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Implementation Islamic Practices among Excellent Islamic Education Lecturers in Polytechnic: A Case Study

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Abstract

This article discusses the elements of Islamic practices among the Islamic Education Lecturers (IELs) in teaching and learning (TnL) in polytechnics. This study was fully conducted through qualitative method via case study. Six IELs were selected as participants and willing to be interviewed, and the data from the interview were supported by three Heads of Islamic Education Unit, 12 lecturers and 12 students. Then, the data were triangulated with the data obtained through observation and document analysis. This study has used N'Vivo software to generate a pattern of themes and types of Islamic practices among polytechnic lecturers. The result found that there were two types or Islamic practices applied by the lecturers which consists of individual and family practices. The findings of this study can motivate other novice lecturers in performing *'ibadah* towards becoming excellent lecturers in the future. Other than that, this study also contributes the elements which can be used by teacher trainer program developers to develop a training module that includes Islamic practices as a factor in enhancing lecturers' skills for the benefit of polytechnic itself.

Keywords: Islamic Practices, Polytechnic Lecturers, Ibadah, Excellent Lecturers.

Introduction

Islam is a perfect and true way of life. It makes all human daily activities guided in the right direction and counted as an act of worship. The performance of worship is a manifestation of a servant's servitude to his God. Worship is performed not only as a religious demand, which expresses the obedience and obedience of a servant to his god, but also as a sign of gratitude for all the blessings of Allah SWT's vast bestowal. Thus, this article will discuss the elements of the implementation of Islamic practices among Islamic Excellent Lecturer of Islamic

Education (IELs) in polytechnics. This study will examine the forms and types of practices performed by IELs either in polytechnics or in their daily lives.

Objectives and Questions of The Study

This study was conducted to evaluate and determine the form of practice performed by IELs in the implementation of Islamic practices. Therefore, the question of this study is what is the form of implementation of IELs worship in Islamic practice?

Research Methodology

To meet the objectives and answer the questions of this study, the researcher chose a case study using a qualitative approach. The researcher has chosen the case study as the study design with a fully qualitative method approach. There are many researchers who have used case studies in their previous study designs (Kamarul, 2010; Abdul et al., 2010; Ahmad & Ab. Halim, 2010; Faridah & Mohini, 2012; Kamarul & Nazirah, 2012; Rozita & Abdul, 2012; Mohamad & Izuddin, 2012; Jennifer & Robert, 2012).

Through this study, the researcher used semi-structured interview method as the main data source. Data support came from observation methods on the study sample as well as document review through analysis of relevant documents. To support the data, the researcher used field notes and diaries. This field note method is also used by Kamarul (2010), Inglis and Cook (2011); Lee (2012); Azhar (2012) in their study. Through the qualitative approach and methods used, the researcher will look comprehensively at all forms of Islamic practices performed by IELs.

This study selected six participants to be interviewed to determine whether there was consistency between the answers to the questions studied by the researcher with the constructed objectives. Selected participants must meet the following conditions. The characteristics of the selected lecturers are, (1) have more than seven years teaching experience, (2) have at least a master's degree, (3) receive promotion through the polytechnic lecturer excellence criteria evaluation process, (4) hold a post grade of at least -at least DH 44, (5) selection is made by the Head of Islamic & Moral Education Unit, (6) obtained the Outstanding Service Award (APC). The results of this interview process will be transcribed into narrative data and the data will be managed to obtain the theme of the study findings by using N'Vivo 7.0 program software.

Findings and Discussion of The Study

Based on table 1 there are two forms of implementation of worship in the practice of Islam performed by IELs. Such implementation is a family practice and an individual practice. All IELs perform ibadah in the form of individual practices except preaching which is exempt to female IELs. While all family practices are implemented by IELs1, IELs2, IELs3, IELs5 and IELs6. IELs 4, on the other hand, does not show the perfection of the implementation of worship in the form of family practice which involves the practice of reciting the Quran and *Tadarrus* as well as bringing the family to the mosque. This is because IELs 4 is a long-distance partner. However, these two practices are sufficient in forming a pattern of study findings based on the number of agreements exceeding half (Kamarul, 2010; Firdaus, 2016; Nasri, 2017).

