

## Implementation of Religious Habituation to Build Students' Character At Al Azhar High School Gandusari – Trenggalek

**Alfi Fua'adah**

Institut Teknologi dan Bisnis Trenggalek

Corresponding authors: [alfifuadah@itbtrenggalek.ac.id](mailto:alfifuadah@itbtrenggalek.ac.id)

### ABSTRACT

The aim of this study is to explain the practice of Duha prayer among students from the 7th to the 9th grade. The role of teachers in the use of Dhuha prayer. This type of research is qualitative research. Compiled from interviews and audio recordings. The results of this study show that teachers' behaviours in improving students' behaviours by reciting Dhuha prayer and Tahlil is expedient, that is, in accordance with the school's plan. Teachers are tutors, activity buddies, mentors, role models, activity creators, and problem solvers. The problem with following this event is that many students are late and therefore do not follow the schedule.

### Keywords:

Character  
Habituation,  
Dhuha Prayer

### INTRODUCTION

Schools are an important part of Indonesian schools and religious education is important for the progress and development of the country. Because the aim of the school is to raise a Muslim character, that is, a character that believes and fears Allah SWT, has a noble character, and is useful to society by helping society. Therefore, school is the place and place for the development of the spiritual mind, aware of its duties and responsibilities as one of the schools that will complete this development. The school is a law school in Indonesia. Al Azhar Gandusari Trenggalek Secondary School is a school like other high schools. However, it has many advantages; One of these is the role of religious culture in the formation of students' character. The religious program at Al Azhar Gandusari Trenggalek Secondary School differs from other schools in that students are required to attend classes before starting teaching activities (KBM) at 06:05.

(Riyadi et al., 2023; Sari, 2017) Etiquette is a great way to build children's character. Etymologically, the word symbol comes from the Greek word characin, meaning "carved". The word "engraving" can mean engraving, painting or engraving. (Nursalim & Iskandar, 2021; Suparlan, 2021) In Arabic, character has a similar meaning to morality, that is, the habit or habit of doing good. Habits are habits and behaviors that lead to stability through repeated processes, so good habits will also be beneficial to children or students. According to Suyanto quoted by Agus Wibowo, character is a way of thinking and behaving that allows everyone to live and interact in the context of family, community and country. Learning behavior consists of knowledge, thinking, behavior, etc., making learning behavior a responsibility (Faqihuddin, 2021b, 2021a; Taufiqur Rahman & Siti Masyarafatul Manna Wassalwa, 2019). Therefore, at Al Azhar Gandusari Trenggalek Junior High School there is habituation of dhuha prayer, tahlil, istighosah, juz amma and the existence of a silent cooperative for habituation and character building in students. With these habits, it is hoped that graduates of Gandusari Trenggalek Junior High School can practice and perform prayers correctly so that they can become daily habits.

(Rofiqoh, 2022) of Islam that must be carried out by Muslims. However, many intentionally or unintentionally leave the obligation to pray for various reasons, both

from young to old. Therefore, public awareness about early prayer habituation is very important. Prayers are divided into two, namely fardu prayers and sunnah prayers. There are five fard prayers, namely: dawn, duhur, asar, maghrib, and isya'. While there are many sunnah prayers, one of which is the dhuha prayer. Dhuha prayers are performed at least 2 roka'at. Dhuha prayer time starts at 06:30 until before the entry of duhur prayer time.

Not only dhuha prayers, but there are also still other habits that can be applied for character building (Hayati, 2017; Siti Nor Hayati, 2017a, 2017b). Such as istighosah, tahlil, memorizing juz amma. Istighosah and tahlil are a series of dhikr, prayers, and sholawat so that the benefits of istighosah and tahlil themselves are the same as those contained in dhikr, prayers and shalawat. Istighosah can also be interpreted as a joint prayer that aims to ask for help from Allah SWT when things are difficult and difficult. At Al Azhar Gandusari Trenggalek Junior High School, students are also guided and taught to memorize Juz Amma, teaching memorization for students is not easy but the teacher uses a way of memorizing Juz'amma repeatedly every morning which is done in the classroom. This activity is carried out so that it is not boring in the process of memorizing students. Juz'amma is the 30th Juz of the holy Quran with the largest number of letters, in which there are 37 letters. Starting with Surah An-Naba' and ending with Surah An-Nas. This Juz'amma memorization activity aims to improve and develop students' ability to memorize Juz'amma. This activity is expected to become an integrated part of students' daily behavior in the school or community environment. Similarly, the implementation of tahlil, istighosah and the recitation of the Qur'an juz 30, requires a.

