

IMPLEMENTATION OF DHUHA PRAYER HABIT IN IMPROVING STUDENT DISCIPLINE

¹Zahra Afirda, ²Iqbal Amar Muzaki, ³Muhammad Makbul

^{1,2,3}Universitas Singaperbangsa Karawang, Indonesia

12210631110209@student.unsika.ac.id,

2iqbalamar.muzaki@staff.unsika.ac.id, 3m.makbul@fai.unsika.ac.id

Abstrak

Penelitian ini mengkaji implementasi pembiasaan shalat dhuha sebagai strategi peningkatan kedisiplinan siswa. Penelitian ini bertujuan mendeskripsikan pelaksanaan pembiasaan shalat dhuha, menganalisis dampaknya terhadap enam dimensi kedisiplinan siswa, serta mengidentifikasi faktor pendukung dan penghambatnya. Pendekatan kualitatif deskriptif digunakan dengan teknik pengumpulan data berupa observasi, wawancara terstruktur, dan dokumentasi. Analisis data mengikuti model interaktif Miles dan Huberman yang meliputi reduksi data, penyajian data, dan penarikan kesimpulan; keabsahan data diperkuat melalui triangulasi sumber, teknik, dan waktu. Hasil penelitian menunjukkan bahwa program shalat dhuha mingguan dilaksanakan setiap Jumat pagi sebelum jam pelajaran dimulai berkontribusi signifikan terhadap pembentukan kedisiplinan siswa. Disiplin yang terbentuk mencakup disiplin waktu, disiplin perilaku, disiplin sosial, disiplin spiritual, disiplin emosional, serta secara tidak langsung disiplin akademik. Faktor pendukung utama meliputi komitmen aktif guru, dukungan orang tua, dan budaya religius sekolah. Hambatan yang teridentifikasi adalah ketiadaan ruang shalat khusus, keterbatasan sarana ibadah, inkonsistensi pembiasaan di rumah, dan beragamnya tingkat kesadaran siswa terhadap makna shalat dhuha.

Kata kunci: Shalat Dhuha, Kedisiplinan, Pembiasaan, Pendidikan Karakter

Abstract

This study examines the implementation of dhuha prayer habituation as a strategy to improve student discipline. This study aims to describe the implementation of dhuha prayer habit, analyze its impact on the six dimensions of student discipline, and identify supporting and inhibiting factors. A descriptive qualitative approach is used with data collection techniques in the form of observation, structured interviews, and documentation. Data analysis follows Miles and Huberman's interactive model which includes data reduction, data presentation, and conclusion drawn; the validity of the data is strengthened through triangulation of sources, techniques, and time. The results of the study show that the weekly dhuha prayer program is carried out every Friday morning before class starts making a significant contribution to the formation of student discipline. The disciplines formed include time discipline, behavioral discipline, social discipline, spiritual discipline, emotional discipline, and indirectly academic discipline. The main supporting factors include the active commitment of teachers, parental support, and the religious culture of the school. The obstacles identified are the absence of a special prayer room, limited means of worship, inconsistency of habituation at home, and various levels of students' awareness of the meaning of dhuha prayer.

Keywords: Dhuha Prayer, Discipline, Habituation, Character Education

Introduction

Basic education is not only oriented to academic achievement, but also to the formation of students' character as a whole. One of the fundamental characteristics that needs to be instilled from an early age is discipline, because discipline is the foundation of orderly, orderly, and responsible behavior in learning and social life (Alim, 2016) In the field, not a few elementary school students still show less disciplined behavior, such as arriving late, ignoring class rules, and being less serious in carrying out learning obligations. This condition requires a coaching strategy that is not only instructional, but based on habituation of practical values in daily life.

SDN Karyasari III as a public elementary school in Karawang also faces similar challenges. The phenomenon of delay, violation of rules, and low consistency of students in fulfilling academic obligations are problems that need to be handled systematically. Responding to these conditions, the school initiated a congregational dhuha prayer habit program every Friday morning as an effort to build character based on religious values. Despite the status of a public school, SDN Karyasari III makes this religious activity part of a character building program based on Pancasila values and Islamic religious education.

