

# Installation of Religious Character Values Through The Usual Prayer of Dhuha Together at SDN Pakamban Daya Pragaan District Sumenep Regency

Fathorrahman<sup>1</sup>, Lailatul Atikoh<sup>2</sup>  
Institut Dirosat Islamiyah Al-Amien Prenduan

Email: <sup>1</sup>[fathorrahman2904@gmail.com](mailto:fathorrahman2904@gmail.com), <sup>2</sup>[lailatulatikoh01@gmail.com](mailto:lailatulatikoh01@gmail.com),

## Abstract

Character education is the process of providing guidance to students to become fully human beings with character in the dimensions of heart, mind, body, and feeling and intention. Character education is one of the strongholds and is considered the best solution to need and improve the nation's morals and character which is currently being carried away by the very fast flow of globalization. In Islam, character education has been implemented from an early age, one of which is Duha prayer. The inculcation of religious character values through the habit of praying dhuha is a character education to overcome moral and character degradation in the mindset and behavior of students. This study aims to: (1) describe what character values are instilled through the habit of praying dhuha together at SDN Pakamban Daya. (2) describe the process of cultivating religious character values through the habit of praying dhuha together at SDN Pakamban Daya. This study uses a qualitative descriptive research method. Data collection techniques include 3 ways using observation, interview, and documentation techniques. In this study using data reduction, data presentation and drawing conclusions. The results of this study indicate that: 1). there are 5 characters that exist in students are religious, disciplined, independent, honest and leadership. 2) Duha prayer activities have been carried out for approximately two years and are still ongoing today. The Duha prayer starts at 06.30 – 07.15 WIB every day except Sunday because it is a holiday.

Keywords: Istallation of character values, Duha prayer together

### **Abstrak**

Pendidikan karakter adalah proses pemberian tuntunan kepada peserta didik untuk menjadi manusia seutuhnya yang berkarakter dalam dimensi hati, pikir, raga, serta rasa dan karsa. Pendidikan karakter merupakan salah satu benteng dan dianggap solusi terbaik untuk membutuhkan dan memperbaiki moral dan karakter bangsa yang pada saat ini terbawa oleh arus globalisasi yang sangat cepat. Di dalam agama Islam, pendidikan karakter sudah diterapkan sejak usia dini, salah satunya yakni shalat dhuha. Penanaman nilai karakter religius melalui pembiasaan shalat dhuha ini merupakan pendidikan karakter untuk mengatasi degradasi moral dan karakter secara pola pikir dan perilaku siswa. Penelitian ini bertujuan untuk: (1) mendeskripsikan nilai karakter apa yang ditanamkan melalui pembiasaan shalat dhuha bersama di SDN Pakamban Daya. (2) mendeskripsikan proses penanaman nilai-nilai karakter religius melalui pembiasaan shalat dhuha bersama di SDN Pakamban daya. Penelitian ini menggunakan metode penelitian deskriptif kualitatif. Teknik pengumpulan data mencakup 3 cara menggunakan teknik observasi, wawancara, dan dokumentasi. Dalam penelitian ini menggunakan reduksi data, penyajian data dan penarikan kesimpulan. Hasil penelitian ini menunjukkan bahwa: 1). terdapat 5 karakter yang ada pada siswa adalah religius, disiplin, mandiri, jujur dan kepemimpinan. 2) Kegiatan shalat dhuha sudah dilakukan selama kurang lebih dua tahun dan masih terus berlangsung hingga pada saat ini. Shalat dhuha dimulai pukul 06.30 – 07.15 WIB dilakukan setiap hari kecuali hari ahad karena libur.

**Kata Kunci:** penanaman nilai karakter, shalat dhuha Bersama

## **INTRODUCTION**

The world is experiencing massive fundamental changes as a result of the digital era. Not only in the fields of technology and communication, changes also occur in children's everyday behavior. Various shows that are not good can be accessed by children easily and can have negative behavioral effects on children. Supervision from parents is needed to guide children so that negative impacts can be minimized. The problem that occurs is that most parents are confused about what to do to prepare their children for their environment. Instilling religious values from an early age is expected to be one of the child's strongholds in facing change.

