

## **The Habit of Congregational Dhuha Prayer to Form the Character of Students at MAS Plus Al Hidayah**

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### **ABSTRACT**

The purpose of this research is how to get students used to performing congregational dhuha prayers at MAS Plus Al-Hidayah. Can congregational dhuha prayer improve the religious character of students at MAS Plus Al Hidayah? What are the supporting and inhibiting factors for the implementation of congregational dhuha prayers at MAS Plus Al Hidayah. This research method is a qualitative method using informants through interviews. The results of this study show how to get students used to performing congregational dhuha prayers at MAS Plus Al Hidayah by making congregational dhuha prayers a rule that students must obey every morning. Congregational dhuha prayer can improve the religious character of students at MAS Plus Al Hidayah. The increase in religious character can be seen from the increase in learning discipline and increased compliance with school regulations as well as the increase in learning activities and the improvement of students' morals. The supporting factor for the implementation of congregational dhuha prayers at MAS Plus Al Hidayah is the good cooperation in its implementation between the principal and teachers and the availability of congregational dhuha prayer facilities. Pay attention to the inhibiting factors, namely there are still students who arrive late and there are still those who do not bring prayer equipment

**Keywords:** *Congregational Dhuha, Character, The Habit*

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### **Introduction**

Education serves as a platform to develop one's morals and character. Education is a deliberate effort by the government to educate children so that they can contribute correctly in various situations in the future through guidance, teaching, and/or training activities that occur in school and outside school throughout life (Koesoema, 2010). According to the National Education System Law of 2003, the purpose of national education is to build potential by encouraging the formation of a nation's civilization and the development of its capacity. Students must develop into human beings who believe and are committed to God Almighty, have noble character, capable, creative, independent, healthy, and knowledgeable, and grow up to be responsible and democratic citizens. Therefore, in this case, a goal is needed to ensure that the expected results in the field of education are in accordance with the current vision. Character development is the main goal of education, bukan informasi, melainkan perilaku atau penampilan. As a result, character education is very important and necessary in educational institutions.

Character, also known as the psychological, moral, or ethical traits that distinguish one person from another, is the sum of the efforts made by educators to teach habits of ways of thinking and acting that help children live and work together as families, communities, and countries and help them make accountable decisions. As a consequence of a continuous and dynamic process of consolidation, the

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integration of statements and actions results in the translation of the term character as having a steady personal character, personality, and attitude. The implementation of character education in schools requires careful preparation, which can be called a technique to achieve satisfactory results (Tsauri, 2015).

Therefore, it is hoped that character education will be able to produce and display a generation that is not only intellectually intelligent but also emotionally and spiritually intelligent, as well as having a character personality that continues to strive to maintain its development by improving the quality of faith, morals, relationships with others, and realizing its motto about a happy life in this world and the hereafter. To form a person with character, this can be done through good and useful habits that are repeated, day by day, and that will gradually enter into the part of a person that is difficult to leave (Maunah, 2009).

An institution certainly has its own purpose in each program, with the intention of making every member who participates in it get significant benefits for it, and one of these educational institutions is MAS Plus Al Hidayah. One of the Private Aliyah Madrasah in West Java Province, Indonesia is MAS Plus Al Hidayah Bandung. The education period at MAS Plus Al Hidayah Bandung lasts for three years, the same as MA in Indonesia in general, namely from Class X to Class XII. An interesting thing if it can be described simply, is a phonograph that occurs and has been implemented at MAS Plus Al Hidayah Bandung, namely the habit of dhuha prayer which is considered to be an activity that has a significant influence on students at MAS Plus Al Hidayah Bandung. Being one of the institutions that moves to change attitudes and increase knowledge, MAS Plus Al Hidayah contributes to the struggle to help build behavior in the country. If we focus more on the discussion on the problem of worship carried out by MAS Plus Al Hidayah Bandung, it can be explained several simple breakdowns of terms, one of which is prayer and dhuha. Prayer is a solid pillar in Islam. Religion cannot stand tall without prayer.

