The Importance of Parental Involvement in Teaching Salah: Developing Guidelines for Continuous Practice at Home with 6-Year-Old Children

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Abstract. In Malaysia, the practice of prayer (salah) is introduced at the preschool or TADIKA level as early as five years old. Studies have shown the benefits of parental involvement in children's education, but obstacles such as time constraints and lack of knowledge on how to engage in learning activities hinder parents' efforts. This study aims to develop guidelines for parental involvement at home in practical prayer activities for six-year-old children. Using the Design and Development Research (DDR) approach, this study involves three phases of Needs Analysis Phase, Design and Development Phase, and Usability Evaluation Phase. In Phase One, 11 selected parents were interviewed to support the need of guidelines for parental involvement. In Phase Two, 12 experts of Early Childhood Education, Islamic Education, and Curriculum were interviewed using the Fuzzy Delphi Method (FDM), and four main components of guidelines were identified and developed, namely Knowledge, e-Module or reference, facilities or environment, and rewards. In Phase Three, the developed guidelines' effectiveness was tested, and the results showed that all percentages for the evaluated components and elements were above 70.0%, indicating an appropriate level. The study concludes that using these guidelines will encourage parental involvement through practical activities in prayer, and parents can use them as a reference when helping their children at home. Overall, the study highlights the importance of parental involvement in preschool education and provides a practical solution to encourage it. Future work might include developing the guidelines into a mobile app to make it more interactive and efficient.

Keywords: Design and Development Research (DDR), Early Childhood Education, Parental Involvement Guidelines, Practical Salah, Religious Education-First Section.

1   Introduction

1.1   The importance of Practice Salah (prayer) in TADIKA

Early childhood education (ECE) refers to the educational preparation provided to children before they enter primary school at the lower level [1]. In Malaysia, ECE is categorized into two types of Taman Asuhan Kanak-Kanak (TASKA), which is intended for children aged four years and below, and Taman Didikan Kanak-Kanak (TADIKA), which is designed for children aged four to six years. This paper focuses specifically on TADIKA, which is aimed at developing children aged four to six years old by providing learning experiences that promote their potential in all aspects, including the development of basic skills and positive attitudes as a preparatory step before entering primary school.

In line with the National Preschool Standard Curriculum 2017 (KSPK), TADIKA is intended to provide a safe and nurturing learning environment that offers fun, creative, and meaningful learning activities to children aged four to six years old. The goal of KSPK is to enhance children's skills and shape their self-concepts in physical, emotional, spiritual, intellectual, and social aspects. This, in turn, instils positive beliefs in children to face challenges and pursue formal education at the primary school level. KSPK is based on appropriate child development practices and theories of child learning, and its content is organized into six pillars: 1. Communication, 2. Humanities, 3. Physical Development and Aesthetics, 4. Spirituality, Attitudes and Values, 5. Science and Technology, and 6. Self-Skills.

The strands of Spirituality, Attitudes, and Values of KSPK focus on cultivating an appreciation for religious practices, beliefs, attitudes, and values. Specifically, for the religion of Islam, the program emphasizes the importance of basic worship practices such as performing ablutions, understanding the practice of obligatory prayers, simulating prayer, and learning about the practice of fasting. It is based on the understanding of the Hadith, narrated by Abu Daud (Sunan Abi Dawud 495, status: Hasan Sahih), that children should be taught to pray when they reach the age of seven years and disciplined if they leave prayers when they reach the age of ten years, suggesting that the introduction of prayer can be given as early as the pre-school level. A study by [2] investigated the early introduction of prayer commands to children in the context of psychological development which found that the age of 7 is deemed appropriate for introducing prayer commands to children. At this stage, children exhibit pre-conventional characteristics such as compliance, penalties, and the emergence of personal requests. Conversely, the age of 10 is highlighted as the time when the tradition suggests punishment in the form of physical blows for children who neglect prayer. At this age, children fall into the category of interpersonal accord and conformity, demonstrating the ability to discern between good and bad choices. [3] explained that individuals who take care of their prayers are those who are full of confidence, faithful and obedient to the commandments of Allah SWT. Therefore, performing obligatory prayers consistently from a young age is important in forming good morals and character for the teenagers. Study by [4] found that the increasing and escalating problems of morals and personality among teenagers are strongly related to prayer practices. Several studies have shown