This study aims to describe the inculcation of religious character values through Duha prayer as a solution to teaching discipline and piety to God Almighty since children attend basic education so that there is hope for

children to grow up. be a person of noble character, with respect to parents and teachers. and be a role model for relatives and friends.

Instilling values is an act of behavior or a process of instilling a kind of belief found in a belief system in which a person acts or avoids an action, or about something that is appropriate or inappropriate. Religious values can be instilled by inviting children to worship and participate in religious activities. For example, children should get used to going to the mosque together to hold services, listen to sermons or religious lectures, such activities greatly affect the child's personality.<sup>1</sup>

The process of instilling religious values in children can be started from an early age. This period tends to be most effective when children begin to play and develop the social aspects of socialization in the outside environment, with the understanding that they have begun to follow adult guidance. Instilling religious values in children is a must for children in both formal and non-formal education because it is the main subject of education.<sup>2</sup>

The Unitary State of the Republic of Indonesia has laws that regulate education. One of them is the law. National Education System No. 20 of 2003 concerning the National Education System; Article (3) confirms that:

National Education functions to develop capabilities and character as well as dignified national civilization in the context of educating the nation's life, aiming at developing the potential of students to become human beings who believe in piety to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens.<sup>3</sup>

In fact, based on the law mentioned above, education emphasizes the importance of cultivating religious character. The importance of character building in all types and levels of education has been prioritized by the Ministry of National Education. But in reality, the implementation of education in Indonesia is not in accordance with the mandate of Indonesian

---

<sup>1</sup> "Heni Indah Wati Sitorus, *Inculcating Religious And Moral Values In Teenagers Dropping Out Of School*" 4–5.

<sup>2</sup> "Nurma, Sigit Purnama, *Instilling Religious And Moral Values In Early Childhood At Harapan Bunda Kindergarten WOYLA BARAT*, *Journal Of Early Childhood Education*. Vol.6. No 1, Mei 2022.

<sup>3</sup> Abdul Malik Al-Qosim, *Silsilah Aina Nahnu Min Haula, Wa Ats-Tsamanu Al-Jannah* (Jakarta, Haqiena, 2010), 12.

law. This is evidenced by the increasing number of cases occurring in Indonesia, especially those concerning morality or character.

Lately there has also been frequent news about child anarchism, namely acts of violence committed by school children against their classmates. One of them occurred when a public elementary school (SD) student in Gebog District, Kudus Regency, Central Java, experienced physical violence and sexual violence allegedly perpetrated by a number of his classmates. Apart from experiencing physical violence, he said, the eight-year-old victim from Nalumsari District, Jepara Regency also experienced sexual violence. He said that the physical violence experienced by the victim was not only in the form of beatings, but also pressing his chest using a chair.<sup>4</sup>

From the cases above and there are many other cases that illustrate the lack of morals or character in female students in Indonesia. Even more so when it is associated with the rapid changes in the times and electronics which are very influential on students' thinking, attitudes and behavior, especially towards those who are still in the developmental stage in transition who are looking for self-identity. This situation encourages educational institutions to be more responsible not only for imparting knowledge and skills but also for developing character values through both formal and non-formal education.

The habit of praying dhuha is a solution for an institution in instilling a child's religious character. Duha prayer is a vertical worship that directly communicates between created beings and the Creator. Prayer is the first act of worship obligated by Allah, as well as the practice that will be held accountable for the first time. Prayer is the last thing that was bequeathed by the Prophet to his people, to be precise before he died.<sup>5</sup>

SDN Pakamban Daya is an educational institution under the auspices of the state education system and flanked by private educational institutions. SDN Pakamban Daya teaches and educates grades 1-6 about instilling religious character values through the habit of praying Dhuha with the aim that children are more disciplined and instill a sense of love for Allah

---

<sup>4</sup> <https://www.antaranews.com>. *Violence Against Elementary School Students Occurred In Kudus*. 31 Juli 2017.

<sup>5</sup> "Desi Sunarti, " *Development Of Religious Character Through The Habituation Of Dhuha Prayers And Tahfidz Al-Qur'an For Students At Madrasah Tsanawiyah Negri 1 Bengkulu City*. 2019. 53

SWT and His Messenger and children know noble character, and children's education – children, to practice practical worship and at the same time form good morals.

