

## Efforts to Improve Islamic Education Learning Outcomes Through the Use of the Demonstration Method of Funeral Prayer Materials at Lam Awee State Elementary School

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**Abstract:** Efforts to Improve Learning Outcomes in Islamic Religious Education Through the Use of Funeral Prayer Material Demonstration Method for Class VI Semester I Students at Lam Awee State Elementary School in the 2022/2023 Academic Year. This research aims to find out the improvement of student learning outcomes in Islamic Religious Education in particular Class VI by using the demonstration method on the funeral prayer material at SD Negeri Lam Awee in the 2022/2023 academic year. The type of this research is class action research (PTK) or action research. The subject of this research is a class VI student of Negeri Lam Awee SD. The results of this research show that there has been an increase. In cycle I, the results of student evaluations in the subject of Islamic Religious Education obtained an average value of 63.70, while in cycle II, an average value of 82.80 was obtained from the research. There was a significant and satisfactory increase and the level of completeness of students' learning in the learning process in cycle I was 40.00% and in cycle II was 100.00%. means there is an increase in student learning outcomes and the activity of the learning process of the students after conducting class action research. Thus, it can be concluded that there is a significant and satisfactory increase in learning outcomes after doing this research compared to before. And there was a change in the level of student activity that was quite high. So this research is considered successful.

**Keywords:** Demonstration method, learning outcomes, Islamic religious education.

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### INTRODUCTION

Along with the development of the Age and technology, many people are deceived by the attraction of this world that this world is only our temporary stopover while our eternal and eternal place is in the afterlife. There are many people who do not believe in the afterlife so they underestimate this one problem, there are also due to the development of the times until many people forget about the afterlife so that conditions like this will happen continuously and go down and down resulting in the destruction of the Islamic creeds which is destroyed by none other than the Muslims themselves. There will also be many young generations who are actually Muslims but do not know how to manage the

remains. There are even some who do not know how to pray and recite. Naudzubillahiminzalik.

Problems like the above must be solved as deeply as possible and receive special attention from the family and the community as well as the government. Whether we admit it or not, one of the ways to improve our understanding of religion is through education. Education is one of the government programs mandated in the opening of the 1945 Constitution to enlighten the lives of the Indonesian people. Education program is a very important program considering the ever-evolving life. Community intelligence will certainly be better if it is developed through education, because without education, the future of the Indonesian nation will decline. With education, people can develop their potential and be able to respond to the civilizations of the times that continue to grow. How important education is for all mankind, especially for Muslims because if someone wants to be happy in this world and in the hereafter it can only be achieved through education, with education it is hoped that our lives will certainly become better, because basically education has a positive impact on the progress of every country.

Education and knowledge can lead to success and happiness in life in this world and in the hereafter. In an age full of advanced and rapidly developing technologies, the country is growing faster and faster, in other words the presence of education is very much needed by every human being. On that basis, education should start early, in Islam, education should be taught to people from the time they are born and the age of seven is required to worship Allah. S.W.T. In Indonesia there are educational institutions ranging from elementary school to university. Basic education is the earliest formal education that every human being undergoes to fulfill their educational needs, because without education humans will not have enough knowledge to reach knowledge in this world. SD is the first formal education institution that equips students to have knowledge that can be used in living in society. As stated in Law No. 20 of 2003 on the National Education System and PP No. 28 of 2005 on the Purpose of Basic Education.

The learning process in elementary school has several main subjects that must be given to students, including: Religion, Citizenship Education, Natural Science, Mathematics, Social Science, and Physical Education, as for Local Load subjects such as: Regional Language Education, Malay Arabic Writing, English, and Arts and Culture Skills. All these subjects should be provided to all students from class I SD to class VI SD. For Islamic Religious Education lessons are taught by teachers specialized in the field of religion, while the others are taught by general teachers. Or the classroom teacher, where the classroom teacher must be able to organize the class, teach and master several subjects that must be given to the students, because it is still rare for elementary schools to use subject teachers.