that teenagers who do not consistently perform prayers are more likely to be trapped in social problems [5], leading to involvement in various negative activities such as stealing, lying, wastefulness, smoking, rape, and arrogance [6]. There are also studies that showed school students face difficulties in practicing religious practices outside of school [7]. Hence, it is clear that the importance of practicing prayer needs to be introduced and applied from preschool age to strengthen the understanding of the importance of prayer as early as six years old. It acts as a barrier against the occurrence of moral damage when these children reach adolescence due to neglecting prayer, as shown in previous studies.

In today's rapidly evolving world, where science, technology, and modernity dominate every aspect of our lives, Muslim parents in Malaysia are increasingly turning to TADIKA programs that integrate Islamic teachings into their children's academic and personal development. These programs offer a unique blend of fundamental skills such as reading, writing, arithmetic, critical thinking, language, and communication, along with the ability to read the Quran, perform prayers, practice Islamic values regarding manners and personality, and memorize surahs from the Quran. By choosing TADIKA programs that integrate Islamic teachings, Muslim parents can provide their children with a comprehensive education that not only develops their academic skills but also instils in them the values and principles of Islam. As a result, they will be well-equipped to navigate the complexities of the modern world while staying true to their faith.

As highlighted in [8], it is the parents' responsibility to ensure that their children are educated with Islamic values. Therefore, choosing a preschool that can assist in learning based on Islam is of utmost importance. Moreover, as elaborated in [9], learning based on Islamic Sharia is not limited to just technical and academic fields; it also aims to foster values and character building. This is crucial in supporting the goal of Islamic education, which is to produce knowledgeable individuals who have a deep understanding of and practice the teachings of Islam, while also strengthening their belief in the religion [10].

However, simply choosing an Islamic-based preschool is not sufficient as the responsibility of educating children falls not only on their teachers at the TADIKA, but also on the parents who need to actively participate in their children's learning activities at home. According to [11], parents and educators share the responsibility of shaping children's lives by providing them with comprehensive and suitable education. This aligns with the findings of [7], where the philosophy of Imam Al-Ghazali emphasizes that family and school are the two most significant institutions for cultivating the personalities of children and adolescents.

1.2   The importance of parental involvement in pre-school education

Parental involvement in the learning process is an important aspect of preschool education that is closely related to children's academic success. From previous research, it has been shown that direct parental involvement in children's learning activities is crucial in improving children's academic achievement [12-16]. Therefore, it is highly recommended that parents be involved in their children's learning process, as it is an

important factor in helping to enhance their achievement and success in preschool education.

"Children are a trust and responsibility of their parents, their pure and noble souls are precious gems that are unadorned and free from any engravings or images, and they can receive any engraving and tend to what they are inclined to", stated Al-Ghazali (1296H) in [17]. Recent studies indicate that children's learning development requires joint efforts between teachers and parents. Parental involvement in preschool children's learning is considered essential to improving children's achievements by providing benefits such as boosting children's self-confidence, helping children understand school activities and curriculum, and allowing parents to share problems and ask questions to teachers about their children's development [14].

There are many studies that support and highlight the benefits of parental involvement. According to [18], with parental involvement and support in learning activities, as well as the provision of appropriate learning materials, children's learning abilities can be enhanced. In addition, a study by [13] found that parental involvement can strengthen family relationships and improve children's self-development, emotions, and achievements in learning. Therefore, it is important for parents to involve themselves in teaching their children how to pray from a young age.