(Anwar et al., 2022; Fitria et al., 2022; Taufik et al., 2024) Many methods of memorizing the Qur'an by memorizers are used by memorizers. Methods and techniques can make it easier to memorize, so that it can work well. Therefore, the method is one of the factors that contribute to the success of the program. The method used by students in improving fluency and strengthening their memorization is the muroja'ah method. The word muroja "ah (مراجعة) is a mashdar of the verb raja 'a (راجع) -yuraji 'u (يراجع). It comes from a root composed of the letters ra" (ر), jim (ج), and ain (ع) which means to return or go home. Furthermore, the word muroja'ah itself is defined as reviewing, reexamining, and checking. Repeating the memorization of the Qur'an is called muroja'ah because it cannot be done except after going back first, then forward again (Basir et al., 2020; Islamiati et al., 2020).

Muroja'ah is the main method in maintaining memorization of the Qur'an so that it is maintained and increases fluency. Maintaining memorization of the Qur'an can indeed be done by listening to other people's readings or tapes and so on. It can also be done by looking at and paying attention to the Mushaf without reciting it verbally. The muroja'ah method is a method of repeating memorization, both new memorization and old memorization that is deposited with others. In this case, students can listen to muroja'ah of their memorization to ustadz/ustadzah, or fellow students, and their families. Because if students repeat themselves sometimes there are mistakes that are not realized and it is different if other people are involved, the mistakes that occur will be easily known and then corrected. Based on the results of observations at Gandusari Trenggalek Junior High School, murojaah has a very important role in the memorization program, because in this school there is habituation of tahlil, istighosah and recitation of Qur'an juz 30, the murojaah method is one of the keys in implementing

the program. The provision of memorization programs through murojaah is intended to add value to the Qur'an Hadith and Fiqh subjects (Hidayat et al., 2023; Nuha, 2023).

Based on what the researchers observed from the interview with Mr. Abdul Latif S.Pd. He revealed that students of Gandusari Trenggalek Junior High School are easier to use the muroja'ah method, this is because it is easier to stick in memory and does not require too heavy thinking, only need to be istiqomah in muroja'ah Al-Qur'an.

## METHODS

Researchers in this study used descriptive qualitative methods. The definition of qualitative research according to (Aspers & Corte, 2019; Bhat, 2020) History is derived from qualitative analysis as opposed to quantitative analysis. They then mean that the qualitative method is a tradition in the social sciences based on the observation of people in their own language and the involvement and representation of people in their own language, that good research has characteristics that distinguish it from other characteristics or traits. of your education.

## RESULT AND DISCUSSION

### 1. Implementation of religious habituation in shaping student character at Gandusari Trenggalek Junior High School

After conducting research with observation, interviews and documentation in the form of photographic images of researchers with all students, it is known that the implementation process of religious habituation in shaping student character at Gandusari Trenggalek Junior High School goes through several stages, consisting of the planning stage, the implementation stage and the evaluation stage.

### 2. Planning, Implementation of religious refracton in shaping student character at Gandusari Trenggalek Junior High School

According to the information the researcher received from relevant places such as the Principal of Gandusari Trenggalek Secondary School, there is a preparation process for completing the project to carry out the project. Planning is the process of organizing activities to achieve specific goals. It is also believed that planning is calculating and deciding by whom, when where and how something will be done (Maarif et al., 2020; Rahmi et al., 2023).

So planning is the process of determining the goals to be achieved in the future and determining the steps to be taken. Therefore, a plan is made by examining the various aspects to reach the goal and examining the many uncertainties that exist, evaluating our ability (probability) to reach the goal and then choosing the best direction and steps to reach the goal.

The preparation process of the Law Program for Developing the Character of Students of Gandusari Trenggalek Secondary School is carried out by requiring the students to follow the Code of Law Establishing Students of Gandusari Trenggalek Secondary School to prepare graduates of Gandusari. At Trenggalek Secondary School, they were able to follow the Sunnah prayers such as the Du Ha prayer and remember the recitation words and the short Quran. Implementation of the Code of Conduct at Gandusari Trenggalek Secondary School requires the cooperation of all members of the school. In the process of planning these activities, it is not as easy as

it seems for girls to study during the game. This is consistent with interviews with sources since 2014.

### **3. Implementation of religious habituation in shaping the character of students at Gandusari Trenggalek Junior High School**

According to previous data disclosed by the researchers, the religious conduct practice for student behavior at Gandusari Trenggalek Secondary School was carried out before the start of the morning teaching work (KBM), that is, between 06.05 and 07.05. Reading Talil is divided into two parts (2 boys and 2 girls), the Talil leader and the other imam Duha prayer, the student level works according to the Law of Nine.