Religious teachers only teach religious education from class I to class VI, which is one of the subjects given in elementary school. Islamic Religious Education subjects must be given to all students from elementary school to college. Religion has a very important role in human life. Religion becomes a guide in an effort to create a meaningful, peaceful and dignified life. Realizing how important the role of religion is in the life of mankind, the internalization of religious values in the life of each person becomes a necessity, which is achieved through education both in the family, school and community environment. Religious Education is intended to increase spiritual potential and shape students to become human beings who believe and fear God Almighty and have noble character. Noble morals include ethics, character, and morals as the embodiment of religious education. The increase in spiritual potential includes the introduction, understanding, and cultivation of religious values, as well as the practice of those values in individual or collective social life. The increase in spiritual potential ultimately aims at the optimization of various potentials possessed by humans whose actualization reflects their value and dignity as God's creatures.

Islamic religious education is given by following the guidelines that religion is taught to people with a vision to create people who fear Allah SWT and have noble character, and aims to produce people who are honest, fair, virtuous, ethical, mutually respectful,

disciplined, harmonious and productive, both personally and socially. The demands of this vision encourage the development of competition standards in accordance with schooling levels that are nationally characterized by the following characteristics: 1) emphasizing the achievement of overall competence in addition to material mastery; 2) accommodating the diversity of educational needs and resources available; 3) giving wider freedom to educators in the field to develop learning strategies and programs according to the needs and availability of educational resources. Islamic religious education is expected to produce people who always strive to perfect faith, piety, and morals, as well as actively build civilization and harmony of life, especially in advancing the civilization of a dignified nation. Such people are expected to be resilient in the face of challenges, obstacles, and changes that appear in social interactions both locally, nationally, regionally and globally.

Educators are expected to be able to develop learning methods in accordance with competency standards and basic competencies. The achievement of all basic competencies of commendable behavior can be done irregularly. The role of all elements of the school, students' parents and the community is very important in supporting the success of achieving the goals of Islamic Religious Education. Teaching effectively depends on the selection and use of teaching methods that are compatible and accurate with the purpose of teaching. As a teacher of Islamic Religious Education in elementary school must be able to teach the learning of this lesson well so that students are motivated. In order to follow the maximum and optimal learning process, the right method is needed in learning. The use of the right method can determine the success of a learning. The teaching method can be interpreted as the method used by the teacher in establishing a relationship with the students during the learning process, thus the teaching method is a tool to create a learning process.

Therefore, we as teachers must be able to use the correct method and in accordance with the material that will be taught to the students, so that the students are interested in the material that will be given by the teacher. One of the methods that can be used in the learning process of Islamic Religious Education is the use of the Demonstration Method. The use of the Demonstration Method can be done by a teacher by preparing the tools that will be used first, then practicing or demonstrating to the students directly and the children can observe the learning process and allow them to be directly involved. One of the subjects taught in class VI in Islamic Religious Education is Fardhu Kifayah, which is Performing Funeral Prayer, this material can be done through a demonstration method, where students can directly observe by performing prayer activities directly from performing ablution to performing the prayer. The use of this method is expected to be able to explore the potential and improve the ability of students in performing funeral prayers.

All this time, the researcher did more learning activities by using the lecture and question-and-answer method, so that the results were less effective and less satisfactory. And it can cause a decrease in the learning motivation of the students which can have a low impact on the learning outcomes of Islam, this was proven when the author did an initial evaluation before doing the demonstration method, the average score was 55.20 and the student's interest in learning was very low which was only 30%. In class VI SD Negeri Lam Awee, the Minimum Completion Criteria (KKM) set is 63, but that has not yet been achieved, because out of 10 students only 3 (30.00%) have achieved completion, this is influenced by the fact that there are still many students who are less creative and less interested in learning, especially Islamic Religious Education.