Through this research, the researcher directly observed the activities carried out at SDN Pakamban Daya, on Monday 4 July 2022 at 07.10 WIB, especially the implementation of the Duha prayer and the positive values that were reflected in the students by seeing and directly observing the attitude of the research children themselves, as well as neighboring children who both attend the same institution. Thus the emergence of this positive impact made researchers enthusiastic about raising the title and trying to illustrate to the public that inculcating religious character values through the habit of Duha prayer can be a solution to strengthen positive character in children. In this case the Pakamban Daya SDN school is the first educational institution to implement Duha prayer activities in Pakamban Daya Village even though it is a public school.

The success of habituation to children cannot be separated from supporting factors in instilling religious and moral values in children because teachers always make it a habit to imitate good deeds that are exemplified, teachers play an active role in giving children good examples, because teachers are their role models. want others to be able to set an example of kindness to children, not to set a bad example. The inhibiting factor is the imbalance of habituation between at home and at school, when children get a good example at school, but at home it is different. This is still an obstacle for teachers in instilling religious and moral values in children.<sup>6</sup>

In educating children to have commendable qualities, it is not possible to use explanations and understanding alone, but it is necessary to accustom them to doing good things. Which later the child has that good nature and will stay away from despicable traits. Habits and practices that make children tend to do good things and leave bad things. So the smaller the age of the child, the more practice and habituation the child should do.<sup>7</sup>

---

<sup>6</sup> "Nurma, Sigit Purnama, *Instilling Religious And Moral Values In Early Childhood At Kindergarten Harapan Bunda WOYLA BARAT*, Journal Of Early Childhood Education. Vol.6. No. 1, May 2022."

<sup>7</sup>Istidamah Nailal Afiyah, *The Habit Of Dhuha Prayer In Developing Religious And Moral Values For Children Aged 5-6 Years At RA MOSQUE AL-AZHAR* In 2019. 9-20.

Of the many character education methods, which can be applied in schools, for example, habituation activities. Habituation is an important part of the process of cultivating character in students. One of them is the habit of performing dhuha prayers in congregation. Because through the habit of praying dhuha it will instill good character education in the personality of students.

Duha prayer is a sunnah prayer performed by a Muslim during Duha time. Duha time is the time when the sun begins to rise about 7 cubits from sunrise (around 6 or 7 in the morning) until noon. The minimum number of cycles of duha prayer is 2 cycles and a maximum of 12 cycles and is done in units of 2 cycles after the greeting, the law of doing this prayer is sunnah.<sup>8</sup>

Duha prayer is a sunnah prayer performed by a Muslim during Duha time. Duha time is the time when the sun begins to rise approximately 7 cubits from its rising (approximately 6 or 7 in the morning) until noon time. The minimum number of cycles of Duha prayer is 2 cycles and a maximum of 12 cycles and is carried out in units of 2 cycles after greeting, the law of doing this prayer is sunnah.

In Rajab's<sup>9</sup> research, the impact of the habit of praying Dhuha together is quite good for developing student morals, both morals towards Allah SWT, as well as morals among fellow human beings. For example, students are able to apply some commendable attitudes or morals towards fellow human beings, namely a sense of brotherhood that is applied through hospitality, courtesy towards everyone, please help be honest, both words and deeds, as well as discipline increasing from year to year.<sup>10</sup>

The results of my research here are related to the practice of Dhuha prayer in the congregation of SDN Pakamban Daya. There is a program to improve students' religious attitudes through Dhuha prayer education at

---

<sup>8</sup> "Faiqoh, Novi Wulandari, Nurul Hidayah, *The Habit Of Congregational Dhuha Prayers Against Character Education. Journal Of Standardization Of Elementary School Education Towards The Era Of Human Society*. Cirebon 28 June 2021".