Previous research confirms the effectiveness of religious habituation in forming discipline. The habit of dhuha prayer contributes to the punctuality and obedience of students at MTs Negeri 11 Jombang. Dhuha prayer plays a role in instilling basic spiritual values that support disciplined behavior in early childhood. Meanwhile, collective religious activities are effective in building togetherness and obedience to discipline. Internalization of disciplinary values through religious habituation and teacher example in early childhood (Azra, 2019).

Different from previous research which was generally conducted in madrassas or formal Islamic educational institutions, this study was carried out in public elementary schools. The novelty of this research lies in three things: 1) the context of implementation in public schools with a more heterogeneous diversity of student backgrounds; 2) comprehensive mapping of six dimensions of discipline through multi-actor triangulation (principals, teachers, students, and parents); and 3) an in-depth study of the rotation of the roles of imams and muadzin as social discipline strategies in the public school environment.

Research Methods

This study uses a qualitative approach (Supandi, 2025) According to Sugiyono (2019), qualitative research is a research method used to research on the condition of natural objects, where the researcher plays a key instrument and data analysis is inductive (Sugiyono, 2013) The descriptive

method was chosen because this study aims to describe and analyze the phenomenon of the implementation of the habit of dhuha prayer at SDN Karyasari III in depth without manipulating the research variables (Creswell, 2002)

The research was carried out at SDN Karyasari III, Karawang Regency, in the even semester of the 2025/2026 school year. This school was chosen purposively because it has a routine congregational dhuha prayer program that is structured every Friday morning, so it is relevant to the focus of the study. The subjects of the study included the principal, two classroom teachers, Islamic religious education teachers, six students (three boys and three girls), and four parents/guardians of students who were selected using purposive sampling techniques based on their involvement and knowledge of the program.

The data collection techniques used include three methods. First, passive participatory observation was carried out during eight meetings of dhuha activities to observe the implementation process, student behavior, and environmental conditions directly. Second, structured interviews were conducted on all research subjects using validated interview guidelines, with the aim of exploring an in-depth perspective on the impact of the program on discipline. Third, a documentation study was conducted on attendance archives, school rules books, teacher records, and photo documentation of activities.

Data analysis uses an interactive model, which consists of four stages: data collection, data reduction, data display, and conclusion drawing/verification (Miles & Huberman, 1994) The validity of the data is strengthened through source triangulation (comparing information from principals, teachers, students, and parents), triangulation techniques (comparing observations, interviews, and documentation), and time triangulation (collecting data at different times to ensure the consistency of findings).

Research Findings and Discussion

The implementation of the habit of dhuha prayer at SDN Karyasari III takes place routinely every Friday morning before teaching and learning activities begin. All students are gathered in the school yard or classroom that has been prepared, led by an Islamic religious education teacher accompanied by their respective homeroom teachers. In each session, students take turns to become imams and muadzin according to the schedule that has been determined by the teacher. Based on observations, in-depth interviews, and documentation studies, this activity has a real impact on the following six dimensions of student discipline.

Time Discipline

The habit of dhuha prayer has the most visible impact on the dimension of student time discipline. Before the program was run, the attendance recap showed that the average student delay reached 12–15 students per day, especially on Fridays. However, after the program ran for one semester, the number of delays on Friday dropped significantly to an average of 3–4 students. One of the class teachers said:

"Since there was a dhuha program, children have become more diligent in coming in the morning. In the past, on Friday, most of them were late, now they are competing to come early so as not to miss the line." (Interview, Homeroom Teacher of Class IV, May 2026)

This change occurs because dhuha activities require students to be present before the prayer begins, so being late means missing out on the opportunity to participate something that students feel is a significant social consequence. These findings reinforce Chatijah's view that time discipline is the main foundation of behavioral order and is the key to academic success (Chadidjah et al., 2020) Fadhli also emphasized that discipline habituation that is carried out consistently is able to form new patterns in students that have an impact on improving the quality of learning (Fadhli, 2025)

By getting used to arriving early, students have time to prepare themselves physically and mentally before the lesson starts. This condition indirectly increases learning readiness and reduces distractions during the learning process. The habit of dhuha prayer thus not only forms spiritual discipline, but also instills an awareness of time management that has a real impact on students' daily behavior at school.