## **METHODS**

This research was carried out at Lam Awee Elementary School located in Lam Awee Village, Peukan Bada District. One of the schools in the region affected by the Tsunami so the number of students is still small. This research was carried out for four months in the first semester starting in July and ending in October of 2019. The subject of the action in

this research is all the students of class VI of Negeri Lam Awee Elementary School, who numbered 10 students consisting of 5 male students and 5 female students. The students are recorded as class VI students of the first semester of the 2022/2023 academic year. While the participants involved in this research are peers and principals at the school. The data used in this research are the formative test results of cycle I and cycle II as well as field observation notes in the initial conditions, cycle I and cycle II as well as the results of class observations. The data collection technique in this research is done by using field note techniques, student worksheets, performance tests, and documents. The data collection technique in detail is as follows: 1) Field notes are used to obtain information about the recording of events in teaching and learning activities in Religious subjects by using the demonstration method; 2) This student worksheet is used to find out the process skills and attitudes of the students in the teaching and learning process by using the demonstration method which can be seen from the students' skills in observing, as well as performing demonstrations in accordance with the material and reporting the results of the steps or procedures for performing funeral prayers on the worksheet and the activity in asking questions and being able to draw conclusions from the demonstration activities that have been done.

This test is used to find out the extent of the student's ability to grasp and measure the extent of the student's ability to practice/demonstration funeral prayer activities, both initial ability, development and ability at the end of the action cycle. And this test is used to obtain data about the learning outcomes of the students, the test used is an action test that is analyzed by making a separate template so that it will be easy to know the level of completeness in learning Islam on the subject of funeral prayers. Validation of learning results is applied to research instruments in the form of tests. This validation includes theoretical validation and empirical validation. (1) Theoretical validation, which means conducting an instrument analysis consisting of test display, content validity and construct validity. (2) Empirical validity, meaning the analysis of test details, which starts from the creation of question grids, the writing of question details, answer keys and scoring criteria.

To calculate the percentage and performance of students' success, the researcher used the standard "Total achievement score divided by the maximum score multiplied by 100". If in the first action it has not been successful, then it will be continued to the second action, and so on, until it seems true that with the demonstration method the students will succeed in performing funeral prayer activities properly and correctly, achieving what the researcher targeted in accordance with the results of the expected action intervention. The method used in this research is class action research or PTK. Class action research which is often called "classroom action research" is an activity carried out by teachers in the classroom through self-reflection with the aim of improving their performance as a teacher, so that learning performance increases or learning goals can be achieved.

Through this class action research, deficiencies or weaknesses that occur in the teaching and learning process can be identified to further find the right solution. This class action research is done by using the design model of PTK model Kemmis S. and Mc. Taggart who goes through several steps namely planning, implementation, observation and reflection. The four steps are a cycle or rotation where after the fourth step, then go back to the first step and so on until the goal is achieved. As shown below. The first activity in this cycle, the researcher makes a learning plan that will be implemented by making a learning implementation plan (RPP) in accordance with the material to be achieved, which is planned by using the demonstration method and compiling an observation sheet.

The first action before doing the core activity is that the teacher conducts an apperception by asking and answering the students which is useful to know the extent of the students' absorption of the past subject matter. After that, the teacher began to explain the material to be learned in accordance with the learning implementation plan that had been made previously. Teachers apply the learning of Islam by using the demonstration method during the teaching and learning process. When the action/learning is being



implemented, the observer observes the student's activity in the learning process as it happens, by using the observation sheet.

Observation activity is an activity aimed at recognizing, recording and documenting every indicator of the process and the results achieved both caused by planned actions and other consequences. After the learning activity is carried out by the teacher (researcher) and has been observed by the observer, then the teacher (researcher) and the observer collaborate or discuss the data that has been obtained in the learning process through observation sheets and student learning results. In the reflection process, between the researcher and the research team (observer) hold a discussion and question and answer, with the aim of finding weaknesses or shortcomings that can further improve the learning process for researchers in the next cycle.

