



Improving Ablution Skills in Early Childhood through Demonstration Methods for Group B Students at Al-Fariq Kindergarten, Kampung Beru

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Abstract:

Islamic religious education for early childhood requires a concrete and enjoyable approach to effectively instill values of worship from an early age. This study aims to improve the ablution (wudhu) skills of children aged 5–6 through the implementation of the demonstration method in Group B of TK Al-Fariq, Kampung Beru. This research employed a Classroom Action Research (CAR) approach using the Kemmis and McTaggart model, conducted in two cycles involving 15 children as participants. Data were collected through observation, documentation, and interviews, and analyzed using descriptive qualitative and quantitative methods. The findings revealed a significant increase in children's ablution skills, from 26.6% in the pre-action phase, to 60% in the first cycle, and reaching 86.6% in the second cycle. Demonstration activities that actively involved the children proved effective in enhancing both their understanding and religious practice skills. The use of the demonstration method is effective in fostering religious practices through active, concrete, and enjoyable learning aligned with the developmental characteristics of early childhood.

Keywords:

Demonstration Method; Ablution Skills; Early Childhood.

Abstrak:

Pembelajaran agama Islam pada anak usia dini menuntut pendekatan konkret yang menyenangkan agar nilai-nilai ibadah dapat ditanamkan secara efektif sejak dini. Penelitian ini bertujuan untuk meningkatkan keterampilan berwudhu anak usia 5–6 tahun melalui penerapan metode demonstrasi di Kelompok B TK Al-Fariq Kampung Beru. Penelitian ini menggunakan pendekatan Penelitian Tindakan Kelas (PTK) model Kemmis dan McTaggart yang dilaksanakan dalam dua siklus dengan subjek 15 anak. Teknik pengumpulan data dilakukan melalui observasi, dokumentasi, dan wawancara, sedangkan analisis data dilakukan secara deskriptif kualitatif dan kuantitatif. Hasil penelitian menunjukkan bahwa keterampilan berwudhu anak mengalami peningkatan signifikan dari pra-tindakan sebesar 26,6%, meningkat menjadi 60% pada siklus I, dan mencapai 86,6% pada siklus II. Aktivitas demonstrasi yang melibatkan anak secara langsung terbukti mampu membentuk pemahaman dan keterampilan beribadah yang lebih kuat. Penerapan metode demonstrasi efektif dalam menanamkan praktik keagamaan melalui pembelajaran aktif, konkret, dan menyenangkan yang sesuai dengan karakteristik perkembangan anak usia dini.

Kata Kunci:

Metode Demonstrasi; Keterampilan Berwudhu; Anak Usia Dini.

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INTRODUCTION

Worship (ibadah) is the core of spiritual life in Islam and serves as a primary means for Muslims to draw closer to Allah SWT. Among the fundamental acts of worship is prayer (shalat), which is invalid without the prior performance of ablution (wudhu) (Maimun 2017). Wudhu is not only a prerequisite for valid prayer but also carries profound spiritual and educational significance. In the Qur'an, Allah SWT states:

"O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles" (QS. Al-Maidah: 6).

This verse emphasizes that wudhu is a preparatory ritual for prayer that must be carried out with awareness and devotion. Wudhu is more than a physical ritual—it is a spiritual practice that instills values such as cleanliness, discipline, readiness, and submission to divine rules. Al-Ghazali, in *Ihya Ulumuddin*, explains that each body part washed during wudhu carries symbolic spiritual meanings that shape one's character (Sucipto 2017). Therefore, instilling the values of wudhu should begin early, as childhood is a crucial period for forming long-term habits and spiritual character.

According to (Alatas and Rachmayanti 2024), early childhood is a phase marked by the developmental task of "initiative vs guilt," where children begin exploring and initiating various activities, including religious ones. At this stage, if children are encouraged and given the opportunity to practice worship in a positive and enjoyable way, they are more likely to develop confidence and a love for such activities. Building proper wudhu habits from a young age can lay a foundation for strong religious character.

Furthermore, Bandura's (1977) Social Learning Theory emphasizes that children learn through observation (modeling), imitation, and reinforcement. Role models such as teachers and parents significantly influence children's willingness to engage in and imitate wudhu practices. This highlights the importance of an engaging and interactive learning approach that presents worship not as a burden but as something enjoyable (Alatas and Albaburrahim 2021).

