Behavioral Systems Learning Model on Prayer Material at SMP Muhammadiyah 8 Batu

Romelah Romelah[1*], Anizak Umilatifah[2], Zakiyah Zakiyah[3]

[a,b]Universitas Muhammadiyah Malang, Indonesia
[c]Universitas Muhammadiyah Purwokerto, Indonesia

[1*]romlah@umm.ac.id;[2]anizaknadaufa@gmail.com; 3zakiyah.faiump@gmail.com

*Corresponding author

An info article	Abstract
  	This research aims to describe the impact of presenting prayer material to class VII students at SMP Muhammadiyah 8 Batu and the implementation of teaching prayer material using a behavioural system model. This approach uses qualitative research with a case study type; the informants are one teacher and 12 students, and one boy and one girl are taken from each class. Data collection techniques include interviews, observation, and documentation. Data analysis uses the model from Miles, Huberman and Saldana through four activities that co-occur: data collection, data reduction, data presentation and conclusion drawing or verification. The results of this research show that (1) The impact of the prayer material presented to class VII students on the element of knowledge, with indicators that informants are accustomed to praying five times a day according to the time, the importance of praying and the reasons for leaving it, and when they are busy they still pray. The element of memorizing or reading prayers, from takbiratul ihram to greetings. (2) Implementation of learning prayer material using a behavioural system model for class VII students in 3 steps; first, the teacher has planned by making a lesson plan for prayer material whose reference is in the Muhammadiyah HPT book. Second, the implementation of learning begins with the teacher opening the lesson, presenting prayer material by reading and memorizing prayer readings, starting from takbiratul ihram, Iftita', ruku', I'tidal, prostration, sitting between two prostrations, initial and final tasyahud and greetings. The methods used are lecture, memorization, drill, reward and punishment—learning strategies with peer teaching (peer teaching). Third, the teacher conducts evaluations every class hour, inviting students to read and memorize prayer readings together. If you read and memorize incorrectly, the teacher immediately reminds you, corrects and repeats the reading or memorization.

Introduction

Learning is an essential part or element in a person's life, both at an individual and social level so that it can change and empower students' potential (Muchith, 2008). The potential or domains that teachers and students need to pay attention to in carrying out learning are cognitive (intellectual potential), affective (moral potential of personality), and psychomotor (potential for mechanical skills (Hamzah, 2012; Nafiati, 2021). These three potentials are interrelated (called systemic interactions) and need each other to create learning that aligns with the expected goals, including learning prayer material.

Prayer material is integral to Islamic Religious Education learning, presented from PAUD to the tertiary level (Basuki, 2022; Winata et al., 2021). The repetition of prayer material presented to students should have an impact on them personally, as well as on the people around them. However, repeating the prayer material that has been studied and implemented has not brought any change to him, let alone to other people. One of these failures is the disharmony of systemic interactions with learning objectives, more specifically, developing students' personal cognitive, affective and psychomotor potential to the fullest (Anggraini, 2017; Suminar et al., 2022).

On the other hand, the learning experienced by the nation's children and students tends to be static, routine and monotonous(Burhanudin, 2021; Rahayu & Amri, 2021). This results in students' intellectual stagnation, resulting in discomfort, fear, stress and pain when learning (Ayuningtyas et al., 2022; Marliani, 2023; Pujiyanto, 2021). This fact causes them to hate subjects, including Islamic Religious Education (PAI) subjects, one of which is prayer material, which then makes it challenging to accept PAI subject matter (Ayuningtyas et al., 2022; Marliani, 2023). Indirectly, this case boils down to negative psychological factors experienced by students, like intelligence, low awareness of learning, low emotions, motivation and interest in education, low talent, and attention to prayer material, which do not contribute to the learning process. As a result, he needs help understanding the lesson material (Malumbot et al., 2022), including prayer lesson material.

The learning methods used by teachers could be more supportive of creating a pleasant learning atmosphere(Muslih, 2022). For example, the lecture method is more dominant in explaining the material, so students feel bored and sleepy (Latifah et al., 2023; MZ, 2022). Likewise, the story method is used to explain the subject matter; the subject matter widens here and there without a precise aim (Latifah et al., 2023; Lestari et al., 2017).