Table 1

Implementation of Worship IELS1-IELS6

| Bil. | Execution of worship | IELS1 | IELS2 | IELS3 | IELS4 | IELS5 | IELS6 |
|------|-----------------------|-------|-------|-------|-------|-------|-------|
| 1. | Family practice | x | x | x | - | x | x |
| 2. | Practice individually | x | x | x | x | x | x |

The family practice performed by IELS is to read the Quran and *Tadarrus* (IELS5, 2014: 312, RP1IELS1, 2014: 40, RP2IELS4, 2014: 140, RP2IELS6, 2014: 73, P2IELS2, 2014: 254, P1IELS3, 2014: 159), breaking fast and having *sahoor* (IELS3, 2014: 546, IELS5, 2014: 239, KUIELS6, 2014: 436, RP1IELS1, 2014: 16, RP2IELS2, 2014: 71, RP1IELS4, 2014: 346), bringing the family to the mosque (IELS5) , 2014: 504, KUIELS3, 2014: 201, KUIELS6, 2014: 436, RP2IELS1, 2014: 59, RP2IELS2, 2014: 72, P2IELS4, 2014: 60) as well as congregational prayers (KUIELS5, 2014: 430, RP1IELS2, 2014: 189 , RP2IELS4, 2014: 140, P1IELS1, 2014: 331, P1IELS3, 2014: 392, P1IELS6, 2014: 211).

All the acts of worship practiced by IELS with the family reach the level of the pattern and the highest is the practice of breaking fast and *sahoor*. The practice of breaking fast brings joy and happiness to the IELS family. IELS explained, "when we break the fast, we see all kinds of food available, this is child number one to choose, this is child's food number two to choose, this is also my husband's favorite dish, haha" (IELS2, 2014: 126). This matter was also explained by other IELS partners, namely:

"If the month of Ramadan we will break our fast together, have sahoor once, we will never miss it, even if the children are only in first grade, second grade, they will wake up, we are obliged, erm ... however, get up for sahoor."

(IELS6, 2014:321)

Next, the practice with the family is to read the Quran and *Tadarrus*. This is called by IELS "Sometimes read the Quran, tadarus together, teach children" (IELS6, 2014: 254). The practice of *Tadarrus* is usually done on school holidays. This is mentioned by IELS, which is "we will *Tadarrus* and check the children's recitation of the Qur'an every time after the noon prayer on Saturday and Sunday. Holidays, school days, busy morning and evening school "(IELS4, 2014: 154).

Next is the practice of bringing the family to the mosque. IELS brings children to the mosque as an encouragement to them to get closer to the mosque. This is stated by IELS, which is "at dusk isya 'I will bring my child once to the mosque for congregational prayers, if there is a lecture, we will listen once" (IELS1, 2014: 23). This matter is also stated by IELS which specializes in bringing children to the mosque on holidays, which is "Saturday and Sunday indeed my children bring from dawn to dusk to the mosque, people also like it" (IELS5, 2014: 26).

Lastly in family practice is congregational prayer. The practice of congregational prayer here means prayer at home. IELS performs congregational prayers with the family especially on school holidays and during family gatherings. This is called IELS. "When the holidays, the children who sit back in the dormitory, we will find time to congregate together at home ... usually at noon or dusk, because then we will eat, hehe" (IELS3, 2014: 56). The practice of congregational prayer is used as a meeting place for IELS to ask about the children's development. This matter is explained by IELS, that is, "after the prayers, usually our family

will sit and ask about the children at school or dormitory, ok, lessons, friends ... that's how it is" (IELS3, 2014: 98).

Table 2

IELS Family Practices

| Bil. | Execution of worship | IELS1 | IELS2 | IELS3 | IELS4 | IELS5 | IELS6 |
|------|--------------------------------------|-------|-------|-------|-------|-------|-------|
| 1. | Reading the Quran & <i>Tadarrus</i> | x | x | x | - | x | x |
| 2. | Breaking fast & having <i>sahoor</i> | x | x | x | x | x | x |
| 3. | Bringing the family to the mosque | x | x | x | - | x | x |
| 4. | Congregational prayers | x | x | x | x | x | x |

