

THE USE OF METACOGNITION STRATEGIES THROUGH THE APPLICATION OF ISTINSYAQ AND ISTINSAR WISDOM IN ABLUTION AND THE APPLICATION OF NASAL HEALTH EDUCATION AMONG STUDENTS

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Abstract: The study on the application of the wisdom of istinsyaq and istintsar to health in the teaching of the ablution division and the application of the science of monotheism in Islamic Education subjects in schools was carried out to increase understanding and motivation about the benefits of ablution among school students. The study was conducted among primary and secondary school students in Negeri Sembilan. The study will involve both qualitative and quantitative studies where qualitative studies are evaluated based on an interview approach while quantitative studies are evaluated based on the evaluation of questionnaires on respondents and the results of pre and post tests. The results were evaluated using the thematic analysis method for interview data and SPSS assessment for pre and post test questionnaire and test data. Thus, through this study, it is hoped that it can further increase the understanding and motivation of school students on the advantages of ablution, as well as be able to increase students' awareness in performing istinsyaq and istintsar during ablution. Furthermore, the study in the form of increasing understanding and motivation on the awareness of wisdom in the application of worship required by Islam can be further highlighted to produce a generation of believers who have a high quality of human capital in all aspects including spirituality, health and others.

Keywords: istinsyaq and istintsar, ablution, the wisdom of istinsyaq and istintsar, sinus, Islamic worship.

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INTRODUCTION

The application of the wisdom of istinsyaq and istintsar to health in the teaching of the ablution section in schools is an integration of knowledge from the field of health in the subject of Islamic Education in schools. This is because the wisdom of istinsyaq and istintsar does not only involve the aspect of sunnah worship in ablution and the aspect of cleanliness, but it also provides benefits to the health aspect.

The Prophet SAW once said from Abu Hurairah r.a., which means:

إِذَا تَوَضَّأَ أَحَدُكُمْ فَلْيَجْعَلْ فِي أَنْفِهِ مَاءً ثُمَّ لِيَنْتَرِ

"If one of you performs ablution, then let him inhale water into his nostrils (istinsyaq) and then let it out (istintsar)".

(Narrated by Muslim, no. 237)

Hadith from Abdullah bin Zaid r.a. which means:

ثُمَّ أَدْخَلَ يَدَهُ فِي النَّوْرِ، فَمَضَمَضَ وَاسْتَنْشَقَ وَاسْتَنْتَرِ، ثَلَاثَ عَرَفَاتٍ

"Then he gargled and put water in his nose through one palm and did so three times."

(Narrated by Muslim, no. 235)

From Abu Hurairah (may Allah be pleased with him), he said: The Messenger of Allah (peace and blessings of Allaah be upon him) said:

إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنَ اللَّيْلِ فَلَا يَدْخُلُ يَدَهُ فِي الْإِنَاءِ حَتَّى يَفْرِغَ عَلَيْهَا مَرَّتَيْنِ أَوْ ثَلَاثًا فَإِنَّ الشَّيْطَانَ
يَبِيتُ عَلَى خِيَاشِيمِهِ

If one of you wakes up from sleep, then he should do istintsar (remove water from the nose after istinsyaq (inhale water into the nose) three times because the devil stays in his nostril cavity"

(Muttafaq Alaih or Hadith Narrated by Bukhari no. 3295 and Muslim, no. 238)

Therefore, the wisdom of istinsyaq and istintsar shown by the Prophet PBUH contains a lot of wisdom in terms of hygiene and health and it is the sunnah of the Prophet PBUH that should not be abandoned. In addition, there are many statements from scholars about the benefits of istinsyaq and istintsar in ablution. Among the studies that have been carried out by Muslim scientists is a scientific study conducted by an Otorhinology (ORL) expert at USM Hospital, Assoc. Prof. Dr. Ramiza Ramza Ramli regarding the istinsyaq and istintsar study entitled "A pilot study on the efficacy of nasal rinsing during ablution in reducing acute respiratory tract infection (ARI) among male Hajj Pilgrims" where the results of the study were published in an international journal in 2018 (Ramli et al., 2018). His study was on the effectiveness of nasal cavity irrigation to reduce cases of acute respiratory tract infections among male pilgrims performing the hajj under the management of the Tabung Haji Malaysia Management Board. The results of the study found that the symptoms of respiratory tract infection were much lower if the nasal cavity was also cleaned during ablution.