Prayer material is part of Islamic teachings or macho worship, which determines times, methods, and prayers (Herianto et al., 2022; Kosim, 2022). At the implementation level, many people and students claim to be Muslims but abandon the mandatory five daily prayers for various reasons. As per the results of the researcher's interview with one of the Malang City missionaries (May 31 2023), it seems like he is still busy with work matters, his heart has not received guidance, he cannot and does not memorize the prayers, he will only pray later when he is old, and so on.

The various learning problems above are different from the place where the researcher did it, as the results of the researcher's interview with informant A (November 8 2023) show that learning prayer material in this place is not based on the students' knowledge or cognitive abilities regarding the concept of prayer but on the prayer

reading habits read by the students. Students differ from the prayer readings taught in the Ismuba subject at school, both obligatory and sunnah prayer readings (Darussalam, 2016; Mujiburrahman, 2016).

For the various problems above, it is necessary to present prayer material through a learning process that is more focused on providing stimulus from the teacher and response routines carried out by students (Mavianti et al., 2022; Ulinuha, 2021). This opinion was reinforced by one of the figuresThordike's behavioristic theory, that learning success is determined by the interaction between the stimulus carried out by the teacher and the response received by the students (Hermansyah, 2020; Sholikhah & Fauziati, 2021). Therefore, teachers need to provide more stimulus in the form of reading and prayer movements, and students should s respond to the reading and prayer movements that the teacher has given more. According to this theory, one indication of success is a fundamental change in behaviour in daily life in the form of praying correctly, both in prayer reading and movement.

According to behaviourist theory, the most important thing in learning is the process of providing the teacher's stimulus (input, followed by a response (output) from students, all of which can be observed and measured. This opinion is strengthened by Watson's theory (a behaviourist who came after Thorndike), that learning is a process of interaction between stimulus and response, but the stimulus and response are in the form of behaviour that can be observed and measured (Hermansyah, 2020; Sudarti, 2019). In other words, this theory prioritizes observation and measurement. Both can be used to see whether something is happening: the behaviour provided by the teacher in the form of stimulus and whatever is produced by the students in the form of a response, all of which can be observed and measured.

When this theory is linked to the prayer material in this research, students can be said to be learning or studying prayer when there is a change in behaviour in the form of the ability to memorize prayer readings or prayers and practice them according to the Muhammadiyah Tarjih Decision Association guidebook, after a repeated drill process. The advantage of this theory in learning prayer material is that students know how to pray without feeling burdened. Remember, prayer is part of Islamic teachings that must be carried out, whether obligatory or sunnah, according to the specified time. Determining the times for the five obligatory and sunnah prayers is more than just an idea from the Prophet. However, it has a specific purpose: to allow students, as performers of prayer, to absorb what they have done in their daily lives by remembering Allah (Tawfiq, 2022).

According to nature, every person (including students) recognizes the existence of strength from outside themselves, especially when they are helpless in facing the trials of life and everyday life (Maky, 2021). Conditions like this will depend on what is seen as the Almighty and is seen as being able to help solve his life problems (Zulaiha, 2018). This shows that, in principle, everyone needs religion (Muhammaddin, 2013), regardless of what religion their life tends to be, including Islam.

The religion of Islam is a large space in which some teachings are global and summarized in one of the hadiths narrated by Imam Muslim from Umar bin Khattab, namely faith, Islam and Ihsan (Ilyas, 2011; Kuliyatun, 2020). These three teachings cannot be separated but become one unit. Faith/aqidah is the foundation and driving force of charity, Islam/worship is the building or body and Ihsan/morals as accessories

or perfection of the building (Azty et al., 2018; Ilyas, 2011). In other words, performing prayers at predetermined times provides an opportunity for a Muslim to worship at any time while remembering Allah at all times during busy routines; this is in line with research by Darussalam (2016) and Sundari & Efendi (2021)(Darussalam, 2016; Sundari & Efendi, 2021). This call from Allah is intended for Muslims and Muslim women to be implemented so that they can reach the level of piety. Anyone can achieve Taqwa regardless of position and status (Fatmawati, 2020; Juanda, 2021). Moreover, one form of human devotion to Allah, the One who gives the blessings of life on earth, is by performing the obligatory sunnah prayers every day.