<sup>9</sup> Rajab. *Implementasi Program Shalat Dhuhur Dan Shalat Zuhur Berjamaah Dalam Pembentukan Akhlak Siswa* (Studi Pada Sekolah Sd Al Hira Permata Nadiah Medan). *Ansiru Pai : Pengembangan Profesi Guru Pendidikan Agama Islam*, 3(2),73-78. <https://doi.org/10.30821/Ansiru.V3i2.5851>

<sup>10</sup> *Ibid.*

school. With the habituation of the Dhuha prayer programmed, it is hoped that it can grow and form a disciplinary character because students become accustomed to discipline and obedience to regulations that apply both inside and outside of school.

With this kind of habituation, it is hoped that good religious character values will be formed in students, as well as having good morals, towards Allah SWT, and also towards fellow human beings as well as discipline towards time and regulations that apply as disciplinary guidelines for students or students at generally.

This study uses a qualitative approach. In the opinion of Lexy J. Moleong, qualitative research is research that does not use quantification analysis. Qualitative research intends to understand the phenomena experienced by research subjects, for example behavior, perceptions, motivations, actions and so on. This research was conducted by means of descriptions in the form of words and language using various natural methods<sup>11</sup>. The reason for the researcher using this approach is because it makes it easier for researchers and informants to find and deal with the realities in the field, and this approach is more able to adapt to the patterns faced by researchers. The type of qualitative research is to understand problems from the perspective of the participants. So this research reveals about instilling religious character values by getting used to Duha prayer together from a young age.

To obtain maximum research results with the initial stages, namely the presence of researchers, research locations and determining data sources<sup>12</sup>. After this stage was completed, the next stage carried out by the researcher was the data collection procedure with the initial stages namely interview techniques, observation techniques and documentation techniques.

To get accurate conclusions and results, the next stage is data analysis, namely the stages in identifying and investigating information to be analyzed, with various stages, namely data reduction, data presentation and drawing conclusions so that all information can be accounted for

---

<sup>11</sup> Lexy J. Moleong. *Metodologi Penelitian Kualitatif*. (Bandung: PT. Remaja Rosdakarya, 2012) : 12.

<sup>12</sup> Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktik*, (Jakarta: Rineka Cipta, 2013) :197.

scientifically, and finally, checking the validity data<sup>13</sup>, in this case the researcher uses a triangulation technique. Triangulation is checking data from various sources, methods and time<sup>14</sup>. Researchers took two forms of triangulation in this study researchers used source and technique triangulation.

## **CONTENT/DISCUSSION**

After the researcher describes the data carried out during the research and explains the findings that occurred in the research, then the researcher will then examine the nature and meaning of the findings contained in the research.

### **1. Character values instilled through Duha prayers together at SDN Pakamban Daya**

Programmed activities are activities that are programmed and planned both at the class and school levels that aim to provide additional insight to children about new elements in social life that are important for children's development, especially students' personal character. Programmed activities are used to support character education based on religious values and national culture.

The character values developed through the obligatory Duha prayer program at Pakamban Daya Elementary School are adapted to the Duha prayer implementation program. These characters include:

#### **a) Religious**

On religious values, there is a desire from within to perform Duha prayer without being ordered by the teacher, besides that students also do not object to the routine implementation of Duha prayer together, this proves that the habit of praying Duha together creates thoughts in students that religious values are not only obtained in prayer alone, but can also be developed with daily activities.

---

<sup>13</sup> Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif Dan R&D*, 2020. : 364.

<sup>14</sup> Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif Dan R&D*, 2020: 273.

The conditions felt by these students are in accordance with the theory put forward by Ary Ginanjar Agustin, that through prayer self-awareness about the inner area is hastened again. In the process of character building, Ary Ginanjar Agustin, through his thoughts, provides this solution through prayer. An understanding of prayer will raise awareness that prayer is a requirement of conscience, and that prayer is only for Allah but is of interest to man himself. Apart from that, prayer is training in order to maintain one's emotional and spiritual clarity, and in prayer the purpose of life is instilled in it, so that the sharpness of the vision and mission can be seen which makes humans steady in carrying out their life activities.<sup>15</sup>

Religious character was also expressed by students who stated that the heart becomes calm, the mind becomes calm and gets ease in every matter. This is in accordance with the benefits of the Duha prayer in a book written by M. Khalilurrahman Al-Mahfani entitled *The Blessings of the Duha Prayer*, which has explained the benefits obtained by performing the Duha prayer based on the experiences of those who have done it.<sup>16</sup>

#### b) **Discipline**

Discipline is the key to success, because discipline will grow a firm attitude in upholding principles, diligent in learning. We need to realize how important discipline is and how big the influence of discipline is both in personal and social life.