In cycle II, it is planned to continue the program from cycle I by adding actions, namely by more activating the role of the students. The teacher explains the material according to the learning plan that has been made, when demonstrating the teacher together with the students are active and involved in the learning process, unlike in cycle I the students are not involved, only the teacher does the experiment, the students only see the process of what is happening. In this second cycle, the students also participate actively in demonstrating the lesson, so that the students can experience and observe the event directly what to do and how to do the funeral prayer properly and correctly, this will make the students more focused in the learning process. After demonstrating the learning material about funeral prayer, the teacher asked the students to write down the results or steps taken in the funeral prayer activity, at the end of cycle II, the second evaluation test was held. In the implementation of Cycle II actions, teachers and observers observe the implementation of the learning process that takes place in the class using observation sheets, student worksheets and student learning outcomes, to find out how far the results obtained in cycle II have improved compared to cycle I. After the learning activities are carried out by the teacher (researcher) and have been observed by the observer, then the teacher (researcher) and observer collaborate or discuss the data that has been obtained in the learning process through observation sheets and student learning outcomes. Based on the reflection, the researcher will make a decision to determine whether the research is considered successful or should continue in the next cycle if it is deemed necessary.

## RESULTS

Based on the results of observations as preliminary data, it shows that the process of learning and teaching activities in Class VI SD Negeri Lam Awee is not yet effective because learning is still centered on the teacher, which means that the teacher still plays a large role. And students are less involved in teaching and learning activities. Many students chatter, do not pay attention to the lesson, joke with friends, and the teacher cannot condition the class well so that they get a score below the KKM that has been set, which is 63. Here are the learning results in the initial conditions before the research was carried out on the intensive reading skills of sixth grade students of Negeri Lam Awee SD. Activities at this level the researcher implements learning according to the learning plan. Researchers deliver material based on the sequence of learning steps. The next step is for some students to perform funeral prayers and solve evaluation questions, which aim to measure the level of understanding and success of students in the learning process carried out by the teacher. Here, researchers together with observers who are also peers analyze the process of learning activities and student learning outcomes.

This analysis is done to measure the extent to which students understand the material, the level of activity, cooperation and creativity in learning activities. At this level also analyze the shortcomings and advantages of researchers in teaching. The results of observation of student activities during learning activities have shown better results, which means that there has been a change in following learning activities compared to previous learning activities. After the teacher (researcher) implements the learning

activity and has been observed by the observer. The final activity that will be done next is reflection. Researchers and observers discuss the data that has been obtained both in the learning process through the observation results and the learning results of the students. This is done to discuss the shortcomings and advantages of the teaching and learning process in cycle I.

Based on the results of observations and discussions conducted by the observer and the teacher, several deficiencies were found in the implementation of class actions in cycle I. This is evident from the level of students' understanding of the funeral prayer procedures, where out of 10 students, only 6 students really know the law and understand how to perform the funeral prayer properly and correctly, while the other 4 students do not understand and are not yet able to do it properly and correctly. And the average value is 62.90 while the Minimum Completion Criteria (KKM) for Islamic studies is 63. Here are the learning results for the action of cycle I From the report data in the table above, it turns out that the Islamic Religious Education learning results on the funeral prayer material have not reached the Minimum Completion Criteria (KKM) that has been set which is 63. So the researcher and observer concluded that there is a need for follow-up or continued in cycle II with improvements towards a more perfect direction.

At this stage the researcher implements the learning process also in accordance with the learning plan. The researcher presents the material based on the sequence of learning steps that have been arranged in advance. Whereas in the first cycle only the teacher did the demonstration, but in the second cycle the students were directly involved in the demonstration/practice of the funeral prayer using the equipment they brought themselves. The next step is for students to work on worksheets in groups and do evaluation questions, which aim to measure the extent to which students understand the learning process carried out by the teacher. When the teaching and learning process is ongoing, the researcher himself and also the observer who is a peer also conducts observations, to obtain input materials to be analyzed at the level of reflection. Which is useful to know the extent to which the goals that have been determined have been achieved, and at this stage the researcher together with the observer who is also a peer analyzes the process of learning activities and student learning outcomes. This analysis is done to measure the level of understanding, activity, cooperation and creativity in learning activities.

