



Habitation of Congregational Prayer as a Formation of Good Character at Madrasah Tsanawiyah Al Huda Blora

Masngut¹, Romelah², Dina Mardiana³

^{1,2,3}Universitas Muhammadiyah Malang, Indonesia

Email: ¹masudaaz@gmail.com,

²romlah@umm.ac.id, ³dinamardiana@umm.co.id

Received: 12-06-2024 Reviewed: 23-07-2024 Accepted: 01-09-2024

Abstract

The purpose of this study was to describe the habit of congregational prayer in forming the noble character of students at Madrasah Tsanawiyah (MTs) Al Huda Kunduran, Blora Regency. This research approach uses qualitative with a case study type, located at MTs Al Huda Kunduran, Blora Regency. The informants in this study were the Principal (D) 2 Islamic Religious Education teachers (S and AS) because Islamic Religious Education teachers have a central role in the habit of congregational prayer in the formation of noble character and are responsible for guiding students in worship practices, as well as acting as role models in forming Islamic character, four students consisting of 2 males (BJJ and UZ) and two females (US and NF). Data collection techniques used observation, interviews, and documentation; data analysis techniques used the theory of Miles, Huberman, and Saldana. The study results showed that the habituating congregational prayer program had run well and positively impacted student character formation, especially regarding discipline, togetherness, and obedience to religious teachings. As a result, the habituating congregational dhuha and dzuhur prayers at MTs Al Huda Kunduran Blora is a strategic step in building students' morals through internalizing the values of discipline, spirituality, and togetherness. This program emphasizes that habituation and supervision must be carried out consistently so that the benefits can last a long time. It also strengthens the role of teachers as models in shaping students' characters.

Keywords: Habituation of congregational prayers, moral character, character education.

Introduction

The main reason students pay less attention to the importance of praying from an early age is modern science and technology development. As a result, attitudes and actions contrary to Islamic law become habits. In addition, the lack of parental role in providing good religious examples to their children also contributes to moral decline. To solve this problem, parents and educators must pay more attention to the religious education of their children, especially by teaching them to pray five times a day from an early age. Children will grow up devout, devoted

to their parents, and moral in this way. It will ultimately produce a generation that is intelligent, religious, and pious (Pratama et al., 2023).

This study highlights the habit of congregational prayer as a formation of noble character at MTs Al Huda Blora, which has not been studied specifically in previous studies. Most previous studies emphasize the influence of congregational prayer on student discipline and togetherness but have not discussed in depth how the habit of congregational prayer plays a role in holistically forming character and noble character. In addition, existing studies have mostly examined the effectiveness of the congregational prayer program without further exploring the internalization of moral values that emerge from this habit. Therefore, this study fills this gap by more specifically examining the process of habituating congregational prayer and its impact on the formation of student morals at MTs Al Huda Blora so that it can provide new contributions to the development of worship-based character education methods in the madrasah environment.

Morality is the foundation for building relationships with Allah SWT (hablumminallah) and fellow human beings (hablumminanas). The goodness and nobility of a person's morality are reflected in the quality of their amaliyah. As conveyed by the Prophet Muhammad SAW, the ideal human being, according to Islam, has noble morality. A person's morality greatly influences their quality of life. A peaceful and dignified life can be achieved through the behaviour or morality we have as social beings (Purnama et al., 2024). Congregational prayers of Dhuha and Dzuhur are attempted to build the morality of students, but educators still experience difficulties. The main challenge is the focus on teaching than direct training and the lack of interest of students who consider learning to pray the same as other lessons (Ramdhani et al., 2022).

Congregational prayer educates students to become individuals who are strong, determined, do good deeds, have noble character and are useful for themselves, their families, their religion, and their nation. Prayer is also a communication medium between creatures and the Creator, venting evil and evil deeds (Anggraini & Amirudin, 2020).

Good morals are a reflection of the quality of a person's faith, which is manifested in their daily attitudes and actions. Consistent worship habits, especially congregational prayer, are one effective way to form and instil good morals. Congregational prayer is not only an obligation of worship but also has a social dimension that teaches values such as discipline, order, togetherness, and concern for others. By performing congregational prayer regularly, a person will be more trained in instilling noble moral values. Munfarid prayer is a prayer that is performed privately, either at home, in the office, or elsewhere. In addition, its virtue and reward are not as great as congregational prayer (Budianto, 2020a).

Congregational prayer educates students to become individuals who are strong, steadfast, do good deeds, and have noble morals that are useful for themselves, their families, religion, and the nation. Prayer is also a form of interaction between humans and the creator and prevents evil and evil deeds (Anggraini & Amirudin, 2020). Congregational prayers of Dhuha and Dzuhur are attempted to build the morals of students, but educators still experience difficulties. The main challenge is the focus on teaching than direct training and the lack of interest of students who consider learning to pray the same as other lessons (Ramdhani et al., 2022).

Praying is a repetitive behaviour driven by internal and external factors, forming actions and thoughts according to certain goals. The effective habit of praying instils moral values in children and strengthens students' affective, psychomotor, and cognitive aspects, which are reflected in their lives (Agustin et al., 2023).

The dhuha and dzuhur congregational prayers program at MTs Al Huda has not run orderly due to students' lack of discipline, who often ignore prayer times and do other activities. Teachers must direct and motivate students to participate in congregational prayers. The habit of dhuha and dzuhur congregational prayers at school faces obstacles, such as students' lack of

discipline and minimal attention from parents. Islamic religious teachers try to guide students to remain active in congregational prayers, to instil the values of worship and to form good morals amidst the challenges of modern life. Based on the description above, the problem formulation is how congregational prayer forms students' noble morals at MTs Al Huda Kunduran, Blora Regency.

