

# Teaching and Learning of Islamic Education Preschool Teachers in the Classroom: A Preliminary Study

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The objective of the study is to explore the teaching and learning of Islamic Education preschool classrooms based on four principles of National Preschool Curriculum Standard (KSPK 2010), namely meaningful learning, holistic, fun, and give basic skills for lifelong learning. This study is a preliminary study with a qualitative approach with case study using observation as the main data. These observational data also triangulated with data interviews and document analysis. Sample selection is using purposive sampling method. Data were analyzed using NVivo 7.0 software to build a theme, sub-themes and sub-themes. The findings revealed that the teaching and learning (T&L) of Islamic Education teachers meet these four principles KSPK 2010. The findings also produce models of teaching and learning in Islamic education based on the principle that suggested its use to other pre-school educational institutions.

Keywords: Teaching and learning, Islamic education teacher, meaningful learning, case study

## Introduction

Preschool Islamic Education is one of the subjects in the component of Spiritual and Moral in 2010 National Preschool Curriculum Standards (KSPK). This subject comprises several topics that provide knowledge and basic skills of Islam to the children aged between four to six year old. Malaysia Ministry of Education had issued Professional Circular No 9/2010 to ensure all preschools and kindergartens are registered under the Education Act 1996 including private preschools and kindergarten to implement this curriculum. For the preschool classroom that has minimum of five Muslim students. Islamic Education must be taught for at least two hours per week ( Kementarian Pelajaran, 2010b).

The focuses of Islamic Education are divided into five parts, namely Aqidah, Ibadah, Sirah, Akhlaq and the Basic of Quranic Language and Jawi Writings. Students are expected

to know the basic of the pillars of Iman, pillars of Islam, Seerah of the Prophet and able to pronounce Shahadatayn after joining the Teaching and Learning (T&L) of Islamic Education. Students are also expected to be able to purify, performing wudhu' and practising the movement of solah, emulating some of the Prophet's akhlaq and doing daily practices according to adab. Moreover, students are able to know the basic of Qur'anic language, hija'iyah and Jawi alphabets as well as reciting some short surahs and selected du'a (Kementerian Pelajaran Malaysia, 2010a.) The table below describes the focus and Contents Standards of Islamic Education, which embedded within the components of Spiritual, Attitudes and Values.

Table 1: KSPK 2010 Content Standard (Islamic Education)

Focus	At the end of preschooling, students will be able to:
Aqidah	know the pillars of iman
Ibadah	know the pillars of Islam
	pronounce Shahadah.
	perform wudhu' and solah
	purify from impurities ( <i>najasah</i> )
Seerah	know the seerah of Prophet S.A.W.
Akhlaq	emulate the Prophet's akhlaq such as patience, truthful; hardworking, wisdom and trustful
	do daily practice ethically such as reciting du'a
Basic of Qur'anic Language and Jawi Writings	know Qur'anic language and Jawi writings
	memorize several <i>surahs</i> of Juz 'Amma

Preschool education is an informal education, therefore like all other subjects, curriculum of Islamic Education could be implemented according to the flexible schedule, viz. teachers are allowed to modify in order to accommodate immediate needs. According to Curriculum Framework (KSPK 2010), there are four principles of teaching and learning (T&L) within all components. The Islamic Education is not exceptional thus it should embed all the four principles namely holistic development, meaningful learning, fun learning as well as providing basic skills of lifelong learning. In order to attain the principles, teachers are encouraged to employ thematic approach related to students' daily life. According to Ministry of Education (2012), teaching and learning in classroom is a crucial period that

portrays the future progress of a country. Therefore, teachers are expected to implement activities that fulfil the curriculum requirements in order to serve the purpose.

Holistic development includes developments stated in the National Philosophy of Education viz. Social, Emotional, Physical, Intellectual and Spiritual (SEFIR) development. By holistic development, it is meant that KSPK Curriculum emphasizes the development of SEFIR to all children in an equal manner. The students are given an equal opportunity to develop self-potential. In this respect, all developments could be integrated with one another (Rohani Abdullah, Nani Menon, & Mohd Sharani Ahmad, 2003). As a matter of fact, all of these aspects are important in the T&L as they are interdependent with one another (Nor Hashimah Hashim & Yahya Che Lah, 2007). According to Shahida, Tee, Rosadah, Zalizan, & Hamizatun Akmal (2013), socioemotional development is one of the most crucial development domains to the children regardless of their ability. Therefore, teachers need to be concerned with stimulating students' self-potential in a holistic manner.