There are many obstacles that hinder parents' efforts to directly or indirectly involve themselves in the activities carried out [7], [12]. When the frequency of parents' involvement in activities is low, this results in a lack of continuity in the home or outside of school learning. According to studies [12], [19] time constraint is the reason why parents do not involve themselves. Another reason is parents do not know how to involve themselves in the learning activities being carried out. To ensure the effectiveness of parental involvement and encourage a collaborative relationship between the school and families or the wider community, schools can establish partnership programs that aim to foster ongoing development, implementation, evaluation, and enhancement of plans and practices to promote family and community involvement [20]. Recent research [21] found that when parents have both high self-efficacy (confidence in their own abilities) and high perceived social support, these two factors act as protective factors, helping to shield or protect the parents from the negative effects of stress on their educational efforts. Therefore, the availability of comprehensive guidelines and robust support from schools can significantly boost parents' confidence in conducting home-based educational activities for their children.

This study focuses on parental involvement at home in practical prayer activities. Although teachers teach the method of ablution and prayer theoretically in class and perform it practically during voluntary prayers and obligatory prayers of Zuhr or Asr, there is a question whether prayer is practiced at home. Therefore, it is important to understand the importance of parental involvement in children's learning and practical activities such as prayer to enhance children's achievements in preschool.

1.3   The Proposal

The main objective of this study is to develop and propose a guideline that can help parents engage in practical prayer activities at home, through a case study of six-year-old children in a private kindergarten at Telok Panglima Garang. This study adopts the Design Development Research (DDR) approach developed by [22]. It is a research method that focuses on designing solutions to meet specific needs through three phases: (1) The Needs Analysis Phase; (2) The Design and Development Phase; and (3) The Usability Evaluation Phase. The following sections discuss the methodology, followed by results and discussion, and finally conclusion and future work.

2   Methodology

The focus of this study is to develop guidelines for parental involvement in practical prayer activities. For this purpose, in line with the views of [23] and [24], the Design and Development Research (DDR) approach developed by [22] is applied. The approach follows a systematic development study with three main phases of needs analysis, design and development of guidelines, and usability evaluation of the guidelines. Table 1 provides a detailed explanation of the techniques and research methods used in each phase of the study. This table is adapted from the book of "Design and Developmental Research: Emergent Trends in Educational Research" [25].

Table 1. Techniques and research methods used in each phase.

Phase	Methodology	Respondents
Phase 1: Need Analysis	Interview	Parents
Phase 2: Design and development of guidelines	Fuzzy Delphi Method (FDM)	Expert in the area
Phase 3: Usability evaluation of the guidelines	Modified Nominal Group Technique (MNGT)	Parents

2.1   Phase 1: Need Analysis

This phase is important to identify the problems that exist among the selected population which is the parents in this study's context. A semi-structured interview is selected as the instrument for collecting data that would be analysed. The analysis conducted in this phase aims to answer the following research questions: a) Is there an understanding among the parents about the implementation of practical prayer activities for six-year-old children? b) Is there involvement and implementation of practical prayer activities for children at home? c) Are there challenges and what are the problems faced when involving parents in practical prayer activities for six-year-old children? d) Is there a need to develop guidelines for parental involvement through practical prayer activities for six-year-old children?

The study involved a group of 11 participants who were selected based on a specific criterion, namely, they were parents of 6-year-old children who attended the Pra-Tahfiz

class and have been enrolled in the same program for at least two years (from 5- 6 years old). The children were introduced to practical prayer activities at the kindergarten when they were four and five years old. The selected respondents willingly provided their informed consent. They granted permission for their participation in this study, which included conducting interviews. The interviews were conducted in a manner that ensures the anonymity of participants and the data collected were non-sensitive; hence, it is considered low-risk research that does not require a formal ethical approval.

2.2   Phase 2: Design and Development of Guidelines

During this particular phase of the study, the Fuzzy Delphi Method (FDM) which is a systematic approach that utilizes expert opinions and knowledge to reach a consensus on a particular topic is implemented. The purpose of this method is to determine the components and elements that could be utilized to develop the guidelines for the practical prayer activities for 6-year-old children attending the Pra-Tahfiz class.