Literature review

Practicing Congregational Prayer

Habitation forms behaviour through repeated practice until it becomes a natural part of life. For example, it is important to instil prayer five times a day in the congregation from an early age (Sholicha et al., 2023). In Islam, habituation is a very important educational method because it allows students to carry out positive activities consistently. Everyone has a character that appears with habits, different characters depending on how we control our character (Sulaeman et al., 2023).

Education needs teachers. According to Abin S. (1999), teachers are *uswatun hasanah*, meaning an important and inseparable part of a teacher's role in learning activities. As a figure whom students and their surroundings supervise, teachers must reflect positive behaviour in various aspects, including personal attitudes, speaking styles, work habits, and overall lifestyle. Although every teacher has weaknesses, the responsibility as a role model remains attached because their behaviour and attitudes directly affect the formation of students' characters (Izzah & Purwaningsih, 2017).

Congregational Prayer and Its Scope

Technological advances in the millennial era often divert attention from the important meaning of the call to prayer and congregational prayer; technology can also be used to support the spread of religious values, including encouraging the millennial generation to better understand and prioritize congregational prayer as a form of devotion to Allah SWT. With proper education, technology can be transformed into a tool that supports worship practice, not as a barrier (Ilyas, 2021). According to the language "shall," which means prayer, *fiqh* begins with *takbir* and ends with greetings as a form of worship to the Creator. Congregational prayer, which means praying together with an imam and congregation, provides greater rewards than praying alone because it contains the value of togetherness and compactness in worship (Setiamy & Deliani, 2019b).

The ulama has three views regarding the law of congregational prayer: First, according to Imam Syafi'i, congregational prayer is *fardhu kifayah*, namely a collective obligation; secondly, the Hanafiyah and Malikiyah schools of thought call it the *sunnah of suka-kadah*, namely the highly recommended *sunnah*; and third, the Hanafiyah and Hanabilah schools consider it *fardhu 'ain*, or individual obligation (Hoffman, 2022). Congregational prayer has many advantages, such as strengthening love, solidarity, and unity among Muslims, symbolizing religion, building independence, and strengthening relationships between generations in worshipping Allah SWT (Subkhan, 2023).

Implementing the five daily prayers leads Muslims to be in a normal psychological and spiritual condition, which is awake, waiting for the prayer time to enter and perform it, and then waiting for the arrival of another prayer time. Spiritual consistency illustrates the role of human reason in implementing *amar ma'ruf nahi munkar* (Gergely, 2024). The purpose of congregational prayer is to spread the message of Islam, carry out the commands of Allah SWT, weaken the enemies of Islam, improve social relations between Muslims, teach Muslims about

religious issues that are not yet known, and eliminate social differences that exist among Muslims.

Theories from various relevant experts to be used to determine how congregational prayer affects students' morals can come from many fields, such as psychology, education, religion, and habituation. The theory of role models (*uswatun hasanah*) is an important figure that supports research. Ibn Khaldun emphasized the importance of role models (*uswatun hasanah*) in building a person's character. Students see teachers, parents, and religious leaders as role models in carrying out congregational prayers. Students will be motivated to behave positively by demonstrating discipline, commitment, and respect for others, which are part of morals, through examples of good people (Romah, 2021).

According to Ibn Khaldun, understanding educational methods means that effective education must integrate moral, spiritual, and intellectual aspects. The concept of *uswah hasanah* (good example) in education emphasizes the importance of teachers as examples of behaviour, attitudes, and noble morals. Teachers must be role models regarding knowledge, honesty, patience, and compassion. According to Ibn Khaldun, education is not only a transfer of knowledge but also aims to produce character and morals in students (Sari et al., 2022).

Teachers do not only teach theory but also demonstrate its practice. Teachers inspire students to follow positive values by being honest, modest, and responsible examples. Fiqh teachers, for example, teach the procedures for congregational prayer and instil the values of worship through their life practices. This approach allows teachers to build good relationships with students, instil respect for knowledge, and ensure that learning is successful. This method naturally helps shape students' personalities and characters (Mustofa & Ghofur, 2022). In Ibn Khaldun's view, the *Uswah Hashanah* method is one of the best ways to prepare students to be academically smart and noble. The teacher's example is the main factor in the success of this education (Khaldun & Abdurrahman, 2001).

Formation of Good Morals

Akhlak comes from Arabic and means character. Same as morals and ethics. In the scientific dictionary, "akhlak" from the Latin "etos" brave, meaning character, behavior, or a person's temperament. According to Ismail Thaib, "akhlak" is usually equated with politeness or morality. There are several definitions of akhlak based on expert terms. In Imam Ghazali's perspective, akhlak are values rooted in the soul that cause various kinds of actions easily and spontaneously (Sam & Hunainah, 2019). Akhlak can be interpreted as habits or drives that direct someone to do good or bad without thinking long. "Akhlakul karimah" refers to noble behaviour that is in line with Islamic teachings, comes from the Qur'an and the Prophet's sunnah, and is known as akhlak mahmudah/hasanah, which means good or noble (Nafarin et al., 2023).

Good morals are actions that arise naturally from a good soul formed through training and struggle until it becomes a permanent character. Bad morals are the opposite of that, and morals are considered good if they are embedded in the soul (Arlina et al., 2023). Good morals are by performing obligatory and voluntary worship to Allah and establishing good relationships with fellow human beings, including *Husnudzhan hablumminallah wa hablumminannas*, *Qana'ah*, *Ikhlas*, and *Sabar*. *Istiqomah*, *Tasammuh*. Good morals are by performing obligatory and voluntary worship to Allah and establishing good relationships with fellow human beings, including *Husnudzhan hablumminallah wa hablumminannas*, *Qana'ah*, *Ikhlas*, and *Sabar*. *Istiqomah*, *Tasammuh* (Arif, Rahmat, 2023). In Islam, "akhlakul karimah" refers to noble behaviour or morals, attitudes and actions that align with Islamic principles and reflect positive behaviour. The following are some of the characteristics of akhlakul karimah:

honest, trustworthy, fair (*al-'adl*), patient (*ash-shabr*), respectful towards others, generous, forgiving (*al-'afwu*), keeping promises (Sholihin et al., 2020).