While the individual practice performed by IELS is praying and *dhikr* (IELS1, 2014: 267, IELS3, 2014: 481, IELS4, 2014: 129, IELS5, 2014: 312, IELS6, 2014: 340, RP2IELS2, 2014: 71), reading al-Quran and tafsir (IELS4, 2014: 523, IELS5, 2014: 308, IELS6, 2014: 726, RP1IELS1, 2014: 14, RP1IELS2, 2014: 177, RP1IELS3, 2014: 104)., giving alms and *zakat* (IELS4, 2014: 523, IELS5, 2014: 308, IELS6, 2014: 726, RP1IELS1, 2014: 14, RP1IELS2, 2014: 177, RP1IELS3, 2014: 104)., fasting (IELS4, 2014: 523, IELS5, 2014: 308, IELS6, 2014: 726, RP1IELS1, 2014: 14, RP1IELS2, 2014: 177, RP1IELS3, 2014: 104), performing *Hajj* and *Umrah* (IELS4, 2014: 523, IELS5, 2014: 308, IELS6, 2014: 726, RP1IELS1, 2014: 14, RP1IELS2, 2014: 177, RP1IELS3, 2014: 104), preaching (IELS4, 2014: 523, IELS5, 2014: 308, IELS6, 2014: 726, RP1IELS1, 2014: 14, RP1IELS2, 2014: 177, RP1PC, 2014: 104), giving *tazkirah* and lectures (IELS4, 2014: 523, IELS5, 2014: 308, IELS6, 2014: 726, RP1IELS1, 2014: 14, RP1IELS2, 2014: 177, RP1IELS3, 2014: 104), attend *usrah* (IELS4, 2014: 523, IELS5, 2014: 308, IELS6, 2014: 726, RP1IELS1, 2014: 14, RP1IELS2, 2014: 177, RP1IELS3, 2014: 104), prioritize prayer (IELS4, 2014: 523, IELS5, 2014: 308, IELS6, 2014: 726, RP1IELS1, 2014: 14, RP1IELS2, 2014: 177, RP1IELS3, 2014: 104), and observe relationship (IELS4, 2014: 523, IELS5, 2014: 308, IELS6, 2014: 726, RP1IELS1, 2014: 14, RP1IELS2, 2014: 177, RP1IELS3, 2014: 104).

Table 3

IELS Individual Practice

| Bil. | Execution of worship | IELS1 | IELS2 | IELS3 | IELS4 | IELS5 | IELS6 |
|------|---------------------------------------|-------|-------|-------|-------|-------|-------|
| | Praying & reciting <i>dhikr</i> | x | x | x | x | x | x |
| | Reading Quran & <i>Tafseer</i> | x | x | x | x | x | x |
| | Give alms & <i>zakat</i> | x | x | x | x | x | x |
| | Fasting | x | x | x | x | x | x |
| | Performing <i>Hajj</i> & <i>Umrah</i> | x | x | x | x | x | x |
| | Preaching | x | - | x | - | x | - |
| | Giving <i>tazkirah</i> & talks | x | x | x | x | x | x |
| | Attending <i>Usrah</i> | x | x | x | x | x | x |
| | Prioritize Prayer | x | x | x | x | x | x |
| | Observe Relationship | x | x | x | x | x | x |

All of these individual practices reach pattern level. The first individual practice performed by IELS is prayer and *dhikr*. Praying and *dhikr* are done as a sign of remembering Allah and fulfilling the nature of servitude that depends and prays only to Allah SWT alone. This is

acknowledged by IELS: "this prayer every time after our prayers we pray, we pray to God, it's not like *dhikr*, other than *dhikr* after prayers, I make it a daily routine to increase *solawat*" (P2IELS2, 2014: 254). This situation is also narrated by another IELS, which is "indeed this prayer and remembrance I do these days, we are all lacking, so we pray to God, hopefully our affairs will be made easier" (IELS6, 2014: 87). Based on these findings, the practice of *dhikr* is something that is often done by Islamic Education teachers (Ariyanto, 2019).

Next the second individual practice that can be seen in IELS is reading the Quran and tafsir. This was stated by IELS students, namely "*we male students are quite close to ustaz. If you meet at a cafe to eat once, only the ustaz is normal, hehe*" (P2IELS4, 2014: 125). This practice is very popular with students and can shape their behaviour. This statement has been mentioned by Tan et al (2015), that a positive effect on students' behaviour can be formed through the attitude of teachers' intimacy with students.

The third individual practice is almsgiving and *zakat*. According to Sofiah et al. (2016), in order to face life full of challenges today, the appropriate role model to follow is a teacher or lecturer. Indeed, the lecturer is the closest individual to the students should show an admirable personality and personality that can be emulated by students and even fellow lecturers as well. This is acknowledged by the IELS partner, stating "and he is also an example and for me as a role-model to be emulated" (RP2IELS1, 2014: 59).

Next is fasting. This aspect is stated by IELS students is the act of politeness, as one of them mentioned, "*ustazah is polite, do not speak rudely or speak that hurts students*" (P1IELS6, 2014: 210). This coincides with the view of Nur Hidayyah (2019), to shape the development of noble values in line with Islamic teachings for students. Elements of good communication and prudent speech are needed as forming noble morals among students.

