



Efforts to Improve Religious Attitudes Through Habituation of Dhuha Prayers at Mts Nu Tирто Pekalongan

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ABSTRACT

The world of education has many goals, especially goals in the process of inculcating noble character in students. Noble morals can be achieved through a religious path, including the habit of praying dhuha. This study aims to determine 1) the effectiveness of the habituation of Duha prayer in increasing religious values, 2) Strategies in instilling religious values through the habit of Duha prayer. This study uses a qualitative approach with a descriptive method, namely in explaining the circumstances of the problem to be studied by using non-number terms. Data collection techniques in this study used the observation method to observe the process of efforts to increase the value of religiosity in students through dhuha prayers, interviews to receive data in the form of religious activities and strategies used in instilling religious values in students, and documentation to obtain data in the form of vision and mission, infrastructure, human resources. The data analysis techniques in this study were through data reduction, data modeling, and drawing conclusion/verification data. Sources of data obtained came from school principals, students, teachers, and PAI instructors at MTs Nu Tирто Pekalongan. The results of this study share that; 1) religious values that are instilled through the habit of praying dhuha at MTs NU Tирто Pekalongan mean worship values, and moral values. 2) strategies in instilling religious values through the habituation of Duha prayer at MTs Nu Tирто Pekalongan namely reward and Punishment, exemplary, habituation, invitation (persuasive), rules or norms, and creating a religious atmosphere at school. The conclusion of this study is the character of religiosity through the habit of praying dhuha at MTs Nu Tирто Pekalongan by using various strategies in its development which are very clearly explained and synchronized to increase the religious character of students.

Keywords : Dhuha Prayer, Madrasah Tsanawiyah, Religius Attitude

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INTRODUCTION

Education is one of the efforts to perfect human abilities and potential. With education, it is expected that human spirituality towards religion is strong, has self-control, intelligence, a good personality, noble character, and the skills he needs to live in society. This proves that character building is the main thing in education as well as in human life

itself. People with good character are based on good morals, morals, morals and manners. Thus, educational institutions need to instill character in students through learning or through other school activities.(Nur Isnaeni 2020).

In the midst of the current era of globalization, many character problems are found in adolescents. Increasing violence committed by children, pornography, misuse of drugs, rape, even to the stage of murder (Ihsanudin 2022) Not to mention those that are daily, for example, such as bullying, which is increasingly inhumane cases. (Zubaedi, 2011: 2)

Adolescence is a transitional developmental period between childhood and adulthood that includes biological, cognitive, and social changes. In terms of culture, adolescence begins at approximately the age of 10-13 years and ends approximately the age of 18 to 22 years. developmental experts increasingly distinguish between early adolescence and late adolescence. (John. W. Santrock, 2003: 31) Character, especially religious character, is needed by the teenager in facing changing times and moral degradation, in this case adolescents are expected to have and behave using good and bad measures based on religious provisions.

Religion is the basis of controlling social behavior, religion is what teaches the level of human life. Through religion humans can learn about God, how to interact with humans, animals and nature. Without religion, humans are like walking in the middle of the darkness, which certainly does not feel calm and is always mixed with misgivings. That is why religion is a basic part of human life. (Moh. Sholeh Imam Musbikin, 2005: 42). Religion will bring a person to human nature, leading to happiness and truth.

Therefore, religious education is something that must be given to adolescents, whether at school, community or family level. So that an Islamic personality will emerge that always relates all actions to a theological basis. (Hasbi Ash Shiddieqy, 2000: 250) By instilling character through habituation of good behavior and activities closer to Allah SWT. It is hoped that it can solve problems related to social deviation. One of them is through the habituation of dhuha prayer every morning which indirectly has an important role in instilling student character for time discipline and can also increase students' understanding of dhuha prayer worship. (M. Khalilurrahman, 2008: 175)

According to research conducted by Desriyani, there is a strong influence between dhuha prayer and student character building as much as 66%. (Desriyani 2020: 12). So that many benefits can be obtained from the dhuha prayer. Siti Nor Hayati explains the many benefits that students will get by praying dhuha. The research he conducted on MAN Purwosari students found a spiritual causality relationship with student akhlaq. (Siti Nor Hayati 2017: 51)

Prayer is divided into two, namely mandatory prayer and sunnah prayer. Compulsory prayers are prayers that must be done by every Muslim, including dawn, dhuhur, asr, maghrib and isha. While sunnah prayers are prayers that are not legally obligatory, but are highly continued by the Prophet Muhammad SAW because of the many benefits and virtues and rewards in them. One of them is Dhuha prayer.