Prayer material is essential to present to all Muslim students; this refers to the QS. Al-'Alaq verses 1-5, where every human being is ordered to read about Allah's existence, greatness and mercy as the creator of humans from a clot of blood. Furthermore, Allah taught them something that was not yet known through kalam (writing and reading), which still needed to be discovered. In other words, study and learning are necessary for human life. As the Prophet said, which means, "Seek knowledge from the cradle to the grave", this hadith shows that learning lasts throughout human life (lifelong learning) and knows no age (Shihab, 2006a).

The concept of learning and learning is explained in QS. Al-'Alaq 1-5 explains Allah in His nature, actions, and a source of knowledge (Shihab, 2006b). Meanwhile, the words of the Prophet Muhammad. The above shows that education lasts throughout human life, so they should receive learning that is appropriate to the level, situation and conditions of their growth and development in order to be able to carry it out. Therefore, every person and student must try to fight for themselves to understand the reading and prayer movements (skills) calmly and patiently. The hope of every person in teaching himself the reading and movement of prayer is not just discourse but can carry it out seriously in daily life (Sahara et al., 2020; Syofrianisda, Eriawati, Y., 2020). This means that you read the prayer prayer verbally, and your heart understands the meaning of the prayer reading. The impact felt in everyday life is being able to understand one's existence and problems of an academic nature, skills, behaviour and attitudes in interacting with other people (Hardjanto et al., 2022; Mayang Sari et al., 2023). This includes the freedom to actualize and think alternatively and to discover ideas and life principles (Nizar & Khadavi, 2023).

To achieve everything, a learning model is needed that contains elements of objectives and assumptions, activity stages, learning settings, teacher and student activities, learning tools, learning impacts or learning outcomes to be achieved and accompanying impacts or indirect learning outcomes as a result of learning (Hamid & Hadi, 2020; Zulfa, 2013). The opinion of Mulyatiningsih & Purwanti (2014) in their book Applied Research Methods in the Field of Education, the learning model is a term used to describe the implementation of the learning process from start to finish, which reflects the application of learning approaches, methods, techniques or tactics (Mulyatiningsih & Purwanti, 2014). So, the model guides teachers in planning and implementing learning activities.

The learning model referred to in this research is the behavioural system model, which is one of the learning models discovered by Joyce and Weil; this model is known as the behaviour modification model, which is related to responses to the tasks given (Arrohmatan, 2019; Hanafi, 2021; Mulyatiningsih, 2013). Meanwhile, learning activities

are oriented towards changing behaviour from being unable to become an abe or not knowing to become knowledgeable. This learning model is widely applied to the material being practised; one example is the practice or movement of prayer. Meanwhile, in the application of the behavioural system model (Khumaidi & Kusumaningtyas, 2021; Nur Hanip et al., 2020), several methods are needed, namely (1) Lecture, this method is used to convey prayer material, both readings and movements. (2) Drill is used to repeat the prayer prayers. (3) Dialogue: This method is used to discuss or dialogue prayer material, including knowledge, reading and movements. (4) Tutorial: Teachers use this method to guide students on reading prayers and prayer movements by HPT Muhammadiyah. (5) Reword and pain: The thesis method is used to praise students who can provide answers appropriate or inappropriate to the contents of the Muhammadiyah HPT (Izzatul & Romelah, 2022).

From the various descriptions above, it is clear that prayer teachings are essential. For this reason, prayer readings and movements should be adapted to the guidance of the Prophet and not just taqlid. One refers to the contents of the Muhammadiyah Tarjih Decision Association (HPT) book 3, a product of the Muhammadiyah Central Leadership Majlis Tarjih and Tajdid. Meanwhile, the problem formulation is, first, what prayer material is presented to class VII students at SMP Muhammadiyah 8, Batu City. Second, how is the implementation of prayer material learning using the behavioural system model for class VII students at SMP Muhammadiyah 8 Batu City?