The technique of nasal irrigation was also adapted in modern medicine from the 19th century using a mixture of water and salt (sodium bicarbonate). This method is effective in helping to solve the problem of colds, rhinosinusitis or allergic rhinitis (Wang et al., 2014).

Thus, the wisdom found in the sunnah of ablution, not only provides a solution to health but it also benefits the hygiene and health of the nasal cavity because the healthy layer of the

nasal cavity functions to filter, filter, warm and humidify the air that enters the respiratory system while the mukos found in the nasal cavity is the nasal defense system against viruses. harmful bacteria or particles present in the air. Therefore, if there is a hygiene or health disturbance to the lining of the nasal cavity, it will make a person sneeze and over time the nose will be blocked. Therefore, one of the methods of health care and hygiene as well as disease prevention is to wash the nasal cavity. The Malay proverb 'prevention is better than cure' (MaksudPeribahasa.net, 2022) is the concept of this study to produce a high-quality generation in all aspects including spiritual and health aspects.

PROBLEM STATEMENT

In further strengthening teaching and learning in the field of health in schools, various efforts need to be made to ensure that teaching and learning becomes more effective. Therefore, this study needs to be conducted because there are studies that show that Islamic Education teachers are less creative in teaching and learning. According to Syed Najmuddin (2008), Islamic Education teachers are less creative and the teaching delivery of Islamic Education teachers in the classroom is at the medium level. This statement is supported by a study by Mohd Yusoff (2016), which states the same thing. According to Mohd Yusoff, the level of creativity in teaching Islamic Education teachers is at a moderate level. According to Siti Rohana (2007), Islamic Education teachers do not emphasize the method of applying thinking skills. Furthermore, Haswani (2017) found that Islamic Education teachers have a moderate level of application of the Higher Level Thinking Skills (KBAT) element.

In addition, although the diversity of teachers' teaching methods is an important element in adapting to the situation and interests of each student when learning, the findings of Yahya's (2003) study show that the level of interest in learning Islamic Education among students is low. Therefore, Islamic Education teachers need to innovate in their teaching to diversify teaching methods including integrating or applying methods of teaching knowledge in other fields. In fact, Islamic Education teachers are willing to improve the quality of their teaching as found in a study by Tengku Hazimah (Tengku Hazimah, 2015) which found that most Islamic Education teachers in Sibu and Miri, Sarawak are interested in learning and using computers in their teaching. Similarly, the findings of a study conducted on novice teachers of Islamic Education in Sabah found that they use m-learning in the teaching process (Nur Atikah & Tengku Sarina Aini, 2018). This shows that Islamic Education teachers need help to make their teaching creative to emphasise thinking skills and be able to engage students. In this study, the application of health science knowledge in the teaching of Islamic Education is carried out to attract students' interest in learning with more challenging, fun and meaningful activities (Ministry of Education Malaysia, 2016).

In conclusion, the application or integration of Health Science knowledge in Islamic Education is one of the ways to diversify methods in Learning and Facilitation (PdPc). In this regard, this study tests the effectiveness of Islamic Education teaching and learning strategies that apply or integrate Health Sciences to be applied by Islamic Education teachers in their teaching.

THE USE OF METACOGNITION STRATEGIES IN THE TEACHING OF ABLUTION

Metakognisis strategies are also used in various research studies. This can be found through many studies conducted locally and abroad. Among them is the metacognition strategy found to be effective in helping students understand all types of texts in a study by Eilers and Pinkley in 2006. The metacognition strategies used in the study involved the use of past knowledge associated with the reading text, making assumptions about the material being read, and compiling the information obtained from the reading material. Therefore, teaching reading and comprehension is believed to be more effective with the application of strategies metacognition. This is because knowledge of reading strategies requires students to think deeply such as using metacognition strategies.

