

# THE IMPLEMENTATION OF DHUHA PRAYER HABITUATION IN SHAPING STUDENTS' RELIGIOUS CHARACTER AT SMP ISLAM AL AZHAR 52 BENGKULU CITY

**Adinda Thamrin**, UIN Fatmawati Sukarno, Bengkulu, Indonesia

**Elpritahayati**, UIN Fatmawati Sukarno, Bengkulu, Indonesia

**Yuni Faddhillah S**, UIN Fatmawati Sukarno, Bengkulu, Indonesia

**Hengki Satrisno**, UIN Fatmawati Sukarno, Bengkulu, Indonesia

**Dalima Septiria**, UIN Fatmawati Sukarno, Bengkulu, Indonesia

Corres. Author: [adindathamrin6@gmail.com](mailto:adindathamrin6@gmail.com)

## Abstract

*This study aims to examine the implementation of Dhuha prayer habituation in shaping students' religious character at SMP Islam Al Azhar 52 Bengkulu City. The research focuses on the implementation process, the role of habituation in developing religious character, and the supporting and inhibiting factors encountered during the program. A qualitative research approach with a descriptive design was employed to obtain an in-depth understanding of the phenomenon. Data were collected through observations, interviews, and documentation involving teachers and students. The findings indicate that Dhuha prayer habituation is implemented in a structured and consistent manner as part of the school's daily religious activities. The program contributes positively to the development of students' religious awareness, discipline, responsibility, and sincerity in worship. Supporting factors include strong institutional commitment, active teacher involvement, and adequate facilities, while inhibiting factors involve differences in students' motivation, time constraints, and environmental conditions. Overall, Dhuha prayer habituation functions as an effective strategy for religious character education at the secondary school level.*

**Keywords:** *Dhuha prayer habituation, religious character, character education, discipline, Islamic secondary school*

## Introduction

Education plays a vital role in shaping not only students' intellectual abilities but also their moral and spiritual character. Schools are expected to produce individuals who possess strong values, ethical

awareness, and religious commitment. Character education has therefore become an essential component of the educational process (Ikhwan, 2019). The formation of religious character is particularly important in adolescence, a period marked by rapid psychological

## The Implementation of Dhuha Prayer Habituation in Shaping Students' Religious Character at SMP Islam Al Azhar 52 Bengkulu City

and moral development. At this stage, students require consistent guidance to develop positive habits. Educational institutions serve as structured environments for systematic character formation (Ainiyah, 2013).

Religious character education aims to instill values that guide students' attitudes and behaviors in daily life. These values include discipline, responsibility, sincerity, and obedience to religious teachings. Religious character functions as an internal moral compass that shapes students' decision-making. Moral and spiritual values cannot be developed solely through cognitive instruction. Practical and habitual religious activities are necessary to internalize these values. Schools must therefore design programs that integrate religious practices into daily routines.

Habituation is one of the most effective strategies in character education. Repeated practice allows values to become embedded in students' behavior. Habituation transforms external guidance into internal motivation. Through consistent routines, students gradually develop awareness and self-discipline. Religious habituation encourages students to practice worship sincerely and responsibly. This approach strengthens long-term character development (Safa'ah, 2015).

Dhuha prayer is one of the recommended voluntary prayers in Islam that carries significant spiritual

value. The practice of Dhuha prayer fosters gratitude, discipline, and reliance on God. Performing Dhuha prayer regularly helps students develop spiritual awareness beyond obligatory worship. The prayer encourages self-reflection and mindfulness. When practiced consistently, Dhuha prayer becomes a medium for internalizing religious values. Schools can utilize this practice as part of religious character education (Mistinigsih, 2020).

The implementation of Dhuha prayer habituation in schools provides students with structured religious experiences. School-based habituation ensures consistency in practice. Students are guided to perform Dhuha prayer correctly and meaningfully. Collective implementation strengthens students' motivation through shared experience. The structured environment supports discipline and seriousness. Such implementation enhances the educational value of religious practices (Santosa et.al, 2022).

Islamic schools play a crucial role in integrating religious activities into formal education. These institutions emphasize the balance between academic achievement and spiritual development. Religious programs are designed to shape students' identity and character. The school environment reinforces values taught at home and in society. Consistent religious activities support holistic education. Islamic schools thus become centers of character formation.

SMP Islam Al Azhar 52 Bengkulu City implements Dhuha prayer as part of its religious education program. The school emphasizes habituation as a strategy for character development. Students are encouraged to participate regularly in Dhuha prayer activities. The program aims to foster religious awareness and discipline. Implementation is supported by teachers and school policies. This practice reflects the school's commitment to religious character education.