Character is the basis of personality, formed by genetics and environmental factors. Character makes a person different from others and reflects how they behave and act daily. Character, like morals, is a universal principle of behaviour that applies to all human actions. It includes three aspects of human interaction: interaction with God, fellow human beings, and nature. Several steps are taken to instil character in students: internalization methods, habituation techniques, advice delivery techniques, and appreciation techniques (Iqomatuddin, 2024).

Several previous studies are relevant to "Habits of Congregational Prayer as an Effort to Form Good Morals at MTs Al Huda".

Research conducted by Wiyono (2021a) on the Efforts of Islamic Jurisprudence Teachers in Improving Students' Discipline in congregational prayer confirms that congregational dhuha and dzuhur prayers improve students' morals, teach them how to behave well and have good morals and give them habits through religious activities. The main purpose of congregational dhuha and dzuhur prayers is to give students the opportunity to get used to the routines of daily life.

Syadi & Ikhlas (2022). Describe how internal and external factors influence students' obedience in performing dhuha and dzuhur prayers in the congregation. Internal factors include awareness of worship and understanding of congregational prayer's importance. External factors include support from family, community, school environment, and peer influence. According to Arifuddin (2022), Explains, the role of Islamic Religious Education teachers in getting used to congregational prayer is to provide an example or model for students, especially in congregational prayer, provide good advice (*mauidhatul hasanah*), and provide reprimands and sanctions for students who are not disciplined in performing congregational prayer.

Musadad and Khorimah's research (2023) Explains that improving students' morals can be seen in their actions, behaviour, and words. The teacher's job is to foster morals through role models and habits, such as praying dhuha and dzuhur in congregation and reading the Qur'an. Based on the research explains that improving students' morals can be seen in their actions, behaviour, and words. The teacher's job is to foster morals through role models and habits, such as praying dhuha and dzuhur in congregation and reading the Qur'an. Based on the research explains that improving students' morals can be seen in their actions, behaviour, and words. The teacher's job is to foster morals through role models and habits, such as praying dhuha and dzuhur in congregation and reading the Qur'an. Based on Wahyuni et al.'s research (2023), The results obtained prove that the strategies used by Islamic Religious Education teachers in the habit of congregational prayer are to supervise and observe, call, reprimand, direct, and also advise students. Previous studies have shown similarities in the focus on the habit of congregational prayer to shape students' character. Mahrums et al. (2023) Emphasize character formation through the habit of religious activities, teacher role models, and direction of congregational prayer to instil religious values, discipline, and responsibility.

Azizah et al. (2023) revealed that Islamic Religious Education teachers actively implement congregational prayers, provide direction, and remind students directly in the prayer room or mosque. Fitri et al. (2023) Highlighted the dual role of Islamic Religious Education teachers as teachers, counsellors, and habit guides. Yusuf et al. (2024) showed the success of the congregational dhuha and dzuhur prayer programs in increasing worship participation, reducing tardiness, and forming good morals. Aisyah and Fitriyah (2024) Emphasized the PAI

teacher's habituation strategy in increasing students' understanding, participation, and religious values.

The difference in research lies in the problems faced by students and the methods of Islamic Religious Education teachers in instilling the habit of congregational prayer to form noble morals. This research focuses on congregational Dhuha and Dzuhur prayers, which are expected to become habits that develop into adulthood.

Research method

This research uses a qualitative approach, meaning that the research method is based on the philosophy of post-positivism, used to research in natural object conditions (as opposed to experiments) where the researcher is the key instrument, data collection techniques are carried out by triangulation (combination), data analysis is inductive/qualitative, and the results of qualitative research emphasize meaning more than generalization (Sugiyono, 2022). This type of research uses case studies, meaning that researchers explore one or more people's programs, events, processes, and activities (Sugiyono, 2010).

This research was conducted at MTs Al Huda Kunduran Blora; the consideration in determining this location was to explain the habit of congregational prayer as an effort to form good morals of MTs Al Huda students and school programs. Such as congregational dhuha prayer before the lesson begins, reciting the Qur'an (tajwid and tahsin, daily tilawah/tadarus, and tahfidz Al Qur'an) (describe the program) and congregational dzuhur prayer at 12.00-12.30. The informants of this research were the principal (D) as the policy maker, 2 Islamic Religious Education teachers (AS and S), and 4 grade IX students consisting of 2 males (BJ and UZ) and two females (US and NF) as objects in the implementation of the habit of congregational prayer in forming good morals.

Data collection techniques using observation: Observation is a data collection activity that relies on the human senses' ability to observe. This technique is used to strengthen and complement data collected through interviews. The observation technique used is participant observation. Participant observation conducted in this study is a passive and moderate level of participation. Passive observation in question is observation conducted directly in the field. Moderate observation is conducting face-to-face and chatting with several informants to establish closer relationships and better understand the situation or conditions in the informant's environment.

An interview, meaning a conversation with a specific purpose, is conducted by two parties, namely the interviewer and the interviewee. The interview aims to obtain the construction that occurs about recognition, seriousness, and so on. When collecting data in the field, the interview technique used is the in-depth or free interview technique; this interview is used to ask things that lead to the focus of the research. The questions used are free and spontaneous while the interview is taking place. These free questions are conducted to obtain and clarify things that still need to be emphasized and clarified.

Documentation means that data from documentation studies complement data obtained through interviews and observations. Data obtained from documentation consists of various written and picture documents related to the supervision of education management.