There are other studies such as a study by Yahya Othman, Ghazali Mustapha, Roselan Baki and Shamsuddin Ahmad in 2008 which conducted a study related to metacognition involving eight university students. This study aims to examine the process of understanding from the perspective of metacognition among university students. The results of the study show that students have a variety of meta-cognition perspectives in interpreting text comprehension ability.

Therefore, the understanding of teaching input occurs if students can understand the meaning to be conveyed by the teacher, connect the information received with the information that is already known and make applications to what has been learned with real experience (Mahzan Arshad, 2008). Therefore, students who are not exposed to effective techniques and strategies for understanding information content, find it difficult to practice how to learn more effectively. Thus, apart from the effectiveness of understanding and the formation of critical and creative thinking, the advantage of metacognition strategies in the application of *istinsyaq* and *istintsar* wisdom among others is the awareness of metacognition. The success of metacognition strategies in achieving metacognition awareness can be seen through the study of Saemah Rahman and John Arul Phillips (2006) who conducted a study to find out if there is a relationship between metacognition awareness, motivation and academic achievement of students where the title of their study is "Relationship between metacognition awareness, motivation and academic achievement of university students".

This study was conducted on 374 Year 2 university students from five residential colleges at Universiti Kebangsaan Malaysia. Based on the analysis of data obtained from the questionnaire, metacognition awareness has a significant positive relationship with students' academic achievement. Based on the findings of this study, in addition to motivational factors, students' knowledge and cognition regulation practices which include planning, comprehension monitoring, assessment, debugging strategies and information management strategies play an important role in the student learning process and can have an impact on academic achievement. The findings of this study prove that self-efficacy can influence the way students use metacognition awareness in the learning process of students. Therefore, another advantage of this strategy is that it enables students to achieve a level of conscious problem solving (Mohd hazli Yah@alias 2018). The use of metacognition strategies through the application of *istinsyaq*

and istinsar wisdom in the teaching of ablution is based on several elements of PAK21 along with constructivism theory. The constructivist theory model used in this strategy makes knowledge not only acquired in the learning process but can also be obtained through discussion, experience and can be found in the surrounding area. Students will also shape themselves to be more active and creative. This happens where students are required to understand their learning well at school, then, outside of school, students are able to relate their knowledge well and thoroughly. Thus, through constructivist theory from the use of metacognition strategies can make learning more meaningful. This happens when learning directs information in other research structures that means learning is not only listening from the teacher, but students can relate to personal experiences with new information. Therefore, teachers need to think about the process of cultivating new knowledge so that students can think to solve problems and make decisions.

