

FROM THEORY TO PRACTICE: EVALUATING THE EFFECTIVENESS OF ACTIVITY-BASED TEACHING FOR ISLAMIC VALUES AT PRIMARY LEVEL

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Abstract

The primary objective of this research was to find out the comparative effect of practical activities and theoretical instruction methods on the teaching of Islamic values in primary level students of Azad Jammu and Kashmir, Pakistan. To this end, the study took a mixed-methods sequential explanatory approach, wherein the quantitative phase was a quasi-experimental pre-test post-test control group design and the qualitative phase involved the use of semi-structured interviews. The population consisted of 320 primary students and 15 teachers at Askari Stem School and College Kotli, AJ&K. 80 students were drawn as the sample through purposive sampling, where 40 students were allocated to the experimental group and the other 40 to the control group. The experimental group participated in a ten-day intervention of activity-based teaching, which included practical demonstration of prayer postures, eating etiquette, and oral hygiene, whereas the control group was given traditional lecture-based instruction. The tool used in this research was a 25-item Practical Islamic Values Observation Checklist having the reliability coefficient $\alpha = .89$. Different tests such as paired sample t-test, independent sample t-test, and thematic analysis were used to analyze data. Besides, there was an effective integration of qualitative and quantitative results in the analysis. The findings demonstrated that the mean score of the post-test of the experimental group was significantly greater than that of the control group, and the difference in mean gains was 58.2 points. On the other hand, qualitative data was found to be of a great help in understanding the research problem as the participants revealed that demonstration helped to make 'invisible actions visible' and that teacher training and resources were the major barriers. After all, it was found that practical, or activity-based, teaching was far more effective than the traditional lecture method of teaching Islamic values at the primary level. AJ&K Department of Education is recommended to look into the possibility of making practical demonstration compulsory in the Islamic Studies curriculum and teacher training in activity-based pedagogy would be an essential part of it.

INTRODUCTION

Inspired by its divine message, Islam is not only a major contributor to the building and shaping of humanity's soul but also sets forth rules of human behavior, habits and moral character that are most suitable and complete. Its teaching is mainly from the two divine sources: the Holy Qur'an and Sunnah of the Prophet Muhammad (peace be upon him). In contrast to many other religious traditions, Islam is not simple a set of beliefs inside the places of worship but comprises a complete code of life that gets to the bottom of every activity of the human being.

Islam places humans within a wide-ranging conceptual framework, recognizing that human beings have inherent faculties like reason, mind, and spirit that need to be nurtured through the acquisition of knowledge, skills, and values. Besides theology, Islam greatly emphasizes on the community and social justice, encouraging values such as compassion, honesty, respect, equality, and charity, which are personified in the Five Pillars of Islam: Shahada (declaration of faith), Salah (ritual prayers), Zakat (charity), Sawm (fasting during Ramadan), and Hajj (pilgrimage to Mecca).

The best ways of teaching Islamic values could be those that involve different pedagogical approaches. The old-school theoretical instruction usually includes lectures and textbook memorization whereas practical teaching methods allow the students to apply Islamic principles through demonstration, role-playing, and hands-on activities. Bandura's Social Learning Theory (1977) holds that children learn best through watching and imitating role models. As proximal models in a classroom, teachers must demonstrate the behaviors they want to be learned by their students.

Investigations into the use of Bandura's social learning theory in Islamic religious education demonstrate how the modeling principle is well utilized with the aspects of attention, retention, production, and motivation when teachers have very good pedagogic, professional, personal, and social skills in leading and directing students during the learning process (Indriani, 2021).

The use of game-based learning has been confirmed as an effective method in Islamic religious education. Research on the creation of SHARIA Board Game as media for learning Islamic Jurisprudence at the elementary level revealed that student scores on average went up quite noticeably. At the same time, learning completeness also increased significantly (Istikha, Fakhruddin, & Faqihuddin, 2025). Besides that, through the game, students were engaged in four different dimensions: cognitive, behavioral, social, and spiritual. Moreover, the game was successful in making abstract fiqh concepts into meaningful and contextual learning experiences.

Some practical activities for primary-level students may be demonstrating the ten steps of prayer (Niyyat, Takbir, Qiyam, Ruku, I'tidal, Sujud, Jalsa, second Sujud, Tashahhud, Tasleem), modeling the etiquette of eating (washing hands, saying Bismillah, eating with the right hand), and illustrating oral hygiene (saying Bismillah before brushing). According to Imam Al-Ghazali, a classical Islamic scholar, teaching a child to eat with the right hand, say "Bismillah" before eating, and be disciplined in performing prayers from the age of seven are three of the most important steps in a child's education as he explains in *Caihya Ulum al-Din* (The Revival of the Religious Sciences) (Badrudduja, 2024). Al-Ghazali's pedagogy, in which language and action serve as spiritual as well as epistemological tools for comprehending divine revelation and subsequently inculcating the values of adab (proper conduct) within learners, has been recognized (Gunawan, & Lestari, 2021).

Active learning, which is basically a learner-oriented method where students are actively involved in their learning process through different collaborative, cooperative, and problem-solving activities, has been found to result in more durable and meaningful learning compared to traditional knowledge transmission techniques (Prince, 2004). Prince's extensive analysis revealed a wide range of empirical evidences supporting the main features of active learning in various educational settings.

In Pakistan, specifically in Azad Jammu and Kashmir (AJ&K), Islamic Studies is mainly taught

as a theoretical subject. Teachers talk about religious concepts without showing students how to practice them. Thus, students may be able to recall answers for exams but still not be able to practice those deeds in real life. To date, only a small number of empirical studies in Pakistan have examined the teaching of Islamic values to children through practical application. Accordingly, the present research is aimed at addressing this issue through a mixed-methods design.

Statement of the Problem

The primary school teachers of Kotli, AJ&K, mainly deliver the Islam lectures through telling only and do not use to do physical demonstration with their teachers. They do not show through their own bodies the different postures of prayer (Qiyam, Ruku, Sujud, Tashahhud), do not mimic making "Bismillah" before eating or drinking, and do not give a visual presentation of oral among other practices learned through Islam. Besides, students remain unaware of these practices and do not adopt them duly while they also even encounter spiritual struggles. The present research intends to reveal with evidence how the implementation of practical activities that are well-designed can lead to a significant increase in the level of Islamic values acquisition by the students as against the traditional method of delivering lectures.

Objectives of the Study

1. To assess the existing level of practical Islamic values among primary-level students before intervention.
2. To compare the effectiveness of activity-based teaching methods versus traditional lecture-based methods in improving students' practical demonstration of Islamic values.
3. To explore teachers' perceptions regarding the implementation of activity-based Islamic teaching at the primary level.
4. To develop a comprehensive understanding of how practical activities influence Islamic values acquisition.

Research Questions

1. What is the existing level of practical Islamic values (prayer, eating etiquette, hygiene) among primary-level students before intervention?
2. Is there a significant difference in post-test practical Islamic values scores between students taught through activity-based methods and those taught through traditional lectures?
3. What are teachers' perceptions regarding the implementation of activity-based methods for teaching Islamic values at the primary level?
4. How do qualitative findings explain, elaborate upon, or contradict the quantitative results regarding the effectiveness of activity-based teaching?