There are 2 types of prayer, namely fardhu 'ain and fardhu kifayah. As for the obligatory prayer "ain" is the 5 time prayer, while the prayer that has the nature of fardhu kifayah is the sunnah prayer of the corpse. As for the type, there are several types of prayers, namely sunnah and obligatory. The sunnah prayer is an additional worship that if carried out will get a reward from Allah SWT. The Dhuha prayer is one of the sunnah prayers. Among the types of sunnah prayers that are recommended is the Dhuha prayer. When the sun rises as high as a spear, which is around 8 or 9 a.m., or until sunset, the Dhuha prayer is performed. The dhuha prayer is considered a sunnah of muakad because the Prophet PBUH always carried it out, advised his followers to do it, and did it himself.

Three important habits of life are taught by the hadith of Abu Hurairah: the Dhuha prayer, fasting for three days every month, and rest after the Witr prayer. It highlights the importance of consistent worship, getting closer to Allah, and following the sunnah of the Prophet Muhammad. This shows that Islam encourages worship through the use of the body for good. Students at MAS PLUS Al Hidayah who are between the ages of 16 and 18 are considered to be in their teens, which is defined as the entire era of Strum und Drang, which is a time of turmoil and uncertainty. Adolescents' attitudes towards religion are belief in awareness, follow-up, and faith, but they are also a little anxious, and their feelings towards God are not constant and fixed, but rather depend on very rapid emotional changes (Baqi, 2017).

Adolescents' religious attitudes are also influenced by their family background, environment, and mental development. As a result, the religious doctrines they have been taught since childhood may not appeal to them as much because they are already involved in social, cultural, and economic issues. Adolescents' interest in religion is also influenced by their own desires; If they prioritize worldly pleasures over matters of religion and life after death, they will choose the former. One of the school's efforts to combat all this is to instill in students the habit of Dhuha prayer, which is full of knowledge and morality and has an impact on their daily lives both now and in the future. Dhuha prayer is used to help students develop their character at a time when individuals are preoccupied with worldly pursuits and the wisdom they possess. Its period of implementation is a good opportunity to reflect, develop a close relationship with God, and feel His unique love and care.

The Dhuha prayer is used to help students develop religious, disciplined, and democratic character. Once students get used to it, they will become addicted and it will be difficult to break the tradition. According to the findings of the author's interview with a moral education teacher, the implementation of congregational dhuha prayers in schools aims to improve religious practices and develop students' religious character as students with a religious education background. This is based

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on the author's observation at MAS Plus Al Hidayah that the congregational dhuha prayer is carried out by the school. Given this context, the researcher wants to investigate and further research the practice of dhuha prayer because of its contribution to the development of students' character at MAS Plus Al Hidayah by assigning the following title: The Habit of Congregational Dhuha Prayer to Shape the Character of Students at MAS Plus Al Hidayah

### **Literature Review**

Prayer is the second pillar of Islam, in the form of worship to Allah SWT. The dhuha is the time before noon (10:00). Dhuha prayer is a prayer service which is one of the five pillars of Islam, where Muslims worship Allah SWT. The implementation time is near noon, around 10 am. The dhuha prayer referred to in this term is an activity carried out by students at MAS Plus Al Hidayah school. According to the Great Dictionary of the Indonesian Language (KBBI), "berjamaah" is a word derived from Arabic which means "together" or "in a group" (Munawwir, 2009). In the context of Islamic worship, "congregation" refers to the implementation of worship together by a group of people, such as congregational prayers in mosques or other places of worship. The congregation here is a dhuha prayer activity which is carried out in congregation at MAS Plus Al Hidayah.

#### **Shaping Student Character**

According to the Great Dictionary of the Indonesian Language (KBBI), "shape" can be interpreted as a process or action to make something into a certain form. For example, in the context of making goods or objects, "forming" refers to the act of transforming a material into the desired shape or structure. The formation here is the formation of the character of students who have performed dhuha prayers at MAS Plus Al Hidayah (Zubaedi, 2012). According to the Great Dictionary of the Indonesian Language (KBBI), "character" has several meanings. Character can refer to the characteristics or traits that become the identity or personality of a person or something. Character refers to a personality that is formed through the habit of praying dhuha. According to the Great Dictionary of the Indonesian Language (KBBI), a "student" is defined as someone who is undergoing education at an educational institution, such as a school or university. Usually, this term refers to those who are studying at the elementary, middle, or high school level, and those who have not graduated or earned an academic degree (Koesuma, 2010). The term student here is students who are undergoing class X MAS Plus Al Hidayah.