Prayer is the most important communication between a servant and Allah, communication for the human soul, which seeks to reduce or eliminate the anxiety that befalls him.(Herianto et al., 2022; Kosim, 2022). Therefore, prayer is a personal need for a person, not merely an obligation. The need to eliminate the anxiety experienced or reduce it is also a hope to present God in one's heart (Aprilia & Sajari, 2022; Ika et al., 2021). For this reason, prayer material must be presented in a learning form, regardless of age and place of implementation.

The researcher deliberately chose this theme, considering prayer is a solid foundation for establishing the Islamic religion (Fatmawati, 2020; Lailaturrahmawati et al., 2023). Also, the difference between Muslims and non-Muslims lies in performing prayers. Moreover, the word of Allah states the command to pray at least five times a day and night. Apart from that, prayer is a communication medium between servants and Allah. By praying, you can prevent evil and evil deeds and erase sins and deeds that are first accounted for (Nugroho & Hidayat, 2021; Suparman, 2015).

Research Methods

This research uses a qualitative approach, meaning research whose targets are limited. However, the data extracted is extensive and in-depth, so the quality is not limited (Bungin, 2011). This type of research uses case studies. This means that researchers carefully investigate a program, event, activity, process or group of individuals(Cresswell, 2015). Cases are limited by time and activities, and researchers collect complete information using a variety of time-based data collection procedures.

Determination of informants, including: a) 1 Ismuba teacher for class VII A – F, as presenter of prayer material in concept and prayer readings, which are read from takbiratul ihram to greetings (called informant A), b) students of class VII A – F 2 people were taken from each class (1 man and one woman), so there were 12 people in total

(called informants B1 – B12). Class A informants ard B-1 and B-2, class B informants ard B-3 and B-4and, and class C informants ard B-5 and B-6. Class D informants ard B-7 and B-8, class E informants ard B-9 and B-10, and class F informants ard B-11 and B-12.

The data that the researchers obtained were the students' views or insights about prayer, including its arguments, position and wisdom. Also, reading and prayer movements, starting from takbiratul ihram to greetings. Research Location, SMP Muhammadiyah 8 Batu City.

Data collection techniques, including a) interviews, are used to search for data related to students' insight into prayer, including its arguments, position and wisdom. Also, reading and prayer movements, starting from takbiratul ihram to salam; b) observation, used to find data about the accuracy of reading prayer prayers and movements, starting from takbiratul ihram to greetings, following the Muhammadiyah HPT, and c) documentation, used to look for data in the prayer reading, starting from takbiratul ihram to greetings, as well as the movements.

The data analysis used in this research is the data analysis model from Miles, Huberman, and Saldana, using four activity paths that co-occur. Data reduction is carried out continuously throughout the research, even before the data is collected. Data presentation is carried out for prayer readings, from takbiratul ihram to greetings and prayer movements or practices. Drawing conclusions or verification is carried out during data collection and afterwards to conclude so that prayer readings can be found, starting from takbiratul ihram to greetings and prayer movements or practices by the Muhammadiyah HPT.

Result and Discussion

The results of the researcher's interview with informant A on the prayer material presented to informants B1-12 by referring to the HPT Muhammadiyah book focused on the concept of prayer, the proposition and its position, the wisdom and position of prayer, the procedures for prayer and its reading(Setiawan, 2021). The researchers categorized these various materials into elements of knowledge and practice. These two elements are then understood, internalized and carried out in the form of the five daily and sunnah prayers.

As a result of presenting prayer material, informants B1 – B12 felt the benefits in their daily lives, so they were encouraged (for themselves and others) to carry it out. This aligns with research on Ma'rufah (2015), which states that prayer will motivate individuals to clear their hearts and erase all mental illnesses and envy. Prayer will also be a light for the heart, a light for the face, and a suggestion for the body (Ma'rufah, 2015).