Dhuha prayer is one of the sunnah prayers that is highly recommended by Allah SWT and Rasulullah Saw. even today it is a habitual worship as well as the favorite of the

prophet Muhammad Saw. This is because the dhuha prayer is included in the list of the will of the Prophet Muhammad Saw to his best friend, Abu Hurairah. Something that becomes a will is certainly something very important, so it is worth making a will. (Cahyo, 2012: 17) Regarding this Abu Hurairah said:

“My beloved (Rasulullah SAW) has advised me that I always carry out three things, namely fasting for three days in each month, doing two rak'ahs of dhuha prayer, and doing Witr prayer before going to bed.” (H.R Bukhari Muslim). (Al-Mundziri 2003)

There are several virtues of dhuha prayer as follows: 1) Replacing alms with all joints, 2) Easier travel in terms of academics. (Musthofa 2017: 7), 3) given ease in all affairs and sustenance from various unexpected directions. (Makhdori 2008: 177) This dhuha prayer can also train emotional and spiritual so that with this strength the challenges of life both in the world of work, school, campus, society, or all businesses can be managed properly. We can practically achieve these two intelligences with dhuha prayer.(Thayib 2013:176)

Based on this theological concept, which can lead students to become more religious people. Religion in terms means belief in a power within humans. Religious means obedient behavior and attitude when carrying out the teachings of the religion he believes in. Religious characters are included in the 18 national characters that have been proclaimed by the Ministry of Education.

In order to improve the religiosity character of students, many Islamic educational institutions make the habituation of dhuha prayer in the morning as an effort in character cultivation. Because in some schools this habituation has positive value. Among them are the growth of a sense of brotherhood, courtesy, helpfulness, honesty and discipline that increase year after year. MTs NU Tirta is no exception.

This dhuha prayer program actually emerged after the change of principal. Based on the theological concept and spiritual journey of the principal himself, as well as seeing the character of children's religiosity that is still lacking, marked by the number of children who are often late for school, bullying, the existence of small gangs at school. Seeing these problems, the principal of MTs NU Tirta Pekalongan, Mr. Salafudin, sees the need for self-improvement of students in their souls. Because according to him, punishment will bring the next punishment if the soul is not improved. (Interview, October 11, 2022)

One example is tardiness to school. According to the Principal, this can be overcome by the dhuha prayer in congregation which is carried out in the school field. The place has been prepared using a very large tarpaulin so that it can accommodate the number of students who study at MTs Nu Tirta. Monitoring student attendance is directly observed by the principal and teachers so that it creates a sense of shame if students come late to school. (Interview, October 11, 2022)

Hal tersebut merupakan sebuah keunikan As well as the excellence in this school, so that from the background of these problems, the researcher wants to examine and examine in more depth the implementation of the sunnah dhuha prayer. Some of the information

above certainly cannot be taken for granted, so this research is interesting to study further, through research entitled "Efforts to improve religious attitudes through habituation of dhuha prayers at MTS NU Tирто Pekalongan".

THEORETICAL FOUNDATION

A. Religious Attitude

Fuad Nashori & Rachma Diana explained in his book "Developing Creativity in Psychological Perspective" defined that religiosity comes from Latin, namely religio which means religion, piety, religious soul. Meanwhile, religiosity is measuring how far knowledge is, how firm beliefs are, how much worship and rules are carried out, and how deep the appreciation of the religion they adhere to so that religiosity can be interpreted as religious quality. (Hilmiati and Saputra 2020: 73)

Departing from the experts above, religiosity is not only in matters of ritual worship, but in other aspects it also needs attention such as aspects of faith and aspects of akhlaq. Akidah is a person's level of depth in believing in the existence of God. While akhlaq is a combination of the actualization of a person's level of depth to his god with the effects of his ritual worship.

Religious values that can be applied to students in their school environment are as follows (Kurniawati 2017: 268):

1. The Value of Worship

The value of worship is a value where a person devotes himself to God. Positioning himself as a servant means that he must obey his god. This value consists of two aspects, 1.) Dohir in speech and action, 2.) Inner by believing in the existence of Allah.

2. Akhlaq Value

Akhlaq values are Islamic values that are realized in the level of spiritual and physical experience. Due to the many themes related to akhlaq, the natural context of this research is focused on student discipline.

A. Overview of Dhuha Prayer Habituation

Education must use appropriate methods in order to get maximum results. Abdullah Nasih Ulwan mentions the method of akhlaq education in 5 parts, namely (Diani, Hanum, and Rodhiyya 2021: 351):

1. Exemplary Method
2. Habituation Method
3. Supervision Method
4. Advice and warning method
5. Targhib (Reward) and Tarhib (Punishment) Method 5.