To prepare for the FDM, the researcher conducted initial discussions with four experts who have extensive experience in Early Childhood Education and Islamic Education, This is done to identify the components and elements to be included in the guidelines, in addition to those identified in the related document analysis and literature review. Subsequently, the developed guidelines are presented to 12 selected experts in Early Childhood Education, Islamic Education, and Curriculum Development. The experts are then asked to rate the importance of the components and elements on a Likert scale of 1 to 7, where 1 indicates the least agreement and 7 indicates the highest agreement.

The ratings are then analysed to determine the level of agreement among the experts. First, the Likert scale data are converted to triangular fuzzy number (TFN) format. This involves representing each category on the scale as a TFN. Then, the centroid value for each question by using the TFNs is calculated and compared to the threshold value. For this analysis, the threshold value (d) of 0.2 or less is considered acceptable [26] which is the first condition. The percentage of expert agreement with $d \leq 0.2$ for each item is calculated. The second condition is that only items that meet the percentage of 75.0% or higher are selected [27], [28]. Finally, the defuzzification process is performed on the data using average of fuzzy numbers @ average response method to obtain a fuzzy score value (A). The third condition must be met to ensure expert consensus acceptance, where the fuzzy score value (A) must be greater than or equal to the median value (α-cut value) of 0.5 [29], [30].

In addition to its use in determining the acceptance of expert consensus, the fuzzy score value (A) can also provide insights into the priority and importance of different elements based on the views of experts. By comparing the fuzzy score values of different elements, one can determine which elements are considered more important or have a higher priority by the experts. This information is useful in finalizing the components and elements to be included in the development of the guidelines. This approach allows for a comprehensive and collaborative effort in developing the guidelines for the practical prayer activities, ensuring that they are evidence-based and effective in promoting

the practical salah of 6-year-old children. Figure 1 summarizes the FDM process implemented in this study as adapted from [24].
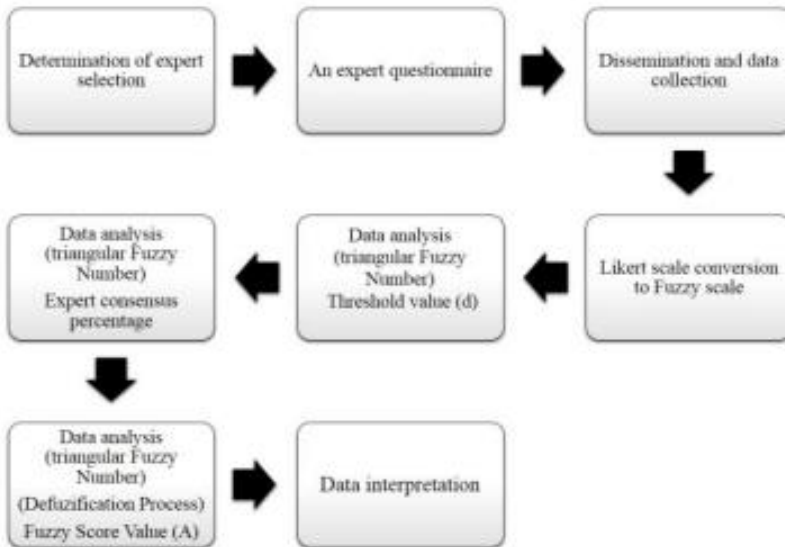

Fig. 1. Flowchart of FDM approach [24].

2.3   Phase 3: Usability Assessment

The third phase is the Usability Assessment phase, which uses the Nominal Group Technique (NGT) to evaluate the usability of the proposed guidelines. According to [31], the nominal group technique is a small group discussion process for making decisions face-to-face. [32] demonstrated that the Modified Nominal Group Technique (MNGT) can be a useful tool for curriculum evaluation, particularly in its ability to allow for individual creativity while still benefiting from group discussion and consensus-building. This study adopted this approach to evaluate the developed guideline for teaching practical salah.