The elements of prayer knowledge and practice are as follows: First, the element of knowledge, with the indicators being that informants B1-B2 are used to praying five times a day according to the time, the importance of prayer and the reasons for leaving it, as well as memorizing prayers or prayer readings starting from takbiratul ihram to greetings. This is in line with research by Fatinia et al. (2022), which states that congregational prayer is mandatory for all Muslims without exception.(Fatinia et al., 2022).Below are the results of the researcher's interviews with 12 informants B1 – B12 in the following table:

No	Question	Answers from Informants B1 to B12
1.	I am used to praying five times a day	1. Prayer is an obligation for Muslims, 5 informants. 2. Family members at home are accustomed to praying in the home environment, two informants. 3. Prayer, as an obligation, must be obeyed, and doing it five times is mandatory; two informants. 4. Prayer is a Muslim's obligation, and he is afraid of sin and increasing sin; two informants. 5. If you want to be successful, you have to worship, one informant.
2.	Reasons for leaving prayer	1. (daughter informant) menstruated, fell asleep, was busy playing on her cell phone, played outside the house, and could not find the mosque or 5 informants. 2. Never miss a prayer, afraid of sin, five informants 3. (son informant) playing on a cell phone and fell asleep, two informants.
3.	Missed prayer times	1. Never miss a prayer, four informants. 2. Dawn, four informants. 3. *Fajr* and *Isha'*, two informants. 4. *Ashar*, during school holidays, one informant. 5. *Isha'*, one informant.
4.	The importance of praying	1. Muslim obligations and Allah's commands, 4 informants. 2. Fear of sin, three informants. 3. Allah's orders, two informants. 4. The first practice is counted on the last day, one informant. 5. Responsibilities and obligations of Muslims, one informant. 6. Getting closer to Allah, one informant.
5.	Listen to the call to prayer and immediately pray	1. No, there is something to be done. Five informants. 2. No, being lazy, two informants. 3. Yes, even though they were studying in class, two informants. 4. Yes, the call to prayer is a call to worship, one informant. 5. No, there are obstacles on the road, one informant. 6. No, you have to shower first.

6.	When you are busy, do you still pray?	1. Yes, you have to make time for prayer, 3 informants. 2. Yes, prayer is an obligation, two informants. 3. Yes, prayer is a religious command, two informants. 4. Sometimes, I do not pray if there is something significant; one informant. 5. If you do not pray, something is lost; one informant. 6. No, because I did not hear the call to prayer. One informant. 7. No, because I forgot one informant. 8. No, helping mother, one informant
7.	Memorize the prayer readings (prayers), from takbiratul ihram to greetings.	1. Memorizing all 9 informants. 2. In part, prayer is different from what I learned in elementary school, 3 informants

Second, Practice prayer. Indicators of the prayer practice elements of the 12 informants memorized the prayer readings and movements by the Muhammadiyah HPT, starting from takbiratul ihram to greetings. This is in line with Kara's (2014) research, Khorini et al. (2019), and Filasofa (2021,) which states that there is an increase in learning outcomes obtained by children in their ability to practice prayer (Kara, 2014; Filasofa, 2021; Khorini et al., 2019). The ability to practice prayer

Below are the results of the researcher's interviews with informants B1 – B12 in the following table:

No	Question	Answers from Informants B1 to B12
1	*Takbiratul Ihram* movement and prayer with one's arms crossed	12 informants could do it correctly, both reading and movement
2	Reading the prayer *Iftita' Allahuma* verse being banana…	1. Read *Allahuma* couplet … 8 informants 2. Apart from *Allahuma bait*… 4 informants
3	The bowing movement and praying *Subhana Rabbiyal 'Azhiim or Subhanaka Allahuma Rabbana wabihamdika Allahumaghfilli.*	1. Read *Subhana Rabbiyal 'Azhiim*, 9 informants. 2. Read prayers other than these two readings, three informants
4	I'tidal movement and praying *Rabbana walakal hamdu or Rabbana walakal hamdu mil'us samawati walardhi wamil-u maa syi'ta min syaiin ba'du*	1. Read *Sami'allahu liman hamidah, Rabbana walakal hamdu mil'us samawati walardhi wamil-u maa syi'ta min syaiin ba'du*, 8 informants. 2. Read *Sami'allahu Liman Hamidah, Rabbana Walakal Hamdu*, 4 informants.