The habituation method conveyed by Abdullah Nasih Ulwan above is very impactful on akhlaq behavior. Because akhlaq cannot be directly finished within one day, but it needs to be done repeatedly so that something becomes a habitual and daily part that cannot be abandoned. Therefore, habituation is a method used to familiarize children in behaving,

thinking, and acting in accordance with the teachings of Islam. (Ihsani, Kurniah, and Suprapti 2018: 50-51)

Development of akhlaq also starts from basic things such as getting used to praying dhuha every day which will have an impact on emotional and spiritual aspects. Dhuha prayer is a sunnah prayer that is highly recommended by the Prophet SAW. The time of the dhuha prayer is in the morning when the position of the sun has risen approximately halfway. Meanwhile, the final limit of this prayer is before entering the dhuhr prayer time (Rahbawi 2011). The minimum number of rak'ahs in the dhuha prayer is two and the maximum is eight. (Mohammad Fadloli)

RESEARCH METHODOLOGY

The approach used in this research is a descriptive qualitative approach which is used to explain the reality of the events under study so that it is easier to obtain objective data. Sugiyono states that qualitative research methods are used by researchers in natural object conditions. According to Moleong, qualitative research is "research that intends to understand the phenomenon of what is experienced by the research subject such as behavior, perception, motivation, action, etc., holistically, and by means of descriptions in the form of words and language, in a special natural context and by utilizing various natural methods." (Lexy j. Moleong 2009).

Data in this study were obtained by observation, interviews and documentation of primary and secondary data sources. Primary data in this study are principals, PAI teachers and students. While the secondary data are things outside the primary data that support the research. The data that has been obtained will then be analyzed in the steps proposed by Miles and Huberman through data reduction, data display and conclusion drawing. (Lexy j. Moleong 2009) While the technique of taking research subjects uses purposive sampling technique, which is selected with certain considerations and objectives. (Sugiono 2016: 261)

RESULT AND DISCUSSION

Forms of Efforts to Improve Religious Attitudes Through Dhuha Prayer Habituation at MTs NU Tиро Pekalongan

Based on the results of observations at MTs NU Tиро Pekalongan, researchers found several efforts to improve religious attitudes through habituation of dhuha prayers and prayers, among others:

1. Value of Worship

Teachers at MTs NU Tиро have educated students to always be obedient in carrying out worship, especially in familiarizing dhuha prayers, because of the many virtues of dhuha prayers. Therefore, all students at MTs NU Tиро are required to perform dhuha prayers before carrying out learning activities. The implementation of this dhuha prayer is carried out together in the school field so that monitoring is easier because it is focused in one place.

2. Akhlaq Value

Efforts to increase religious values at MTs NU Tirta Pekalongan with the habituation of dhuha prayer based on researcher observations, there are changes in the value of akhlaq in students. This is reflected in student behavior, especially in terms of discipline, honesty and humility. This attitude of discipline can be seen from the arrival of students to school who are no longer late. The attitude of honesty is reflected in students who do not take things that are not their right and the value of humility is reflected in students who respect the opinions of others.

To strengthen the observation data related to efforts to increase religious values by habituation of dhuha prayer at MTs NU Tirta, researchers conducted interviews with the principal, PAI teacher and teachers at MTs NU Tirta Pekalongan. As expressed by the principal Mr. Salafudin who said that:

"The dhuha prayer activities carried out in this madrasa actually support the realization of the vision of an educational institution in order to realize a favorite educational institution by upholding Islamic values and akhlaqul karimah. One of the akhlaqul karimah taught in this madrasa is always maintaining discipline. The implementation of dhuha prayer at the beginning of the afternoon at 06.45 is very helpful in improving student discipline. Students are required to leave early so as not to be late. In this case, all students or teachers are required to arrive at school exactly at 06:30 WIB. (Interview, October 11, 2022)

According to Doni Fajar as a religion subject teacher, the purpose of habituation of dhuha prayer is not only to increase spirituality but also to improve health. Because the implementation is carried out in the school field so that students feel the sunlight directly.

As is done in the morning at around 06:45, students before starting learning, they are required to perform dhuha prayer. And as we know that at the time of the dhuha prayer is a very good time to exercise. Therefore, doing dhuha prayer is the same as exercising because later it can be used to maintain bone and muscle health because every joint moves, from hands, elbows to knees and feet. The benefits of the prayer movement can indeed give the effect of exercise without realizing it. And can improve the achievements of students in Madrasah both educational achievements. (Interview, October 12, 2022)

From the results of the interview above, it shows the habituation of dhuha prayer so that students are accustomed to performing dhuha prayers which have many virtues. Dhuha prayers performed at MTs NU Tirta not only increase the spiritual value / worship, but can also increase the value of student akhlaq. It can be seen from the presence of students who are not late coming to school. The hope is that by always disinfecting time, students will value time more, not wasting or underestimating it. Because the key to success is that one can appreciate and maximize time.