Research Hypotheses

The following null hypotheses were tested at $\alpha = .05$:

H₀₁: There is no significant difference between the pre-test and post-test scores of the experimental group.

H₀₂: There is no significant difference between the post-test scores of the experimental group and the control group.

Literature Review

Theoretical Framework: Social Learning Theory

The study follows Albert Bandura's Social Learning Theory, which was first elaborated in 1977, and according to it, people learn not only through direct experience, but also through observing, imitating, and modeling others. Bandura was of the opinion that children can't simply be expected to learn complex behaviors only through verbal explanations; they also need a live person showing them the behavior. A learner watches a behavior being done, memorizes it, and subsequently tries to imitate it. Bandura believed that the effective observational learning depends on four conditions that form a whole: attention (the learner needs to be committed to the model), retention (the learner must remember the observed behavior), reproduction (the learner must be physically capable of carrying out the behavior), and motivation (the learner must want to do the behavior). In the context of Islamic

education, since teachers represent the source or referent of the behavior, they are required to physically manifest the different prayer postures, the eating manners, and the hygiene practices to make sure that students learn them accurately. Using the lecture method is inefficient in fulfilling the four conditions: it does not really grab the attention, it does not give the learner a visual cue to help with retention, it does not show the learner any physical example or movement to guide the reproduction, and it also lowers the motivation because of dullness. Subsequently, the studies dealing with the implementation of Bandura's social learning theory in Islamic religious education have verified that the principle of modeling is being used successfully throughout the domains of attention, retention, production, and motivation when teachers demonstrate qualities that are pedagogically, professionally, personally, and socially strong to make them capable of leading and helping students during the process of learning (Indriani, 2021).

Islamic Pedagogical Tradition: Insights from Imam Al-Ghazali

The classical Islamic tradition is a great advocate for learning through doing and engaging in activities. Imam Abu Hamid Muhammad Al-Ghazali (1058-1111 CE), one of the greatest and widely respected Muslim scholars, paid the most attention to the child's proper upbringing and education. In his *Ihya Ulum al-Din* (The Revival of the Religious Sciences), especially the part on "Disciplining the Soul" (Kitab Riyadat al-Nafs), Al-Ghazali laid down the step by step instructions for Islamically educating children through direct training and habituation to the desired practices. Al-Ghazali, for instance, highlighted that a child should be given the right hand for eating, saying "Bismillah" (In the name of God) before eating, slowly chewing food, not eating too rashly, and not looking at the food of others while eating. He believed that when a child is seven years old, he should be given the formal prayer (Salah) and purification rules to learn. If he is ten years old and misses formal prayer, he should be punished (Badrudduja, 2024). This classical Islamic framework shows that practical training and

habituation have indeed been the main components of Islamic pedagogy for over a millennium, even before modern educational theories formally acknowledged these principles. Besides, Al-Ghazali claimed, "A child's innocent heart is like a precious gem that is uncut, it has no set form or figures yet, it can be shaped according to the guidance it gets from the others" (Badrudduja, 2024). This is a great way of picturing a child's mind and it strongly resonates with what we know nowadays about how children grow and the huge role that early childhood education plays in their lives. The educational teachings of Al-Ghazali consider language and action as both spiritual means and epistemological tools to grasp divine revelation and to impart the values of adab (good behavior) to learners, asserting that language is not simply a vehicle for communication but it is, in fact, a tool for moral development and the cleansing of intention through the educational method (Gunawan, & Lestari, 2021).

Active Learning: Contemporary Educational Research

Active learning, as a learner-centered approach that focuses on students' active participation in the learning process through collaborative, cooperative, and problem-based activities, is a well-researched topic in education. Prince (2004) did a thorough analysis of the validation of active learning methods, including the key aspects of active, collaborative, cooperative, and problem-based learning. The research showed that there is strong empirical evidence supporting the effectiveness of active learning in various educational settings. Furthermore, the findings suggested that active learning leads to deeper and more meaningful learning results, which are also more durable, than those achieved through conventional lecture-based teaching. Prince ended up asserting that the defining features of active learning, which consist of student activity, collaboration, and problem-solving, are invariably connected with enhanced student achievements. Game-based learning methods have been successful in the field of Islamic religious education. A study into the creation of SHARIA Board Game as a medium for teaching Islamic

Jurisprudence to elementary students found that the average student scores significantly rose and that the level of learning completeness also saw a major improvement (Istikha, Fakhruddin, & Faqihuddin, 2025). Besides, the SHARIA Board Game had a positive impact on a student engagement in various aspects: cognitive, behavioral, social, and spiritual. Thus, it changed the learning of fiqh from being simply a theory to a practical, real-life experience. This demonstrates that active, participatory approaches transform abstract religious concepts into meaningful and contextual learning experiences.

Expressive Methods for Teaching Prayer Language

Research on expressive methods for teaching prayer language to elementary school children has identified six dynamic methods derived from the supplications of Sahifa al-Sajjadiyah: moving from the general to the particular, descriptive communication, mental imagery, sensory analogy, gratitude with contrast, and experimental observation of the effectiveness and function of blessings. These methods, by focusing on sensory blessings and strengthening children's creative thinking and language practice, are effective not only in the child's eloquence but also gradually direct their attention to the connection between the blessing and the giver, enabling a deeper connection with God.

Parent-Teacher Collaboration in Islamic Education

The cooperation between parents and teachers plays a crucial role in developing students' religious character. Research on parent-teacher collaboration in fostering religious character at Islamic elementary schools has identified several effective forms of cooperation including parenting education, regular communication between home and school, volunteering opportunities, learning activities in the home environment, and structured worship activities (Sayfriyon, Halim Hanafi, & Kamal, 2024). This aligns with the unexpected finding in the current study that demonstration-based teaching at school

transferred to positive behavioral changes at home, as reported by parents.

Islamic Values: Definition and Scope

Islamic values are moral principles based on the Qur'an and Sunnah, guiding Muslims in daily life. Key values include Tawhid (faith in one God), 'Adl (justice), Rahmah (compassion), Sidq (honesty), Ihtiram (respect), Sadaqah (charity), Haya (modesty), and Taharah (cleanliness). A critical distinction exists between declarative knowledge (knowing that something is true, such as "Sujud means prostration") and procedural knowledge (knowing how to do something, such as actually placing the forehead, nose, palms, knees, and toes on the ground simultaneously). Traditional Islamic education has focused almost exclusively on declarative knowledge, assuming that knowing the rules of prayer is equivalent to being able to pray. This study challenges that assumption by demonstrating that procedural knowledge requires physical demonstration and practice (Buckley & Lee, 2021).

Research Methodology

Research Design

This research was a mixed-methods sequential explanatory study. The quantitative part of the study was a quasi-experimental pre-test post-test control group design. The qualitative part explains the quantitative results through semi-structured interviews.

Population and Sample

The population consisted of all 320 primary students (Classes 2-4) and 15 teachers at Askari Stem School and College Kotli, AJ&K. Purposive sampling was done to select 80 Class 3 students (ages ranging from 8-9 years), out of which 40 students were assigned to the experimental group and other 40 students to the control group. Eight teachers (four from each group) were interviewed.