- a. Reading tahlil together before teaching and learning activities (KBM) take place, students are accustomed to sitting together to form prayer shaf then one person comes forward in charge of leading tahlil accompanied by a companion teacher.
- b. Carry out dhuha prayers in congregation. One person is assigned to be an imam (one student and one female student) starting with the reading of as sholatu jama'ah prayers performed with 2 greetings then followed by prayer after dhuha prayer then preparation for morning roll call in the school yard.
- c. Recitation of juz amma before starting learning in class begins with the following division:
  - Surah an-Naba to surah Al-Insyiqaq for class IX
  - Surah Al-Buruuj to surah Al-Balad for class VIII
  - Surah Asy-Syams to surah Al-Alaq for class VII

This aims to make students accustomed to reading the Quran so that they can memorize it slowly.

### **4. Evaluation in Religious Habituation**

Education is the most important investment for any country, especially a developing country that is actively developing its country. If people are prepared to know the meaning of humanity through education, there will be development, Caliphate in the World (Laeli, 2023) Learning and development cannot be separated from the role of the teacher, how teachers impart knowledge from the existing curriculum and focus on instruction that is easy for students to accept to achieve desired goals. To achieve this goal, the teacher must do something called assessment during the lesson. (Azizah & Rahman, 2023).

Basically, a program must have an evaluation process that is useful for measuring how far a program is achieved. The definition of evaluation according to experts such as (Alkin & King, 2017; Bashshur, 1995) say that evaluation is an assessment of growth and progress towards predetermined goals or values. Meanwhile, education evaluation can be interpreted as an assessment in the field of education, or an assessment of matters related to educational activities.

Assessment as a part of education needs to be done better because it is not just based on assessment of learning outcomes. An important aspect of educational effectiveness is the evaluation of learning processes and learning outcomes. Therefore, the evaluation of the religious traditions of Gandusari Trenggalek Secondary School was carried out by returning students who participated in the report, in addition to the Quran and Sharia programs. Then, inform the student's advisor when filling out the semester registration form.

## 5. Supporting Factors

Supporting factors are factors that facilitate individual or group behavior including skills. These factors include the availability, affordability of health care resources, priorities and commitments of the community and government and actions related to Health. This habituation in addition to having a positive impact on students also has a contribution in the future. Besides that, this program also gets support from various aspects (Harianto & Kandedes, 2023; Mahfud et al., 2022; Zakia & Murniyetti, 2023). Here are some of the supporting factors for the religious activity habituation implementation program:

- a. Support from student parents
- b. Support from the school committee,
- c. Adequate school facilities.

According to KBBI, the facilities aim to make work and workplaces easier. At the same time, according to H. M Daryanto's (2006: 51) etymology (word meaning), places have educational opportunities and infrastructure, and educational opportunities are direct tools to achieve educational goals, such as places, books, libraries., laboratories etc. Based on the above understanding, it can be understood that educational facilities are facilities and methods used to promote learning to achieve educational goals. For example, the church is equipped with prayer tools to reduce the number of students who do not have these tools and have no reason not to pray.

## 6. Barrier factors and solutions

The inhibiting factor according to the Big Indonesian Dictionary defines the definition of obstacles or inhibitors as obstacles with conditions that limit, hinder or prevent the achievement of goals. Things that have meanings related to constraints are obstacles, the large Indonesian dictionary explains what is meant by obstacles are things that cause or because only goals or desires cannot be realized. The inhibiting factors in the implementation of religious habituation at Gandusari Trenggalek Junior High School are: Many students are not disciplined; many students are crowded during the implementation of dhuha prayer. The obstacles in the implementation of this program are not too serious so that the handling also does not involve parents, only need a reprimand from the teacher.

## CONCLUSION

Based on the previous chapters of this research journal titled "Implementation of Religious Habituation Activities at Gandusari Trenggalek Junior High School," it can be concluded that the program involves planning, execution, and evaluation to enhance religious practices among students. The program aims to shape students' character by encouraging practices like dhuha prayers and memorization of tahlil readings and short surahs, requiring the involvement of all school members. Activities take place from 06:05 to 07:05, starting with communal tahlil readings and dhuha prayers led by designated students. Evaluation involves recording attendance and incorporating it into additional grades for Qur'an Hadith and Fiqh subjects, with results communicated to parents during report card collection. Supporting factors include backing from student guardians, the school committee, and adequate facilities. Inhibiting factors include student indiscipline and distractions during dhuha prayers, which are manageable without parental involvement, requiring only warnings.

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