5	The movement of prostration and prayer *Subhana Rabbiya 'a'la or Subhanaka Allahuma Rabbana wabihamdika Allahumaghfilli*	1. Read *Subhana Rabbiya 'a'la …* 8 informants 2. Read prayers other than these two readings, four informants.
6	Read the bowing prayer and prostrate yourself with *"Subhanaka Allahuma Rabbana wabihamdika Allahumaghfilli."*	1. The prayer of bowing and prostrating is the same; 8 informants. 2. The prayers of bowing and prostrating are different; 4 informants.
7.	The movement of sitting between two prostrations and praying to Allahumma (*Rabbi*) *gfirlii warhamnii wajburnii wading warzuqnii*	1. Read *Allahumma (Rabbi) ghfirlii warhamnii wahdinii warzuqnii*, 7 informants. 2. Read prayers beside these 5 informants.
8.	The initial and final or *tasyahud* readings are different	1. Reading of the beginning and end of tasyahud, starting *tasyahud*, *shalawat*, prayer of tasyahud beginning or end, 3 informants. 2. The initial reading of *tasyahud* is just reading *tasyahud*, while the final *tasyahud* is reading *tasyahud*, *shalawat* and greetings, nine informants.

Implementation of Prayer Material Learning

One of the characteristics of learning model research is the syntax (steps), including behavioural system models or behavioural systems in learning prayer material. Meanwhile, the syntax of the behavioural system model for learning prayer material is as follows:

1. **Planning Stage**

One of the teacher's tasks before carrying out learning begins with making a lesson plan, as per the results of the researcher's interview with informant A on making a lesson plan on prayer material:

> *Before starting the lesson, I made a lesson plan based on prayer material referenced in the HPT Muhammadiyah book. I use this lesson plan as a reference for learning and evaluation in terms of knowledge and practice. This book must be presented to class VII students, so the prayer material is already in the RPP, even though it is general and needs to be more detailed.*

The prial contained in the RPP, both in terms of knowledge and prayer reading, is the same as the material presented to students, as per the results of the researcher's interview with informant A

> *The prayer material is in the form of knowledge. The prayer readings written in the lesson plan, God willing, are by the material I taught, while the prayer movements starting from takbiratul ihram, ruku', I'tidal, prostration, sitting between two prostrations, tasyahud and greetings are demonstrated by them. Please follow it, as it is not written in the RPP.*

The substance of the prayer material in the RPP is more focused on the realm of

knowledge, including the concept of prayer, the arguments, its position, wisdom and the priority of prayer. Meanwhile, the prayer reading material starts with takbiratul ihram, bowing, I'tidal, prostration, sitting between two prostrations, tasyahud, and greetings. The researchers then conducted observations and interviews with informants A and B1–B12 at the implementation stage.

2. **Implementation Stage**

There are several stages carried out by informant A when presenting prayer material, as per the results of the researcher's observations and reinforced by interviews with informant A, namely:

Opening lesson

After informant A opened the lesson by saying hello, giving motivation and continuing to present the material, the prayer readings, starting from the iftar prayer until the final tasyahud classically during ISMUBA subject hours. After informant A opened the lesson, he continued with the presentation of the material, as per the results of observations and continued with interviews. This is in line with Faturrahman (2022) and Mufti's (2020) research, which states that the implementation of the ISMUBA curriculum has been exemplary in forming karakul Karima character (Faturrahman, 2022; Mufti, 2020).

Presentation of Material

When Informant A presented prayer material, he started by reading and memorizing the prayer readings, starting from takbiratul *ihram*, *Iftita'*, *ruku'*, *I'tidal*, prostration, sitting between two prostrations, initial and final *tasyahud* and greetings. This aligns with research by Mavianti et al. (2022) and Ulinuha (2021), who stated that implementing the prayer material on learning outcomes was perfect and satisfactory using the demonstration method in PAI subjects (Mavianti et al., 2022; Ulinuha, 2021).

Informant A had studied the prayer material, then the researcher clarified through interviews with informants B1–B12: All informants said that the Ismuba teacher had taught prayer material, both on the concept of prayer, the arguments, its position, the wisdom and priority of prayer. Also, the prayer readings, starting from takbiratul ihram, bowing, I'tidal, prostration, sitting between two prostrations, tasyahud and greetings, are practised.