Instruments

The Practical Islamic Values Observation Checklist (PIVOC) was an observation checklist with 25 items ($\alpha = .89$, CVI = .92) to measure prayer performance (10 steps, 40 points), eating etiquette (5 practices, 20 points), oral hygiene (4 practices,

16 points), and moral behavior (6 scenarios, 24 points), for a total of 100 points. Semi-structured interviews with six open-ended questions were used for teachers.

Intervention

The intervention was implemented over ten days (35 minutes daily). Activity-based teaching was given to the experimental group. It included physical demonstration of Wudu (ablution), the ten steps of prayer, eating etiquette (washing hands, saying Bismillah, eating with right hand), oral hygiene (saying Bismillah, brushing technique), and moral role-play. The control group was taught through the traditional method of textbook lecture with no physical demonstration.

Data Collection

The pre-test was conducted on day zero. Intervention was delivered on days one through

ten. Post-test was given on day eleven. Teacher interviews were held on days twelve through fourteen.

Data Analysis

The quantitative data were analyzed by using SPSS 26 (paired sample t-test, independent sample t-test). Thematic analysis was used for qualitative data. Integration was through joint display analysis according to Fetters, Curry, and Creswell (2013).

Ethical Considerations

Parents and teachers gave informed consent. Participation was by voluntary. Confidentiality was maintained through codes.

Results

The results are presented in a structured format: table, brief description, qualitative interpretation, and integration.

Finding 1: Existing Level of Practical Islamic Values (Objective 1, RQ1)

Table 1: Pre-test Scores of Experimental and Control Groups (N = 80)

Domain (Max Score)	Experimental Group (n = 40) Mean (SD)	Control Group (n = 40) Mean (SD)	Mean Difference	t-value	p-value
Prayer Performance (40)	12.4 (3.2)	12.1 (3.5)	0.3	0.41	.683
Eating Etiquette (20)	5.2 (2.1)	5.4 (2.0)	-0.2	-0.44	.665
Oral Hygiene (16)	3.1 (1.8)	3.3 (1.9)	-0.2	-0.49	.628
Moral Behavior (24)	8.2 (2.5)	8.0 (2.7)	0.2	0.34	.734
Total Score (100)	28.9 (6.8)	28.8 (7.1)	0.1	0.07	.945

Table 1 displays the pre-test scores of the two groups before the first intervention. The experimental group achieved a mean total score of 28.9 out of 100 points with a standard deviation of 6.8, whereas the control group recorded a mean total score of 28.8 with a standard deviation of 7.1. The average difference between the groups was a mere 0.1 points. The t-value was 0.07 and p-value was .945, both of which were greater than the alpha level of .05, showing that there was no statistically significant difference between the two groups at the pre-test.

Prayer performance scores were especially low at 12.4 out of 40 for the experimental group and 12.1 out of 40 for the control group, when looking at the individual domains. Oral hygiene scores were the lowest overall in the entire assessment with a score of 3.1 out of 16 for the experimental group and 3.3 out of 16 for the control group.

The mean total score of about 29 out of 100 reveals that students only had 29 percent of the practical Islamic values measured prior to the intervention.

Qualitative Data Interpretation for Table 1: The low pre-test scores were vividly supported by the teacher interviews. One teacher from the control group said, "I have always

been teaching prayer through textbook methods only. I never thought about doing it on the floor because there is no prayer mat and the class floor is dirty. The textbook has illustrations, but illustrations are not the same as actual movement."

A teacher from the experimental group explained, "Previously, I would just tell students to pray at home but I never checked if they were praying correctly. I thought they knew since they could recite the steps. The pre-test made me realize that

knowing the steps and actually doing the steps are two completely different things."

One of the pupils said: "A student may be able to define Sujud as a prostration with seven body parts, but if you ask them to show the act, they would just lay their forehead on the floor and keep their feet off the ground." Another teacher shared her thoughts about the oral hygiene area: "At no point was brushing teeth with Bismillah touched upon in any lesson. We teach students the necessity of brushing teeth for that reason, but we have never made the link with Islam. That is why the score in oral hygiene is so low. The students were unaware that saying Bismillah before brushing is an Islamic teaching."

Integration of Qualitative and Quantitative Findings for Table 1: Combining quantitative and qualitative data, it turns out that the very low pre-test performance (29 percent proficiency) quantitatively recorded is in no way a reflection of student inability or lack of intelligence but is due to very large pedagogical/systemic gaps. Qualitative data reveal that teachers have not been trained to give teachers demonstrations practically; classrooms do not have prayer mats, demonstration spaces are not available; and the curriculum presents Islamic values as mere declarative knowledge to be memorized, rather than as procedural knowledge to be practiced. The quantitative result that the lowest oral hygiene scores (3.1 out of 16) was accounted for by the qualitative finding that the students were never taught toothbrushing with Bismillah as an Islamic practice. The integration shows that the low pre-test scores reflect a problem in the pedagogical system. Thus, intervention to remedy these systemic gaps is warranted.

Finding 2: Within-Group Improvement for Experimental Group (Objective 2, RQ2, H₀₁)**Table 2: Paired Sample t-test for Experimental Group (n = 40)**

Domain	Pre-test Mean (SD)	Post-test Mean (SD)	Mean Gain	t-value	p-value	Cohen's d
Prayer (40)	12.4 (3.2)	36.8 (2.9)	24.4	35.12	.000	7.89
Eating (20)	5.2 (2.1)	18.5 (1.4)	13.3	32.45	.000	7.45
Hygiene (16)	3.1 (1.8)	14.9 (1.2)	11.8	34.78	.000	7.62
Moral (24)	8.2 (2.5)	22.6 (1.5)	14.4	30.89	.000	7.01
Total (100)	28.9 (6.8)	92.8 (5.1)	63.9	42.56	.000	10.45

Table 2 shows the pre-test and post-test results for the experimental group which participated in the ten-day activity-based intervention. They obtained a very noticeable growth in the domain areas. Their total score went up from a pre-test average of 28.9 to a post-test average of 92.8, which is a mean increase of 63.9 points. Employing the paired sample t-test, the resulting t-value was 42.56, and the p-value was .000, implying that this enhancement is statistically reliable. The effect size as determined by Cohen's d was 10.45, which is extraordinarily large as Cohen's d values above 0.8 are considered large. If we consider individual domains, prayer performance had the highest absolute increase by 24.4 points, going from 12.4 up to 36.8 out of 40. Eating manners went up from 5.2 to 18.5, increase of 13.3 points. Oral hygiene evolved from 3.1 to 14.9, improvement of 11.8 points. Moral behavior went up from 8.2 to 22.6, increase of 14.4 points. All domains exhibited statistically significant changes with p-values of .000 and very large effect sizes spanning from 7.01 to 7.89. Hence, H₀₁ cannot be accepted.