In addition, it also analyzes the shortcomings and advantages of researchers in teaching. The results of observation of student activities during learning activities have shown better results, meaning that there has been a change in following learning activities compared to previous learning activities. This observation is carried out when the teacher explains the material and gives a direct example by demonstrating how to perform the funeral prayer which is good and correct in accordance with the basic requirements, and is followed by all students as a rule. Here the student participants also do it in groups according to their respective groups that have been divided before, where one of them becomes an imam and the other becomes a makmum. In this cycle, the students are seen to be more active, this is because the students are directly involved in the learning process, compared to cycle I, in this cycle, the students are seen to be more active and pay attention and try to do the funeral prayer themselves. After the teacher implements the learning activity and has been observed by the observer, the final activity that will be carried out at the next level is reflection. The teacher and the observer discuss the data that has been obtained both in the learning process through the observation sheet and the learning outcomes of the students during the learning process.

In this cycle II, the result of reflection shows that there is a good improvement in the learning process and the activity of the students shows a better direction. Based on the results of observations and discussions conducted by the observer and the teacher, some progress was found in this cycle II, including: a) The learning process carried out when the teacher explains and implements the practice of funeral prayer using the demonstration method looks effective and more efficient because the students also participate in the

demonstration by using the tools they bring; b) Compared to cycle I, there has been progress in cycle II, this is because the students have shown a positive response during the learning process. The students have started to be active, want to pay attention to the lesson and want to practice the funeral prayer with their friends in their group, not many chat and joke, and want to ask and answer the questions given by the teacher. From 10 all reach perfection; c) And the observation sheet that was filled in by the observer when the teacher was doing the teaching and learning process in this cycle II, there has already been progress and improvements made by the teacher. The presentation of the learning quality has been very good and obtained an average score of 85. Based on the results of the reflection carried out in this cycle II, through the results of the observations made by the observer, progress has been shown in the learning outcomes of the students in this cycle II. The evaluated from the results of the evaluation that has been carried out, the average class from the results of the evaluation that has been carried out previously shows an increase in the value of the value of the Minimum Completion Criteria (KKM) in the Islamic Religious Education subject determined by the school which is 63. The students get an average value from the results of the evaluation that has been carried out and get 82.80, this shows that there is an increase compared to cycle I who only got an average value of 63.70.

The development of concept understanding in elementary school children is still in the concrete category, which means they still have difficulty understanding concepts that are abstract in nature, therefore the learning process of a field of study should be planned in such a way that students will understand a concept more easily, as is the case in the learning of Islamic Religious Education, especially the funeral prayer material. With the method of demonstrating the funeral prayer material, it will be very easy for the students to understand and even they will be able to perform it themselves because they can be directly involved in the learning activity. And this is very meaningful for their daily life because later after finishing their education they will return to society.

Based on the display of the results of action research that has been carried out for two cycles with the value obtained on the average of the evaluation results that have been carried out in each cycle, it turns out that there was a significant increase in the implementation of the action of cycle II where the average value reached 82.80 while in cycle I only got 62.90. Through the demonstration method applied by the teacher in religious learning on the funeral prayer material, students are more enthusiastic in following the learning process and have an impact on the increase in the average value of the learning outcomes and the completeness of the students' learning, especially in the implementation of cycle II actions. Therefore, the researcher felt there was no need to continue the action for the next cycle because the results achieved had already exceeded the KKM value that had been determined.

## **DISCUSSION**

The use of the demonstration method in teaching the funeral prayer (shalat jenazah) at SD Negeri Lam Awee has shown substantial impact on improving student learning outcomes in Islamic Education. This method emphasizes learning by doing, allowing students to observe and imitate practical steps, which is especially effective in teaching ritual practices such as shalat jenazah that require accuracy and physical involvement. Before the implementation of the demonstration method, students faced difficulties in understanding the procedures of the funeral prayer due to the abstract nature of verbal explanations. Concepts like the number of takbir, positions of the hands, and the appropriate intentions were hard to visualize without a clear, physical example. This often led to confusion and low retention of the material.