STUDY FRAMEWORK

Conceptual framework

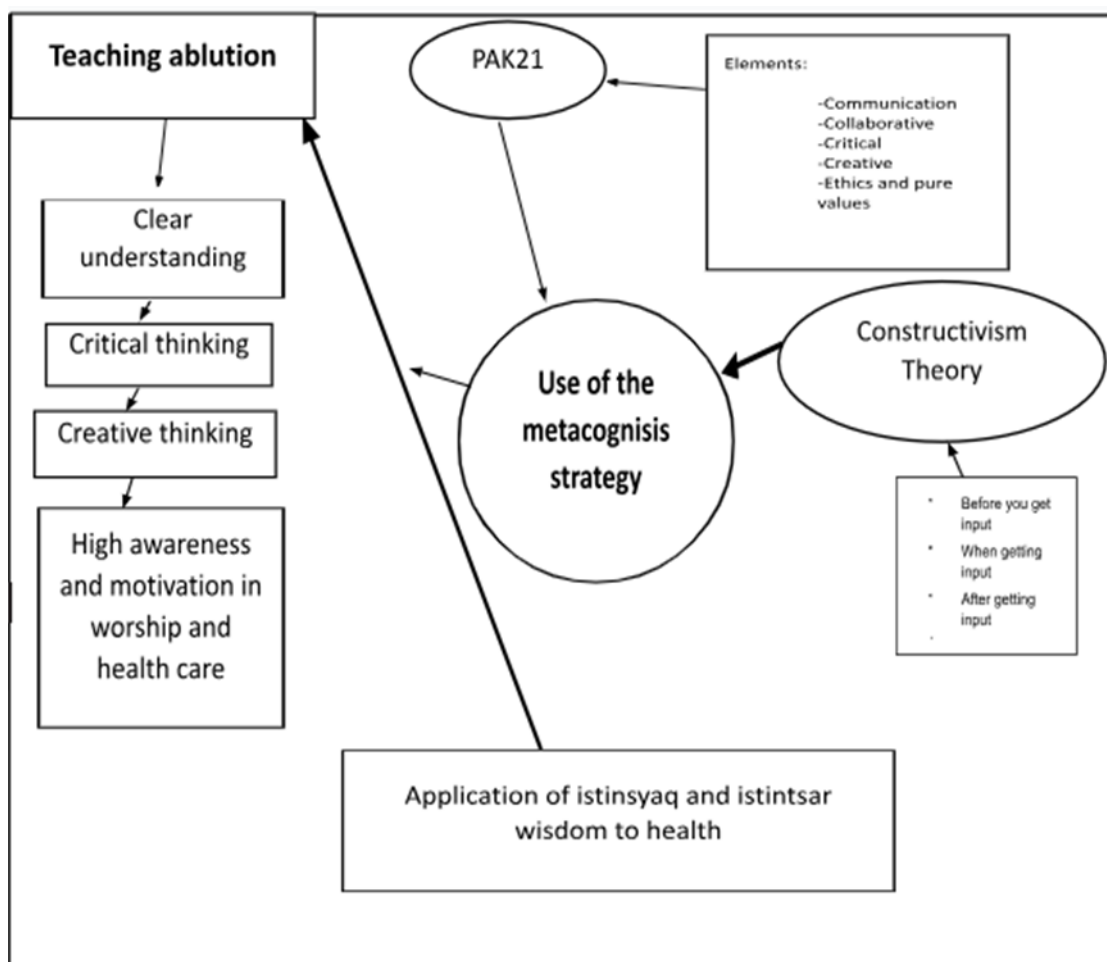


Figure 1: Conceptual framework for the study of the use of metacognition strategies in the application of istinsyaq and istintsar wisdom to health in the teaching of ablution.

Figure 1 shows the use of metacognition strategies constructively and applying the elements of PAK21 when the understanding process is carried out. The Constructivism Theory model used and the application of elements from the basic standards of PAK21 namely critical, creative, communicative, collaborative, as well as the application of ethics and noble values make this strategy constructive in terms of ability, understanding, in the learning process. Therefore, through the use of metacognition strategies based on these two elements, students can be active in predicting and constructing exploratory questions before the comprehension process begins. While understanding the content of the information, students will continue to actively interact by examining difficult inputs, connecting inputs with existing knowledge and experience as well as answering exploratory questions. Meanwhile, after understanding the input, students will process the information obtained by making a summary and evaluation.

Thus, this theory is able to activate students' thinking and increase their intelligence. This situation occurs because the concept of constructivism and PAK21 is to make students active in developing knowledge for themselves and students are given the opportunity to develop the knowledge they have gained either by doing exercises, conducting experiments or discussing with friends and teachers. Therefore, constructivism provides the widest possible space for students to understand what they have learned by applying known concepts, then practicing them in daily life. According to Hill and Shymansky in (Suparlan, 2019), constructivism is how to produce something from what it learns, in other words that how to combine learning with doing or practicing in life so that it is useful and beneficial. Shymansky says constructivism is an active activity, in which students build their own knowledge and subsequently find meaning in what they are learning, and is the process of complementing new concepts and ideas with existing frames of mind. Based on this statement, the theory of constructivism focuses on human and situational interactions in the mastery and purification of skills and knowledge. Constructivism has the same assumptions as social cognitive theory, which is to direct people, behaviors and the environment to interact in a reciprocal way.

The constructivism theory model used is also the theory proposed by Tracy and Morro (2006) in Mc Tavish (2008). According to Tracy and Morro, when this theory of constructivism is applied in teaching that involves the application of other knowledge, indirectly, it plays a role in producing a constructive understanding in the acquisition of information that is accessed and known. Through learning the application of information based on constructivism theory, students will also be able to actively build their own knowledge and concepts related to information during the teaching of information and understanding using the metacognition strategies used. Students will be able to form understanding through their reflection based on interaction with the objects and ideas conveyed (Yahya Othman, 2008).