Qualitative Data Explanation for Table 2: Experimental group teacher in-depth interviews revealed compelling posteriori information on why the activity-based intervention resulted in such remarkable quantitative gains. One

experimental teacher revealed visualization as the method: "At first, when I showed Sujud on the prayer mat, their faces brightened and they exclaimed, 'Oh, so that's how it looks.' For two years they kept memorizing that Sujud means prostration, but they had never seen that when the forehead, nose, palms, knees and toes are touching the ground at the same time. By demonstration and practice for three days, they succeeded in what the textbooks could not teach for three months'. In this way, this qualitative observation accounts for the gain of 24.4 points in prayer performance by identifying visualization as the main channel." One of the experimental teachers highlighted the significance of physical correction in his/her teaching: "Students in Ruku usually fold their backs a little because they have never been shown the correct angle. When I showed them the back must be kept straight and it should run parallel to the ground. Then, I moved around and with a gentle touch, I aligned their backs in the right position. At that point, they really got it. You can't just describe a posture and expect them to get it. It was necessary for the students to be able to feel the right position in their bodies." This qualitative insight accounts for the explanation of how the post-test results reached almost perfect (36.8 out of 40) by determining physical correction as a vital part of psychomotor learning.

Another experimental teacher referred to peer learning: "My question lead to demonstration. Then, the ones who had mastered the posture were asked to show it to their colleagues. This made a positive cycle. The ones who demonstrated gained self-confidence and satisfaction in their performance, and the watchers learned from someone of their own age who was only a few desks away. There are occasions when students learn better from peers than from teachers because peers were struggling with the same thing just a few days ago." This qualitative finding points out one more mechanism that the quantitative data alone was not able to capture.

Integration of Qualitative and Quantitative Findings for Table 2: Combining quantitative and qualitative data for the experimental group, a causal chain is clearly portrayed. The quantitative data indicate a mean gain of 63.9 points and an effect size of 10.45, figures that are extremely high.

Qualitative data account for this significant impact by demonstrating certain mechanisms such as visualization (a picture of the right posture makes the invisible tangible), physical correction (experiencing the right position allows faithful reproduction), peer learning (watching peers who have just mastered the skill supports learning), and repetition with action (body movement only can generate spontaneous thinking, while language learning through memorization cannot achieve the same level of automatization). This synthesis of findings strongly suggests that activity-based learning does not work through a solitary mechanism only but through different complementary mechanisms which together bring about the impressive gains in quantity that we have seen. The almost perfect final score of 92.8 out of 100 is qualitatively backed up by the fact that by day six, students could perform the prayer sequence without thinking, suggesting that when demonstration and practice were given, the ten-day intervention was adequate for mastery.

Finding 3: Within-Group Improvement for Control Group (Objective 2, RQ2)

Table 3: Paired Sample t-test for Control Group (n = 40)

Domain	Pre-test Mean (SD)	Post-test Mean (SD)	Mean Gain	t-value	p-value	Cohen's d
Prayer (40)	12.1 (3.5)	14.8 (4.1)	2.7	4.12	.001	0.71
Eating (20)	5.4 (2.0)	6.2 (2.3)	0.8	2.01	.052	0.37
Hygiene (16)	3.3 (1.9)	4.1 (2.0)	0.8	2.34	.025	0.41
Moral (24)	8.0 (2.7)	9.5 (3.1)	1.5	2.89	.006	0.51
Total (100)	28.8 (7.1)	34.6 (8.5)	5.8	4.56	.000	0.73

In Table 3 the pre-test and post-test scores of the control group that was given the conventional lecture-based method of instruction with no physical demonstration have been shown. It appears that the control group hardly changed in any of the areas tested. The total score rose from a pre-test average of 28.8 to a post-test average of

34.6 which means a mean increase of just 5.8 points. However, although this increase was statistically significant with a p-value of .000, it was still very small or moderate at Cohen's d of 0.73. Focusing on the specific areas, it was the eating etiquette area in which the group improved the least, with a mean increase of only 0.8 points, a t-

value of 2.01 and a p-value of .052, which is not considered to be statistically significant at the .05 alpha level. In other words, the control group did not change very much, if at all, in eating etiquette after ten days of conventional lecture instruction. Only 2.7 points were made in prayer performance from 12.1 to 14.8, with an effect size of 0.71. Oral hygiene made 0.8 points with an effect size of 0.41. Moral behavior made 1.5 points with an effect size of 0.51. On the contrary, the experimental group had effect sizes above 7.0 while the control group's effect sizes were all below 0.8 which shows that the lecture method hardly produced any practical improvement.

Qualitative Data Interpretation for Table 3: Teacher interviews from the control group provided explanatory data for why the lecture method failed to produce meaningful gains. To a great extent, one teacher in the control group has highlighted the present training method's major shortcoming of teaching the physical acts only through verbal instruction: "I use the textbook diagram to explain Ruku. I tell them to 'bend the back such that it becomes straight and parallel to the ground. Place your hands on your knees. Say Subhana Rabbiyal Adheem.' However, when I ask the students to demonstrate me, they just bend their backs a little, hardly more than a nod. They are unaware that the back should be straight and parallel to the ground because they have never been shown. I cannot correct 40 students individually, and even if I try to describe it verbally, they cannot translate words into body movement."

Yet another control teacher showed how something gets lost without using any teaching aids during the lectures: "When I only use lectures, students start talking or playing. They get bored because the same information has been imparted to them for two years without any accompanying physical action. I keep repeating the same things about prayer every week: praying five times a day, performing Ruku and Sujud. Their mind wanders after the first few minutes. Without attention, there is no learning at all."

Another control teacher commented specifically on the non-significant result in the domain of eating etiquette: "I remind the children to recite Bismillah before eating. I put it on the board. I even have a test on it in the written exam. But I have never actually said Bismillah and eaten a bite of food in their presence. I have never performed the behavior. They learn the words for the exam but they do not connect it to the actual act of eating because the two have never been paired in their classroom experience. They do say Bismillah during the exam but not at lunch."

Integration of Qualitative and Quantitative Findings for Table 3: Integrating both quantitative and qualitative data for the control group helps to explain why the lecture method fails. Quantitative data indicate very little improvement (5.8 points total), and a non-significant result for eating etiquette ($p = .052$). Qualitative data clarify these results by outlining three mechanisms: first, the limitation of verbal description in conveying psychomotor information (words can hardly teach the correct angle of Ruku); second, the failure of the lecture method in keeping the students' attention (boredom causes inattention, and inattention is the enemy of learning); and third, the lack of behavioral pairing in eating etiquette (uttering Bismillah during the test does not lead to saying it before a meal, because the verbal label has never been associated with the physical act).

The integration of the two sets of data is a confirmation that traditional lecture methods fall short of teaching psychomotor aspects of Islamic values. Lectures simply cannot provide the visual input, physical correction, attention maintenance, or behavioral pairing that demonstration has to offer. The non-significant result for eating etiquette is a very useful piece of evidence: it shows that the knowledge of "say Bismillah" does not by itself lead to behavioral performance unless the verbal label has been paired many times with the physical act of eating; and it is only through demonstration that does this pairing occur.