Once the demonstration method was applied, students showed immediate improvements in their comprehension. Watching the teacher perform the entire procedure from start to finish helped them create a mental picture of the ritual. Then,

practicing it step by step under the teacher's guidance allowed them to internalize each component more effectively. Incorporating the demonstration method also engaged multiple senses students saw the movements, heard the recitations, and physically practiced the steps themselves. This multi-sensory approach supported students with different learning styles and helped improve memory retention. As a result, more students were able to perform the shalat jenazah sequence correctly and confidently.

The demonstration method encouraged active learning, which led to higher levels of student participation. Rather than simply listening to the teacher's explanation, students were invited to come to the front, practice the movements in groups, and correct each other based on feedback. This collaborative environment fostered a deeper understanding of the religious practice and created a sense of responsibility among peers. Through this hands-on approach, students were able to clarify misunderstandings more quickly. When errors occurred during practice, the teacher could immediately provide correction and demonstrate the correct way again. This real-time feedback loop helped reinforce accurate practices and prevent the spread of misinformation about religious rituals.

Moreover, the practical nature of the demonstration method helped build students' confidence. Many students who were initially shy or unsure about participating in religious activities began to feel more comfortable as they practiced the movements in a supportive group setting. Repetition and reinforcement helped solidify their skills and reduce anxiety about making mistakes. Another positive effect observed was the increase in students' appreciation for Islamic practices. By experiencing the steps of shalat jenazah firsthand, students developed a more respectful and spiritual connection to the ritual. They began to understand the emotional and religious significance behind the prayer, beyond simply memorizing steps for an exam. This method also made it easier for teachers to assess student understanding. Unlike written tests, which may not reflect practical skills, the demonstration method allowed teachers to directly observe whether students could accurately perform each step of the prayer. This hands-on assessment was more authentic and aligned with the actual learning objectives. The group-based nature of the activities encouraged teamwork. Students had to work together to ensure each other's understanding, take turns demonstrating, and provide constructive feedback. These cooperative learning dynamics not only improved academic performance but also built students' social and communication skills.

Interestingly, the use of the demonstration method sparked interest among students to learn more about Islamic rituals outside the classroom. Some students expressed a desire to learn other practices, such as how to bathe a deceased body or the proper etiquette during a funeral. This indicated a shift from surface learning to deeper engagement with the religious content. Parents also noticed a change in their children's behavior and understanding. Some reported that their children began to talk about what they learned at home and even attempted to demonstrate the prayer movements to family members. This transfer of learning to the home environment is a strong indicator of meaningful and lasting understanding. Despite its many benefits, the demonstration method also required careful preparation by the teacher. Materials, space, and time had to be allocated properly to ensure the session ran smoothly. However, the outcomes justified the effort, as students demonstrated higher levels of mastery compared to previous methods. The method also helped address different levels of prior knowledge among students. While some students may have already seen the shalat jenazah performed at community events, others were completely unfamiliar with it. The demonstration created an equal learning opportunity for all students to start from the same baseline. Another critical element was student reflection after the practice. Teachers guided students to reflect on what they had learned, the meaning of each step, and the spiritual values behind the practice. This encouraged students not only to perform correctly but to internalize the purpose and values of shalat jenazah.

The incorporation of values education through this method was significant. As students practiced the funeral prayer, teachers could integrate discussions about respect



for the deceased, empathy toward grieving families, and the importance of communal support. These lessons strengthened students' moral and emotional development. Furthermore, the demonstration method aligns well with the goals of Islamic education, which emphasize the integration of knowledge, skills, and attitudes. Teaching shalat jenazah through demonstration allowed students to learn holistically—not only understanding the procedure but also embodying the values that accompany it. It was also observed that students retained the material longer compared to those who had previously learned through lectures. Follow-up assessments conducted weeks later showed that students were still able to recall and perform the steps accurately. This long-term retention suggests that the method had a lasting impact.