The PAK21 element, which is communication used through this metacognitive strategy, also refers to a two-way relationship between instructors and students or between students and students in an effort to share knowledge so that it can be understood together. Communication between students and students or between teachers and students for the purpose of sharing knowledge is said to be student-centered communication. This type of communication requires teachers to play an effective role to ensure that this communication takes place effectively. One of the methods that instructors can use in establishing two-way communication is to ask students to hold a group presentation on this topic. In this way, students will have a discussion

with their respective group members before the presentation. At the same time, teachers or teaching staff also play the role of facilitators to students by monitoring the way students deliver to ensure the effectiveness of presentations as well as providing quality input to students. From the perspective of the student's personal development, teachers can provide constructive criticism in terms of the use of body language, tone of voice, writing as well as how to ask questions, how to answer questions and provide relevant feedback.

Thus, students will be able to build self-confidence when interacting with friends by listening and giving feedback. Creativity is also one of the elements in PAK21 found in this study where it refers to a process that occurs and involves the production of something new, useful and of good quality. This element is an important element to be applied in students because thinking outside the box will be able to generate something new and useful. Furthermore, the collaborative element through the use of strategies in this study refers to an activity that is carried out together or in a group. In this study, collaborative is a collaboration that exists between instructors and students or between students and students actively and comprehensively which focuses on the exchange of ideas, views or information between the students. It is very important in this aspect for teachers to understand and focus on the learning styles of their students. It is undeniable that there are individuals among students who do not like to do assignments or activities in groups. This is due to several factors, including the unfriendly relationship between group members and opinions that are often sidelined. In this situation, teachers need to play a role in engaging students in ensuring that group assignments look interesting and fun. A collaborative learning atmosphere will lead to metacognition which is the students' awareness of the known and unknown during the learning process.

The critical thinking element in PAK21 is also very important to refer to the ability of students to make an assessment of a matter including looking at the pros and cons of the matter. Critical thinking in the aspect of Education occurs when students begin to explore their thoughts to evaluate thoughts and views rationally and then make judgments about those ideas by applying appropriate reasoning. The effectiveness of critical thinking can occur with a variety of methods. Among them is the widespread use of resources where this extensive source shows that the acquisition of knowledge is from many sources. Therefore, the role of teachers is to monitor the information obtained by students to ensure that it coincides with the topic being studied. Teachers also need to ensure that students are proficient in finding relevant information and evaluating the information obtained.

In addition, critical thinking will also be more effective if the teacher does not limit the views or opinions of the students. Teachers should encourage students to actively provide their views on the topics being debated. Through this method, teachers can make assessments related to the student's level of thinking and can ascertain whether the student can think critically. Among other approaches that can be applied in honing this critical thinking is to encourage the debate aspect during the PdP. In this aspect, the teacher will ask students to give their views on a topic and then give reasons for the views given. A critical-minded student can be said to be an open-minded student. This is based on their openness in accepting the views and ideas put forward by other friends and not belittling the ideas. Thus, in the context of learning, positive communication will occur when there is interaction between teachers and students, students

and students with materials, either verbally or non-verbally, to impart knowledge and share knowledge among themselves (MOE, 2017).

THE IMPORTANCE AND CONTRIBUTION OF THE USE OF METACOGNITION STRATEGIES THROUGH THE APPLICATION OF THE WISDOM OF ISTINSYAQ AND ISTINTSAR IN WUDHU WORSHIP AMONG SCHOOL STUDENTS

Therefore, this strategy can help students understand a lesson more effectively where according to Eilers and Pinkley (2006), this strategy is used and taught to students to master the understanding of the text being read. The use of metacognition strategies in the teaching of comprehension is believed to help students to think more deeply in the three stages of the comprehension process, namely before the application of information, during the application of information and after the application of information (Boulware-Gooden et al., 2007). In El-Koumy's (2004) research report, metacognition strategies have also received the attention of language teachers and researchers due to three things, namely metacognition knowledge can make students become good thinkers and students can face learning situations according to changing times. In addition, by integrating metacognition knowledge in learning it can improve students' thinking skills. Next, the result of the awareness that arises through this metacognition strategy is an important foundation in learning Islamic Education that is more effective.