Based on previous studies, the number of study participants in the NGT approach is subjective and depends on the expected study findings. There are various opinions on the number of study participants, including 5 to 9 people [33], 9 to 12 people [34], and 6 to 12 people [35]. Therefore, in this study, the researchers identified 6 participants consisting of parents of 6-year-old children who attended the Pra-Tahfiz class and have been enrolled in the same program for at least two years. The selection of parents as participant in this approach is based on [36]'s argument that study participants are selected based on their knowledge and deep understanding of the study context. By selecting parents who are intimately involved in their child's education and religious upbringing, the researchers can gain valuable insights into the practicality and effectiveness of the guidelines in a real-world setting. Additionally, involving parents in the

study aligns with the goal of increasing parental involvement in their child's education, a goal that is central to the development of the guidelines in the first place.

To implement the MNGT approach, five steps are taken: first, presenting and explaining the developed guidelines; second, providing an explanation of the main components and elements in the guidelines; third, organizing a discussion among the study participants; fourth, conducting a survey based on the overall components and elements of the guidelines presented; and finally, presenting the research findings on the usability of the guidelines. Generally, steps 1 to 3 are conducted through a slide presentation session on the developed guidelines for all selected participants, followed by a Question-and-Answer session. After the slide presentation session, the respondents are given time to complete the evaluation process using the provided usability assessment form or questionnaire, which consists of two parts: Part A: Respondent Demographics and Part B: Overall Suitability of the Usability Guidelines. The forms are collected by the facilitator at the end of the allotted time. Overall, the whole process took around 2.5 hours. After that, all the usability assessment data are entered into a Microsoft Excel application to analyse the percentages and acceptance levels of the study participants towards the developed guidelines. The research findings are presented to all participants to show the usability of the developed guidelines.

3   Results and Discussion

In this paper, the focus is presenting the analysis of the usability assessment. To provide a foundation for the analysis of Phase 3, we will briefly present the findings from Phase 1 and 2.

3.1   Phase 1: Need Analysis

The findings of the Needs Analysis Phase study concluded that parents acknowledge the need to develop guidelines for their children's salah (prayer) practices. All respondents agreed that the role of parents is crucial in ensuring that their children perform salah. Respondents emphasize the importance of salah education provided by parents, such as guidance, monitoring, reminders, and teaching of salah practices, including performing salah in congregation. This is in line with the view of Imam Al-Ghazali [37] that children are amanah (trust) from Allah SWT to parents; thus, the responsibility of parents is enormous and must be carried out well, as stated by Abdullah Nashih Ulwan [38], where parents and educators are responsible for shaping the lives of children by providing proper and adequate education.

Therefore, parental involvement, as outlined in the Epstein Theory, where schools need to involve families to support learning activities at home by providing ideas to parents to assist their children in learning activities at home, is essential. This type of involvement usually helps in achieving the child's development and growth. In the context of this study, the development of practical salah guidelines for parents is necessary to assist them in teaching their children. Detailed results from Phase 1 is presented in [39].

3.2   Phase 2: Design and Development of Guidelines

The findings from FDM analysis showed that the proposed main components and element for the guidelines as detailed in Table 2 are accepted by the experts through the expert consensus value of above 75% for each component and elements, with the threshold value (d) $\leq$ 0.2, and the fuzzy score (A) $\geq$ α - cut value = 0.5. Detailed results from Phase 2 has been discussed in [40].

Table 2. Proposal for main components and elements identified from Phase 2.