Implementation of Dhuha Prayers for students in congregation in the Madrasah Field



Implementation of Dhuha prayers for students in congregation in the Madrasah Field

A. Strategies in Improving Religious Attitudes Through Dhuha Prayer Habituation at MTs NU Tирто Pekalongan

From the results of observations at MTs NU Tирто, it can be concluded that the strategies used in efforts to improve the religious attitudes of students through the habituation of dhuha prayers, namely:

1. Assistance from the Teacher

Exemplary is the core of education. This teacher's example can increase the enthusiasm of students in carrying out dhuha prayers at MTs NU Tирто. The teacher provides a real example in getting used to the dhuhur prayer directly seen by students. This will be very useful in instilling the value of worship/spiritual or akhlaq values. Because those who pray are not only students but also teachers who participate in dhuha prayers and teachers are required to be present on time. There is a balanced balancing between policy makers and technical operations. Thus students become interested because they see the habits of their teachers.

2. Reward and punishment

Punishment itself does not only apply to students, but also applies to teachers who arrive late at school. For punishment that applies to students, namely in the form of reading one sheet of Al-Qur'an verses and must be completed at that time without other tolerance. And the punishment for teachers who come late to do dhuha prayer is in the form of a direct reprimand from the school principal.

The reward is given to students who have many positive advantages every month. Assessment is not only fixated on dhuha prayer activities, but also looks at the clothes worn by students must be clean and neat. Then notes from the BK teacher about daily associations, whether students have behaved well at school. From the accumulation of these assessments, it will be determined which students receive prizes from the school every month.

3. Rules and Norms of Madrasah

The rules or norms that have been determined by the madrasah have the aim that students become responsible human beings. This is reflected in this dhuha prayer activity because students must come to school early, so as not to be late and be able to

carry out dhuha prayers in congregation. and if the rules are violated then students will get sanctions.

In addition to those mentioned above, there are actually many strategies carried out by MTs NU Tирто in order to familiarize dhuha prayers whose purpose is to improve students' religiosity. However, whatever strategy is enforced at MTs NU Tирто, it will boil down to instilling a basic love of Islam, especially in relation to worshiping Allah SWT and improving the attitude of akhlaq, so that the dhuha prayer performed every morning gives a positive mark on student akhlaq.

RESULTS AND DISCUSSION

Forms of Efforts to Improve Religious Attitudes Through Dhuha Prayer Habituation at MTs NU Tирто Pekalongan

Religious character needs to be instilled in everyday life, especially for young people today, because the moral values of the nation's next generation are constantly declining. technological advances not only offer various conveniences in digging up information, but also open up very easy opportunities to perform moral actions that are not detected by parents and teachers. Some evidence of moral decline today is the culture of corruption, drug abuse and distribution, brawls between students and various other crimes. One of the factors of moral decline is due to the number of students who have a lack of concern for religious subjects at school. To overcome these problems, students are expected to have a good religious character.

Religious character development is the power and effort of a teacher in guiding a student to form a good moral character. Of course, it is related to students' balanced ritual worship and social worship activities in the family environment, school environment and outside environment. In this case, of course, a student is not only emphasized to be intellectually and emotionally intelligent, but a student is fostered to be able to balance in terms of spirituality and good character. (Dewi n.d: 23)

Based on the results of observations made, information was obtained that learning activities at Mts NU Tирто, Pekalongan Regency, play a very important role in instilling character values. The characters in question include worship (religiosity) and akhlaq (discipline).

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In addition to the dhuha prayer culture at MTs NU Tirto which is carried out in the morning before the KBM starts. Another activity carried out is tadarus together which is led by class representatives through a sound source. Class representatives here according to the picket schedule that has been determined starting from class VII-IX in order.