Finding 4: Between-Group Comparison at Post-test (Objective 2, RQ2, H₀2)**Table 4: Independent Sample t-test for Post-test Scores (Experimental vs. Control)**

Domain	Experimental (n = 40) Mean (SD)	Control (n = 40) Mean (SD)	Mean Difference	t-value	p-value	Cohen's d
Prayer (40)	36.8 (2.9)	14.8 (4.1)	22.0	27.45	.000	6.23
Eating (20)	18.5 (1.4)	6.2 (2.3)	12.3	28.12	.000	6.45
Hygiene (16)	14.9 (1.2)	4.1 (2.0)	10.8	29.01	.000	6.56
Moral (24)	22.6 (1.5)	9.5 (3.1)	13.1	24.89	.000	5.34
Total (100)	92.8 (5.1)	34.6 (8.5)	58.2	28.45	.000	8.15

Brief Description of Table 4: Table 4 illustrates the independent sample t-test which was done to uncover the differences between the experimental group and control group post-test scores. The experimental group achieved a mean total of 92.8 out of 100 with the standard deviation of 5.1, on the other hand, the control group attained a mean total of 34.6 with the standard deviation of 8.5. The average difference between the two groups in favor of the experimental group was 58.2. The independent t-test result was t-value 28.45, with the p-value being .000, which means that the difference is statistically significant. Cohen's d, being the measure of the effect size, gave the value of 8.15, which is extraordinarily large. Examining the domains separately, prayer performance revealed the mean difference of 22.0 points in favor of the experimental group, eating etiquette showed the difference of 12.3 points, oral hygiene showed the difference of 10.8 points, and moral behavior showed the difference of 13.1 points. These four domains reflected statistically significant differences with p-values of .000 and very large effect sizes ranging from 5.34 to 6.56. Accordingly, the null hypothesis 2 is rejected.

Qualitative Data Interpretation for Table 4: Teacher interviews of both groups gave direct comparative data that strengthen and explain the quantitative different results.

One of the experimental teachers even said, "The comparison with the other group is impossible. After a ten day demonstration my students shall be able to perform the entire prayer correctly from Niyyat to Tasleem. I saw them. The control group, after ten days of lectures, still cannot do Ruku well. Most of them, when they show me Sujud, they just put their forehead on the table. They don't know that the nose, palms, knees, and toes also have to touch the ground."

This qualitative comment is in perfect keeping with the quantitative result showing a 22-point difference in prayer performance.

A teacher of control group who was seeing both groups commented, "When I saw what the experimental group could do, I felt bad for my own students. They tried their best. They memorized the steps. But they are unable to perform the steps. I have acknowledged teaching them wrongly for two years. I was teaching them how to pass a test, not how to pray. Eventually, the

experimental group students were praying after just ten days while my students were merely reciting."

We can conclude that the qualitative evidence here validates the numeric difference very well and actually draws out the ethical implication that traditional lectures may be doing a disservice to the students by merely transmitting declarative knowledge, instead of procedural skill.

One experimental teacher even showed that such big difference came out from their family of intention: "My students not only learned to pray, they even loved praying. When they were finally able to do it correctly, they had a sense of accomplishment. They even asked for permission to pray in their classroom during the time when the teacher was not at the lesson. On the other hand, control group learners view prayer as yet another subject that they have to memorize in order to pass the test. That explains the difference of 58 points. It is the difference between knowing about prayer and being able to pray effectively."

Integration of Qualitative and Quantitative Findings for Table 4: Kudos to both quantitative and qualitative methods! When combined, they show that the 58.2-point gap is not just a finding at the level of statistics, but that it also corresponds to a fundamental change in the kind of learning attained qualitatively. Based on the quantitative data, the students in the experimental group were performing at a near perfect level (92.8 out of 100), whereas students of the control group were very behind (34.6 out of 100). According to the qualitative data, this explains the experimental group students learned how to pray (procedural knowledge) and even love praying (affective commitment), but control group students only knew about prayer (declarative knowledge). This combined analysis confirms that activity-based teaching results in a fundamental change in students skills, whereas lecture-based teaching produces only a superficial change in students knowledge. The extremely large effect size of 8.15 is qualitatively accounted for by the fact that these two groups were not merely at different levels, but in totally different situations: one of them was able to perform the prayer correctly, but the other one was unable to do it.

Finding 5: Teacher Perceptions of Barriers and Facilitators (Objective 3, RQ3)

Table 5: Thematic Analysis of Teacher Interviews (N = 8)

Theme	Frequency	Example Quote
Demonstration makes learning visible	4 of 4 experimental	"Their eyes lit up. They said, 'Oh, this is what it looks like!'"
Lecture cannot teach physical postures	4 of 4 control	"They cannot translate words into body movement."
Lack of teacher training in demonstration	7 of 8	"I received no training in my B.Ed. program on how to demonstrate prayer."
Lack of resources (prayer mats, space)	8 of 8	"There was no prayer mat in my classroom. The floor is dusty."
Parental cooperation increases with demonstration	5 of 8	"A mother called and said, 'My son said Bismillah before eating for the first time today.'"

Theme	Frequency	Example Quote
Physical correction is essential	4 of 4 experimental	"I walked around and gently pushed their backs into the correct position."
Peer learning reinforces skills	3 of 4 experimental	"Students who mastered a posture demonstrated to their peers."
Repetition with action creates automaticity	4 of 4 experimental	"The movements became automatic because their bodies had learned through repetition."

Table 5 gives a thematic breakdown of eight semi-structured teacher interviews, four from an experimental group and four from a control group. From the data analysis, eight main themes were revealed. Theme one, identified in all four teachers of the experimental group, was that a demonstration makes learning visible, as teachers saw that the students grasped prayer postures right away after a demonstration. Theme two, brought up by all four control teachers, was that a lecture alone is not enough to teach physical postures; teachers felt that students were not able to correctly execute the body movements solely based on verbal descriptions. Theme three, revealed by seven out of eight teachers, was limited teacher training in demonstration techniques, as teachers pointed out that their B.Ed. courses never showed them how to demonstrate a prayer physically. Theme four, expressed by all eight teachers, was shortage of resources such as prayer mats and designated areas for demonstrations. Theme five, mentioned by five of the eight teachers, was that parental agreement improved as children carried out at home the skills they had seen demonstrated. Theme six, seen in all four teachers of the experimental group, was that physical correction is a must for learning the right postures. Theme seven, shared by three experimental teachers, was that peer learning helps in skill reinforcement. Theme eight, shared by all four experimental teachers, was that continual practice with physical movement leads to automaticity.

Qualitative Data Interpretation for Table 5: The thematic analysis highlights a distinct pattern:

Those teachers who actively used demonstration (experimental group) have mainly pointed out the benefits of the mechanisms such as the use of visualization, allowing students to experience a physical touch, peer learning, and achieving automaticity without much conscious effort. On the other hand, teachers who solely relied on verbal explanation (control group) complained about how ineffective verbal instruction was in communicating the physical movements to the students. Both groups, however, recognized the systemic issues such as lack of training and lack of resources. Unexpectedly, one of the beneficial outcomes of using demonstration was that it encouraged parental engagement since the children were practicing at home, and rightly enough, parents phoned in to express their gratitude. This finding fits with the literature on the partnership between parents and teachers that lists home and school communication, carrying out educational tasks at home, and structured parental worship activities as strong modes of collaboration that lead to the development of students' religious character (Sayfriyon, Halim Hanafi, & Kamal, 2024).

When combining the thematic analysis with the facts and figures one can see that the barriers that were deciphered qualitatively (lack of training, lack of resources) actually shed light on the low pre-test scores and the very little progress of the control group. The enabling factors recognized qualitatively (demonstration, physical correction, peer learning, repetition) directly underpin the experimental group's excellent results. The surprise element of parental cooperation is a

revelation of the quantitative results: quantitative data capture student performance but not the distribution of behavior changes at home, which the qualitative data brought out as yet another positive aspect of teaching through whole-body involvement. This fusion of data shows that the quantitative findings are not confined to the

classroom environment only but they also have ramifications for home practice and parental engagement and the popularity of the method of activity-based teaching is probably on the rise on the basis of the evidence that it works in face-to-face interaction as well as that which happens at home.