Children aged 5–6 years, typically in Kindergarten Group B, are in a rapid developmental phase known as the *golden age*. Piaget (1952) identifies this stage (ages 2–7) as the preoperational stage, where children learn best through concrete experiences and direct interaction. Hence, wudhu instruction should not rely solely on verbal explanation but should involve guided, observable practice.

The urgency of teaching wudhu at this age lies not only in skill acquisition but also in shaping religious character traits such as cleanliness, patience, discipline, and obedience to rules. When children are habituated to performing wudhu correctly and orderly, it fosters affective values such as love and respect for worship. The Prophet Muhammad (PBUH) said: *“Purify your body, for Islam is a religion of cleanliness”* (HR. Ahmad), reinforcing the educational value of wudhu that should be introduced early.

However, in practice, many early childhood learners still struggle to understand and perform wudhu properly. Observations in schools often reveal confusion among children regarding the sequence of steps, the meaning of intention, and the thoroughness of washing. This suggests a disconnect between theoretical teaching and practical mastery, often due to overly theoretical teaching methods—dominated by verbal explanation without hands-on practice or engaging visual media.

Such methods are not well-suited to the learning characteristics of young children, who require visual, concrete, and kinesthetic approaches. They learn best through direct experiences rather than merely listening or viewing pictures. Additionally, limited teacher training on how to apply engaging and developmentally appropriate wudhu instruction methods exacerbates the issue. Thus, there is a need for innovative, practical, and age-appropriate instructional strategies.

One relevant and effective approach for teaching worship practices such as wudhu is the demonstration method. This method allows children to directly observe how wudhu is correctly performed, which they can then imitate. This approach aligns with the dominant visual-kinesthetic learning style of young children (Alam 2017) and supports John Dewey's *learning by doing* principle. In Piaget's preoperational stage, such real-life demonstrations are ideal for facilitating learning.

Teachers may conduct live demonstrations or use tools such as videos, puppets, or interactive visual aids. Following observation, children are encouraged to practice repeatedly so that the skills are gradually internalized and become habitual. This approach also reinforces Bandura's social learning theory, where new behaviors are acquired through observing and imitating a model.

In the context of early childhood Islamic education, affective and psychomotor learning are key. Children learn by engaging emotionally and physically, rather than through cognitive knowledge alone (Maimun 2019). This is further supported by Kolb's (1984) *Experiential Learning Theory*, which posits that learning is a process of constructing knowledge through concrete experience. Therefore, hands-on wudhu

practice is especially effective for young children as it engages all areas of development—physical, emotional, social, and spiritual.

Combining Kolb's and Piaget's theories enables teachers to design meaningful and contextual wudhu instruction that integrates real experiences, observation, and direct practice. This helps children not only understand the procedures but also internalize the meaning, fostering sustainable spiritual habits.

Several studies support the effectiveness of demonstration methods in teaching worship practices. (Koi 2023) found that demonstration significantly improved ablution skills among third-grade elementary students. (Akmal 2018) showed that using demonstration methods in a B3 kindergarten class greatly enhanced children's wudhu skills, especially when teachers acted as active facilitators. (Sucipto 2017) also found demonstration and simulation effective in improving primary school students' understanding of wudhu.

However, most of these studies focus on elementary school students. A notable research gap exists regarding the specific impact of demonstration methods on children aged 5–6 in early childhood education (PAUD). This stage is critical for forming worship habits. Therefore, this study seeks to address that gap and contribute both theoretically and practically to the development of worship learning in early childhood education.

This study aims to describe the implementation of the demonstration method to improve ablution skills in 5–6-year-old children at TK Al-Fariq, Kampung Beru. It also analyzes the extent of skill improvement through systematically implemented classroom action research conducted in multiple cycles. The findings are expected to provide a comprehensive understanding of the effectiveness of the demonstration method in fostering early spiritual education.

Theoretically, this study contributes to the development of early childhood Islamic education studies, particularly regarding the use of demonstrative teaching methods that integrate affective and psychomotor aspects. Practically, it offers guidance for early childhood educators on how to apply concrete, developmentally appropriate instructional approaches and serves as a solution for enhancing ablution teaching to be more engaging, enjoyable, and meaningful.