It is evident that children development occurs rapidly during their early life. They always observe and feel sense of wonder for everything that happen around them. Thus, at this age, they should be appropriately educated with the knowledge of Islam (Halim Masnan, 2007). Preschool teachers should utilize myriad of activities and approaches that are suitable to children self-development, ability and interest. Activities conducted should actively involve children so that the learning process becomes more meaningful, effective and fun. Those activities moreover should be planned and implemented thoroughly and systematic to ensure every student has equal chance and able to gain true learning experience either individually, or in classroom or in groups. According to Muhamad Suhaimi Taat & Mohd Yusof Abdullah (2014), Islamic Education teachers should employ all teaching skills in order to motivate and nurture students to attain success.

MOE suggested that the implementation of fun and meaningful learning in the Islamic Education can be realized through activities such as storytelling, singing, nasheed, exploring and playing. Basic life skills obtained through Islamic Education, such as basic practices in daily life, provide students with necessary foundation in order to face the life and challenges in the primary school. Those skills comprise reciting du'a, daily dhikr, adab of eating, adab of friendships as well as adab with teachers and parents (Kementerian Pelajaran Malaysia, 2010a). Ibn Khaldun (1986) stressed that meaningful learning should be carried out in stages during the teaching and learning process, starting with an easy level, and when students are able to comprehend, then only they should be introduced to a more difficult level. Likewise, he recommended the repetitive technique, to be repeated thrice in order for students to understand.

As regards the principle of lifelong learning basic skills, Azizah Zain (2010) explains that reading is one of the important and fundamental skills in the preschool learning. To her, reading basic skills include mastery of alphabets, spelling, syllables, and reading words as well as gaining fluency and understanding in order for reading process to be more effective. Last but not least, the four principles are able to be implemented by teachers with professional training on the development and management in education (Rohani Abdullah et al., 2003).

Moreover, it is a prerequisite for the teachers to have a good understanding of the National Philosophy of Education, their roles and also to have knowledge on theories of children development. Apparently, holistic development in SEFIR is dealt by every

individuals. However, the success will be determined by the education, environment and other influences. Teachers can plan T&L that suits the children's world. They also can provide environment and teaching aid suitable with their age and interest (Fazlina Jaafar, Wan Nor Raihan Wan Ramli, & Farrah Hanani Ahmad Fauzi, 2013).

To sum up, the four principles of KSPK framework will only be achieved with the strong efforts of teachers.

### **Previous Studies**

Preschools had been established in Malaysia since 1950s, however, they were under the influence of British education. During the time, only the children of well to do families were able to learn in preschools. However, in 1969, Asia Foundation had donated to the establishment of preschools for underprivileged people of all races. Realizing the importance of early childhood education, later on, the Community Development Department (KEMAS) under the Ministry of Rural and Regional has established kindergartens called TABIKA (Taman Bimbingan Kanak-kanak). In 1999 alone, 7000 TABIKA KEMAS had been built in addition to preschools under various agencies and bodies such as government and semi government agencies, non-government bodies, private sectors and universities. The Education Charter 1994 has been drafted to standardize all preschool and kindergartens curriculum (Mariani Md Nor, 2001).

Due to the awareness of the needs to provide early childhood education which is based on tawhid, in 1975, another type of kindergarten took form of Taman Asuhan Anak-anak Islam (TASKI), using the curriculum that was based upon the philosophy of Islamic Education. TASKI was then established by the Muslim Youth Movement of Malaysia (ABIM), Kedah (Mahyuddin Ashaari, 2004). In 1988, graduation ceremony of PASTI (Pusat Asuhan anak-anak Islam) organised by Islamic Party of Malaysia (PAS), had been organized for the first time in Kedah, and thus triggered the needs of Islamic kindergarten which was evident through increasing numbers of parents chose PASTI for their children's early education.