Behavioral Discipline

Observations during the eight sessions of dhuha activities showed significant changes in students' behavior from week to week. At the beginning of the program, it was often encountered students who scrambled to perform ablution, whispered during the activity, or did not pay attention to the teacher's directions. However, after six implementations, the atmosphere became more orderly. The religion teacher said:

"The children now know the order themselves. There is no need to be directed much, they immediately take the line and wait for their turn calmly." (Interview, PAI Teacher, March 2025)

This behavioral regularity is formed through the repetition of structured activities: lining up neatly for ablution, following prayer movements in an orderly manner, and maintaining solemnity during worship. Each of these activities implicitly trains students to control themselves, respect others, and obey rules. These findings are in line with Harahap & Manopo (2024) who affirm that routine activities in school activities are able to form a sustainable attitude of order. Tanjung (2022)

also emphasizes that the regularity of daily behavior is the first step towards internalizing more complex moral values.

The behavioral discipline formed through dhuha habituation is not temporary, but extends to other learning environments. Classroom teachers reported that students who were active in dhuha activities tended to be more orderly in class, less likely to make noises, and easier to follow instructions. This shows that there is a transfer of values from the context of worship to the learning context, a proof that religious habituation has a penetrating power that goes beyond the limits of the ritual activity itself.

Social Discipline

The rotation mechanism of the roles of imams and muadzin in dhuha prayer activities at SDN Karyasari III has proven to be an effective catalyst for social discipline. Students who take their turn to become imams learn to lead and be responsible for the course of worship together, while other students learn to obey and respect the leadership of their peers. A grade V student shared his experience:

"The first time I became a priest, I was very nervous, my hands were shaking. But Mrs. Guru said it was okay, slowly. Now I am more courageous and proud to be chosen as a priest."
(Interview, Student, March 2025)

The interaction patterns formed in congregational activities respect each other's turns, follow common rules, and maintain group harmony indirectly form social discipline that goes beyond the boundaries of worship activities. Sari et al. (2023) emphasized that student involvement in collective religious activities is an effective means of instilling the values of togetherness, obedience, and mutual respect. The findings at SDN Karyasari III are consistent with these results: students who are accustomed to working together and respecting turns in prayer show similar behaviors in group discussions, class pickets, and extracurricular activities.

Furthermore, the rotation of leadership in prayer provides an equal opportunity for each student to develop confidence and leadership skills. This condition contributes to the formation of a more democratic classroom climate, where each student feels valued and has a responsibility to the common life of the school.

Spiritual Discipline

Before the dhuha program started, most of the students performed the dhuha prayer only incidentally, and many did not even know this worship at all. After the program ran for one semester, religious teachers recorded a significant increase in students' awareness of worship, both at school and at home. A mother of a parent of a grade IV student said:

"My son now even reminds me to pray dhuha at home on Friday. Sometimes he also asks his sister to join him. I am very happy with the change." (Interview, Parents, March 2025)

This phenomenon of habitual transfer from school to home shows that habituation in the formal environment is able to expand its impact to the domestic realm. Rochimi & Suisanto (2019) emphasized that the habituation of worship in schools is a means of internalizing spiritual character values that are effective in shaping the morals of students. In the context of SDN Karyasari III, dhuha prayer not only builds religious obedience, but also fosters a sense of spiritual responsibility that goes beyond formal obligations at school.

The experience of worshipping together also provides inner peace felt by students. After performing the dhuha prayer, students appear more relaxed and ready to face learning activities. This condition strengthens the finding that worship has an important psychological function, namely balancing emotions and increasing mental readiness for activities (Harahap & Manopo, 2024).