Teachers play a significant role in the implementation of Dhuha prayer habituation. Teachers act as role models who demonstrate religious commitment. Their guidance helps students understand the meaning and importance of prayer. Supervision ensures that activities are conducted properly. Teachers also motivate students to participate sincerely. Effective teacher involvement enhances the impact of habituation (Hayati, 2015).

Students' religious character develops through continuous exposure to religious practices. Regular participation in Dhuha prayer encourages discipline and responsibility. Students learn to manage time and follow routines. Religious awareness gradually influences students' attitudes and behavior. Positive habits formed at school extend to daily life. This process

supports moral and spiritual maturity (M. Khusniati, 2014).

Despite its benefits, the implementation of Dhuha prayer habituation faces certain challenges. Differences in students' backgrounds influence participation levels. Variations in motivation may affect consistency. Time management within academic schedules requires careful planning. Facilities and space availability can also impact implementation. These challenges require adaptive strategies from the school (Purnomosii et.al, 2022).

Supporting factors play an important role in ensuring effective implementation. Institutional commitment strengthens program sustainability. Teacher involvement reinforces discipline and motivation. Clear scheduling supports habituation. Facilities contribute to students' comfort and focus. Collaboration among school stakeholders enhances effectiveness (Musthofa & Ghafur, 2022).

Research on the implementation of Dhuha prayer habituation remains relevant in educational contexts. Empirical studies provide insight into practical religious education. Understanding implementation processes helps improve program effectiveness. This study focuses on the role of Dhuha prayer habituation in shaping students' religious character. The findings are expected to contribute to character education practices. Such

## The Implementation of Dhuha Prayer Habituation in Shaping Students' Religious Character at SMP Islam Al Azhar 52 Bengkulu City

research supports the development of effective religious education models in secondary schools.

### Method

This study employed a qualitative research approach with a descriptive design to explore the implementation of Dhuha prayer habituation in shaping students' religious character at SMP Islam Al Azhar 52 Bengkulu City. The qualitative approach was selected to obtain in-depth and contextual understanding of religious activities, student participation, and character development within the school environment.

Data were collected through observations, semi-structured interviews with teachers and students, and documentation review. The collected data were analyzed using data reduction, data display, and conclusion drawing to ensure systematic interpretation and credibility of the findings.

### Result and Discussion

#### *Implementation of Dhuha Prayer Habituation at SMP Islam Al Azhar 52 Bengkulu City*

The results of this study show that Dhuha prayer habituation at SMP Islam Al Azhar 52 Bengkulu City is implemented as a structured religious routine. The activity is scheduled regularly during school days and integrated into the school's religious program. Students are guided to

perform Dhuha prayer collectively under teacher supervision. The implementation emphasizes consistency and seriousness rather than symbolic participation. Regular scheduling supports students' adaptation to the routine. Habituation becomes an essential mechanism in embedding religious practice into daily school life (Bachruddin & Darmiyanti, 2023).

Planning plays an important role in the implementation process of Dhuha prayer habituation. Teachers coordinate prayer schedules with academic activities to avoid disruption. Clear planning ensures that religious activities remain effective and organized. Designated prayer spaces are prepared to maintain comfort and order. Students receive instructions regarding prayer procedures before the activity begins. This planning supports smooth and disciplined implementation.

Teacher involvement is a key factor in the successful implementation of Dhuha prayer habituation. Teachers participate directly in prayer activities alongside students. Their presence reinforces discipline and sincerity during worship. Teachers guide students in correcting prayer movements and recitations. Occasional explanations are provided to help students understand the meaning of Dhuha prayer. Teacher involvement strengthens students' motivation and

participation (Hidayat & Malihah, 2023).

Student participation varies during the initial stage of implementation. Some students demonstrate strong enthusiasm and awareness of the importance of prayer. Other students require continuous guidance to maintain focus and discipline. Regular implementation gradually improves participation levels. Habituation helps students become accustomed to the prayer routine. Over time, students show increased consistency and seriousness (Purnomo, 2019).

The school environment supports the implementation of Dhuha prayer habituation effectively. Institutional policies emphasize the importance of religious activities. Administrative support ensures sustainability and continuity. Facilities provided by the school contribute to students' comfort during prayer. Clear rules help maintain order and discipline. Institutional commitment strengthens implementation outcomes.

Monitoring and supervision are integral to the implementation process. Teachers observe students' behavior during prayer activities. Feedback is provided to improve discipline and sincerity. Supervision ensures that the activity remains meaningful. Behavioral observations indicate gradual improvement in students' attitudes. Continuous monitoring supports implementation quality.

Several challenges emerge during the implementation of Dhuha prayer habituation. Differences in students' religious backgrounds influence participation levels. Some students show limited concentration during prayer. Time constraints occasionally affect the duration of activities. Facility limitations may influence comfort. These challenges require adaptive management.