Since 2010, the number of preschool classes in this country increased. In 2014, 1,273 new preschool classes has been opened, bringing the total number of preschool classes to 42,866. Up to the present time, various kindergartens and preschools have been established by the government and private. The objective is to provide early childhood education based on the Philosophy of Islamic Education (Kementerian Pendidikan Malaysia, 2015).

Children obtain spiritual sources through natural disposition (fitrah) and practice (Muhammad Salih Samak, 1983). Man was born in the state of fitrah, that is pure and perfect in terms of intellectual, physical and emotion. Therefore, the existing potential that is well polished will produce a man of quality, otherwise, if he is influenced by the elements that may ruin the potential, the results will be bad (Kamaruddin Hj. Husin, 1996). For that reason, parents and society play pivotal role in shaping students potential to be equip with quality and wisdom.

Ghazali Darusalam (2001) stated that Islamic Education is not only meant for understanding but also to be instilled, practised and implemented with the akhlaq al-Islam. T&L approaches should take the students' ability and development into consideration as they are all different and unique. Furthermore, imitation is also an important aspect of teaching

and learning, as students tend to imitate and follow teachers' pronunciations, behaviour and mannerism. Hence, the teachers' good behaviour, teaching skills, being concern of childrens' interest and methods to stimulate them are effective to the T&L process. According to Rahman, Sofian Sauri, & Nurul Naim (2012), the Islamic Education approach merentasi kurikulum gives positive effect to the preschool education. All subjects can be directly and indirectly integrated with 'aqidah.

The study by Aerisuli Awang & Hasbullah Mat Daud (2013) on the implementation of ICT in the preschool T&L of Islamic Education found that the technique is effective in increasing students' interest and fostering children self-potential development in various aspects. Students' good understanding of certain topics inspire their self-esteem. To sum up, the parents awareness on Islamic Education is increasing, hence the increasing number of Islamic preschools to meet the demands.

## **Methodology**

The research design of this study is a qualitative case study. For this study, the researcher applied permission from the Ministry of Education in order to conduct a research at the selected schools. Next, the discussion with the schools administration had been done in order to fascilitate the study. The discussion with the teachers who agreed to be respondents had also been done in order to set their teaching schedules with the observation.

The selection of respondents were based on the objective of study viz. to explore the teaching and learning of Islamic Education curriculum focusing on the four principles of National Preschool Curriculum Standards framework (KPSK 2010). Thus, the teachers were selected based on four criterions, first, teachers who teach at the preschools or kindergartens recognized by the Malaysia Ministry of Education (MOE); second, teacher who have at least three years' experience in teaching Islamic Education; third teachers who obtained professional course in preschool education and fourth those who are willingly agreed to be respondents. Meriam (1998) stated that the selection of respondents using the purposive sampling is based on the researcher's assumption to understand, explore and intensify the study.

Location of study was chosen based on the research needs, that is to select only private and government preschools that implement KSPK 2010 curriculum. The selection was also based on the location of preschools and kindergartens around Johor Bahru to accommodate the researcher to collect and obtain meaningful data as recommended by Merriam(1998), Bogdan & Biklen (2007) and Creswell (2008).

Three main techniques of data collection were utilized namely observation, interviews and documentary evidences. The variety of techniques could strengthen and explain triangulation of data (Creswell, 2008; Merriam, 1998). Observation on preschool teachers' T&L in classroom had been done 22 times. According to Mohamad Najib Abdul Ghafar (2003), a researcher should recorded every important observation according to the objectives of study for observation technique is considered "an unstructured method or an open method". Nevertheless, having a checklist is crucial so as to avoid wasting of time. In this study, the researcher had prepared an observation checklist that had been agreed by her supervisor to be utilized during observation. The researcher had also recorded videos and writing field notes during the implementation of teaching and learning. Merriam (1998) mentioned that this approach could help in data analysis on the one hand and assist a researcher to be more accurate so that no single action of teachers would be miss out.

After the classroom observation, the researcher conducted interview sessions to support the data. The questions posed were semi structured and some of the questions were unstructured based on the researcher's observation during T&L process. In order for none of the data had been missed out, the researcher recorded the interview session (Mohamad Najib Abdul Ghafar, 2003). The third technique of data collection is the documentary evidence such as teacher daily record of teaching plan, teaching record book, education certificates, courses certificates, teachers' background, schools' background as well as written documents displayed on the classroom's notice board.

