

Implementation of Dhuha Prayer in Forming Student Character

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Abstract:

This research is a descriptive qualitative; the data collection was carried out using observation, interview, and documentation techniques. Then, after the data is collected, data analysis is carried out using data reduction techniques, data presentation, and a conclusion. The results of this study are (1) that through the implementation of the Duha prayer, the character values of class II students include religious character, responsibility, discipline, and independence. The implementation of the Duha prayer at MTs Raudhatul Hasanah Sabak Barat is carried out in the planning, implementation, and evaluation stages. Planning is in the form of preparing the necessary media in the form of a microphone, sound system, as well as methods for implementing the Duha prayer. The implementation includes the practice of ablution, the practice of dhuha prayer, and prayer and dhikr after prayer. Evaluation of the implementation of the Duha prayer can be done daily or monthly. Daily assessment can be seen from the attitudes and behavior of students. (2) Supporting factors for the implementation of Duha prayer in the formation of class II student character include the availability of supporting facilities and infrastructure, cooperation between all teachers and staff, and student enthusiasm. The inhibiting factors are the lack of a place to perform the Duha prayer, uncertain weather conditions, students who arrive late, and students who are too active.

Keywords:

Dhuha Prayer, Character Building, Students.



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INTRODUCTION

Education is a process of changing the behavior, attitudes and behavior of a person or group of people to mature someone through teaching and training efforts. According to Piaget, elementary school-age children (7-11 years) experience an increase in concrete operational development. This level is the initial stage of rational thinking. Elementary school-age children are able to recognize that there is a transfer of things that are concrete and able to understand cause and effect problems. Children at this age are able to interpret an action that is considered good or bad from the consequences it causes (Rima Trianingsih, 2016).

Currently, character education is the main issue of national education. This is based on the National Education System Law no. 20 of 2003 concerning the national education system, it is explained that character education occupies the most important position in forming quality human beings. We can see this from the goals of national education which state that: "National education functions to develop capabilities and shape dignified national character and civilization in the context

of educating the life of the nation aims to develop the potential of students to become human beings who believe in and fear God almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become citizens of a democratic and responsible country” (Cut Zahri Harun, 2003).

It is stated in the national character-building policy for 2010-2025 that the character of values that are unique-good, (knowing the value of goodness and being willing to do good, actually having a good life, and having a good impact on the environment) are inherent in self and behavior. A person's character is the result of integration between four parts, namely exercise of the heart, exercise of thought, exercise, and intention (Yudha Pradana, 2016).

Character education is a system for instilling character values which includes components of knowledge, awareness or will, as well as actions to carry out these values, both to God Almighty, oneself, others, the environment and the nation and state. Education that is directed to shape the character of students is the responsibility of all teachers. It can be said that educating students so that character is formed is not only the responsibility of subject teachers, for example PKN or PAI teachers, but is the responsibility of all teachers within the scope of the school (Omeri N, 2015).

Character education plays an important role in efforts to shape a better national character and minimize forms of action that are detrimental to oneself, society and the state. As is the case, cases of bullying that often appear on television or in the news are even carried out by children in elementary schools. The case of bullying that occurred in Tasikmalaya, West Java, which happened to fifth grade elementary school students, was perpetrated by their peers which resulted in the victim experiencing severe depression and eventually the victim died. This is clear evidence that the importance of instilling character from an age can influence the future (Zintan Prihatini, 2022).

The importance of character building is focusing on certain values, such as discipline, honesty, responsibility, caring, and helping students to understand, study, and be able to apply these values in everyday life. (Ajat Sudrajat, 2011)). According to Wuri Wuryandani et al, character education is an educational process that instills and develops noble character in students, so that they have noble character, and apply and practice it in life, both within the family, school, community and citizens. (Wuri Wuryandani dkk., 2014).