Teachers address implementation challenges through flexible strategies. Guidance is adjusted according to students' needs. Motivation is reinforced through reminders and encouragement. Teachers maintain patience and consistency in supervision. Adaptive strategies help minimize obstacles. These efforts ensure effective habituation.

Overall, the implementation of Dhuha prayer habituation at SMP Islam Al Azhar 52 Bengkulu City demonstrates systematic and consistent practice. Structured planning supports sustainability. Teacher involvement enhances effectiveness. Student participation improves through habituation. Institutional support strengthens implementation. This process establishes a strong foundation for character development.

***The Role of Dhuha Prayer Habituation in Shaping Students' Religious Character***

Dhuha prayer habituation plays a significant role in shaping students' religious character. Regular prayer practice fosters spiritual awareness and devotion. Students become more conscious of religious obligations beyond compulsory worship. Repeated engagement strengthens sincerity in worship. Religious values are internalized through consistent practice. This process supports moral and spiritual development (Nurhadi et.al, 2022).

Religious discipline develops through consistent Dhuha prayer habituation. Students are trained to attend prayer sessions punctually. Time discipline becomes part of their daily routine. Structured prayer activities reinforce order and self-control. Students gradually follow rules without constant reminders. Discipline developed through prayer influences academic behavior.

Responsibility is another character trait shaped through habituation. Students learn to prepare themselves before prayer activities. Awareness of readiness reflects growing responsibility. Students begin to take initiative in maintaining discipline. Responsibility nurtured through prayer extends to daily school activities. This development supports independence (Purnomosidi, 2022).

Habituation encourages intrinsic motivation in religious practice. Students begin to understand the meaning and purpose of Dhuha prayer. Motivation shifts from external enforcement to internal awareness. Religious commitment strengthens through consistent engagement. This internalization supports long-term character formation. Intrinsic motivation enhances sincerity (Annisa, 2023).

Social character development is also influenced by collective prayer activities. Students learn cooperation through shared worship. Mutual respect is reinforced during prayer sessions. Collective responsibility strengthens social discipline. Students become more aware of others' presence. These experiences foster positive social interaction (Hasanah & Nurkhasanah, 2016).

The discussion highlights habituation as an effective approach to character education. Repeated practice allows values to be embedded naturally. External guidance gradually becomes internal motivation. Consistency strengthens value internalization. Character formation achieved through habituation tends to be sustainable. This approach aligns with educational objectives (Saryadi, 2020).

The role of teachers is essential in shaping religious character. Teachers model religious commitment through participation. Their guidance reinforces understanding and discipline.

Supervision ensures sincerity in practice. Teacher consistency supports students' character growth. Educators influence long-term development.

Despite positive outcomes, challenges affect character formation. Differences in motivation influence internalization levels. Some students require continuous reinforcement. Environmental factors may affect focus. Teachers address these challenges through adaptive strategies. Continuous guidance supports inclusivity (Muzammil & Amiruddin, 2021).

Overall, Dhuha prayer habituation contributes significantly to shaping students' religious character. The routine fosters discipline, responsibility, and spiritual awareness. Structured implementation supports consistency. Teacher involvement strengthens effectiveness. Habituation proves to be a powerful educational strategy. These findings highlight the importance of religious routines in secondary education.

### Conclusion

The findings of this study indicate that the implementation of Dhuha prayer habituation at SMP Islam Al Azhar 52 Bengkulu City is carried out in a structured and consistent manner as part of the school's religious education program. Regular habituation provides students with meaningful religious experiences that contribute to the development of religious awareness,

discipline, responsibility, and sincerity in worship. Teacher involvement, institutional commitment, and supportive facilities play an important role in strengthening the effectiveness of the program. Although several challenges emerge, such as differences in students' motivation and time management constraints, these obstacles can be addressed through adaptive supervision and continuous guidance. Overall, Dhuha prayer habituation serves as an effective strategy for shaping students' religious character and supporting holistic character education at the secondary school level.