. For the purpose of data analysis, the researcher rewrote a report from the videos recorded during the observation of teaching and learning in the classroom, and then studied the data in order to form themes and sub sub themes. Likewise, the interview record was also been rewritten and arranged in order to put in NVivo7.0 to establish themes. The researcher analysed the collected documents and discussed them according to the identified categories.

### **Scope of Study**

The scope of this study is restricted to exploring set induction of preschool teaching and learning of Islamic Education, conducted only by preschool teachers. In addition, the researcher merely conducted observation on the teaching aspects based on the four principles of National Pre School Curriculum Standard (KSPK 2010) which comprises only the component of Spiritual and Moral. Hence, the findings of this study could not be generalized on the whole practice of T&L of Islamic Education among preschool teachers in Malaysia.

### **Findings and Discussion**

Discussion on findings will be commenced with the background of respondents, followed by the analysis according to the objective of study, namely to explore the preschool teaching and learning of Islamic Education teachers in the classroom according to the four principles of National Preschool Curriculum Standard (KSPK 2010), viz. meaningful learning, holistic development, fun learning and basic skills of lifelong learning.

### **Background of Respondents**

The study would only involve four teachers who teach at the government preschool classes under two categories, namely preschool in the National Pre School (SRK) and preschool called Taman Bimbingan Kanak-kanak (TABIKA) under the management of Community Development Department (KEMAS), Ministry of Rural and Regional. The two Islamic teachers in the preschool (SRK) have Bachelor of Islamic Education and Post Graduate Diploma in Education from Teacher's Education Institute (IPGM), whereas teachers at TABIKA KEMAS obtained diploma of education from IPGM. Therefore the qualification of the four teachers are similar that is Diploma of Elementary School Education.

**Table 1: Profile of Respondents**

Code	Sex	Age	Experience (Year)	Position Grade
Teacher 1	F	38	5	DG41
Teacher 2	F	48	5	DG41
Teacher 3	F	44	18	S27
Teacher 4	F	34	4	S27

All teachers completed teaching courses that qualified them to teach in preschools, They agreed that they have interest in the field and able to understand the level of students' development. They were willing and able to entertain students with different characters.

### **Implementation of T&L according to the Principles of KSPK**

This study explored the implementation of teaching and learning (T&L) of Islamic Education that is in line with the four principles of Preschool Curriculum Standard (KSPK 2010). The discussion focuses only on the implementation of those principles through set induction. According to Malay Literary Reference Centre (2010), "Set induction is a technique to introduce a topic of subjects in order to attract and stimulate students". According to Kamarul Azmi Jasmi (2010), process of set induction is a continuous process occurs when teacher enters a classroom, students stand up, say salam, reciting du'a before studying, and later sit and ready to learn. In accordance with the definition, the researcher found that Pre School Islamic Education teachers had been implemented the set induction and had taken maximum time before continuing with other steps in T&L.

### **Holistic Development**

As regards the holistic and integrated development, Islamic Education emphasizes on all aspects of SEFIR. Therefore, the study found that the teachers were concerned with the development of SEFIR through the set induction during the early T& L process. This is in line with Rohani Abdullah (2009) who stated that preschool curriculum is a guide for teachers to educate children in order to develop their optimal and holistic self-potential.

Before starting T&L, the students stood up and greeted the teacher by saying salam. Next, the teacher and students raised their hands to recite du'a. Then, the students pronounced shahadah and its meaning in Malay language, followed by the recitation of Surah al-Fatihah and Surah al-Nas. This indicated, first, the combination of the spiritual and physical development by reciting du'a asking God while raising hands; second, the emotional development was attained during recitation of du'a in togetherness that gave peace; third, the intellectual development was attained through the memorization of du'a, shahadah and selected surahs whereas fourth, the social development was attained when students stood up in honour of the teacher while she entered the classroom, likewise while reading and memorizing together.

Respondent Teacher 1 said in the interview,

Every time I enter [classroom], [I recite] shahadah, al-Fatihah, then al-Nas, then.. I prefer this way..every time I enter [classroom]...I will repeat the important ones.. it works.. eventually. they will self memorized them (TB1/ Teacher 1).