The definition of discipline is an act that shows orderly behavior and obeys various provisions or so-called rules. Students in participating in learning activities at school will not be separated from the various rules and regulations needed at school. In accordance with the results of the study that at the Pakamban Daya SDN school, the process of implementing the dhuha prayer together is carried out every day to practice discipline habits, carried out every morning before starting teaching and learning activities.

---

<sup>15</sup> Ary Ginanjar Agustin, *The Secret To Success In Building Emotional And Spiritual Intelligence Based On The 6 Pillars Of Faith And The 5 Pillars Of Islam* (Jakarta, 2007), 282.

<sup>16</sup> Dwi Wulandari, "'The Impact Of The Habit Of Praying Dhuha In Congregation On Improving Student Morale At MA Syarif Hidayatullah Grati'" Taken From <https://osf.io/Tjm3q> Accessed On 15 December 2022, 13.45

Based on the results of the study, the character values of discipline in the Duha prayer are discipline towards coming before the Duha prayer is held, performing ablution before praying without being asked to, and reading Yasin letters together. The sequence of activities is carried out every day and controlled by the teachers in their implementation.

The sequence of Duha prayer activities is carried out by students in accordance with the rules that have been established by the school. Devine (2002) states that in order to discipline students it is necessary to exercise time control and space control as a tool for monitoring student behavior, through time and space controls it is hoped that gradually self-awareness will emerge in students to behave in discipline.<sup>17</sup>

The character of discipline through punishment was also found by Ikranagara in his research namely, there was an increase in the character of discipline in students by using rules accompanied by punishment and reward. With a note that the punishment given is an educational punishment.<sup>18</sup>

### c. Independent

The character of independence in the habit of praying dhuha in congregation can be seen from the student's acknowledgment that he prays alone at home at his will. Independent means to do something of one's own will or do something not depending on others. Through the habit of praying dhuha, children will learn and get used to all the rules and demands that exist in congregational prayers.

This is in accordance with the statement put forward by Ary Ginanjar that the idea of creating students with character is to instill religious values from an early age and in a sustainable manner. Sunnah prayers which are performed regularly and become a habit of cultivating good character including the character of responsibility.<sup>19</sup>

---

<sup>17</sup> Fadillah Annisa, "Instilling The Values Of Disciplinary Character Education In Elementary School Students', *Education And Teacher Training Perspective*," Vol.1 X (April 2019)

<sup>18</sup> Ikranagara Pramudya, "Providing Reward And Punishment To Increase Student Discipline In Social Studies Learning For Class V SD Negeri 1 Kejobong Purbalingga. *Journal Basic Education*4," Vol.2 (2015).

<sup>19</sup> Ginanjar Agustin, *The Secret To Success In Building Emotional And Spiritual Intelligence Based On The 6 Pillars Of Faith And The 5 Pillars Of Islam* , 282.

**d. Honesty**

Character is the values of human behavior related to the almighty God, oneself, fellow human beings, the environment and nationality which are embodied in thoughts, attitudes, feelings, words and actions based on religious norms, laws, manners, culture , and customs. Because basically the character itself is a character or character that is reflected in a person but which will distinguish him from other people. Morals are also a form of the soul that contains rules that have been determined by God Almighty in the Al-Quran. So the character or personality of the child is formed from the experience he gets through sight, hearing, feeling and touch.