Informants B1-B12's responses to the prayer material in the realm of knowledge and practice, as per the results of the researcher's interviews with the informants: All (12) informants were happy with the prayer material, especially the prayer readings. Next, the prayer reading is practised. If there is a wrong reading, the teacher immediately reminds you by reprimanding and correcting it. If we were still bad, we were asked to repeat it until we got it right so we could read and move quickly.

Meanwhile, informant A's response to prayer reading material that refers to Collection of Tarjih Decisions (*Himpunan Putusan Tarjih*/HPT) Muhammadiyah, as per the results of the researcher's interview with the informant: reading material or prayer prayers that I have to present to students using HPT Muhammadiyah, I use HPTM as a source or reference for teaching prayer material. The content of the Muhammadiyah HPT is by the Muhammadiyah Tarjih because our school is a Muhammadiyah institution. Therefore, the prayers must be read and memorized when performing the five daily

prayers by the Muhammadiyah HPT.

Informant A's answer was clarified by the researcher with informants B1-B12, who said that 12 informants had taught the reading of prayer prayers, starting from takbiratul ihram to greetings. These prayers are read and memorized together at the beginning of the lesson, and we enjoy memorizing them together; if any of us read it wrong, we immediately correct the reading; it will be memorized faster, and if someone reads it wrong, it will be corrected immediately.

In all of these prayer readings, it turns out that there were prayer readings that were found difficult by informants B1-B12, as per the results of the researcher's interviews: 5 informants found prayer readings difficult in the final prayer reading, two informants found readings at the beginning and end of that prayer. Three informants did not feel any difficulty in reading the prayer. Also, one informant had difficulty reading the iftar prayer, and one did not answer.

Because learning to recite these prayers was difficult for informants B1-B12, informant A looked for a solution so that they could easily understand and memorize this material. The observations and results of the researcher's interview with informant A as follows: First, methods and media in learning prayer material. After informants B1 – B12 had finished reading and memorizing the prayer readings, the material was continued by providing worksheets, scissors, and sticks to match the pictures and readings. The presentation of this prayer material seems to use various fun methods for students so they do not feel bored. The results of observations and interviews continued as follows: to read prayer prayers, use the memorization and drill method, or read prayer prayers repeatedly. Moreover, when informants B1-B12 misread the prayer, Informant A immediately reminded, corrected and repeated the wrong reading. This aligns with research that states that students understand material regarding prayer procedures and readings, and teachers should deliver teaching materials using digital platforms to overcome space and time limitations (Luviana et al., 2022; Ninawati & Husain, 2020).

Second, lecture method, memorization, drill, tutorial, reward and compensation. Memorization, drill, and tutorial methods are preferred when learning prayer material, considering these methods foster students' interest in reading and studying more actively. Also, the knowledge or memorization of prayer readings that they have acquired is quickly recovered because it has been memorized. Likewise, the drill method used in learning to read prayers can train them to use their mental powers better. This aligns with research, which states that lecture, memorization, drill, tutorial, and reward methods are practical and maximize learning (Aseri, 2022; Raharja & Nevada, 2021).

Meanwhile, the prayer material that is practised also uses a fun method, as the results of the researcher's interview with informant A are: the material for reading prayer prayers is also practised, using the Peer Tutor method, meaning that capable students are appointed to teach or study together with their friends, cannot practice method.

In learning material, reading prayer prayers is a method that allows students to gain direct experience or directly experience the prayer prayers that are read at any time. This aligns with research, which states that the practical method helps teachers conduct assessments well in learning (Frastica et al., 2021; Fuadi & Feri Tulistiyono, 2022; Syafi'i et al., 2023).