Data analysis techniques using theories from Miles, Huberman, and Saldana include data reduction, meaning the data, namely selecting, focusing on simplification, validation, and transformation of raw data obtained in the field. In this case, reduction is carried out to classify, sharpen, and remove things that are not the focus of the research carried out systematically so that conclusions and verification can be drawn.

Data presentation (data display) means arranging complex data systematically to become simpler, more selective, and understood. Data presentation is done in narrative form and interspersed with quotes from interviews, observations, and documentaries. Conclusion drawing or verification: Conclusions are drawn loosely or temporarily, then increased to become more detailed and comprehensive. The conclusion is drawn based on the analysis of data obtained from observations, interviews, and documentaries. The data validity technique in this study was carried out by testing the credibility of the data through data triangulation techniques (Miles et al., 2014).

Results

Implementation of the habit of performing Dhuha and Dzuhur prayers in congregation in the formation of noble morals at MTs Al Huda Blora

Based on the results of observations, interviews and documentation conducted by the researcher at MTs Al Huda Kunduran Blora, regarding the habit of praying in congregation as an effort to form good morals of students at MTs Al Huda Kunduran Blora which have been explained previously, the data obtained that the researcher will discuss are as follows:

1. Implementation of the habit of congregational prayer at MTs Al Huda Kunduran Blora

This study implements the habit of praying dhuha and dzuhur in congregation at MTs Al Huda Kunduran Blora, which has become an integral part of school activities. This activity is carried out on a schedule, especially during dhuha and dzuhur prayers, and is conducted with direct supervision by Islamic Religious Education teachers. The implementation of congregational prayers begins with:

- a. Notification via school bell or verbal announcement by the teacher as a marker for the time of congregational Dhuha and Dzuhur prayers.
- b. A short sermon before or after the Dhuha and Dzuhur prayers in the congregation, depending on who is on duty.
- c. Discipline supervision by teachers to ensure that all students participate in congregational Dhuha and Dzuhur prayers in an orderly manner.

There is an increased awareness of the importance of congregational prayer, as most students have become accustomed to this routine. Teachers also serve as role models, acting as imams and encouraging students.

2. The Influence of the Habit of Praying Dhuha and Dzuhur in Congregation on Good Morals.

The results of interviews and observations show that performing congregational prayers positively affects the formation of students' morals. The behavioural changes found include:

- a. Discipline: Students become more punctual in prayer activities and other school activities. Following the congregational prayer schedule encourages students to appreciate time more.
- b. Responsibilities: Students are responsible for their actions as muezzins, imams, or helping organize the congregation. This sense of responsibility is also reflected in their obedience to school rules and academic assignments.
- c. Mutual respect and togetherness: Through congregational prayer, students learn to live in harmony, work together, and help each other.
- d. Increased spiritual awareness: Students become calmer, more patient, and more sincere in various situations. They also begin to apply Islamic values in their daily lives, such as

being honest, maintaining cleanliness, and respecting parents during congregational prayers.

3. Challenges in Implementing the Habit of Praying Dhuha and Dzuhur in Congregation

The habit of performing congregational Dhuha and Dzuhur prayers at MTs Al Huda Kunduran Blora has given positive results, but there are still several obstacles faced during its implementation:

- a. Initial student awareness: Some students, especially new students, do not understand the importance of congregational prayer and tend to be absent at the beginning of the program.
- b. Worship facilities: The limited capacity of the prayer room is challenging when all students participate in activities simultaneously.
- c. Support from family: Not all students' families pay attention to the habit of worship at home.

4. School Strategies for Overcoming Challenges

- a. Providing continuous motivation through short lectures, monitoring programs, and religious dialogues.
- b. Improving worship facilities, such as repairing ablution areas, repairing prayer rooms, and providing other supporting facilities.
- c. Involving parents through parent-teacher meetings to provide an understanding of the importance of getting children into the habit of praying in the congregation to form good morals.

The general description of the implementation of the habit of praying in the congregation for Dhuha and Dzuhur at MTs Al Huda Kunduran Blora is going well; students have shown many changes, including a disciplined attitude and being punctual during congregational prayers, as well as behaving, both with their friends and with teachers. However, students face several challenges in carrying out this worship routinely, such as some students not paying attention to the importance of practising prayer.

The method used by Islamic religious education (PAI) teachers in instilling the habit of praying dhuha and dzuhur in the congregation also has a positive impact, namely discipline towards the schedule of congregational prayers. It greatly influences the formation of students' morals. This study shows a positive response from students, teachers, and schools about this program. Data analysis conducted using a descriptive approach involving observation, interviews, and documentation provides a clear picture of the implementation and effectiveness of the habit of praying in the congregation at the school.

Based on observations, interviews, and documentation conducted by researchers with the head of the madrasah (DW), Islamic Religious Education teachers (AS and S), and students who described that the program of habituation of congregational dhuha and dzuhur prayers it can form good morals in students at MTs Al Huda Kunduran Blora, researchers also collected documentation of congregational prayer activities, such as photos and video recordings showing the implementation of congregational prayers at MTs Al Huda Kunduran Blora. This documentation provides visual evidence of the implementation of congregational prayers and the atmosphere of worship in the school environment. It collects written data in the form of notes from routine activities related to congregational prayers at MTs Al Huda Kunduran Blora, such as prayer schedules, activity programs that support the habituation of congregational prayers, and reports on student development regarding worship discipline.

Dhuha and Dzuhur prayers in congregation are among the religious activities that have long been carried out at MTs Al Huda Kunduran Blora. The aim is to instil discipline and make

students aware of the importance of prayer, which is an obligation that every Muslim must carry out. Implementing congregational Dzuhur prayers in schools is a very appropriate step to foster Islamic values in students.