From the educational aspect, emphasis is placed on the aspects of understanding and reasoning of various materials, whether written or implied in a critical and analytical way by using various techniques of receiving information (Department of Curriculum Development, 2009) (Othman, 2013). Therefore, the medium of applying the wisdom of istinsyaq and istinsar through the metagoknisis strategy in ablution worship is the same as the medium of imparting knowledge from knowledge that is important in the mastery of individuals or students in understanding the content of teaching and learning well. In addition, better thinking skills as well as KBAT according to (Mohd Syaubari Othman, 2017) is an approach and guide brought by Ibn Khaldun regarding the level of intellectual ranking which is an alternative that can be used in shaping a student's thinking ability.

Learning and facilitation of Islamic Education that integrates Science is also more effective compared to the usual teaching methods of Islamic Education. This point has been proven by the study of Mohd Arip (2000) and Ahmad Yunus (2011). According to Mohd Arip's (2000) study, the belief strengthening module through the appreciation of Science in the Qur'an is more effective in continuously increasing confidence in matters of belief than the usual method. Meanwhile, Ahmad Yunus (2011) stated that the Excellent Teacher of Islamic Education stated that combining the teaching of faith with Science can make students better understand what is being taught. In fact, the Excellent Teacher of Islamic Education stated that it is also difficult for them to convey the content of the faith without combining it with other sciences such as Science and Geography.

Therefore, the integration of Health Science in Islamic Education is also expected to be more effective compared to conventional Islamic Education teaching methods because it is easy for Islamic Education teachers to convey the content of the lesson, in turn, making students better understand and practice their learning results consistently. The effectiveness of the

integration of Health Science and Islamic Education in this study is expected to have a positive effect because the strategy of applying or integrating the knowledge of Health Science in Islamic Education which is student-centered is used where it involves many elements and features of PAK21, among which, the teacher acts as a facilitator (Utusan Online, 2017). This point is further reinforced by Lynn and Krisna who stated that facilitated learning is suitable for Experience-Based Learning (Lynn et. al., 1981) and Problem-Based Learning (Krisna, 2013). This situation coincides with the desire of the Malaysian Ministry of Education to produce teachers who have the characteristics of 21st century teachers, which are skilled in using the latest technology, skilled in pedagogy, understanding the psychology of learning and student development, mastering curriculum content and having counseling skills (Norhailmi, 2017; PADU, 2015; 21st Century Education Think Team, 2017) is in line with the Malaysian Education Plan (PPPM) 2013-2025, i.e. the role of the teacher is now more of a facilitator by ensuring the process of delivering information to students through communication. can effectively contribute to meaningful learning.

The integration of Health Science in Islamic Education is a teaching and learning approach by integrating the content or content (Mok, 2008) of science related to human health (See Pennstate Hershey) into Islamic Education subjects. It is an integrative teaching and learning approach (Mok, 2008) that is integrated that will produce comprehensive knowledge (Rahil et. al., 2009). The result of this comprehensive knowledge makes the integration approach in line with the National Education Philosophy which aims to educate individuals comprehensively and harmoniously in terms of cognitive, affective and psychomotor (Ee Ah Meng, 1997).

Therefore, the integration of Health Sciences in Islamic Education is a contextual and integrated learning that connects with students' lives (Ministry of Education Malaysia, 2006). According to Berns and Erickson (2001), contextual teaching and learning is learning that connects and applies the learning they experience with life. It can motivate students and make them feel that learning is a necessity of life. The integration of Health Science in Islamic Education has the concept of contextual learning, which is learning that connects and applies the learning that students go through with life, which is their health. In fact, through integration, students can adjust the information in the stimulus as well as produce an integrated and comprehensive lesson, thereby preventing them from getting bored throughout the teaching and learning process (Ministry of Education Malaysia, 2016).