The demonstration method also served as an inclusive strategy for students with learning challenges. By offering visual and kinesthetic modes of learning, students who struggle with traditional text-based instruction were able to participate and succeed. This inclusivity is essential in a diverse classroom setting. In summary, the demonstration method proved to be a powerful and effective teaching strategy in improving student learning outcomes on the topic of shalat jenazah at SD Negeri Lam Awee. It fostered deeper understanding, increased student engagement, supported values education, and developed both cognitive and practical skills essential for Islamic religious practice.

One key strength of the demonstration method observed during its application at SD Negeri Lam Awee was its ability to promote procedural fluency. While understanding the theory behind shalat jenazah is important, the physical aspect of this ritual requires a step-by-step mastery. The demonstration method allows repetition in a structured setting, which is essential in ensuring that students perform each movement and recitation with accuracy and confidence. The presence of a real-time model usually the teacher or selected students helped bridge the gap between theoretical knowledge and practical execution. Students no longer had to imagine what the prayer looked like based on text descriptions; instead, they could observe it firsthand. This visualization helped clarify abstract concepts such as the positions during prayer and the sequencing of takbir, which are often misunderstood in purely verbal or written instruction.

In addition, this teaching strategy created a supportive learning environment that fostered inquiry. Students were encouraged to ask questions after each demonstration, such as "Why is there no ruku' and sujud in shalat jenazah?" or "Why do we say four takbir instead of two or three?" These questions indicated that students were thinking critically, trying to understand the rationale behind each part of the ritual, rather than simply memorizing steps. An unexpected yet welcome benefit was the development of leadership skills among students. During group activities, teachers rotated student roles, allowing each learner to lead the prayer demonstration at least once. This approach empowered students and gave them opportunities to take responsibility for their learning. Leading in front of peers also helped improve public speaking skills and spiritual maturity, particularly as they began to see themselves as future role models in their community.

The demonstration method also made it easier for teachers to scaffold learning based on student progress. Students who quickly grasped the movements could be tasked with mentoring others, creating a peer-teaching system that enhanced collaboration. Meanwhile, those who needed extra help could receive more focused guidance from the teacher or from their more advanced peers, ensuring that no one was left behind. Furthermore, teachers reported that students became more reflective in their attitudes after engaging with the funeral prayer material through demonstration. The somber and respectful tone of the ritual encouraged thoughtful discussions about life, death, and the hereafter. While these are sensitive topics, the hands-on nature of the learning activity helped present them in a way that was respectful, age-appropriate, and spiritually meaningful.

The real-life relevance of the material became more apparent to students as well. Many of them mentioned having seen or heard of a funeral in their communities but had not understood what the funeral prayer involved. By learning about shalat jenazah

through demonstration, they felt more prepared to participate in future community or family events involving the ritual, thus reinforcing the role of Islamic education in building socially responsible and spiritually aware citizens. The success of the demonstration method in this context also reflects its alignment with constructivist learning theories. According to constructivism, students learn best when they actively construct their own understanding through experience. The physical and visual engagement in demonstration-based lessons allows learners to build mental models of complex concepts through doing and observing, which is particularly valuable in skill-based religious instruction. It is also important to note that this approach supports the integration of affective and psychomotor learning domains. Unlike methods that focus purely on cognitive outcomes, the demonstration method ensures that students are emotionally and physically engaged in the learning process. This holistic engagement enhances overall retention and application of the material in daily life. Finally, the success observed in this study suggests that the demonstration method should be considered a standard practice for teaching other practical aspects of Islamic education, such as wudhu, tayammum, and salat. By institutionalizing this method in the curriculum, Islamic education can move beyond rote memorization and foster a deeper, more meaningful connection between students and their faith practices.