Character is character, nature, or things that are very basic in a person, namely abstract things that exist in a person but are often referred to as character or temperament. The name of this character is the attitude of the human mind that influences all his thoughts and actions. So being honest can be called a person's behavior that reflects his true self. So there is no element of lying, so a child with an honest character will always do good deeds, because honesty will always be close to goodness. Therefore, the honest character that exists in children from an early age will greatly affect their development later when they grow up. For that, we as educators are obliged for us to build honest character in children considering that in the present, and it is very rare that we meet people who are always honest, even though many claim to be honest, it is not certain that they really are. really honest. Because being honest there is behavior from the heart and there is also being honest which is only in the form of words.<sup>20</sup>

Honesty at this time has become something that is expensive, rare and very hard to find. Even in public service institutions, state bureaucracy and government. As a result, various devastations have increasingly hit this nation with more priority to glory than honesty. Indonesia, a nation that has been independent for a long time, is still struggling to move forward. One of the phenomena that is currently plaguing the nation is the dishonesty that continues to be exhibited by great people who are in office in this country.

---

<sup>20</sup> Husaini Usman, "Character Leadership As A Model Of Character Education" (October 2013), 267–268.

It can be concluded that if this honest character can be cultivated from school education institutions, then this nation will be peaceful, advanced and civilized. Because it is clear, that honesty is the initial capital to build every person in this society and this nation.

**e. Leadership**

The leader is the leader in the group. As a congregation, they are obliged to imitate the movements made by their priest. The priest sets an example that must be followed by his mother. The priest as a leader must always be in front so that his followers can easily see and emulate him. Leaders who are at the forefront in the theory of educational leadership developed by Ki Hajar Dewantara are called *Ing ngarso sung tulodo*, meaning, in front of them are role models. As an example, every leader is required to have leadership character.<sup>21</sup>

Mukti stated that the field shows that Indonesia is experiencing a leadership crisis. Nowadays it is difficult to find leaders with character. There are many smart leaders, but few honest ones. For example, many educational leaders, such as rectors, vice-chancellors and school principals, have been involved in corruption cases. Professors as the top achievements of lecturers in tertiary institutions already have seven people.

So, the leader through his leadership influences the behavior of a person or group to do something according to what the leader expects through his example. The leader through his leadership hopes that his subordinates or followers will do something according to what the leader expects. Subordinates or followers to match or approach something expected by their leaders, if the leader demonstrates examples Someone is appointed as a leader either formally (with an official decree) or as an informal leader (without an official decree) because he has advantages compared to subordinates or followers.

One way to carry out character education through character leadership is to set an example. Exemplary is speech, writing, body language, attitude, and positive actions that can be emulated by others.

---

<sup>21</sup> Husaini Usman, "Character Leadership As A Model Of Character Education": 266–267.

The exemplary characters are: (1) honest, (2) looking forward, (3) inspiring, and (4) competent.<sup>22</sup>

## **2. The process of instilling the values of the religious character of students through the habit of praying dhuha together at SDN Pakamban Daya**

Character development is the basis for instilling religious values in schools. This is crucial because the times are constantly evolving and demanding human beings with good manners. Through the stages of implementation, knowledge and habits can be developed. Knowledge is only one aspect of character. If he is not trained (habituated) to show kindness, even a person with good knowledge may not be able to act according to his knowledge.<sup>23</sup>

It was also emphasized that character education refers to everything that teachers do that has the potential to influence student behavior; teacher behavior influences student behavior. This includes exemplary teacher behavior, the way the teacher speaks or presents material, the way the teacher tolerates, and a number of other things.<sup>24</sup>

At SDN Pakamban Daya, Dhuha prayer activities are carried out through the stages of planning and implementing activities to instill character values in students and students and become something that becomes a habit that is embedded in the body and soul of students and all students of SDN Pakamban Daya.

For every effort that will be made to achieve goals, planning is one of the crucial things that must be done. As for activities that can be carried out through routine activities, namely habituation that is carried out routinely, such as congregational prayers, congregational Duha prayers, flag ceremonies, gymnastics, maintaining personal hygiene, school environment, and other activities.<sup>25</sup> The activity of instilling character values for students at Pakamban Daya Elementary School is through the habit of praying dhuha in congregation every morning before

---

<sup>22</sup> Husaini Usman, "Character Leadership As A Model Of Character Education": 268.

<sup>23</sup> Zainal Aqib Dan Sujak, *Character Leadership As A Model Of Character Education*" (Bandung: Yrama Widya, 2011), 65.

<sup>24</sup> OP Cit., *Character Education Concept* (Kediri: Universitas Nusantara, 2010), 65.