The teacher's words showed her own method of da'wah that had been employed to make the recitation a daily routine until the students were able to memorize fluently without being forced. This method is in line with Ibn Khaldun's opinion (1986) in his *al-Muqaddimah* that proposed the teachers to educate with passion as teaching with harsh and force would kill the spirit and weaken the children emotional intelligence. Following is the observation findings of the same teacher during set induction:

Not long after, a class monitor instructed other students to stand up.. " All raise.. As-salamu Alaykum ustazah" followed by other students... they stood up and said salam.

Teacher 1, " Okay, sit properly", while raising her hands and said, " Okay raise your hands and recite du 'a." The students then recited the du'a. Teacher 1 walked around while looking at the students who were reciting the du'a. After completing the recital with loud voice, Teacher 1 raised a finger.. the students simultaneously raised their fingers and said "pronouncing the shahadah...(together they pronounced the shahadah and its meaning in Malay language... aku bersaksi bahawa tiada Tuhan yang disembah melainkan Allah dan aku bersaksi bahawa Nabi Muhammad itu pesuruh Allah). Teacher 1 walked around again while raising her index finger and another hand was used to correct the students' finger so that they used the right ones.

Next Teacher 1 raised her hands while saying "al-Fatiha". The students then recited "bismillahirrahmanirraheem...till the end of Surah al-Fatiha". Teacher 1 continued walking around her students and correcting the way her students raised their hands. After completing the recitation of al-Fatiha, Teacher 1 instructed "Surah An-Nas". The students responded with "bismillahirrahmanirraheem...till the end of Surah Al-Nas" (PM1/ Teacher1).

From the interview and observation data, the researcher concluded that respondent Teacher 1 were very concerned about her students' holistic development. The development started with giving and replying salaam, pronouncing the shahadah while raising the index fingers in order to enhanced the students' understanding. Next, the shahadah as well as its meaning were pronounced loudly together and hence the stimulation of student's spiritual, social and emotional development. Likewise, the recitation of Surah al-Fatiha and Surah al-Nas also stimulated the students' intellectual development through memorizing and reading according to tajweed.

## **Meaningful Learning**

As early as in the set induction, teachers emphasized on the meaningful learning. Observation findings from respondent GPIPSRK2 set induction is as follows,

Teacher and students raised hands and reciting basmallah, then followed by reciting du'a before studying, du'a for self and family safety, reciting salawat, and ending with praising Allah SWT. The teacher later, said "kalimah shahadah" then students mentioned "dua kalimah shahadah (shahadatayn) before pronouncing the shahadah with its Malay meaning. Students then said, "dhikrullah, Subhanallah walhamdulillah walailahailallah Allahuakbar' thrice. The teacher then said, " Okay, salawat". The students followed with chanting "Allahummasolliala Muhammad waalaa alaihi wasahbihi wasallam walhamdulillahirabbil alamin". The teacher then called Adam, "Adam, please come forward (while waving her hand to Adam). Adam went to the front and the teacher hold Adam's shoulder and asked Adam to stand up in front of her. " Arif, Arif sit properly, properly Arif," said the teacher. " Are you ready? Yes? Okay, sit properly..How do good kids behave? Okay, are you ready? Yes? The teacher then played the video player and the students sang nasheed following the video. "Okay what do we learn today? Alif ba, ta. Ja...wi alphabets, replied the students. What alphabet? Jawi, What alphabet? Jawi... Teacher... Jawi, jawi alphabets. Then the teacher continued the lesson with showing flash cards. (PM1/Teacher2).

The T&L in classroom as in this observation report showed that meaningful learning had been embedded as early as in the set induction. Before the teacher introduced lesson topic for that particular day, students recited basmallah, du'a, salawat, pronounced the shahadah together with its meaning, and dhikr before they sang nasheed on Jawi alphabets.

According to Abdullah Ishak (1995), the teaching methodology in *pondok* (traditional Islamic school) in Malaya commenced with praising Allah, reciting salawat to the Prophet SAW and reciting Fatiha before starting the lesson topic. Kamarul Azmi Jasmi & Ab. Halim Tamuri (2007) had discussed about the set induction in Islam, on how Prophet SAW started his T&L. The minimum of set induction started with basmallah (reciting bismillahirrahmanirraheem), praising Allah SWT and reciting salawat to the Prophet SAW.