### **Methods**

Because certain elements want to be mentioned in the habituation carried out at the research location by explaining in detail the character formed in students at MAS Plus Al Hidayah Bandung, this style of scientific study is in line with qualitative research. Postpositivist theory became the basis for qualitative research methodology, which was used to examine the state of scientific objects. Jalan Puri, Kotamatsum III, Kec is the address of MAS Plus Al Hidayah school, which is the location of the study and the point of attention. The following is the formulation of the research informants: 1. School principal; 2. Deputy principal for curriculum; 3. Deputy Principal for Student Affairs; 4. Teachers; and 5. Student. The researchers used observations, interviews, and documentation as methods to collect data for this study. Qualitative analysis is the data analysis method used in this study

### **Result and Discussion**

Students' habit to carry out congregational dhuha prayers at MAS Plus Al Hidayah Based on the results of the interview above, the informant had almost the same answer that the congregational dhuha prayer at school before entering class had been carried out for a long time. This is in line with the results of observations that the author made directly in the field watching the congregational dhuha prayer activities. The congregational dhuha circumcision prayer held at MAS Plus Al Hidayah according to the author is a very good activity and needs to be maintained so as to give birth to the religious character of students.

"MAS Plus Al Hidayah has a daily congregational dhuha prayer program at the mosque at the school. Where the congregational dhuha prayer is carried out together without exception for

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teachers and students. The congregational dhuha prayer is carried out with the aim of forming students who are disciplined, intelligent and have character. With congregational prayer, it is hoped that it can shape the character of students, especially religious characters, so that the vision and mission of the school are realized. The way to get used to congregational dhuha prayer is to carry it out according to the schedule before entering class, always on time, and done continuously and consistently. The implementation time is programmed." (Interview with Mrs. Nurlida Sari as the Principal of MAS Plus Al Hidayah)

Likewise, the results of the author's interview with Mr. Zulkifli Lubis as the deputy principal of MAS Plus Al Hidayah School for the Bandung Curriculum on Wednesday, May 13, 2024 at 10.30 WIB in the teacher's room said :

“As a Private Aliyah Plus Al Hidayah Madrasah, congregational dhuha prayer programs have been carried out every day at the mosque at the school. Where congregational dhuha prayers are carried out together without exception teachers and students. The congregational dhuha prayer is carried out with the aim of forming students who are disciplined, intelligent and have character. Through congregational prayer, it is hoped that it can shape the character of students, especially religious characters, so that the vision and mission of the school and its educational goals are achieved. The way to get used to congregational dhuha prayer is to carry it out according to the schedule before entering class, always on time, and done continuously and consistently. This congregational dhuha prayer is carried out continuously. As the deputy principal for curriculum, this activity is indeed carried out outside the curriculum but is used as an extracurricular." (Results of an interview with Mr. Zulkifli Lubis as the deputy principal of MAS Plus Al Hidayah School for Curriculum)

The implementation of congregational dhuha prayers at the MAS Plus Al Hidayah mosque in Bandung is an extracurricular activity in the field of worship set by the school. Where the congregational dhuha prayer is held every morning at the mosque at the school. The congregational dhuha prayer was attended by teachers, school staff and all students of MAS Plus Al-Hidayah Bandung. The implementation of the Dhuha prayer can improve the religious character of students. The increase in religious character is related to:

1. Learning discipline

Through congregational dhuha prayers, self-discipline has been formed for students, so that students are more disciplined in following the teaching and learning process in the classroom.