Component	Element	
Knowledge	A.	Parents have knowledge of the importance of performing Salah (devotion) to Allah SWT.
	B.	Parents have knowledge of the pillars of performing Salah (parents need to know, understand, and practice Salah as a reference for their children).
	C.	Parents are able to guide their children in performing Salah (e.g., the father acts as the imam for congregational prayer at home).
	D.	Parents are able to monitor their children's Salah performance at home.
E-Module	A.	Providing a Salah schedule to children for monitoring and supervision purposes.
	B.	Providing Salah reference materials for children.
	C.	Providing audio and video content related to Salah and its related matters (e.g., how to perform Wuduk, recitation of intentions, and Salah readings).
	D.	Providing attractive infographics related to Salah (e.g., how to perform Salah, such as Rukuk, Sujud, sitting for Tashahhud, and greeting).
Facilities	A.	Parents provide appropriate Salah clothing for male or female children that covers the Aurat (e.g., Telekung, prayer mats, long-sleeved shirts, and pants).
	B.	Parents provide a special space suitable for performing Salah at home.
	C.	Parents provide guidance on the Qibla direction, posters, Salah time schedules, and reference books in the area designated for Salah at home.
	D.	Parents provide a suitable environment that invokes an aura for praying together.
Rewards	A.	Parents provide stickers for a chart to encourage their children to perform Salah.
	B.	Parents provide small gifts to encourage their children to perform Salah.
	C.	Parents offer a savings plan as a reward to encourage their children to perform Salah

3.3   Phase 3: Usability Assessment

This section presents the results of the usability assessment of the developed guidelines from Phase 2. In general, it presents the results of the questionnaire gathered from the NGT approach. The results are discussed in two sections namely Respondent Demographics and Overall Suitability of the Usability Guidelines.

Respondent Demographics.

The results presented in Table 3 provide an overview of the demographic characteristics of the study participants. The findings indicate that the majority of the participants were female, comprising 66.7% of the total sample. This result is consistent with the trend observed in many studies that females tend to be more interested in participating in research studies than males. In terms of academic background, the data in Table 3 showed that three of the participants held a master's degree, while two held a PhD and another one held a degree. This level of academic qualification may have provided these participants with the necessary skills and knowledge to critically evaluate the guidelines and provide valuable feedback. It is possible that these participants are able to offer more nuanced perspectives on the guidelines, drawing on their academic training and expertise. Furthermore, the majority of the study participants were civil servants (66.7%), one participant (16.6%) was a private sector employee, and one participant (16.6%) was self-employed. This suggests that participants from a variety of occupational backgrounds are included in the study, increasing the diversity of perspectives.

Table 3. Respondent demographics.

No	Category	Detail	Percentage
1	Gender	Male	33.3% (2)
		Female	66.7% (4)
2	Education Background	PhD	33.3% (2)
		Master	50.0% (3)
		Degree	16.7% (1)
3	Occupation	Sivil Servant	66.7% (4)
		Private Sector	16.6% (1)
		Self Employed	16.6% (1)

Overall assessment of usability and suitability.

In this section, the overall usability assessment of the parental involvement guideline is examined and evaluated based on the views of the research experts. The assessment of usability and suitability is based on the following research questions:

a) Is the parental involvement guideline through practical prayer activities suitable for use by six-year-old children?

b) What are the views of parents on the overall usability of the guideline suitable for parental involvement in practical prayer activities for six-year-old children, based on expert consensus?

To answer the research questions, Table 4 presents the study findings, which contain elements such as total scores, percentages, and usability assessment status. Overall, the results indicate that all percentages for the assessed components and elements have reached appropriate levels, exceeding 70.0%, which is consistent with previous studies' recommendations [32]. This assessment is based on the perceptions and opinions of parents involved as expert evaluators during the usability assessment session of the guideline.

Table 4. Overall suitability of the usability guidelines.

No	Items	Score	%	Status
1	This guideline is very practical for parents to assist their children in performing practical prayer activities.	29	96.7%	Suitable
2	This guideline serves as a checklist to aid parental involvement in practical prayer activities for children.	28	93.3%	Suitable
3	This guideline clearly highlights the need for parents' knowledge and understanding of the importance of prayer and their responsibility in educating their children to perform prayer.	29	96.7%	Suitable
4	This guideline clearly indicates to parents the need for e-modules/references to assist children in understanding practical prayer.	27	90.0%	Suitable
5	This guideline clearly indicates to parents the facilities, environment, and equipment needed for practical prayer activities.	27	90.0%	Suitable
6	This guideline clearly indicates to parents the reward strategies as motivation to attract children's interest in performing practical prayer.	26	86.7%	Suitable