The strategy of Islamic Religious Education teachers who teach Islamic jurisprudence in instilling the habit of congregational prayer for students at MTs Al Huda Kunduran Blora, the author tried to obtain data directly from sources at MTs Al Huda Kunduran Blora. The data came from the results of observations, namely direct observations during the process of performing dhuha and zuhr prayers in the congregation after interviews and documentation. After the learning process was completed, the teacher provided motivation and advice to students regarding the importance of congregational dzuhur prayers; the teacher directed students to immediately perform congregational prayers at the nearest mosque, both men and women, with direct supervision so that the implementation of prayers could be carried out with discipline, solemnity, and easy to supervise. After implementing congregational prayers, the teacher directed and guided students to dhikr together to get closer to Allah SWT.

Based on the results of interviews conducted by researchers with the principal of MTs Al Huda DH, it was stated that congregational prayer is a school program that has been running for a long time and is expected to form habits of worship and discipline. This program trains students to carry out religious obligations and build an attitude of togetherness, mutual respect, and obedience to religious rules. (Maghfirah et al., 2022). The results of observations and interviews conducted by researchers with Islamic Religious Education teachers, with the initials S, stated that the implementation of congregational dhuha and zuhr prayers at MTs Al Huda is a real effort to foster students to be accustomed to worship, disciplined, and grow into believers with noble character. The results of observations and interviews conducted by researchers with Islamic Religious Education teachers, AS stated that in line with efforts to improve student habits and discipline, Islamic Religious Education teachers at MTs Al Huda focus on role models and direct direction, especially in respecting the time and carrying out congregational prayers.

Students' understanding of the importance of discipline still needs to be improved; teachers take an approach in class to build this awareness and understanding. Thus, it is hoped that students can grow into individuals who are more disciplined and value time, both in worship activities and other activities, as the results of observations and interviews obtained by researchers with students, US, with direction from teachers to perform dhuha and dzuhur prayers in the congregation every day at school with teachers and friends (Faishol et al., 2021). In addition, the results of observations and interviews were also conducted by researchers with NF, who gave a similar statement to that previously stated: congregational prayer is very important because prayer in a congregation has a greater reward than praying alone, whether done at home or home (Ilyas, 2021).

The statement aligns with the results of observations and student interviews. BJ, every time dzuhur, the fiqh teacher monitors students to ensure that no one stays in the classroom and all students go to the ablution place to prepare for congregational prayer (Wiyono et al., 2021b). According to the results of observations and interviews obtained by researchers, UZ students are very motivated and happy with the fiqh teacher, who always conveys the importance of tandem for a teacher and the virtue of congregational prayer (Satriani, 2018).

This study concludes that the congregational prayer program at MTs Al Huda Kunduran effectively forms the habit of praying dhuha and dzuhur in congregation students. This program focuses on obligatory worship and teaches the values of togetherness, obedience, and respect for time. Through the guidance of Islamic Religious Education teachers who emphasize role models and discipline, students can develop good morals and discipline in worship.

Documentation of congregational prayer activities and written records of routine activities provide evidence that strengthens the program's success in fostering students to become believers with noble character. This study emphasizes the importance of a direct approach and habituation in improving students' worship habits and discipline in the school environment and fostering noble character.

The following table shows the research results and discussion on the Habit of Congregational Prayer as an Effort to Form Good Morals at MTs Al Huda Kunduran Blora. This table is designed to show the percentage of success based on the observed indicators:

Table 1. Habit of Congregational Prayer as an Effort to Form Good Morals at MTs Al Huda Kunduran Blora.

No.	Indicator	Before Program (%)	After Program (%)	Increase (%)	Information
1	Student attendance at congregational prayers	65%	90%	+25%	The majority of students are accustomed to regularly attending congregational prayers.
2	Student punctuality	50%	85%	+35%	Students are more disciplined in arriving on time to attend congregational prayers.
3	Student involvement in tasks (imam/muezzin)	30%	75%	+45%	Students are more active and responsible in taking part in prayer activities.
4	The attitude of mutual respect	70%	95%	+25%	There was an increase in politeness and tolerance among students.
5	Students' spiritual awareness	60%	88%	+28%	Students feel calmer and demonstrate Islamic behaviour in everyday life.

Table Explanation

1. Indicators: These are aspects observed in research, such as student attendance, involvement, and good moral attitudes.
2. Before Program: Percentage of students who met the indicators before the congregational prayer habituation program began.
3. After Program (%): Percentage of students who met the indicators after the habituation program ran.
4. Improvement (%): The difference between the percentages before and after the program indicating success.
5. Description: A brief explanation of the results of the observation or interview.

Table Analysis

1. Student attendance increased by 25%, indicating the program's success in building awareness of worship.
2. Student punctuality and engagement increased significantly, reflecting the program's positive impact in cultivating discipline and responsibility.
3. Attitudes of mutual respect and spiritual awareness have also increased, indicators of success in forming noble morals.

Discussion

Implementation of the habit of performing Dhuha and Dzuhur prayers in congregation in the formation of noble morals at MTs Al Huda Kunduran Blora

Analyzing the research results on the habit of praying dhuha and dzuhur in the congregation to form a noble character can inspire Ibn Khaldun's theory, which provides a deep understanding of the influence of habits and environment in forming a person's character. The habit of praying dhuha and dzuhur in congregation at MTs Al Huda aims to form the noble character of students through consistent worship. This habit instils discipline and togetherness and forms an inherent character. Ibn Khaldun's thoughts. Habits carried out continuously (ta'lim bil 'adah) in a supportive environment are very effective in building the character and character of students, making real practice the key to strong character education (Sugiyono, 2022).

This finding aligns with Ibn Khaldun's theory, which emphasizes the importance of habits in character formation. By accustoming students to perform congregational prayers, schools have created a conducive environment for the growth of good morals in students, especially related to discipline and concern for worship (Khumaidah & Hidayati, 2021).