<sup>25</sup> Heri Gunawan, *Character Education, Concepts And Implications*. (Bandung: Alfabeta, 2012), 30.

starting lessons, planning begins with outreach to the homeroom teacher and accompanying ustadz then compiling a prayer time schedule, namely at 06.30 students have arrived at school to pray duha and for those who are late will get sanctions and still pray dhuha even if alone.

In Syarif Muhammad Alaydarus' book, this is in line with what is said. The Duha prayer must be performed when the sun is about 7 cubits above the horizon. Duha prayer is performed when the sun is at its highest point around 07:00 WIB. until zawal time (the time before the Dhuhr prayer). At least two, maybe four, and ideally eight cycles of Duha prayer are needed.

By following school rules and completing tasks given by the school, such as being the prayer priest and leading the congregational prayers after the Duha prayer, students can be disciplined and honest thanks to the planning made by SDN Pakamban Daya. If students are of good character, they will know what they did that day and behave accordingly.

Every day from Monday to Saturday, SDN Pakamban Daya holds duha prayers. Duha prayer begins with ablution, in particular. Due to the absence of a mosque or mushalla, the prayers are carried out for a maximum of four rak'ahs, with students praying in the building where their classrooms already exist. The priest for the Dhuha prayer is a student who alternates between classes, specifically those who are scheduled to become priests from grade 5 to grade 6, after the prayer is finished and everyone reads Yasin's letter.

In particular, because they begin each activity with the Duha prayer, the sequence of the Duha prayer instills in students a greater sense of order and religiousness. One can cultivate a more loving attitude to Allah through the Dhuha prayer program. Reading the Koran every morning will do this, as well as help one become accustomed to praying to Allah and inspiring children.

Gurniawan stated, schools and communities work together to support each other in developing commendable character, in line with the theory that the character built by schools is a continuation of the formation that has been instilled in family life.

As for the stages or steps used at SDN Pakamban Daya to shape the character of students, namely coercion will be carried out and will

develop into daily routines. In addition, it will develop into character in students because of exemplary behavior and habits that are carried out repeatedly.

This study draws conclusions from the findings above as follows: character education has been carried out in assisting the mentoring of students' planting, and is expected to produce character values. Education has been carried out through the habit of Dhuha prayer. For example, this school upholds other values, such as discipline, independence, honesty, and leadership.

## **CONCLUSION**

Based on the research that has been conducted by researchers, it can be concluded that :

Character values such as faith and taqwa (religious), disciplined, independent, honest, and leadership are instilled and developed during Duha prayers.

Character education is used at SDN Pakamban Daya to combat moral and character decline in students' mindsets and behavior, instilling character values through the obligatory Dhuha prayer program. This can be seen from the structured planning process, which begins with conducting socialization in stages starting with the homeroom teacher and continuing with the accompanying teacher and school personnel, especially students who will perform Duha prayers together. The second is setting the schedule of prayer times by an imam. The purpose of Duha prayer is to instill in students the habit of regular and regular prayer so that they can follow the sunnah of the Prophet. The implementation of predetermined religious rituals turns into a character building process. Before class starts at 06:30, Duha prayers are held regularly. The prayer practice is carried out by means of the students taking ablution, leading the dhuha prayer, and reading the yasin letter aloud after the prayer. The prayer movement is always accompanied by a teacher, and Duha prayers are led by an imam who is on duty according to the existing schedule.