METHOD

This study employed a qualitative approach with a Classroom Action Research (CAR) design aimed at improving the ablution (wudhu) skills of early childhood learners through the implementation of the demonstration method. The classroom action design

referred to the model proposed by (Sugiono 2015), consisting of four stages: planning, action implementation, observation, and reflection. The research was conducted over two cycles, each comprising one meeting.

The subjects of the study were 15 children aged 5–6 years from Group B of TK Al-Fariq, Kampung Beru. The data sources included both primary and secondary data. Primary data were obtained from observations of children's ablution skills, interviews with teachers, and documentation of learning activities. Secondary data included curriculum documents and teaching materials.

Data collection techniques included participatory observation, semi-structured interviews, and documentation. Observations were conducted using an ablution skills observation sheet covering aspects such as recognizing intentions (*niat*), the sequence of ablution steps, and independence during practice. Interviews were conducted with the classroom teacher to strengthen interpretations of field findings.

Data were analyzed using the interactive analysis model by Miles and Huberman, as cited in (Prof. DR. Lexy J. Moleong 2018), involving three stages: data reduction, data display, and conclusion drawing/verification. All data were analyzed descriptively and qualitatively to identify the development of children's ablution skills from one cycle to the next.

Data validity was ensured through triangulation of sources and techniques. Source triangulation involved comparing data from observations, interviews, and documentation. Technique triangulation was conducted by using multiple data collection methods on the same object to ensure stronger validity (Creswell 2012).

RESULTS AND DISCUSSION

Initial Condition Description Pre-Action Phase

At the initial stage, the researcher conducted observations to determine the level of understanding and skill of children aged 5–6 years in performing *wudu* (ablution). This observation was essential to depict the factual conditions before the implementation of the demonstration method. Based on preliminary findings at TK Al-Fariq Kampung Beru, it was evident that the previous *wudu* learning process was mostly theoretical and lacked sufficient hands-on practice. This resulted in the children's low skill in performing *wudu* correctly and independently.

Out of 15 children, only 4 (26.6%) were able to perform *wudu* in the correct sequence without much assistance from the teacher.
(Pre-Action Observation, May 15, 2025)

These findings indicate that the majority of the children had not yet developed the ability to perform *wudu* systematically according to its obligatory and recommended steps. They struggled to memorize the sequence, recite the intention (*niyyah*), and wash the required body parts according to Islamic guidelines. Additionally, most children tended to be passive, merely following the teacher's instructions without a deep understanding of the meaning and procedure of *wudu* itself.

Piaget (1972) stated that children aged 5–6 are in the pre-operational stage of cognitive development, a stage in which learning occurs primarily through concrete experiences, imitation, and activities involving physical movement. Thus, abstract concepts such as the procedure of *wudu* are difficult to grasp unless presented in a direct and practical manner. Moreover, Kolb's experiential learning theory (1984) emphasizes the importance of direct experience in shaping understanding and skill. In this context, direct *wudu* practice is essential for children to truly comprehend and perform the ritual independently.

A demonstration-based learning approach is highly relevant here, as it combines visual, kinesthetic, and modeling aspects suitable to young children's learning styles (Alam 2017). The low initial skill level of children aged 5–6 in performing *wudu* provides a strong rationale for implementing the demonstration method as an instructional intervention. This method is believed to enhance children's understanding in ways that align with their developmental characteristics. Religious instruction must be designed to be contextual and concrete, especially for early childhood learners who absorb information more effectively through real-life examples rather than verbal explanations alone (Alatas, Ahmadi, and Yohanes 2025).

Implementation of Cycle I: Demonstration of Wudu Practice

In Cycle I, the researcher and teacher implemented practical *wudu* learning using the demonstration method. The teacher first demonstrated the *wudu* steps in full—from the intention to washing the feet—then asked the children to imitate each step with guidance. This process was designed to provide the children with both visual and motoric experience directly.

After the demonstration was conducted, 9 out of 15 children (60%) were able to follow the *wudu* sequence, although some still required assistance for certain movements.
(Cycle I Observation, May 21, 2025)

This data shows an improvement in the children's *wudu* performance skills. Previously, only 4 children could perform it correctly; now, 9 children were able to do so.

This indicates that the demonstration method has started to produce positive effects, although further reinforcement is needed—particularly in helping children achieve greater independence during practice.