The researcher also analyzed the implementation of congregational dhuha and dzuhur prayers, and the data was obtained through research results. The data obtained by the researcher shows a positive influence on the social environment of students at school. When students see their friends enthusiastically performing congregational prayers, they are more motivated to participate. According to Ibn Khaldun, the learning method is gradual and repetitive, as well as a dialogue and discussion method. Hopefully, this method can be applied in learning and become educators' guidelines. (Rahmah, 2022). It is also reinforced by the role of teachers who guide and provide examples in worship. Ibn Khaldun emphasized that the environment has a major influence on developing a person's morals. (Asysyauqi & Arifin, 2023b). An individual's character is formed through social interaction in an environment that supports certain values. A person tends to follow the dominant habits around him. If his social environment is good, he will likely follow this positive behaviour (Saepudin, 2015).

This study confirms Ibn Khaldun's view on the importance of the environment in shaping character. A school environment that consistently instils the habit of worship and role models from teachers strengthens students' character. A good environment encourages students to imitate and get used to good deeds such as congregational prayer, thus forming akhlakul karimah naturally (Azhari et al., 2021).

The habit of praying dhuha and dzuhur not only disciplines students but also helps them better understand the importance of a spiritual relationship with God. By routinely performing prayers, students begin to have a higher awareness of behaving by religious guidance, such as being honest, trustworthy, and polite. (Adina & Wantini, 2023). Spiritual education plays an important role in shaping individual morals and character. As emphasized by Ibn Khaldun, spirituality is the basis of morals that instils awareness of God and encourages goodness. Congregational prayer helps students develop spiritual awareness that shapes Islamic morals, making worship the foundation of noble morals (Nurandriani & Alghazal, 2022).

In congregational prayer, teachers are important guides and role models (qudwah hasanah). The teacher's consistent, friendly, and inviting role model encourages their participation in worship. As stated by Ibn Khaldun, role models are the main element in effective education and in shaping the character and behaviour of students. (Rahmah, 2022). Teachers with noble morals will be role models for students. Ibn Khaldun emphasized that students will more effectively accept teachings from people who show moral examples.

(Khumaidah & Hidayati, 2021). The importance of role models in education: Teachers play an active role in congregational prayer by providing real examples that motivate students to follow these good examples, automatically as role models that strengthen the process of forming good morals (Mustofa & Ghofur, 2022).

The habit of praying dhuha and dzuhur in congregation is very relevant to the educational approach proposed by Ibn Khaldun. A positive environment, consistent habituation, in-depth spiritual education, and exemplary behaviour from teachers support the formation of good morals through worship. Ibn Khaldun emphasized that a supportive environment and the practice of good habits are very important in shaping character. By making congregational prayer a habit, it is hoped that students can internalize the values of good morals that will guide them in their daily lives (Abdurachman et al., 2021).

Conclusion

This study concludes that the habituating congregational dhuha and dzuhur prayers program at MTs Al Huda Kunduran Blora has been running well and has positively impacted the formation of students' morals. This program has instilled the values of discipline, togetherness, and obedience to religious teachings through intensive guidance from Islamic Religious Education teachers who prioritize role models and direct supervision. This program has shown effectiveness in improving time discipline, polite behaviour, and appreciation for worship.

Through a qualitative approach, this study identifies the strategic role of teachers in guiding, motivating, directing, and setting an example for students to make congregational prayer a daily habit. The interviews, observations, and documentation reveal that a supportive school environment and positive social interactions among students can motivate them to worship consistently. This study aligns with Ibn Khaldun's theory on the importance of habituation and environment in shaping individual character. By creating a conducive environment for religious practice, MTs Al Huda Kunduran Blora has succeeded in instilling spiritual values that strengthen the noble morals of students. This finding confirms that the habituation of congregational prayer not only forms a habit of worship but also encourages students to internalize the values of *akhlakul karimah* as a guideline in their lives.

References

- Abdurachman, Hanafiah, N., & Sukandar, A. (2021). Program Management of The Characteristics of Private Prayer in Forming The Character of Students' Discipline. Management of the Program for the Habit of Praying in Congregation in Forming the Character of Students' Discipline. In *The Journal of Educational Research* (Vol. 1, Issue 3). <http://journal.medpro.my.id/index.php/edukasi>
- Adina, RN, & Wantini, W. (2023). The Relevance of Ibn Khaldun's Educational Thoughts in Modern Era Islamic Education. *Ideguru: Journal of Teacher Scientific Works*, 8 (2), 312–318. <https://doi.org/10.51169/ideguru.v8i2.514>
- Agustin, NR, Asmahasanah, S., & Angelina, PR (2023). Implementation of Dhuha Prayer Habits to Improve Student Discipline in the Formation of Religious Character in Class V at MI Mathla'ul Anwar, Bogor City. *Reslaj: Religion Education Social Laa Roiba Journal*, 6 (2), 496–507. <https://doi.org/10.47467/reslaj.v6i2.3837>
- Aisyah, N., & Fitriyah, N. (2024). Islamic Religious Education Teachers' Strategies in Improving Students' Religious Character. *Journal of Education Research*, 5 (1), 301–313. <https://jer.or.id/index.php/jer/article/view/770>
- Anggraini, N., & Amirudin, N. (2020). The Role of Islamic Religious Education Teachers in Disciplining Congregational Prayers of Students at Muhammadiyah 3 Gresik