Another advantage of the demonstration method is its suitability for mixed-ability classrooms. In a typical elementary school setting like SD Negeri Lam Awee, students have varied levels of understanding and learning speeds. The demonstration method provides opportunities for differentiated instruction, where teachers can adjust the pace and level of difficulty according to student needs, ensuring inclusivity in learning outcomes. The use of real-life scenarios in demonstration lessons further enhances the relevance of the material. For instance, the teacher could simulate a funeral situation and walk students through the steps of how the community performs the funeral prayer. This contextualization helps students relate classroom learning to real-world religious practices, fostering practical religious competence that goes beyond theoretical knowledge. Additionally, the demonstration method strengthens the student-teacher relationship. Since the learning process involves close interaction, modeling, and guidance, students feel more supported and valued. This builds trust and respect, which are essential for creating a positive classroom atmosphere conducive to meaningful Islamic learning.

The visibility of student progress during demonstrations also allows teachers to provide immediate recognition and encouragement. Positive reinforcement, such as praise or small rewards for correct performance, boosts student motivation and morale. Over time, this creates a culture of achievement and a more engaged attitude toward religious education among students. This method also encourages long-term learning through muscle memory and repetition. Unlike reading from a book, physically performing the funeral prayer movements repeatedly helps embed the steps into students' memory. This kinesthetic learning advantage ensures that even months after the lesson, students are likely to recall and apply the knowledge with confidence. Parental feedback during the implementation of this method revealed a noticeable increase in students' religious awareness at home. Some parents shared that their children began practicing what they learned during family prayer times, or were eager to demonstrate the funeral prayer sequence to siblings. This shows that learning had transcended the classroom and was being reinforced in daily life, which is a core goal of Islamic education.

Moreover, the demonstration method helps students connect spiritual values with emotional experiences. The topic of death and funeral rites naturally invites introspection and empathy. When students practice funeral prayers and learn about comforting the grieving, they are also being taught compassion, respect, and community responsibility—values that are central to Islamic ethics. Teachers also noted that student discipline improved during and after the demonstration-based lessons. Because the nature of the topic required solemnity and focus, students learned to manage their behavior in a

respectful and appropriate way. This discipline extended into other classroom activities, indicating that religious practices can positively shape students' character and manners.

The integration of multimedia resources, such as videos of real funeral prayers or digital step-by-step guides, when paired with live demonstrations, further enriched the learning experience. These tools helped clarify difficult concepts, supported visual learners, and added variety to the lesson structure, keeping students engaged throughout the process. Finally, the success of this teaching method provides a compelling case for its inclusion in broader teacher training programs. By equipping Islamic Education teachers with the skills to conduct effective demonstrations, educational institutions can ensure that students across many schools receive more practical, engaging, and impactful religious instruction. This would greatly enhance the quality and relevance of Islamic education at the primary level.

## CONCLUSION

Based on the results of the research that has been carried out for two cycles on the subject of Islamic Religious Education in class VI of Lam Awee Elementary School, by using the demonstration method, there has been an improvement in the learning outcomes of Islamic Religious Education that are satisfactory, with the following conclusions: 1) The use of the demonstration method is very appropriate given to students, especially for students in class VI of Elementary School whose way of thinking can still be categorized as concrete; 2) The use of the demonstration method can improve students' understanding and learning outcomes in Islamic Religious Education subjects, especially the funeral prayer material, because the use of the method requires that the students have to do the prayer activities themselves either individually or in groups, and that will make the subject matter enter the long-term memory of the students; 3) Seen from the learning results obtained by the students in the first cycle is still low where some of them have not yet understood how learning is actually by using the demonstration method, but in the second cycle there is a quite significant change. we can see from the increase in his learning results which went up so high, from an average value of 62.90 in cycle I to 82.80 in cycle II. This has exceeded the KKM value determined by the school for Islamic Religious Education which is only 63. Similarly, the level of student activity is very good, that is, if in cycle I only the activity was 32% but in cycle II it increased to 96%, this means that they are very happy to learn by using the demonstration method because they are directly involved in learning activities.

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