The fifth individual practice is to perform *Hajj* and *Umrah*. This behaviour becomes a bulwark to the IELS from getting caught up in bad and pointless things. This also forms an individual with a noble personality (Kamarul et al., 2017). This attitude is narrated by IELS colleagues who admire the nature of IELS, namely:

"As far as I know, he is a polite person, and he is a person who can control himself from lustful desires, because I say things like that, for example when we go out on payroll, for example, we go out to look at the hijab or the like, even if he buys, he doesn't buy a lot, he refrains from lustful desires, can decide which is good and which is bad."

(RP2IELS2, 2014: 71)

While the sixth individual practice is preaching. IELs need to wisely manage time in the demands of work, family and parenting. This matter is stated by IELS, "My father has died, my mother lives in the village, sometimes in a month I have a day of the week that I set aside for me to go back, if I don't want to get in my car, go back in the bus, go back once a month" (IELS4, 2014: 523). This is in line with the statement of Zaiton & Mohd Roslan (2019), based on the context of family life, quality of life will be affected when an individual fails to take good care of themselves. Allah S.W.T. has emphasized that kindness to parents and family members is a major religious demand. The Word of God S.W.T. ;

Meaning: Worship Allah 'alone' and associate none with Him. And be kind to parents, relatives, orphans, the poor, near and distant neighbours, close friends, 'needy' travellers, and those 'bondspeople' in your possession. Surely Allah does not like whoever is arrogant, boastful".

(Surah *al-Nisa'*, 4: 36)

Next is to give *tazkirah* and talk. IELS often gives talks and *tazkirah* to students especially in *maghrib* and *subuh* lectures. In addition, IELS is also invited to give talks in schools and government departments. The delivery of these talks and *tazkirah* makes IELS often prepare themselves with knowledge and know current issues. This is confirmed by a friend of IELS, which is "I always see if he has a talk, he will refer to the book and current press reports, he will also ask our opinion on an issue" (RP2CPI5, 2014: 231). This makes the content of IELS's presentation in *tazkirah* sessions and talks loaded with knowledge. Based on Hidayah (2018), every preacher needs to include knowledge input in their presentation either in the language or communication skills used.

In addition, IELS also attended *usrah*. *Usrah* is a family reunion activity that has a religious content. In addition to strengthening brotherhood, *usrah* activities can also strengthen individual religious mastery. IELs often attend *usrah* with colleagues outside of office hours and live the practice of *usrah* in their own departments. The practice of *usrah* which is filled with the recitation of *al-mathurat*, *tafseer* and *hadith* is very beneficial in giving religious reminders easily. This is based on Fakhru et. al (2011) who explained *usrah* is significant with the practice of ordering message, remembering and advising in religious affairs so that each of us always reprimands in matters of goodness.

The ninth is to prioritize prayer. IELS is seen to be very careful with prayers. This is seen in the words of his friend, that is "he is very careful when praying, before entering the time he has come out ready to perform ablution, if traveling with him, enter the prayer he will look for a mosque" (RP1IELS1, 2014: 112). This matter was also mentioned by another friend, the behaviour of IELS who often puts decisions and actions taken based on prayer factors, including the choice of place and time to eat, that is, "if you want to enter *Zuhr* for another 10 minutes, do not ask him to eat, he will say, *we solat dululah* ", and when eating before noon he will look at the clock first whether he has time or not for the congregation at the *surau*" (RP2IELS1, 2014: 204). The practice of prioritizing prayer is the key to success for IELS. This is confirmed by Musa Muhammad et. al (2021), for example. the person who performs the prayer is the person who achieves success as prescribed by the Shari'ah.

Finally, the tenth is to observe relationship with others. Observe relationship can be seen in IELS's actions towards colleagues and when with students. When with students, IELS places great emphasis on manners in seeking knowledge and emphasizes the role of a teacher and student. This gives students an understanding of their respective responsibilities and an emphasis on respecting and honouring knowledgeable people. Therefore, IELS's relationship with students is based on the real purpose in seeking knowledge. This statement is based on the words of IELS students, namely "*ustazah* always told us, what the original purpose of our coming here is? what is our job as a student? keep company wherever we are" (P1IELS3, 2014: 545). This statement is in line with the recommendation of Kadar (2021) that all activities performed between teachers and students should not deviate from religious law. In addition, IELS also takes care of socializing with friends. The main thing here is to avoid slander when dealing with female staff and keep the word out when speaking. This was stated by his colleague, that is, "*Ustaz*, when dealing with him is very easy, he never complains or humiliates anyone even if we are wrong, he will speak well and always take care of relationships with friends ... erm, when dealing with staff women, he will inform us roommates that he has a meeting or briefing with them "(RP1IELS5, 2014: 245). It is fitting that teachers are sowers of noble values and mentors in showing good morals to be emulated (Saiful et. al., 2021).