Finding 6: Integration of Quantitative and Qualitative Findings (Objective 4, RQ4)

Table 6: Joint Display of Integrated Quantitative and Qualitative Findings

Quantitative Finding	Qualitative Theme	Integration Type	Meta-Inference
Pre-test mean = 28.9/100 (29% proficiency); $p = .945$	"I never thought to actually perform it on the floor"; "The textbook has pictures, but pictures are not the same as movement"	Explanation	Low scores result from systemic lack of demonstration, not student inability
Experimental group gain = 63.9 points; $t = 42.56$, $p = .000$; $d = 10.45$	"Their eyes lit up. They said, 'Oh, this is what it looks like!'; 'I walked around and gently pushed their backs into the correct position'"	Expansion	Demonstration makes invisible actions visible; physical correction enables accurate reproduction; these mechanisms produce dramatic gains
Control group gain = 5.8 points; eating etiquette $p = .052$ (not significant)	"I cannot correct 40 students individually. They cannot translate words into body movement."; "I have never actually said Bismillah and taken a bite of food in front of them."	Explanation	Lecture method fails because psychomotor skills require visual and kinesthetic input; declarative knowledge does not transfer to action without behavioral pairing
Post-test difference = 58.2 points (experimental 92.8, control 34.6); $t = 28.45$, $p = .000$; $d = 8.15$	"There is no comparison. The experimental group students were actually praying. My students were just reciting."	Confirmation	Quantitative difference is confirmed and explained by qualitative observation of actual performance vs. recitation
Oral hygiene lowest pre-test (3.1/16)	"Brushing teeth with Bismillah was never mentioned in any lesson"	Explanation	Curriculum neglects practical hygiene as Islamic practice

Quantitative Finding	Qualitative Theme	Integration Type	Meta-Inference
Parental cooperation not measured quantitatively	"A mother called and said, 'My son said Bismillah before eating for the first time today.'"	Expansion	School-based demonstration transfers to home behavior, an unanticipated benefit

Table 6 shows how joint display analysis combined quantitative results with qualitative themes. It pairs each major quantitative finding with the related qualitative theme, shows the type of integration (explanation, expansion, or confirmation), and gives the meta-inference made from the integration.

Three kinds of integration are present in the table. Explanation is when qualitative data give the reasons why quantitative results came out a certain way. Expansion refers to qualitative data introducing elements that the quantitative data hadn't revealed. Confirmation indicates qualitative data backing up and strengthening quantitative findings.

The table makes it clear that no discordance (disagreement between quantitative and qualitative data) was identified in this study.

Qualitative Data Interpretation for Table 6: The joint display in Table 6 reveals a very closely connected pattern with qualitative data that do not oppose quantitative data but rather lead to their deepening, explaining, and expanding. Qualitative data, for example, shed light on pre-test low scores as being due to systemic teacher-related problems rather than students' lack of ability. Besides identifying visualization, physical correction, peer learning, and automaticity as specific strategies that helped students in the experimental group, qualitative data also provide qualitative insight into the situation. Qualitative data justify minimal gains of the control group and some nonsignificant findings (eating etiquette) by stating that lecture alone cannot convey psychomotor information and that verbal labels must be paired with physical actions. Direct teacher observation of two groups through

qualitative data acts as a very strong confirmation of between-group difference

The unanticipated qualitative finding of parental cooperation is an example of expansion, it points to a positive aspect not captured by the quantitative measures.

Integration of Qualitative and Quantitative Findings for Table 6: The joint display documented integration leads to meta-inferences. First, the large shortcoming in pre-test performance (29 percent proficiency) is not because of student ability but because of a big educational gap that was never met: the teachers were never trained or provided with the means to give practical demonstration and the curriculum deals with Islamic values as simply knowledge to be recited rather than knowledge to be lived through activities.

Second, the large gains of the experimental group (63.9 points) were made as a result of demonstration which opened up the visual and kinesthetic learner channels, modes of learning that a lecture does not have access to, which is in reverse to Bandura's (1977) statement that modeling is necessary for complex behaviors. Third, the very small increases of the control group (5.8 points) happened because the lecture method is not capable of delivering the spatial, temporal, and simultaneous information needed for prayer postures, for example, the coordination of forehead, nose, palms, knees, and toes in Sujud. Fourth, the near-significant outcome for the control group on eating etiquette ($p = .052$) uncovers a fundamental principle: merely knowing the declaration "say Bismillah" does not necessarily equate to carrying out the behavior unless the verbal cue has been consistently accompanied by the physical action.

These meta-inferences, formulated through the merging of quantitative and qualitative data, present a thorough explanation of the functioning and effectiveness of activity-based teaching of Islamic values at the elementary level.

Discussion

The discussion integrates the findings in a coherent manner to first respond to the research questions and then to propose wider theoretical and practical implications.

Answer to Research Question 1: The Current Level of Practical Islamic Values among Students

It should be noted that the numeric result showing that students had only 29 percent of practical Islamic values before the intervention, together with the narrative result that teachers had not even shown students how to do prayers or the proper way of eating, points to a major fact: the fault lies not with the students but in the education system. Teachers themselves admitted that when they were teaching Islamic values, it was as if they were giving theoretical knowledge which is meant to be memorized rather than physical actions which are to be carried out. This discovery puts into question the very basis of conventional Islamic education in AJ&K, which equates knowing the prayer rules with being able to perform prayers. The combination of quantitative and qualitative data demonstrates a significant divide between declarative knowledge (knowing that) and procedural knowledge (knowing how). Students were able to recite the steps of Salah as they had been thoroughly tested on them, but they were unable to perform the physical postures correctly as they had never been shown the real performance. This differentiation between declarative and procedural knowledge is very important for explaining why traditional methods are unsuccessful (Buckley & Lee, 2021).

The classical Islamic scholar Al-Ghazali addressed this very issue centuries ago, emphasizing that children learn through observation and habituation rather than through verbal instruction alone. He wrote that a child's pure heart is like a "precious uncut jewel" that will be shaped by what it sees and experiences (Badrudduja, 2024). He

specifically instructed that children should be taught to say "Bismillah" before eating and to perform prayers through practice and repetition from the age of seven. The findings of this study empirically confirm what Al-Ghazali understood through deep pedagogical insight: Islamic values must be taught through practical demonstration and habituation, not merely through verbal transmission. Al-Ghazali's educational philosophy positions language and action as both spiritual and epistemological instruments for understanding divine revelation (Gunawan, & Lestari, 2021), aligning with the finding that physical demonstration and verbal recitation must be paired for effective learning.

Answer to Research Question 2: Effectiveness of Activity-Based Teaching

The discovery of a 58.2-point gap between the experimental and control groups with a huge effect size of 8.15 is extremely unusual for educational research. Most educational intervention studies generally report effect sizes of between 0.2 and 0.5. An effect size greater than 0.8 is considered a large one. An effect size of 8.15 is so huge that it no longer indicates a mere quantitative improvement but rather a qualitative transformation in learning. The qualitative results clarify the reason behind it. Teachers found that demonstration revealed invisible actions by making them visible. Prayer postures of Ruku and Sujud that were earlier abstract concepts in textbooks became tangible, observable behaviors. Students were finally shown what a straight back in Ruku looks like and what is meant by seven body parts touching the ground in Sujud.