## References

- Adisusilo, Sutarjo. *Learning Character Values*, (Jakarta: Rajawali Press, 2013).
- Afiyah, Istidamah Nailal. *Private Dhuha Prayer In The Development Of Religious And Moral Values Of Children Aged 5-6 At Ra Mosque Al-Azhar*, 2019.
- Arikunto, Suharsimi. *Research Procedure A Practical Approach*, (Jakarta: Rineka Copyright, 2013).
- Barnawi And M. Arifin, *Character Education Strategy And Policy*, (Jogjakarta: Ar-Ruzz, 2013).
- Fadlillah, Muhammad. *Early Childhood Learning Design*, (Jogjakarta: Ar-Ruzz Media, 2012).
- Faiz, Aiman. *A Critical Analysis Review Of The Inhibiting Factors Of Character Education In Indonesia"* (2021).
- Faiqoh, Novi Wulandari, Nurul Hidayah, *The Habit Of Congregational Dhuha Prayers Against Character Education. Journal Of Standardization Of Elementary School Education Towards The Era Of Human Society. Cirebon 28 June 2021"*.
- Ginanjar Agustin, Ary. *The Secret To Success In Building Emotional And Spiritual Intelligence Based On The 6 Pillars Of Faith And The 5 Pillars Of Islam*. Jakarta, 2007.
- Majid, Abdul And Dian Andayani, *Islamic Perspective Character Education*, (Bandung: Rosdakarya's Youth, 2012).
- Malik Al-Qosim, Abdul. *Silsilah Aina Nahnu Min Haula, Wa Ats-Tsamamu Al-Jannah*. Jakarta, Haqiena, 2010.
- Maulidiyah, Eka Cahya . *Inculcating Religious Values In Children's Education In The Digital Age*, Vol.02 (July 2018).
- Miftah Syarif, Hamzah, Mutopik *(Implementation Of Character Education In PAI Learning) Journal Of Al-Thariqah* Vol. 1, No. 1, June 2019.
- Moleong , Lexy J. *Qualitative Research Methodology*. (Bandung: PT Juvenile Rosdakarya, 2012).
- Mujaddid, Ade Yusuf, *Fiqh Of Worship (Innovation And The Relationship Between Text And Practice)*, (Semarang; CV Karya Abadi Jaya, 2015).

Nahd Bin Abdurrahman Bin Sulaiman Arrumi, *Understanding Of Prayer In The Qur'an*, (Bandung: Algesindo's New Light, 1994).

Nurma, Sigit Purnama, *Instilling Religious And Moral Values In Early Childhood At Kindergarten* HARAPAN BUNDA WOYLA BARAT, *Journal Of Early Childhood Education*. Vol.6. No. 1, May 2022".

Pramudya, Ikranagara. "Giving Reward And Punishment To Increase Student Discipline In Social Studies Class V SD Negeri 1 Kejobong Purbalingga. *Journal Of Basic Education*4." Vol.2 (2015).

Rifa'i, Moh. *Treatise On Complete Prayer Guidance*, (Semarang: PT Karya Toha Putra, 2017).

Sahlan, Asmaun. "Creating A Religious Culture In Schools, Efforts To Develop PAI From Theory To Action" (2014).

Salahudin, Anas, And Irwanto Alkrienciehie. *Character Education Based On Religion & Culture Of The Nation*. Bandung: Faithful Library, 2013.

Sholikin, Muhammad. *The Miracle Of Prayer*, (Jakarta: Erlangga, 2011).

Sitorus, Heni Indah Wati. *Instilling Religious And Moral Values In Adolescents Who Drop Out Of School*.

Sofia Diamond Rachmayanti, Moh. Gufron. (Analysis Of Inhibiting Factors In Instilling Disciplined Character Education In Students. *Journal Of The Social Sciences*." Vol.16 (2019).

Sugiyono. *Quantitative, Qualitative Research Methods And R&D*, 2020.

Sunarti, Desi. *Fostering Religious Character Through The Habit Of Praying Dhuha And Tahfidz Al-Qur'an For Students At Madrasah Tsanawiyah Negeri 1 Bengkulu City*" (2019).

Susanto, Ahmad, *Early Childhood Education (Concepts And Theories)*, (Jakarta: PT Bumi Akasara, 2017), 122.

Use, Heri. *Character Education, Concepts And Implications*. Bandung: Alfabeta, 2012.

Usman, Husaini. "Character Leadership As A Model Of Character Education" (October 2013).

Wibowo, Agus And Sigit Purnama, *Character Education In Higher Education*, Yogyakarta: Student Library, 2013.

Wulandari, Dwi. "'The Impact Of The Habit Of Praying Dhuha In Congregation On Increasing Student Morale At MA Syarif Hidayatullah Grati'

*Taken From <https://osf.io/Tjm3q> Accessed On December 15, 2022,  
13.45".*