Implications and Recommendations

Based on the findings of the study, the researcher produced a model called the Model of Implementation of Worship in Islamic Practice IELS (MPIPIIELS). This model is illustrated as in Figure 1.

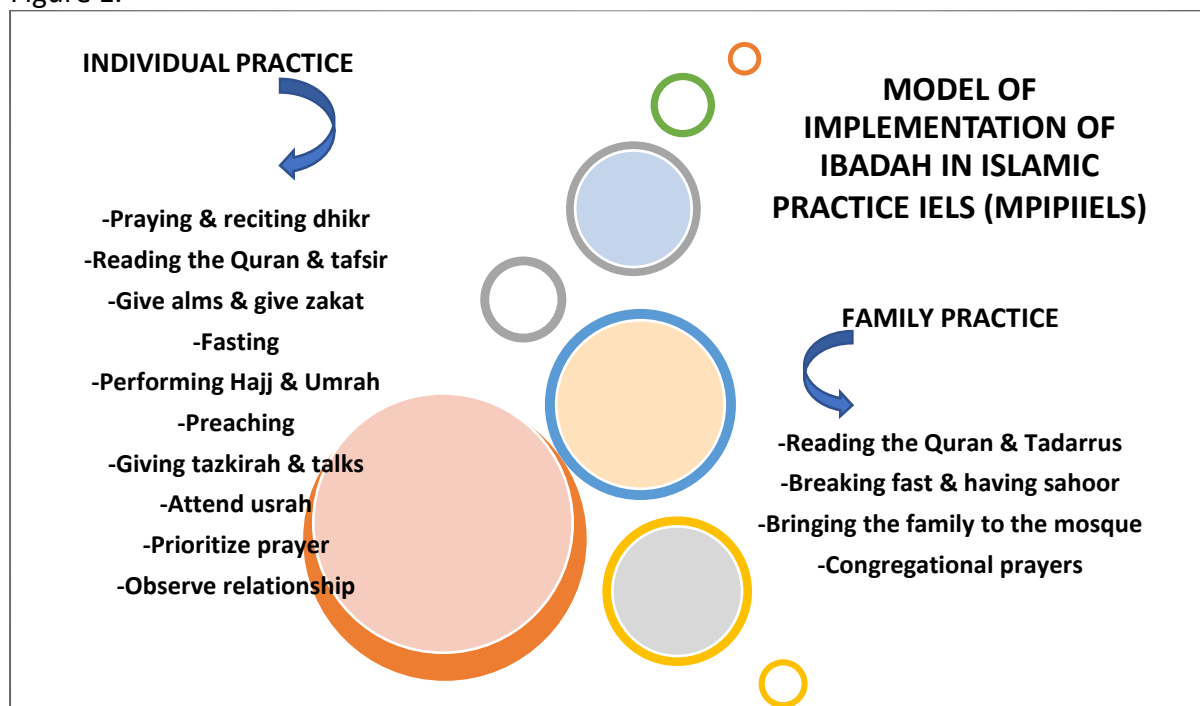


Figure 1 Model of Implementation of Worship in Islamic Practice (MPIPIIELS)

Based on Figure 1, all forms of practising *ibadah* can be practiced and used as a guide for Islamic Education lecturers at polytechnics. The implementation of worship will provide the spirit and motivation to continue to worship and further increase the value of appreciation and feeling of servitude to Allah SWT. Furthermore, inspired by the expert lecturers in Islamic Education, novice lecturers will also become motivated to follow actions that might lead to the development of expertise among the expert lecturers, thus become one of them in the future.

Conclusion

Based on this study, the researcher has discussed the objectives, methodology, findings and discussion of the case study of the implementation of worship in the practice of Islamic Outstanding Lecturers of Islamic Education (IELS) in polytechnics. The results of the study findings pattern successfully produced the Model of Implementation of Worship in Islamic Practice (MPIPIIELS) which is found in the implications of this study. Therefore, Islamic Education lecturers need to take note and make it a guide in order to plan and then perform worship perfectly and continuously, both individually and as a family.

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