Emotional Discipline

A significant change after the dhuha prayer is the emotional state of the students who are more stable and controlled. The class teacher reported that the first hour after the dhuha activity was the most conducive learning time compared to the days without similar activities. The students appeared calmer, less easily agitated, and were able to concentrate longer. One of the teachers stated:

"The atmosphere of the classroom after dhuha is different. Children enter class more calmly, not noisy. It is very easy to be conditioned to learn." (Interview, Homeroom Teacher of Class VI, March 2025)

This condition can be understood from a psychological perspective that a series of ablution activities, standing in a line, reading prayers, and praying in congregation form a rhythm that calms and exercises self-control. Miles et al. (2014) affirm that meaningful routine activities have an important influence on the emotional stability of individuals. The process of ablution, which involves more regular contact with water and breathing, also physiologically contributes to a decrease in stress levels and an increase in calmness (Miles & Huberman, 1994)

The emotional discipline formed through dhuha prayer has a positive effect on the interaction between students. The reduction of conflicts and disputes in the classroom on Friday is an indication that congregational spiritual activities are able to create a more harmonious social climate. With more stable emotions, the potential for conflict can be minimized and learning concentration increases, two conditions that greatly support the achievement of academic goals.

Academic Discipline

The indirect impact of the habit of dhuha prayer on academic discipline can be seen from the increase in students' readiness and involvement in the learning process. Teachers reported a decrease

in the number of students who did not do homework on Fridays, as well as an increase in adherence to instructions during the first hour after the dhuha activity (Creswell, 2002)). Emphasized that positive habituation that is carried out consistently can strengthen learning motivation and form a disciplined attitude in the academic realm.

The relationship between spiritual-emotional discipline and academic discipline can be explained through the following mechanisms: inner peace obtained after dhuha prayer increases students' ability to concentrate; consistency in attending and participating in activities forms the habit of being present on time; while the experience of leading as an imam or muadzin fosters a sense of responsibility that is then carried over in completing academic tasks. The regularity built through dhuha comes on time, follows directions, appreciates turns slowly becomes part of the habit of learning in class.

A class V student said:

"When you have prayed dhuha, it feels like the spirit of learning is different. More focused and not sleepy. The task is also easier to do." (Interview, Student, March 2025).

This statement strengthens the findings that worship activities not only have an impact on the religious dimension, but also have a real contribution to improving the quality of student learning at SDN Karyasari III.

Interview Results with Principals, Teachers, Students, and Parents

No	Informan	Main Questions	Short Answer	Conclusion
1	Principal	How is the dhuha prayer carried out in this school?	It is held every Friday morning in congregation in the school yard before the lesson starts, led by PAI teachers.	The program has been structured and has become a weekly routine that students look forward to.
2	Grade IV Teacher	What changes have you seen since the dhuha program started?	Students are more diligent in coming in the morning, more orderly in class, and easier to be conditioned to study after dhuha activities.	The habituation of dhuha contributes positively to the discipline of the student's time and behavior.
3	PAI Teacher	What is the purpose of the implementation of this dhuha prayer?	Instilling discipline, responsibility, and worship habits from an early age; as well as forming students' religious character.	Formation of students' character through consistent worship activities.
4	Grade V Student	How do you feel after regularly participating in the dhuha prayer?	More enthusiastic about learning, calmer, not sleepy, and used to waking up early so as not to be late for school.	Dhuha forms positive habits and increases learning readiness.

5	Grade V Students	Ever been a priest? How does it feel?	At first I was very nervous, but after being guided by Mrs. Guru, I became more courageous and proud to be trusted to lead.	Train courage, responsibility, and confidence.
6	Parents	Have there been any changes in your child since participating in the dhuha program?	Children are more diligent in waking up in the morning without being woken up, are more disciplined at home, and start reminding the family to pray dhuha.	The positive impact extends from school to the family environment.
7	Parents	What do you think of this program?	The program is very good. We parents are very supportive because it helps educate children religiously and form a disciplined attitude.	Parental support is very great; the program is considered beneficial for children's development.

From the results of the interview, it can be concluded that the dhuha prayer activity at SDN Karyasari III is not only a religious routine, but also an effective means of instilling discipline values that include punctuality, responsibility, order, courage, and awareness of worship. This program received a positive response from all stakeholders of the principal, teachers, students, and parents because the impact was felt both at school and at home.