The integration of Science in Islamic Education has actually been recommended to be applied in the teaching and learning process since 2006 (Ministry of Education Malaysia, 2006). In 2015, the Islamic Education Division, Ministry of Education Malaysia (Ministry of Education Malaysia, 2015) has published a module in the form of a compact disc called "Excellence Module in Islamic Education, Arabic & Elective Islamic Studies and Assessment Form 3, 2015". The module provided in the Power Point software is in the form of a daily lesson plan proposal because it contains lesson objectives, methods used in teaching aids, teaching steps and lesson content. The focus of the module is on 21st Century learning which contains the I-THINK map, student seating positions in the class and proposed KBAT (Higher Level Thinking Skills) and exam questions. Therefore, although the recommendation of the application or integration of the field of Science has started since 2006, but until now it is still

relevant. This is because, there is a letter of instruction to Islamic Education teachers to prepare teaching and learning modules that are based on Science, Technology, Engineering and Mathematics (STEM) (Ministry of Education Malaysia, 2018). Thus, this situation means, the application or integration of Health Science in Islamic Education contributes towards strengthening the field of Science, Technology, Engineering and Mathematics (STEM) because Health Science is one of the branches of Science. Therefore, the integration of Health Science in Islamic Education which is detailed in more depth for teaching and learning at the school level needs to be done so that the contribution in helping the muslim generation in various fields and aspects of life can be realized.

RESEARCH METHODOLOGY

The design of this study is in the form of an experimental study where a pre-test and a post-test are conducted before and after the study is conducted on the treatment group and the control group. The design of this study was conducted to:

1. Identifying students' perception of learning the ablution part of worship by applying the wisdom of *istinsyaq* and *istinsar* to health.
2. Knowing the student's perception of awareness and motivation in applying the worship of *circumcision wudhu'* that is *istinsyaq* and *istinsar*.
3. Knowing the effectiveness of learning Islamic Education and Health Education in the worship of *ablution'* through the application of *istinsyaq* and *istinsar* wisdom that uses metacognition strategies.

The sample for this study consisted of 60 primary or secondary school students and 5 secondary school students in two schools in Negeri Sembilan. The experimental study carried out involves a quantitative study and a qualitative study involving four research instruments. Research instruments for quantitative studies use module instruments, pre-tests and post-tests and questionnaires, while for qualitative research instruments only one instrument is used, which is an interview paper containing unstructured interview questions, i.e. open and closed questions. For data analysis, the quantitative study was evaluated based on questionnaire evaluation of respondents using SPSS analysis and t-Independent Sample T-Test analysis for pre-test and post-test result data. Qualitative research data is evaluated based on interview data through thematic analysis of the data.

CONCLUSION

21st century learning (PAK 21) was introduced by the Malaysian Ministry of Education (KPM) with the aim of improving the quality of the education system through the success of students who master knowledge, skills and values. This includes making students capable of being competitive internationally by forming critical, creative and skilled citizens who practice the culture of science and technology (Nadia Abdul Rahim et al., 2021).

Thus, through the metacognition strategy in the application of the wisdom of *istinsyaq* and *istinsar* in the lessons of this ablution section, it is hoped that it can provide benefits to students and can make the teaching and learning process effective in attracting their interest to follow Islamic Education subjects and at the same time help these students improve their level understanding and self-motivation in the study of this part of worship. In addition, the application of knowledge appreciation elements in life can make you appreciate religious knowledge more. The use of metacognition strategies through the application of *istinsyaq* and *istinsar* wisdom in ablution is in line with the Philosophy of Education which is a fraction of the general philosophy of education. This philosophy consists of several other philosophies such as idealism, realism, pragmatism and existentialism (Ikwan Lubis et al., 2021).

Thus, through this study it is hoped to be able to further increase the understanding and motivation of school students regarding the advantages of ablution at the same time as being able to increase the awareness of students in performing *istinsyaq* and *istinsar* when performing ablution in order to achieve a better quality of health and be able to produce a healthy community as well as help overcome health problems nose that is commonly experienced by various layers of society. Next, research in the form of increasing understanding and motivation towards awareness of wisdom in the application of worship required by Islam can be further highlighted to produce a generation of *mukmim* who have high quality human capital in all aspects including spirituality, health and others.

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