2. Social relationships

Through congregational dhuha prayer, it has formed and increased social relations between fellow students and social relations between students and teachers are increasing. In the implementation of congregational dhuha prayers, of course, it is inseparable from support and obstacles

Based on the author's interviews with a number of sources, which have been explained above, it can be said that this school has long carried out sunnah dhuha prayers in congregation. Because this activity has the potential to shape children into a generation that is disciplined, istiqomah, patient, loves worship, and enthusiastic in learning. While some students are still not used to this, others are already starting to get used to it at home and at school. By educating students about dhuha prayer, which was strongly recommended by the Prophet, and its virtues, the habit of dhuha prayer in the development of religious character is expected. As the religious character of students develops, they become more devout in worship and more disciplined in learning. Their values also increase at home, at school, and in their daily lives. The results of the interview as described above can be concluded that there are supporting factors in the implementation of congregational dhuha prayers, namely the availability of mosque facilities, support from all parties in the school. However, it is undeniable that in addition to supporting factors, there are also inhibiting factors. The supporting factor in the implementation of the congregational dhuha prayer is the full support of all elements of leadership in the school, both principals, staff, teachers and students. Meanwhile, the delay in the arrival of students at school, which prevents them from participating in congregational dhuha prayers, is an obstacle in its implementation. There are still some children who do not always bring worship equipment to class. The findings of this

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discussion are relevant to the research of previous scholars. According to Masruroh's research, Nur Laili (2022) researched how the habit of praying Dhuha in congregation helped students at Miftahul Ulum Rambipuji Junior High School develop their character during the 2025–2026 school year.

### **Discussion**

Based on the findings of the author's study, it can be said that schools can help students develop their religious character by holding dhuha prayers in congregation. Regarding the religious aspect, the development of better learning disciplines. They are aware of their duty to follow the learning process attentively by studying in class. development of positive interpersonal relationships between students and between students and teachers. The practice of congregational Dhuha prayer helps students develop their religious character by familiarizing them with prayer practices that can affect their religious character. In addition, daily Dhuha prayer activities are carried out to help students get used to carrying it out. In addition to Dhuha prayer activities, students can also participate in Madin activities, which teach them basic religious concepts such as morals, fiqh, Arabic, and other subjects that can help them get used to performing Dhuha prayers in congregation. In addition, there are three markers of the habit of praying Dhuha in congregation: ihsan, faith, and Islam. The development of students' disciplined character through the habit of congregational Dhuha prayer can also be considered effective because, in addition to providing sanctions for students who are late, congregational Dhuha prayer activities also record attendance, so that students who do not attend can be identified as having participated. The person in charge of congregational Dhuha prayer activities will submit the results of attendance to PAI teachers, and these results can have an impact on students' grades. Time and attitude are two markers of character development in a student's discipline. The following describes the character traits of students who develop the practice of dhuha prayer:

1. Congregational Dhuha prayer practices help students develop their religious character by familiarizing them with prayer practices that can affect their religious character. In addition, daily Dhuha prayer activities are carried out to help students get used to carrying it out. In addition to Dhuha prayer activities, students can also participate in Madin activities, which teach them more basic religious concepts such as morality, fiqh, Arabic, and other subjects that can help them develop the habit of reading Dhuha in congregation. In addition, faith, Islam, and ihsan are the three markers of the practice of congregational Dhuha prayer.

2. The development of students' disciplined character through the habit of congregational Dhuha prayer can also be considered effective because congregational Dhuha prayer activities include sanctions for students who are late to participate, student attendance is provided so that students who are absent can be identified, the results of attendance are conveyed to PAI teachers by the person in charge of congregational Dhuha prayer activities, and this can have an impact on students' grades. Time and attitude are two markers of character development in a student's discipline.

### **Conclusion**

The way to get students used to performing congregational dhuha prayers at MAS Plus Al-Ulum is to make congregational dhuha prayers a rule that students must follow every morning. Congregational dhuha prayer can improve the religious character of students at MAS Plus Al Hidayah. The improvement of religious character can be seen from the increase in learning discipline and the increase in compliance with school regulations as well as the increase in learning activities and the improvement of students' morals. The supporting factor for the implementation of congregational dhuha prayers at MAS Plus Al Hidayah is the existence of good cooperation in its implementation between the head and teachers and the availability of congregational dhuha prayer facilities. Consider the inhibiting factors that are still students who arrive late and some still do not bring prayer equipment.

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