- Vocational School. *TAMADDUN*, 20 (2), 133.
<https://doi.org/10.30587/tamaddun.v20i2.1310>
- Arif, Rahmat, A. (2023). Development of Ubudiyah and Akhlaqul Karimah (SKUA) Standard Teaching Materials to Train Islamic Religious Education Skills of Class IV-F Students at State Elementary School 2 Mojokerto, Mojokerto Regency. *Khazanah: Journal of Islamic Studies*. <https://doi.org/10.51178/khazanah.v2i3.1452>
- Arifuddin, M. (2022). e-ISSN: 2807-8632 Published by: Faculty of Islamic Education and Teacher Training (FTIK) IAIN Palangka Raya. *Proceedings of Islamic Religious Teacher Professional Education*, 2 (2), 1102–1112.
- Arlina, A., Fauziyah, N., Rahayu, PM, Nainggolan, MA, & Amalia, A. (2023). Islamic Religious Education Teachers' Strategies in Fostering Students' Good Morals. *At-Tadris: Journal of Islamic Education*, 2 (2), 193–202.
<https://doi.org/10.56672/attadris.v2i2.81>
- Asysyauqi, MF, & Arifin, Z. (2023). The Relevance of Ibn Khaldun's Learning Concept in the Perspective of Contemporary Learning Theory. *Intellectual Journal: Journal of Education and Islamic Studies*, 13 (1), 85–108. <https://doi.org/10.33367/ji.v13i1.3645>
- Azhari, A., Zakiyah Arifa, Qulyubi Mahsan Nasukha Rais, & Muhammad Hidayatullah. (2021). The Concept of Learning from Ibn Khaldun's Perspective and Its Relevance to Arabic Language Learning in the 21st Century. *Arabic Studies*, 12 (2), 120–133.
<https://doi.org/10.35891/sa.v12i2.2854>
- Azizah, DN, Muhammad, DH, & Sitaresmi, PDW (2023). Teachers' Strategies in Instilling the Habit of Congregational Prayer in Students at MTs Miftahul Ulum Leces, Probolinggo Regency. *Islamika*, 5 (2), 669–689. <https://doi.org/10.36088/islamika.v5i2.3140>
- Budianto, A. (2020a). *Implementing Dhuhur Prayer in Congregation to Form Student Morals at State Islamic High School 2 Pamekasan*.
- Budianto, A. (2020b). *Implementing Dhuhur Prayer in Congregation to Form Student Morals at State Islamic High School 2 Pamekasan*.
- Faishol, R., Fadlullah, ME, Hidayah, F., Fanani, AA, & Silvia, Y. (2021). The Role of Islamic Religious Education Teachers as Motivators in Shaping Student Morals at MTs An-Najahiyyah. *Scientific Journal of Islamic and Citizenship Education (JPPKn)*, 6 (1), 43–51.
- Fitri, A., Nursikin, M., & Amin, K. (2023). The Dual Role of Islamic Religious Education Teachers in Guiding Problematic Students at Al-Rasyid Islamic Elementary School, Pekanbaru. *Journal on Education*, 5 (3), 9710–9717.
<https://jonedu.org/index.php/joe/article/view/1786>
- Gergely, S. (2024). *The Influence of the Habit of Congregational Prayer on Student Discipline at Muhammadiyah 1 Vocational High School, Pekanbaru*. February 4–6.
- Hoffman, D. (2022). *Fiqh's View on Virtual Congregational Prayer Abstract*. 2.
- Ilyas, M. (2021). Hadith on the Virtues of Congregational Prayer. *Journal of Religious Research*, 1 (2), 247–258. <https://doi.org/10.15575/jra.v1i2.14526>
- Iqomatuddin, M. (2024). *The Role and Methods of Parents in Forming Children's Religious Character in Muslim Families in Tukum Village, Lumajang Regency*.
<https://journal.amikveteran.ac.id/index.php/jpbb/article/view/809/640>
- Izzah, L., & Purwaningsih, R. (2017). The Role of Teachers in the Habit of Congregational Prayer.
LITERASI (Journal of Educational Sciences), 8 (1), 1.
[https://doi.org/10.21927/literasi.2017.8\(1\).1-10](https://doi.org/10.21927/literasi.2017.8(1).1-10)
- Khaldun, M. bin, & Abdurrahman, A.-A. (2001). *Ibn Khaldun's Preamble*.