No .	Child Developm ent Criteria	Intention Before Wudu		Washing the Face		Washing Hands Up to the Elbows		Wipin g the Head	Washing Both Feet up to the Ankles		Order/ Sequence		
		Total	%	Total	%	Total	%		Tot al	%	Tota l	%	
1	BB (Not Yet Developed)	8	80 %	2	20 %	2	20 %	1	BB (Not Yet Develope d)	8	80 %	2	20 %
2	MB (Developin g)	2	20 %	7	70 %	5	50 %	2	MB (Developi ng)	2	20 %	7	70 %
3	BSH (Well Developed)	0	0%	1	10 %	3	30 %	3	BSH (Well Develope d)	0	0%	1	10%
		Total	10	100 %	10	100 %	10	100%		Total	10	100 %	10

Table 1. Observation Results of Cycle 1

Based on the table, the observation results of children's ablution skills in the first meeting of Cycle I were assessed using six developmental criteria: intention before ablution (niat), washing the face, washing the arms up to the elbows, wiping the head, washing the feet up to the ankles, and orderliness (tertib). In the aspect of intention before ablution, 8 children (80%) were categorized as "Not Yet Developed" (NYD), while 2 children (20%) were in the "Emerging" (E) category, and none had reached the "Developing as Expected" (DE) level. For the aspect of washing the face, most children (70%) were at the E level, 20% at NYD, and only 10% had reached DE. Regarding washing the arms up to the elbows, 50% of the children were in E, 20% in NYD, and 30% in DE. Similarly, for wiping the head, 50% were at E, 20% at NYD, and 30% at DE. In the aspect of washing the feet, 50% were categorized as E, 30% as NYD, and 20% as DE. Lastly, in the aspect of orderliness or sequential performance during ablution, 40% were at E, 30% at NYD, and 30% at DE. Overall, the majority of the children were still in the "Emerging" stage, indicating the need for further intervention to improve their ablution skills holistically.

According to Kolb (1984), experiential learning is highly effective for early childhood education. Children learn optimally when they are directly engaged in activities, as such involvement stimulates reflection, understanding, and the ability to apply knowledge in real-life situations. In this context, demonstration serves as a concrete experience that allows children to observe, imitate, and perform actively.

Consistent with this perspective, (Sudjani and Gungun 2020) emphasized that demonstration enhances understanding because learners can visually follow the process in a structured sequence. Furthermore, children aged 5–6, who are in Piaget's (1972) pre-operational stage, require visual and motor stimuli to support their learning.

The implementation of Cycle I demonstrates that the demonstration method is relevant for teaching worship practices such as ablution. Although not all children achieved full independence, the significant improvement in their skills shows that this approach supports their need for concrete, visual, and hands-on learning. Therefore, strategy improvement will continue in the next cycle by increasing the frequency of practice and providing personalized feedback.

Cycle II Implementation: Reinforcement and Independent Practice

In Cycle II, the learning process focused on enhancing children's independence in performing ablution. The teacher continued to use the demonstration method as an introduction, but then provided broader opportunities for the children to practice either independently or in pairs. The main objectives were to strengthen children's memory of the ablution sequence, improve motor coordination, and foster a sense of responsibility for personal cleanliness before worship.

Thirteen out of fifteen children (86.6%) were able to perform all ablution movements correctly and independently without direct guidance.

(Cycle II Observation, May 28, 2025)

This data indicates that the majority of children experienced significant development in performing ablution independently. While many still required assistance during Cycle I, in Cycle II, the children were able to execute the ablution steps correctly and sequentially—from intention to washing the feet—without teacher direction.

N o.	Child Develop ment Criteria	Intention Before Wudu		Washing the Face		Washing Hands up to Elbows		Wiping the Head	Washing Both Feet up to the Ankles		Orderlines s / Sequence	
		Num ber	%	Num ber	%	Num ber	%		Num ber	%	Num ber	%
1.	BB (Not Yet Developin g)	2	20%	2	20%	2	20%	1. BB (Not Yet Developi ng)	2	20%	2	20%
2.	MB (Starting to Develop)	6	60%	4	40%	4	40%	2. MB (Starting to Develop)	6	60%	4	40%

3.	BSH (Well Developed)	2	2 0%	4	40 %	4	40 %	3.	BSH (Well Developed)	2	20 %	4	40 %
		Total	10	100%	10	100%	10			Total	10	100%	10