Supporting and Inhibiting Factors

The success of the dhuha prayer program at SDN Karyasari III is supported by various supporting factors. First, the commitment and example of the principal teachers and PAI teachers are consistently present and actively guide the course of activities, providing a real example of the importance of worship discipline. The effectiveness of the example of educators in the field reflects the actualization of the teacher's function as *a murabbi*. A review of Islamic education philosophy views *murabbi* as more than just a conveyor of subject matter, they are a holistic guide who oversees the social, moral, and spiritual growth of students through example (*uswah*) and continuous habituation of religious teachings. The direct practice of teachers at SDN Karyasari III who intervene to guide and perform worship together is a concrete manifestation of the role of *the murabbi*. Mentoring strategies like this play a vital role in building student obedience and character integrity, especially to face moral dynamics in the modern era (Muzaki et al., 2025). Second, the support of parents mostly provides active support by getting children used to worship at home and ensuring that children are present on time at school. Third, the religious culture of SDN Karyasari III has a conducive environment for religious activities, by making Pancasila values and character education the foundation of school programs. Fourth, the enthusiasm of the majority of students shows interest

and pride in participating in activities, especially when they get their turn to become imams or muadzin.

On the other hand, the study also found a number of obstacles. First, the absence of a special prayer room causes activities to be forced to be carried out in the school yard or classroom, so the atmosphere is less conducive, especially when the weather is not supportive. Second, the limited facilities of worship such as mukena, prayer mats, and adequate ablution facilities hinder the smooth implementation. Third, the inconsistency of habituation at home does not all parents have the awareness and ability to support the habituation of dhuha in the family environment, so some students only carry out dhuha at school. Fourth, the lack of awareness of some students still view dhuha activities as a boring mandatory routine, not yet understanding its meaning and benefits in depth. These obstacles show that the success of the program is highly dependent on synergy between school, family, and individual awareness of students.

Supporting and Inhibiting Factors of the Dhuha Prayer Program at SDN Karyasari III

No	Category	Factor	Description	Quotes from Resource Persons
1	Supporters	Commitment and example of teachers	PAI teachers and homeroom teachers actively guide and provide examples of worship discipline to students every week.	"We always show up early to make sure the activities run orderly and the children feel guided." – Principal
2	Supporters	Active parental support	Parents support by making it a habit for children to pray dhuha at home and making sure children are present on time every Friday.	"I always remind my kids not to be late so they can join the queue from the beginning." – Parents
3	Supporters	Religious culture of the school	The school has a character education program based on religious values that encourages students to get used to worshipping with full awareness.	"In our school, religious activities are part of the school's character, not a burden." – Principal
4	Supporters	Student enthusiasm	Students show interest and pride when they get their turn to become imams or muadzin, encouraging motivation for active participation.	"I'm happy to be chosen as a muadzin, I feel like I have a responsibility." – Student
5	Inhibitors	Absence of a dedicated prayer room	The absence of a prayer room or special prayer room makes activities often disrupted by the weather and the atmosphere is not conducive.	"If it rains, we have to move places." – PAI Teacher

6	Inhibitors	Limitations of Means of Worship	Mukena, prayer mats, and limited ablution facilities hinder the smooth and solemn implementation of congregational prayers.	"Often queue for a long time at the ablution place because the tap is not enough." – Student
7	Inhibitors	Inconsistencies of habituation at home	Not all parents get used to praying dhuha at home, so the motivation of some students depends entirely on school.	"If you don't get used to it at home, it's hard to manage your child at school." – Classroom Teacher
8	Inhibitors	Lack of awareness of some students	Some students do not understand the meaning of dhuha prayer and consider this activity as a burdensome routine.	"There are still those who just follow along, do not understand the importance of dhuha prayer." – PAI Teacher

The findings of this study confirm and expand the theory of character education that places habituation as an effective strategy for internalizing values (Mulyasa, 2013; Lickona, 2013). Activities that are repeated consistently, simply, but meaningfully such as congregational dhuha prayers tend to be more easily internalized in student behavior than verbal instruction alone. The six dimensions of discipline identified in this study are time, behavior, social, spiritual, emotional, and academic evidence that dhuha prayer functions as a medium for holistic multidimensional character education.