METHOD

The type of research used in this research is field research. In qualitative research more emphasis on objects studied in their natural context that seeks to understand or interpret the phenomena seen (Salim dan Haidir, 2019). While the type of research used is qualitative (qualitative research) is a study aimed at describing and analyzing phenomena, events, activities, social, attitudes, beliefs, perceptions, and thoughts of a person both individually and in groups. In general, qualitative research has two main objectives, namely the first, to describe and explore, and the second, to describe and explain. In line with the expert's opinion, this research uses a qualitative approach in carrying out research with a focus on the objective of explaining and answering questions about the phenomena that are happening at this time. (Wina Sanjaya, 2013). This research is included in

descriptive research. Descriptive research aims to make descriptions, drawings or drawings in a systematic, factual and actual manner regarding the facts, characteristics and relationships between phenomena studied at MTs Raudhatul Hasanah Sabak Barat concerning the analysis of the implementation of Duha prayer in the formation of class II student character.

RESULT AND DISCUSSION

1. Dhuha Prayer

Prayer has several meanings, one of which is prayer is the best activity, the key to obedience, the pillar of religion. Whoever establishes it means establishing a religion, whoever abandons it means that religion has been torn down (Khalilurrahman Al Mahfani, 2008). Prayer etymologically means prayer. Meanwhile, according to Assayuthi, prayer is a means of communication between the servant and his Lord as a form of worship in the form of practice which is composed of several words and deeds that begin with takbiratul ikhram and end with greetings, and in accordance with the terms and pillars that have been determined by syara. (Wahyu Bagja Sulfemi, 2018). What is meant by the words in the definition above are the reading of takbir, tasbih, prayer and so on. While the actions are standing, bowing, prostration, sitting, and so on. The main purpose of prayer is to foster close communication with God Almighty (Faqih Purnomosidi, 2022). In carrying out the prayer must also pay attention to the conditions and pillars that exist. Following are the obligatory conditions of prayer:

- 1) Religion of Islam.
- 2) Already baligh.
- 3) Reasonable.
- 4) Clean from menstruation and childbirth.
- 5) Have heard the call to preach Islam.

In addition to the obligatory conditions for prayer, there are also conditions for the validity of prayer. The following are the conditions for the validity of prayer:

- 1) Holy of two hadats (small and big).
- 2) Sanitize all limbs, clothes and places from uncleanness.
- 3) Close the genitals.
- 4) Enter the time specified for each prayer.
- 5) Facing Qibla.
- 6) Knowing which is fardhu and which is sunnah.
- 7) Stay away from things that cancel prayer (Moh. Rifa'i, 2017).

After knowing the obligatory conditions and the conditions for the validity of prayer, it is important to know the pillars of prayer. Pillars of prayer must be done during prayer and must be orderly. Here are the pillars of prayer:

- 1) Intention.
- 2) Takbiratul ihram.
- 3) Stand up straight for those who are able during fardhu prayers. Can while sitting or lie down for those who are sick

- 4) Read the letter al-Fatihah in each cycle.
- 5) Bow with tumakninah.
- 6) I'tidal with tumakninah.
- 7) Prostrate twice with tumakninah.
- 8) Sit between two prostrations with tumakninah.
- 9) Sit the final tasyahud with tumakninah.
- 10) Read the final tasyahud.
- 11) Read the prayer to the prophet Muhammad SAW during the final tasyahud.
- 12) Read greetings.
- 13) Orderly, sequentially working on these pillars (Moh. Rifa'i, 2017).