Third, learning strategies using peer teaching (peer teaching). Interestingly, this learning was carried out using peer tutoring, as per the results of the researcher's interview with informant A. The learning of prayer reading material was carried out

using peer tutoring, where students in each class whose ability to read prayer prayers was good were appointed to accompany their friends. His friend's ability to recite prayers still needs to be fluent or different from HPT Muhammadiyah. This learning strategy is carried out using peer tutoring or peer teaching on prayer reading material; this cooperative strategy fosters mutual respect and understanding between those who work together. This is in line with research that states that the implementation of peer teaching in PAI subjects can be said to be quite successful but still needs to be improved further because several things need to be considered to improve the quality of learning, especially PAI subjects (Ikhwan, 2017; Muslim & Andrizal, 2018).

3. **Evaluation Stage**

One of the teacher's tasks in learning is to conduct evaluations, both evaluating the learning process and the results. This is in line with Abdillah's (2016) research Hidayat & Asyafah (2019), which states that PAI teachers master learning evaluation well in PAI subjects (Abdillah, 2016; Hidayat & Asyafah, 2019). Informant A carried out an evaluation process to evaluate this material. The results of the researcher's interview with informant A were as follows: I always conduct evaluations during every face-to-face meeting or class time, where each student is invited to read and memorize the prayer readings together. If he read and memorized incorrectly, informant A immediately reminded, corrected, and repeated the reading or memorization.

The subsequent evaluation, as follows from the results of the researcher's interviews with informants B1-B12: assessment of the prayer readings before they entered junior high school and after entering junior high school, showed that the eight informants' prayer readings were the same; there was no change. Moreover, three informants said that the prayer readings were mixed up, unlike when they were in elementary school. One informant also noted that the prayer readings before entering junior high school were different from now.

Even though there are only four differences in the prayer readings of informants B1-B12, they need help understanding where the differences are, as per the results of the researcher's interview with informant A. Because there are differences in the prayer readings, learning this prayer is done by giving examples in the form of movements, especially in practical learning activities. Moreover, all (12) informants followed him not only in the movements but also in the prayer readings. Meanwhile, the reasons for following it are (a) to make it easier for us as students to memorize and memorize the movements and (b) if there are mistakes or mistakes, they are immediately corrected together. (c) it is faster to memorize; if someone still needs to memorize it, follow your friends.

Conclusion

Referring to the descriptions above, it can be concluded as follows: First, the impact of the prayer material presented to class VII students at SMP Muhammadiyah 8 Batu City. The impact presented by prayer material on students can be seen in two elements, namely (a) Lack of knowledge, with the indicator that the informant is accustomed to praying five times a day according to the time, with the reason that prayer is an obligation for Muslims and family members are used to praying. For this reason, praying is very important, remembering that prayer is a Muslim's obligation, Allah's command, and fear of sin. The reasons why they missed praying were because they were

menstruating (female informants), fell asleep, were busy playing with their cellphones, played outside the house, couldn't find a mosque, and also never missed praying because they were afraid of sin. The next indicator when listening to the call to prayer is that some immediately pray, and some wait to pray because they have something to do and are lazy. Even when busy, they still pray because they make time to pray; prayer is an obligation and a religious command. (b) I am still determining how to memorize prayers or readings, from takbiratul ihram to greetings. As many as nine informants and 3 informants, prayer prayers differ from those learned in elementary school.

Second, Implement prayer material learning using a behavioural system model for class VII students in 3 steps: (a) In the Planning stage, the teacher has planned by making a lesson plan on prayer material whose reference is in the Muhammadiyah HPT book. (b) The learning implementation stage starts with the teacher opening the lesson, presenting prayer material by reading and memorizing the prayer readings, starting from *takbiratul ihram*, *Iftita'*, bowing down, *I'tidal*, prostrating, sitting between two prostrations, initial and final *tasyahud* and greetings. The methods used are lecture, memorization, drill, reward and animation. Learning strategies with peer teaching (peer teaching). (c) This evaluation stage has two stages, starting with an evaluation of the teacher's learning process every class hour by inviting students to read and memorize prayer readings together. If you read and memorize incorrectly, the teacher immediately reminds you, corrects and repeats the reading or memorization. Meanwhile, the evaluation results focused more on the differences in prayer readings before entering junior high school and after entering junior high school; for eight informants, their prayer readings were the same, and there was no change, and for 3 informants, their prayer readings were mixed during elementary and middle school.

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