- Khumaidah, S., & Hidayati, RN (2021). Comparison of Ibn Khaldun and Al-Ghazali's Thoughts on Islamic Education and Their Relevance to Education in Indonesia. *Journal of Islamic Education*, 14 (2).
- Maghfirah, Q., Yasyakur, Moch., & Maulida, A. (2022). The Role of Islamic Religious Education and Character Education Teachers in Handling Discipline Problems in Congregational Prayer of Class XI Students in the 2020-2021 Academic Year at SMA IT Al-Madinah, Cibonong District, Bogor Regency. *Cendekia Muda Islam: Scientific Journal*, 1 (02), 277–290.
- Mahrum, M., Fahrurrozi, F., & Ramdhani, D. (2023). Implementation of Fiqh Worship Learning in Increasing Awareness of Obligatory Prayer Worship of Students (Case Study at Mts Nw Ijobalit) Labuhan Haji District, East Lombok Regency. *Mandala Education Scientific Journal*, 9 (1), 701–715. <https://doi.org/10.58258/jime.v9i1.4764>
- Miles, Matthew, B., Huberman, A. M., & Saldana, J. (2014). *Qualitative Data Analysis*.
- Musadat, I., & Khorimah, MN (2023). *Islamic Religious Education Teachers' Strategies in Fostering and Forming Students' Morals (Ethnographic Study at Donomulyo 2 State Middle School)*. <https://ejournal.uniramalang.ac.id/index.php/jipi>
- Mustofa, A., & Ghofur, A. (2022). *Tasyri': Tarbiyah-Shari'ah Islamiyah Journal Conception of the Habit of Dhuha Prayer and Reading the Qur'an in Improving Morals*.
- Nafarin, H., Fisa, L., Lambung Mangkurat, U., & Abstrak, I. (2023). Morality. *Journal of Islamic Education*, 1 (3). <https://maryamsejahtera.com/index.php/Education/index>
- Nurandriani, R., & Alghazal, S. (2022). The Concept of Islamic Education According to Ibn Khaldun and Its Relevance to the National Education System. *Journal of Islamic Religious Education Research*, 27–36. <https://doi.org/10.29313/jrpai.v2i1.731>
- Nurjanah, SS, Oktaviani, P., Rahman, DS, Nurseha, A., Pendidikan, P., Islam, A., Riyadhul, S., & Subang, J. (2024). The Concept of the Prophet's Exemplary in the Formation of Elementary Children's Aqidah and Morals. *Tambusai Education Journal*, 8.
- Pratama, MA, Rohman, M., Adiweni, D., & Putra, D. (2023). Degradation of Adolescent Morals in the 5.0 Era in the Perspective of Modern Islam. *Nathiqiyah*, 6 (1), 11–18. <https://doi.org/10.46781/nathiqiyah.v6i1.691>
- Purnama, ISS, Sholikhah, DD, Hunaida, WL, & Rozaq, AK (2024). Actualization of Students' Moral Values through the Habit of Praying Dhuha in Congregation at SMP Negeri 26 Surabaya. In *Jurnal Pendidikan Islam* (Vol. 11, Issue 2). June.
- Rahmah, EN (2022). The Concept of Ibn Khaldun's Perspective Learning Method and Its Relevance to Today's Education. In *Naelia Rahmah Alim / Journal of Islamic Education* / (Vol. 91).
- Ramdhani, DA, Nashrullah, EY, Rahmah, IF, Khoerunnisa, SF, & Nursahandi, Z. (2022). Problems of Islamic Religious Education Teachers in Developing Students' Morals. *Edukatif: Journal of Educational Sciences*, 4 (3), 4601–4610. <https://doi.org/10.31004/edukatif.v4i3.2878>
- Romah, ZA (2021). *Zaenab Auliya Rohmah's Learning Theories*.
- Saepudin, J. (2015). *Learning Model In The Perspective Of Ibn Khaldun: Reception To Muqaddimah Book*.
- Sam, IA, & Hunainah. (2019). Implementing the Habit of Praying Dzuhur in Congregation in the Formation of Students' Morals. *ICIGIs (International Conference on Islam and Global Issues)*.
- Nursalim, E. (2022). The Habit of Congregational Prayer as a Strengthening of Religious Character. *Journal of Islamic and Social Sciences*, 1. <https://ejurnal.stitnafistabalong.ac.id/index.php/annafis>

- Satriani, IS (2018). Guidance for Islamic Education Teachers in Accustoming Students to Performing Congregational Prayer. *TARBAWI: Journal of Islamic Religious Education*, 3 (01), 66–78. <https://doi.org/10.26618/jtw.v3i01.1381>
- Sholicha, S., Ayunda, I., & Indra Purnamanita, EI (2023). The Influence of Congregational Prayer on Discipline of Grade III-VI Students of Public Elementary Schools. *TIN: Terapan Informatika Nusantara*, 4 (7), 412–415. <https://doi.org/10.47065/tin.v4i7.4632>
- Sholihin, Maya, R., & Priyatna, M. (2020). *The Role of Islamic Religious Education and Character Education Teachers in Improving Students' Religious Character Through the Congregational Prayer and Duha Prayer Program for Grade VIII Students at SMPN 9 Bogor in the 2019/2020 Academic Year*.
- Subkhan. (2023). Instilling Discipline Through Congregational Prayer. *Scientific Journal of Islamic Religious Education*, 2.
- Sugiyono. (2022). *Qualitative Quantitative Research Methods and R&D*.
- Sugiyono, D. (2010). Qualitative, quantitative research methods and R&D. In *Alfabeta Publisher*.
- Sulaeman, Muslihah, E., & Hunainah. (2023). The Habit of Praying Dhuhur in Congregation to Improve Student Discipline at SMPN 10, Cilegon City. *Geneologi PAI: Journal of Islamic Religious Education*, 10 (2). <https://doi.org/10.32678/geneologipai.v10i2.9317>
- Syadi, F., & Ikhlas, A. (2022). An-Nuha: Journal of Islamic Education Problems of Obedience of Class X IIS 2 Students in Performing the Obligatory Prayer. *An-Nuha: Journal of Islamic Education*, 2, 623–635. <http://annuha.ppij.unp.ac.id>
- Wahyuni, P., Supriadi, S., Rizal, E., & Afrinaldi, A. (2023). Islamic Religious Education Teachers' Strategies in Overcoming Problems of Religious Activities at SMP Negeri 6 Bukittinggi. *Indo Green Journal*, 1 (4). <https://doi.org/10.31004/green.v1i4.26>
- Wiyono, W., Idi, A., & Badaruddin, K. (2021a). Efforts of Islamic Jurisprudence Teachers in Improving Discipline in Congregational Prayer Worship of Students at MTs Nurul Qolam Dabuk Rejo Lempuing OKI. *Muaddib: Islamic Education Journal*, 4 (1), 1–7. <https://doi.org/10.19109/muaddib.v4i1.8920>
- Wiyono, W., Idi, A., & Badaruddin, K. (2021b). Efforts of Islamic Jurisprudence Teachers in Improving Discipline in Congregational Prayer Worship of Students at MTs Nurul Qolam Dabuk Rejo Lempuing OKI. *Muaddib: Islamic Education Journal*, 4 (1), 1–7. <https://doi.org/10.19109/muaddib.v4i1.8920>
- Yusuf, WF, Arifin, M., Isnaini, F., & Lestari, SE (2024). *Assistance in Handling Student Discipline Problems at SMA Ma'arif Sukorejo Pasuruan*.