Besides that, physical correction allowed students to experience the right positions in their bodies and gave rise to kinesthetic memory, something that verbal instruction cannot provide.

The repetition with actions over ten days led to automaticity where the movements were natural and unconscious. These mechanisms collectively are a good explanation of why the experimental group had near-perfect scores.

Such a finding is consistent with Prince's (2004) review of active learning literature who discovered that active, collaborative, and problem-based

learning methods led to better student outcomes compared to traditional lecture-based instruction. This research has taken that one step further to show that in fact the use of demonstration-based learning that is active in nature is not just helpful but also necessary for the learning of the practical religious skills in the context of Islamic education at the primary level.

Bandura's social learning theory is a useful tool to be applied in the context of Islamic education, the modeling principle is shown to be effective in dealing with attention, retention, production, and motivation (Indriani, 2021), which accounts for the success of the experimental group's demonstration-based approach and the failure of the control group's lecture approach.

The control group barely improved, by 5.8 points only, and the result for eating etiquette was not statistically significant ($p = .052$). This clearly shows that the traditional lecture methods are fundamentally inadequate for teaching psychomotor skills. The qualitative data indicate that when teachers merely give a verbal description of an action, pupils are at a loss about how to convert the words into movements.

The human brain uses different paths for visual and kinesthetic input than for verbal input. For example, the action of describing the angle of the back in Ruku does not lead to the activation of the same neural circuits as the sight of the back kept straight or the feeling of one's back being straightened by the teacher's gentle guidance.

The case of the non-significant result for eating etiquette is quite revealing. Students of the control group could write the phrase "Bismillah" on a test paper, but they didn't say it before eating because the verbal label was never associated with the physical act. This is exactly what Al-Ghazali had in mind when he stressed habituation and behavioral pairing as necessary for moral and religious development (Badrudduja, 2024).

Answer to Research Question 3: Teacher Perceptions

Teachers qualitatively confessed that demonstration methods are more superior. Every experimental teacher said demonstration made learning visible and effective while every control

teacher admitted that students were not able to convert words into body movements. Nevertheless, teachers pointed out critical barriers as well. Most of them did not train demonstration methods even once during their teacher education programs. Teachers who taught Islamic values learned through the method of imitation of the way as if teacher themselves were students without demonstration. This is a reproduction of pedagogy that is not effective, from one generation to the next. Moreover, schools lack very basic resources like prayer mats and spaces dedicated to demonstration. One teacher partially commented: "If I want to demonstrate Sujud even, the classroom floor is dusty and it's not appropriate to prostrate". Such systemic barriers indicate why demonstration is not happening in the classrooms even though teachers acknowledge and value it.

Studies based on the application of Bandura's social learning theory to Islamic education point out that facilitating factors for productive modeling comprise teacher capability which covers the pedagogic, professional, personal, and social skills in leading, directing and motivating students to be active during the learning process and also interesting learning media, on the contrary, student motivation is low and learning media are less varied are the inhibiting factors (Indriani, 2021).

In fact, the major finding of the current research was that the lack of such trainings reveals a huge gap in the teacher education programs, which is a kind of wound that is necessary to be mended.

One of the surprises was that demonstration resulted in parental engagement. A number of teachers said that when children came home and practiced the demonstrated skills, parents called the school to express their appreciation. One parent told that her child has started to say "Bismillah" before eating for the first time. This finding indicates that demonstration at school has effects that extend beyond the classroom and shape behaviors at home, as well as enhance the connection between the school and the family in the Islamic education. It is consistent with Al-Ghazali's insistence on the role of parents as the main educators and the need for harmony between the school and the home in the moral and

religious education of the children (Badrudduja, 2024). Studies on parent-teacher collaboration confirm that an effective partnership includes parenting education, home-school communication on a regular basis, learning activities in the home environment, and structured worship activities (Sayfriyon, Halim Hanafi, & Kamal, 2024). The present research shows that the activity-based teaching in the school not only naturally helps such a collaboration by providing children with concrete activities to perform at home but also stimulates parental involvement and positive feedback.

Answer to Research Question 4: Integration of Findings

The integration of quantitative and qualitative findings through joint display analysis revealed that qualitative data consistently confirmed, explained, and expanded upon quantitative results. No discordance was found. The integration demonstrated that the quantitative effect size is not merely a statistical abstraction but represents real, observable changes in student behavior that teachers could see and describe. The qualitative data provided causal explanations for the quantitative effects, identifying specific mechanisms such as visualization, physical correction, and behavioral pairing. The qualitative data also expanded upon the quantitative findings by identifying unanticipated benefits such as parental engagement and student motivation. This integration provides a comprehensive understanding of how and why activity-based teaching works for Islamic values at the primary level.

Comparison with Theoretical Framework

The findings figure out strongly with Bandura's Social Learning Theory (1977). Bandura said that observational learning is not possible without attention, retention, reproduction, and motivation. The lecture method does not work on any condition. Without demonstration, there are no students for the teacher to speak to only the teacher's voice.

Without visual and kinesthetic input, retention is low. Without physical guidance, reproduction is

off. Without success and involvement, motivation goes down. On the other hand, the demonstration method attracts attention with a visual display, offers powerful retention aids through visual and kinesthetic memory, allows exact reproduction by means of physical correction, and motivates more by the successful performance and the praise. There is evidence that combining social learning theory with the concept of modeling principles in Islamic religious education has been successfully carried out for the aspects of attention, retention, production, and motivation (Indriani, 2021).

The findings also reflect the classical Islamic pedagogical tradition, which was elucidated by Al-Ghazali. His focus on teaching children by means of practical training, habituation, and direct demonstration, as opposed to verbal instruction alone, foresaw the development of modern educational theories by almost a thousand years. Al-Ghazali's advice that children be given a demonstration of the proper way to eat, saying "Bismillah" and use of the right hand, and also that they should be taught prayer beginning at the age of seven with practical correction, eloquently support the empirical study of the activity-based method (Badrudduja, 2024).

Al-Ghazali held that language and action are both spiritual and epistemological instruments (Gunawan, & Lestari, 2021) and this is in complete accord with the result that verbal recitation (saying Bismillah) needs to be accompanied by physical action (eating or brushing) to result in meaningful learning.

Comparison with Previous Studies

Unlike this study, the game-based learning in Islamic Education research results present more evidence on the positive effects of the SHARIA Board game on the student engagement not only on their cognitive but also in their behavioral, social and spiritual dimension (Istikha, Fakhruddin, & Faqihuddin, 2025). Similarly, the current study found that demonstration-based activities engaged students across multiple dimensions, leading to near-perfect performance.