3.4   Summary of Findings

The proposed guidelines were developed through a three-stage process. The first stage involves verifying the need for the guidelines [39]. In the second stage, essential components of the guidelines are identified and developed through expert consensus in the field of early education. The research team identified four main components of Knowledge, e-Module or reference materials, facilities, and rewards [40]. These components are carefully designed and expanded with detailed elements to ensure their effectiveness in guiding the parents. In the final stage of the study, the usability and suitability of the proposed guidelines are assessed. Expert evaluators, who are parents involved in the study, provided their perceptions and opinions on the guidelines. The

findings from the assessment revealed that all the components and elements are found to exceed the threshold of 70.0%, indicating their appropriateness. This successful outcome directly addresses the research questions for this stage, confirming the guideline's suitability for 6-year-olds and its usability as a helpful tool for parents to guide their children at home. Furthermore, these positive results are consistent with recommendations from previous studies, providing further validation of the guidelines' efficacy and relevance in facilitating practical prayer activities at home.

4   Conclusion

The study aims to develop guidelines for parental involvement in practical prayer activities for six-year-old children. It consists of three phases: needs analysis, development, and usability assessment. The needs analysis phase involves a semi-structured interview survey to assess the respondents' needs for the guidelines. The study's findings showed that there is a fair need for the researchers to develop these guidelines.

The development phase involves a group of experts using the Fuzzy Delphi Method to develop the guidelines' main constructs and elements. The decision to use a group of experts is because the development of the main constructs and elements in the guidelines requires scientific discussions with clear and consistent determinations based on their expert opinions in specific fields. This also helps to avoid developing guidelines based on perceptions alone. As this phase is considered the most important phase, the justification for the selection of respondents comes from the experts in the early childhood industry, and experts in Islamic education and curriculum. The Fuzzy Delphi Method (FDM) approach is used to analyse the findings and opinions of the group of experts consisting of 12 people in order to assess and accept the main components and elements contained in the guidelines for parental involvement in practical children's prayer activities. The advantage of the FDM approach is that it can combine expert opinions and prioritize the main components and elements needed in the developed guidelines.

Finally, the third phase is the usability assessment of the guidelines, where the researcher used the Modified Nominal Group Technique (NGT) to obtain the opinions of a group of practitioners. There are six study participants in this phase, consisting of parents of six-year-old children in kindergarten involved in practical prayer activities. The selection of parents is because they will use the developed guidelines to train and implement parental involvement in practical prayer activities for six-year-old children. Overall, all research experts agree that all main components, elements within the main components, and flow of priorities for each element for the guidelines for parental involvement through practical prayer activities are suitable and meet the needs of the guidelines that can be used based on the views of the study participants.

Regarding the implications, this study is seen to have three major implications, namely for research practice, theory, and methodology. From the perspective of research implications, the production of these guidelines directly enables them to be used as a guide for parental involvement in practical children's prayer activities for six-year-olds. As for the implications for research theory, the development of these guidelines

directly strengthens and complements the use of Imam Al-Ghazali's theory regarding parental responsibility for prayer practice, Epstein's theory of parental involvement, and existing learning theories. In addition, the knowledge addition process used in analysing study findings is based on two approaches, namely the Fuzzy Delphi Method (FDM) in developing guidelines and the Modified Nominal Group Technique (NGT) in exploring the perceptions and opinions of study participants consisting of parents of six-year-old children.

For further study, there are three proposals that have been suggested, namely a teaching or guidance module on parental involvement through practical prayer for kindergarten children. The developed module can be used as a reference in this parental involvement guideline. In addition, studies could develop a model that focuses on the main components and elements in the parental involvement prayer guideline through practical prayer activities. The third proposal is to develop a training model related to the components and elements of the parental involvement guideline in practical prayer activities. Training models proposed are parenting lectures on the importance of responsibility in educating children to pray at an early age, knowledge of worship, pillars, and other related parenting topics.

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