From the perspective of developmental psychology, habituation at elementary school age is very effective because the child is in the phase of habit formation and internalization of values (Hurlock, 2013). Meaningful repetitive activities in this phase tend to form behavior patterns that persist into adulthood. The findings of the transfer of habits from school to home where students begin to remind their families to pray dhuha are a strong indication that the internalization of values has succeeded beyond the boundaries of the formal school environment.

The novelty of this study compared to previous studies lies in three aspects. First, the context of public elementary schools (SDN) that is different from madrasah ibtidaiyah provides evidence that religious approaches in character development can be applied effectively in public schools, provided that they are supported by consistent school policies and active parental involvement. Second, the comprehensive mapping of six dimensions of discipline through multi-actor triangulation provides a more complete and verified picture compared to previous research which generally only focused on one or two dimensions. Third, the analysis of the imam-muadzsin rotation mechanism as a social discipline strategy enriches the understanding of how the structure of worship activities can be designed to train leadership and social responsibility in elementary school-age children.

The main obstacles found are the absence of a special prayer room and the limitation of worship facilities, indicating the need for adequate infrastructure investment so that the program can run optimally. Meanwhile, the inconsistency of habituation at home confirms that the success of character formation through school supervision is greatly influenced by synergy with the family environment. This is consistent with Bronfenbrenner's ecological view that child development is influenced by the interaction between the family, school, and community systems that must run in harmony to produce optimal impact.

Conclusion

Based on the results of research on the implementation of the habit of dhuha prayer in improving student discipline at SDN Karyasari III, it can be concluded that this program has been run regularly and structured with the support of the principal, teachers, and parents. The habit of dhuha prayer has been proven to make a comprehensive positive contribution to the formation of student discipline in six dimensions: (1) time discipline, which is reflected in the reduction of the number of delays; (2) behavioral discipline, which can be seen from increasing order and obedience to rules; (3) social discipline, which is formed through the rotation mechanism of imam-muadzin that trains leadership and cooperation; (4) spiritual discipline, which is characterized by increasing the consistency of worship even to the family environment; (5) emotional discipline, which is evident from the calmer and focused condition of students after activities; and (6) academic discipline, which arises indirectly through increased readiness and involvement in learning. The success of this program is supported by the commitment of teachers, the school's religious culture, and parental support. The obstacles in the form of the absence of a special prayer room, limited worship facilities, and inconsistency of habituation at home can be overcome through educational approaches, strengthening infrastructure, and intensifying school-family partnerships. Thus, dhuha prayer is effective as an applicative strategy for fostering disciplined character in public elementary schools through a holistic religious approach.

Bibliography

- Alim, Z. (2016). Pergeseran orientasi kelembagaan pesantren di madura dalam perspektif kiai bangkalan. *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, 4(2), 249-270. <https://doi.org/10.15642/jpai.2016.4.2.249-270>
- Azra, A. (2019). *Pendidikan Islam: tradisi dan modernisasi di tengah tantangan milenium III*. Prenada Media. Pengembangan Islamic studies dengan berorientasi kepada era globalisasi
- Chadidjah, S., Erihadian, M., & Saefulmillah, A. (2020). Pendidikan Islam abad 21 perspektif disipliner dan interdisipliner. *Fastabiq: Jurnal Studi Islam*, 1(1), 80-97.
- Creswell, J. W. (2002). *Educational research: Planning, conducting, and evaluating quantitative*.

- Fadhli, R. (2025). Studi Komparatif Pemikiran Paulo Freire dan Ki Hajar Dewantara dalam Konteks Pendidikan Kritis. *Nizamiyah: Jurnal Sains, Sosial Dan Multidisiplin*, 1(2), 105-119. <https://doi.org/UniversitasMuhammadiyahSumateraUtara>
- Miles, M. B., & Huberman, A. M. (1994). *Qualitative data analysis: An expanded sourcebook*. sage.
- Sugiyono, D. (2013). Metode penelitian kuantitatif. *Kualitatif, dan Tindakan*, 189-190.
- Supandi, d. (2025). *Metodologi Penelitian Kualitatif Pendidikan* (N. Nihayah, Ed. Pertama ed., Vol. 1). Yayasan Pendidikan Nihayatun Nihayah. https://drive.google.com/file/d/1rzryEZaPcukhbOgkdokdu_kmsgWeKWQL/view