Limitations of the Study

Some limitations are recognized. First, a ten-day intervention, though it may be potent, might not be a good measure of long-term retention. Without further training, the experimental group's procedural knowledge might be forgotten. It would be great to do a long-term follow-up study to see if the improvements last. Another limitation is that the study was done at one school only in Kotli, so the findings cannot be generalized to other districts, private schools, or rural areas with different resources and teacher qualifications. The teachers who knew that they were being observed might have tried to perform better which is called Hawthorne effect. Students might have done better in the post-test, because they knew they were being tested and not because of the values being internalized. Socially desirable responses might influence both student performances and teacher interviews. Despite these drawbacks, combining qualitative and quantitative results gives a lot of reassurance about the findings, since the qualitative explanations fit with and expand on the quantitative results, not contradicting them.

Conclusions

Based on the combined results of this research, the authors have made a set of conclusions presented in qualitative, narrative form.

The first conclusion is about the current level of practice of Islamic values among primary students. According to the research, before any intervention, the students had a very limited level of practical Islamic values. They were not able to correctly perform the physical postures of prayer, in practice could not recite Bismillah before eating although knew it in theory, and had no idea about oral hygiene as an Islamic practice. The combination with qualitative data shows that this shortage is not caused by student's inability or low intelligence, but by curriculum and teaching methods

Teachers were never taught to make practical demonstrations, classrooms do not have prayer mats and spaces for demonstrations, and the curriculum views Islamic values only as declarative knowledge for memorization rather than as procedural knowledge to be actually performed.

This is a major mistake of the concept and the way of delivery of Islamic education at the primary level in AJ&K. The traditional Islamic education laid very strong emphasis on practical training and habituation because children mainly learn through observation and imitation. This study by experimental means proves that if the classical method is forsaken and theoretically instruction only is followed, students become incapable of learning the very practices which Islamic education is intended to pass on.

The second point is about comparing the results between activity-based teaching and traditional lectures. The evidence highlighted that learning by doing through demonstration is much more effective than the conventional lecture method. The students who experienced a demonstration-based learning managed to perform almost perfectly, whereas those who only had lectures showed only very small improvements and were still at a low level. When combined with qualitative data, the results suggest that the demonstration operates through several mutually reinforcing modes: visualizing makes invisible prayer postures visible, physical correction permits correct reproduction of body positions, repetition coupled with action leads to automaticity and peer learning helps in skill reinforcement. Conversely, the lecture method is unsuccessful since verbal descriptions cannot be converted to body movements, knowledge of verbal labels learned in declarative formats do not lead to performance in behavioral tasks without pairing, and students get distracted because they are bored. Both methods lead to very different outcomes in learning: while demonstration leads to procedural knowledge (being able to pray), lectures only lead to declarative knowledge (knowing about prayer). This discovery is supported not only by modern research into active learning but also by the classical tradition of Islamic teaching which stresses the role of practical demonstration in effective learning.

The third point relates to the way teachers see both the barriers and their facilitators. The research showed that teachers acknowledge the benefits of demonstration methods, yet they are hindered by important barriers such as lack of training in their

teacher education programs and the unavailability of simple resources like prayer mats. The fact that parents keep repeating the same pedagogical methods, which is the main cause of their children teaching only lecture, is a strong indication of how deeply entrenched this problem is. This finding is very much in agreement with the classical Islamic scholars' warnings about the necessity of teacher training and the risks of ignoring practical religious instruction. On top of that, demonstration actually results in parents being more involved and giving positive feedback, implying that practical teaching done at school is having an effect outside the classroom, changing the behavior at home and even making the relationships between school and family tighter.

Fifth Important Point: Combining Quantitative and Qualitative Results: Qualitative research is not at odds with quantitative results, on the contrary, it always supports, clarifies, and elaborates them. Integration allows one to infer from the highest level that Activity-based Teaching not only improves Islamic Education at the Primary Level but is a Pedagogical Necessity.. The study demonstrates, for example, that no matter how hard you try, without at least some demonstration, it is simply not possible for the students to learn the physical postures of prayer, the behavioral pairing of saying Bismillah with eating, or the correct techniques of oral hygiene as Islamic practices

Recommendations

Taking into account the integrated results and conclusions of this research, the following recommendations are put forth as suggestions only and are not prescriptive in nature.

At the AJ&K Department of Education policy makers are requested to consider revising the Islamic Studies curriculum for primary grades in such a way that the practical demonstration is made as a mandatory component of teaching. Since the control group was almost not influenced without the demonstration, it would be worthwhile for curriculum authors to think of allotting a large part of teaching time to physical practice instead of focusing on theoretical content alone. Besides that, the testing system can be

upgraded by the inclusion of a practical component whereby students actually demonstrate to the teacher or examiner prayer postures, etiquette in eating, and hygiene practices instead of just doing written tests. More than that, prayer mats for each class, Wudu demonstration areas, and tooth brushing models may be the kinds of facilities that are given to schools for the promotion of practical teaching. Besides, the policy makers may equally take a suggestion to use the rich classical Islamic pedagogical tradition as the basis for the implementation of curriculum reforms.

Higher education institutions for teacher education like the University of Kotli and also other B.Ed. degree program, might want to consider offering pre-service teachers a compulsory course in "Practical Islamic Pedagogy" which will show them how to physically demonstrate to young children prayer, eating, and hygiene manners. Most of the teachers participating in this study claimed that they have not had any training of this kind, hence the teacher educators might want to prepare separate modules covering techniques of demonstration, methods of physical correction, and management of the classroom for Islamic teaching based on activities. Teachers who are still working and who had their teacher training according to the previous paradigm may be given professional development workshops in service as well. Both these training courses may include elements of the latest educational research into active learning as well as the instructional principles of Islamic classics.

For the school administrators at the primary schools in AJ&K, it is proposed that a separate "Practical Islam Corner" be created in each classroom equipped with a clean prayer mat, a step-by-step Salah chart with pictures, and a small corner for Wudu practice. Fifteen-minute short sessions may be set aside daily for the whole class to do the prayer practice in which the teacher does a physical demonstration and the students mimic. Weekly letters can be sent home to parents with simple ideas for reinforcement activities such as learning and saying by heart different surahs or emphasis on performing Wudu. Besides, Administrators may also think of holding Parent

Awareness sessions explaining the significance of Practical Demonstration and also suggest home reinforcement.

Primary teachers may also be advised to always do a demonstration first before calling the students to perform any Islamic practice. The teacher performs the action slowly and clearly divides it into steps. The teachers, while doing their tours among students during the practice, may give a gentle physical correction, e.g., helping a student put their hands or feet into the correct position by guiding them. Peer teaching may be allowed as a strategy providing that students who have mastered a certain skill can help their classmates. In giving praise, one should refer to the correct performance specifically and not merely to memorization. Teachers may draw also inspiration from the classical Islamic pedagogical tradition and see that their role as models and demonstrators is fundamental to effective Islamic education.

Future researchers should consider conducting a longitudinal study to see if the benefits of activity-based teaching are maintained over a period of six months or even a year without further reinforcement. A multi-site investigation may be carried out in different districts of AJ&K including Muzaffarabad, Bagh, and Rawalakot to confirm the findings may be generalizable beyond a single school. A comparative research may be carried out to find out which types of activities (live teacher demonstration, video modeling, or peer demonstration) will be most effective for different Islamic values. A study of parental involvement may test the combination of school-based practical activities with home-based reinforcement results in even greater effects than school alone. Lastly, a replication study at the secondary level can be conducted to discover if the same principles are relevant for older students who have already developed incorrect habits.

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