Table 2. Observation Results of Cycle 2

The table illustrates the improvement in children's ablution skills based on observation results in Cycle II. In the aspect of *intention before ablution*, the majority of children were in the "Emerging" (MB) category (60%), while 20% remained in the "Not Yet Developed" (BB) category and 20% had reached the "Developed as Expected" (BSH) level. For the *face-washing* aspect, a significant improvement was observed, with 40% of children reaching BSH, 40% MB, and only 20% still in BB. The *washing hands up to the elbows* aspect also showed balanced results: 40% in MB, 40% in BSH, and 20% in BB. In terms of the *head-wiping* skill, most children were still in MB and BB (30% each), while 40% had reached BSH. A similar pattern was found in the *washing feet up to the ankles* aspect, where 40% of the children were in BSH, 30% in MB, and 30% in BB. The most notable improvement was seen in the aspect of *sequential ablution performance*, where 50% of children were categorized as BSH, 30% as MB, and 30% as BB. Overall, the observations in Cycle II demonstrated an improvement compared to the previous cycle, with an increased number of children able to perform ablution steps as expected.

These findings are aligned with Vygotsky's (1978) *Zone of Proximal Development (ZPD)* theory, which highlights the importance of scaffolding in children's learning processes. In this context, children initially received assistance from teachers through demonstrations, and gradually the support was withdrawn. This process encouraged children to take responsibility for their learning, fostering independence. Furthermore, Bandura's (1977) *Social Learning Theory* is also relevant, as children learn by observing models (teachers) and then imitating them through repeated practice (Firmansyah, Rahmawati, and Azizah 2022).

The improvements in Cycle II suggest that the demonstration method—when combined with repeated practice and reinforcement through social interaction (such as practicing with peers)—is highly effective in enhancing the psychomotor skill of ablution among early childhood learners. In addition to strengthening cognitive and motor aspects, this method fosters children's spiritual discipline in practicing Islamic rituals. Therefore, ablution learning becomes more meaningful as it involves the child's body, mind, and heart simultaneously.

Recapitulation and Reflection of Action Results

The recapitulation of the action results was conducted to evaluate the effectiveness of the demonstration method in improving ablution skills among 5–6-year-old children. The evaluation includes pre-action data, Cycle I results, and Cycle II results as benchmarks for changes in children's skills holistically.

Stage	Number of Skilled Children	Percentage
Pre-Action	4 children	26.6%
Cycle I	9 children	60%
Cycle II	13 children	86.6%

Table 1. Development of Children's Ablution Skills

Quantitative data in the table indicate a significant upward trend. In the pre-action stage, only 4 children (26.6%) were able to perform ablution movements correctly. After the implementation of Cycle I, this number increased to 9 children (60%). By Cycle II, 13 children (86.6%) demonstrated good ablution skills independently.

These findings align with (Murhasneli 2020), who emphasized that early childhood learning should be based on concrete, visual, and experiential approaches to be meaningful. The demonstration method, involving visual activities and hands-on practice, effectively bridges the internalization process of religious skills. This approach is also in line with Bandura's Social Learning Theory (1986), which posits that children imitate behaviors they observe, particularly from adults or teachers who are perceived as authoritative figures.

The consistent improvement from the pre-action stage to Cycle II indicates that the demonstration method is effective in developing basic worship competencies in early childhood. In addition to fostering psychomotor skills, the habituation of ablution practice contributes to the affective and spiritual domains of the children. This reinforces the importance of designing religious education that is contextual, applicable, and enjoyable in early childhood education.

CONCLUSION

This study confirms that the demonstration method is an effective approach to improving ablution skills among early childhood learners (ages 5–6) at TK Al-Fariq Kampung Beru. The learning process, which begins with concrete modeling and continues with gradual and repeated practice, enables children to understand, imitate, and eventually perform ablution movements independently and correctly. This not only

strengthens psychomotor development but also instills foundational spiritual and religious values during the golden age.

Theoretically, these findings affirm the constructivist approach, which emphasizes the importance of scaffolding and hands-on experiences in early childhood education. The demonstration method meets the concrete and visual learning needs of children while promoting independence and sustained worship habits.

Early childhood educators are encouraged to integrate the demonstration method in teaching other worship practices, such as prayer (ṣalāh), dry ablution (tayammum), and daily supplications. Future research may examine the effectiveness of this method in different cultural contexts or age levels, and explore its combination with other approaches such as multimedia or educational games to enhance religious learning outcomes in early childhood.

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