### References

- Ainiyah, n. (2013). Pembentukan karakter melalui pendidikan agama islam. *Al-ulum: jurnal studi islam*, 13(1), 25-38. [Http://www.journal.iaingorontalo.ac.id/index.php/au/article/view/179](http://www.journal.iaingorontalo.ac.id/index.php/au/article/view/179)
- Annisa, u. W. (2023). Analisis program sekolah sholat dhuha dalam upaya penanaman sikap disiplin pada siswa kelas vi sd muhammadiyah pk baturan. *Al qalam: jurnal ilmiah keagamaan dan kemasyarakatan*, 17(4), 2687-2698.
- Bachruddin, r., & darmiyanti, a. (2023). Pembinaan karakter religius melalui pembiasaan sholat dhuha pada peserta didik di sdn pasirkamuniung i. *Al-afkar*,

## The Implementation of Dhuha Prayer Habituation in Shaping Students' Religious Character at SMP Islam Al Azhar 52 Bengkulu City

- journal for islamic studies*, 6(2), 111-120.
- Hayati, s. N. (2015). *Manfaat sholat dhuha dalam pembentukan akhlakul karimah siswa (studi kasus pada siswa kelas xi man purwoasri kediri tahun pelajaran 2014-2015)* (doctoral dissertation, iain kediri).
- Hidayat, w. N., & malihah, n. (2023). Implementasi beberapa teori belajar dalam aplikasi sholat fardhu (studi: teori koneksionisme edward l. Thorndike, teori belajar medan kurt lewin, dan teori kondisioning ivan pavlov di masjid al-ikhlas sarirejo). *Attaqwa: jurnal ilmu pendidikan islam*, 19(1), 1–10.
- Khasanah, h., nurkhasanah, y., & riyadi, a. (2016). Metode bimbingan dan konseling islam dalam menanamkan kedisiplinan sholat dhuha pada anak hiperaktif di mi nurul islam ngaliyan semarang. *Jurnal ilmu dakwah*, 36(1), 1-25.
- Mistiningsih, c., & fahyuni, e. F. (2020). Manajemen islamic culture melalui pembiasaan sholat dhuha berjamaah dalam meningkatkan karakter kedisiplinan siswa. *Manazhim*, 2(2), 157-171.
- Mustofa, i. (2017). *Sholat dhuha dulu, yuk*. Diva press.
- Mustofa, a., & ghofur, a. (2022). Pembiasaan sholat dhuha dan membaca al-qur'an era new normal dalam peningkatan akhlak di sdn blimbing gudo jombang. *Tasyri': jurnal tarbiyah-syari'ah islamiyah*, 2, 1-18.
- Muzammil, a. F., & amiruddin, f. (2021). Pendampingan kedisiplinan santri ma'hadusshibyan melalui sholat dhuha berjamaah. *Jurnal pengabdian kepada masyarakat desa (jpmd)*, 2(1), 57-74.
- Nurhadi, r., lubis, m., & khomaeny, e. F. F. (2022). Pengaruh gerakan sholat dhuha terhadap perkembangan motorik kasar pada unsur keseimbangan anak usia 5-6 tahun. *Early childhood: jurnal pendidikan*, 6(1), 110-120.
- Ikhwan, i. (2019). Pendidikan karakter dalam perspektif al-qur'an. *Mumtaz: jurnal studi al-qur'an dan keislaman*, 2(1), 1–26. <https://doi.org/10.36671/mumtaz.v2i1.17>
- M. Khusniati. (2014). Pendidikan karakter melalui pembelajaran matematika. *Jurnal pendidikan ipa indonesia*, 10(1), 204–210. <https://doi.org/10.28918/jupe.v10i1.354>
- Purnomo, r. (2019). Upaya guru pendidikan agama islam dalam menanamkan nilai-nilai pendidikan multikultural kepada santri mts . Pondok pesantren pancasila bengkulu redo purnomo. *Jurnal manthiq*,

- iv(i), 18-24.  
<https://doi.org/http://dx.doi.org/10.29300/mtq.v4i1.2996>
- Purnomosidi, f., pi, m., widiyono, s. K., musslifah, a. R., & psikolog, m. P. (2022). *Buku referensi kesejahteraan psikologis dengan sholat dhuha*. Lembaga chakra brahmana lentera.
- Purnomosidi, f. (2022). Sholat dhuha sebagai media dakwah pada tenaga pendidik di universitas sahid surakarta. *Jurnal talenta psikologi*, 11(1), 41-60.
- Safa'ah, c. (2015). *Analisis aktualisasi diri (teori motivasi abraham harold maslow) tenaga pendidik di pondok pesantren al amin Mojokerto*.
- Santosa, A. D., Yusoh, S., Subandono, A., Al Mubarak, A. A. S. A., & Surur, A. M. (2022). Menumbuhkan Kedisiplinan Siswa MTs al-Amien Kota Kediri Melalui Pembiasaan Sholat Dhuha. *Edudeena: Journal of Islamic Religious Education*, 6(2), 129-143.
- Saryadi, S., Putri, S. N. A., Puspitasari, H., & Setyaningsih, E. (2020). PEMBIASAAN SHOLAT DHUHA BERJAMA'AH TERHADAP PENDIDIKAN KARAKTER SISWA DI SMP MUHAMMADIYAH 4 SAMBI. *Buletin Literasi Budaya Sekolah*, 2(2), 120-125.