Some of the programs that have been carried out at MTs NU Tirto, according to the results of interviews with the principal of MTs NU Tirto under the purpose of carrying out sunnah dhuha prayer activities, reading the Qur'an at MTs NU Tirto is to foster spiritual intelligence to students and train time discipline in worship and others. According to him, every child is born in a state of not knowing anything, only equipped with hearing, sight and heart. With the provision of hearing, sight and heart, humans can explore and develop their potential. This spiritual religiosity attitude effort is one of the potentials that must be honed as early as possible. As a potential spiritual religiosity really requires various efforts that will bring out the attitude of students' spiritual intelligence. So that children will grow as humans who are able to understand all the knowledge and experiences of their lives. (interview, October 11, 2022)

What is done at MTs NU Tirto by familiarizing dhuha prayer as early as possible and always accompanied by the teacher is a school effort in order to form a religious attitude in students. Because the formation of attitudes, especially religion, does not occur spontaneously, but needs to be created by creating a friendly and supportive environment for these activities. As stated by Slameto, there are several things that can shape a person's attitude, including through repeated experiences and the identification process. (Slameto 1995: 189) What is meant is that through repeated experiences it creates a good habit, so that from habits it gives birth to character building and is able to animate what is being done. As for the identification process where a student is emotionally attached to the behavior of his teacher who also does what the student does. Students observe and imitate what the teacher does.

In the context of religious attitudes in the aspect of akhalq, there is a change in attitude from students, especially in terms of discipline. Discipline is an action that shows orderly and obedient behavior towards various applicable rules and regulations (Mustari 2017:41) Marijan said that there are several factors that make people disciplined, including environmental factors. If someone is in a disciplined environment, then he will automatically be carried away by the environment. (Marijan 2012: 89) This is what the head of Madrasah tries to do so that students are disciplined to come to madrasah without being late, the need for a supportive environment for the program. And the results can be seen from the presence of students to school who are not late, because of the intensive monitoring of teachers and the obligation to carry out dhuha prayers in congregation in the madrasah yard.

There are several other supporting factors that make this dhuha prayer habituation activity run well. According to the religion teacher, Mr. Thoyyib, there are several supporting factors during the implementation of this activity, for example the existence of a dhuha prayer supervisor who is in charge of supervising and guiding students so that the

implementation of dhuha prayers can run with full kehusyukan. As students in general who sometimes joke and are not serious in carrying out dhuha prayers, so the need for a reprimand from the teacher who is on duty to supervise.

Also the availability of a madrasah yard that is sufficient for the implementation of congregational dhuha sunnah prayers. So that the implementation of dhuha prayers can be carried out together with a very efficient time. (Interview, October 12, 2022)

1. Strategy in Improving Religious Attitudes through Habituation of Dhuha Prayers at MTs NU Tиро Pekalongan

In KBBI strategy is a careful plan of activities to achieve specific goals. (Depdiknas 2008: 147) The strategy in general can be interpreted as the process of determining plans that have goals accompanied by the preparation of a way or effort how these goals can be achieved. Strategy is very important in improving the religius attitude of students with dhuha prayer. Since increasing religious attitudes requires a long time so that it cannot be done with just one activity, it must be supported by several instruments so that religious improvement can be realized. (Abdillah Dalimunthe 2016: 103)

In the context of strategies to improve religious attitudes, the madrassa also carried out several strategies formulated so that the dhuha prayer habituation process was able to produce an attitude of religiosity in students. From the findings that the researchers found, that the strategy in efforts to improve the attitude of religiosity through habituation of dhuha prayers at MTs NU Tиро is through motivation and advice in the form of an explanation of the virtues and benefits of dhuha prayers by all teachers at MTs NU Tиро. This briefing is not only delivered in official forums such as ceremonies but in class. In the midst of the teachers providing learning materials, teachers are also encouraged to always provide an explanation of the benefits and virtues of dhuha prayer to students.

The most important instrument in education is the teacher, because the teacher acts as an educator who teaches akhlaq, moral and social values and to be able to carry out this task, a teacher must know broad insights that can later be conveyed to students. (Arianti 2019: 118)

Then the next strategy is to provide rewards for those who are able to be istiqomah in implementing dhuha prayer which is summarized by the monthly attitude results from the BK teacher. For those who violate the Fanismen or punishment from school by reading one sheet of Al-Qur'an verses and must be completed at that time without other tolerance. Finally, the rules or norms made by madrasah and exemplary in the form of examples given by teachers on how to have good morals and always provide examples for students.

CONCLUSION

Based on the results of the research as described in the results and discussion chapter, it can be concluded as follows:

1. Increasing the attitude of religiosity with the habituation of dhuha prayer is the value of worship and the value of akhlaq, especially in terms of discipline.
2. The strategies used in improving the attitude of religiosity are several things: a) assistance from teachers when performing dhuha prayers in congregation on the

school field, b) the existence of rewards (giving gifts to students who are able to carry out tasks well and behave well) and punishment (punishment for students who violate the norms or rules of the madrasah) and c) teachers who synergize with each other in familiarizing dhuha prayers by giving direct examples to students and also always explaining the benefits and virtues while in class.

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