In this study, the teachers entered classroom with smile, and the students stood up while saying salam. This demonstrated that the students were taught to have adab and good akhlaq. Later, the teachers asked students to recite du'a together while raising hands in a correct way. Any mistake either during du'a recital or raising hands would be corrected simultaneously. This method is in line with the Islamic recommendation as stated by Hasan Langgulung (1981) that Muslims are not only required to seek knowledge but also to recite du'a.

Ibn Khaldun stressed on the importance of al-Quran as a foundation knowledge to be taught to children. Therefore, the teaching of al-Quran to the children is a symbol as well as demonstrating noble manners. Likewise, the early childhood education has an effect in influencing their future adulthood (Ibn Khaldun, 1986). Pronouncing the shahadah and reciting surah al-Fatiha and al-Nas are beneficial to the children as their daily practice and a routine of set induction helps the students on recitation during solah.

Abdullah Ishak (1995) explained that memorization method introduced in teaching and learning of Islamic Education helps students to improve and boost their memory and brain as well as to urge students to put Allah the Almighty high up the pedestal. The memorization method is in line with the Prophet SAW method of education in his effort to teach his Companions during the formation period of Islam. He used to teach them by reciting al-Qur'an, explaining the meaning, and they memorized the Quran in a passionate T&L environment (Ghazali Darusalam, 2001).

## **Fun Learning**

The teachers considered the needs of children to be fun, happy and to have time to play. Thus, during the set induction, the teachers were seen to smile and started with soothing words like a mother. They started the T&L by asking children to sing together the nasheed related to the topic that would be taught. Ibn Khaldun (1986) explained on the concept of teaching from easy to difficult and to consider teaching the curriculum according to the level of age and students readiness. He also stressed on the length of teaching so as not to take too long until the students feel bored whereas knowledge should be interesting. Kamarul Azmi Jasmi & Ab. Halim Tamuri (2007) stated that the set induction is one of the most important activities during the commencing of T&L session. It was showed in respondent GPIPSKK1's set induction as follows:

“Assalamualaikum wmb,” “Walaikumussalam wmb ummi”, the students replied. “ Ok today we are going to lea...rn (continued by students). While teacher fixed the female student's veil, she asked, “ Do you know how to sing alif.. ba.. ta.. song? “ The students then sang the nasheed and once in a while the teacher also joined them “alif ba ta tha jim ha kho till ya” The teacher then said, “Okay Ummi will play [the video player], can we sing together?” “yes, we can..” , the students replied. “Okay,” the teacher said. (Students continued singing the nasheed with low voice while waiting for the teacher to play the video recorder). The teacher then said, “Okay, listen. Okay, sit properly, after finishing one round, once more, louder, then third round, “ don't sing too quick, said the teacher. “ what alphabets are those? Jawi alphabets.. The nasheed was replayed for the fourth time. After watching the video, the teacher headed to the computer while asking students, “what alphabet were those? Jawi alphabets”, Okay, Ummi wants to ask, Ummi wants you to look here (the teacher moved to the back while students rotated their chairs, “ Look here dear, ummi wants to borrow your eyes, where are the eyes?” The teacher then starts today's class (PM1/Teacher3)..

The T&L started with salam greetings and nasheed that provided students with peaceful and fun ambiance on the one hand and on the other hand, teachers were seen to be relax and happy while teaching. This was proven during the interview session when GPIPSKK1 admitted that she was happy to meet her students.

Eem.. Whenever I come to preschool, as if I have no problem. My problem is gone.. It's true, madam. I feel like my soul always wants to go to school, It's fun to meet them, what to do, as if my mind keeps thinking of what to do for them.

When teachers have passion towards their profession, they will feel happy to educate the students and consider them as their own children. Therefore, the positive effect will return to the students, parents as well as society.

### **Basic skills of life long learning**

Set induction took not more than five minutes. Respondents implemented the set induction while repeating the recitation several times during the teaching and learning of Islamic Education. The repetition was done in order for students to remember basic things for their lifetime practice. The repetition was almost in line with the study by Azizah Zain (2010) on the implementation of repetitive book reading that gives positive effects to the children's learning. In stead of making them bored, this method motivates slow pace students to work harder in order to improve their readings. Likewise, the study done by Zainiah Mohamed Isa & Nor Fairizan Che Husin (2012) on the effect of repetitive readings on increasing children's memory and understanding.

