Covid-19 di Perumahan Lebak Kinasih Purwakarta. *Sivitas : Jurnal Pengabdian Dan Pemberdayaan Masyarakat*, 2(1), 9-18. <https://doi.org/10.52593/svs.02.1.02>

Winfred F.Hill. (2012). *Theories of Learning*. Nusa Media.

Yusra, D., & Tabroni, I. (2022). Parenting Patterns in Improving Adolescents' Religious Understanding. *Asian Journal of Community Services*, 1(5 SE-Articles), 231-238. <https://doi.org/10.55927/ajcs.v1i5.1831>