Those readings are basic skills that are compulsory to each Muslim individual. Even though children's pronunciation is some times inaccurate, it can be corrected by teachers from time to time.

“Today we're going to learn, do you know how to sing alif ba ta?”  
“Alright,” the students replied. They sang together with the teacher. “Okay, Ummi's going to play (the video), let's sing together, okay?”  
“Okay”, the students answered. “Okay, listen. Okay, please sit properly.” (the teacher played the video then the students follow the Jawi alphabet song four times). “What alphabets are those? Jawi alphabets. Ummi would like to ask, okay, ummi wants you look here, look here dear, ummi wants to borrow your eyes for a while, where are the eyes..?” “they're here..”, replied the students. “Ummi wants to borrow your eyes for a while”. Then the teacher started the T&L (PM1/Teacher).

Ghazali Darusalam (2001) explained that the Prophet's SAW teaching and learning methodology is reciting the Quranic verses, explaining their meaning, memorizing by students with passion that eventually affects their cognitive, affective and psychomotor domains. Since the objective of Islamic Education is to prepare students who are educated with practices in order to reap the sow in the Hereafter ( Hasan Langgulung, 1981), memorization implemented during the set induction was meant to meet this objective. Therefore, this good value would be practiced throughout their lifetime.

The teacher greeted the students with salam and replied by them with loud voice. Then the teacher said, “ Okay, now let's recite du'a (while GPIPSKK2 raised her hands and said we are going to recite du'a before studying). The students recited the du'a together with its meaning in Malay language in nasheed tonation. The teacher later said, “ As usual, after reciting the du'a before studying, we recite al-Fatiha for our parents, siblings and all Muslims in the world.” The students then recited al-Fatiha after starting with ta'awwudh, basmallah and ended with 'amiin' and wiping the face with their hands. Then they recited the meaning of al-Fatiha .. In the name of Allah Most Benovelent Most Merciful while singing and waving their hand.. The students looked happy and zealous.

Then the teacher asked students, “Okay, where are we now? School.. What is it beside the school? Hall.. What is it beside the hall? Surau (Muslim prayer hall).., replied the students. “Okay, at surau in the morning..., in the afternoon, in the evening, at night we perform solah.. Zuhr.. what else..? ‘Isha’.. ‘Asr, Subh, Maghrib.. What do we hear before solah? Adhan. A student replied. Clap your hands.. good.. clap your hands...Who can call the adhan, please come in front.. Aiman.. (the teacher and students applauded). Aiman moved to the front, the teacher held his shoulders while repositioning him.. Aiman started calling the adhan, however his position was slightly slanting so GPIPSKK2 pulled his hand and said.. “ why are you slanting..?After finishing calling the adhan GPIPSKK2 and other students gave him a big applause. “Okay after listening to adhan, what do we do next?” “adhan... solah..okay.. today I’m going to teach prayer times... The teacher starts the today’s topic” (PM/Teacher4).

In conclusion, instilling knowledge from every aspect is very crucial in the T& L process as it later on will reach the students.

### Effect of Implementing Set induction that fulfil principles of KSPK Framework

Figure 3.1 Set induction Model for Preschool Islamic Education



In conclusion, although the teachers can implement the T&L of Islamic Education by following the outlined curriculum, there are still a number of teachers who follow their own individual techniques and methods based on their experience. Therefore, the researcher

proposed that the teacher training programs should be put on priority in order to produce teachers who are able to educate children in line with the Quran and Hadith.

### **Suggestions for Strengthening Teachers Training Programs**

Teachers need training programs that encompass their teaching scope which includes comprehensive knowledge of their taught subjects, understanding students' needs, understanding teaching and learning process, teaching methods and techniques, and other knowledge that provides positive effect to students. (Early et al., 2007). They are required to be dedicated to their profession, to understand the basis of philosophy of education, theories of education as well as teaching and learning methods. Even though the philosophy and theories may not change, teaching and learning method could be changed (Sharifah Alwiah Alsagoff, 1985). Thus, based on the needs and the increasing numbers of children, preschool teachers should at least have the first degree (Early et al., 2007).

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