One of the sunnah prayers that is highly recommended by Allah SWT and Rasulullah SAW is Duha prayer. Duha prayer is performed at a certain time (Indah Suci Sapitri, 2020). Duha prayer according to Rifa'i is a prayer that is done when the sun is rising (Moh. Rifa'i, 2017). Duha prayer time is in the morning. Starting when the sun begins to rise a piece or after sunrise (around 07.00 WIB) until the time of dhuhur arrives. However, the best time to do it is after the sun is out (M.Khalilurrahman Al Mahfani, 2008). From the description above, at least the Duha prayer is carried out at least two cycles. But there is no clear limit on the number of cycles. The procedure for praying dhuha is the same as sunnah prayers in general, namely praying two rak'ahs with one greeting. What distinguishes Duha prayer from other sunnah prayers lies in the reading of the intention, prayer and time. Reading the letter in the Duha prayer in the first rak'ah, namely the Asy-Syamsu surah (Wasy-syamsi wa dhuhaaha), while in the second cycle, namely surah Adh-Dhuha (Wadh-dhuhaa wal-laili) (Moh. Rifa'i, 2017). One of the sunnah prayers that is highly recommended in Islam is Duha prayer. The many virtues of Duha prayer are very important for human beings, especially in increasing faith and improving one's personality to noble character. In addition, this prayer also has the following virtues:

- 1) As a form of gratitude in the morning
- 2) Provided convenience in all affairs and unexpected sustenance thought by Allah SWT.
- 3) Removal of sins
- 4) As an intermediary to change bad life experiences into more Good
- 5) Each cycle of duha prayer has a noble position (Sapitri, 2020).

2. Character building

According to Wynne in purwanto, the word character shows that character comes from the Greek word "to mark" which means (to mark), focuses on how to apply the value of goodness in practical actions or daily actions. (Setyoadi Purwanto, 2019). Meanwhile, according to Suyanto in Kurniawan, character is defined as a state of mind and attitude that distinguishes one person from another, and is able to live and work together in society, school, home, country and state. People with good character must be able to make decisions and be responsible for every decision they make (Syamsul Kurniawan, 2014). Character is a behavioral value related to God Almighty, oneself, fellow human beings, the environment and the nation, which is expressed in thoughts, attitudes, words, feelings and actions based on religious norms, laws, manners, culture and customs. (Zubaedi, 2015). People with good character are people who try to do their best for God Almighty, themselves,

others, the environment, the country and the nation by optimizing their potential (knowledge) and including their awareness, emotions and feelings. From the above understanding, it can be concluded that character is a way of behaving and behaving that is shown by someone in everyday life which has characteristics to distinguish it from other people. A person's character can be formed by one's habits, the attitude one takes towards certain situations, and what one says to others.

This character eventually becomes something that is attached to a person, and the person concerned is often not aware of his character. But other people are often easier to judge a person's character. According to Bije Widjanto in Kurniawan, a person's habits are formed from actions that are repeated every day. These actions are initially conscious or not, but because the same actions are often carried out, in the end these actions often become reflexes or habits that are not realized by the person concerned. (Syamsul Kurniawan, 2014). Character can be formed through education, namely character education. Character education has a higher meaning than moral education because character education is not only about right and wrong, but also about how to make students develop good habits, so that students have high awareness and understanding in everyday life, as well as concern and commitment to build kindness (Cut Zahri Harun, 2003).

Thomas Lickona defines character education as a deliberate effort that can help a person so that he is able to understand, observe, and carry out basic ethical values. (Ajad Sudrajat, 2011). Focusing on this definition, when thinking about what kind of character you want to form, of course the main thing that must be done is to build awareness in students to carry out these values consciously without any outside coercion. From the understanding conveyed by Thomas Lickona above, it shows that there is a development that provides a strong basis for building character education that is coherent and comprehensive, and includes knowledge (moral knowing), feelings (moral feeling), and action (moral action). (Sukatin, Shoffa Saifillah Al-Faruq, 2021).

Meanwhile, a different definition was conveyed by John W. Santrock in the book "Learning Character Education". According to John W. Santrock, education that takes a direct approach to students in order to instill moral values and provide learning to students about moral knowledge in an effort to prevent prohibited behavior (Siti Nur Aidah, 2020). Character education aims to improve the quality of educational processes and outcomes as a whole, integrated and balanced in accordance with graduate competency standards at all levels of education units, so as to achieve character education and learning noble character (Muhammad Ali Ramdhani, 2014).

The purpose of character education according to the Ministry of National Education in the book "Character Education" which is based on the National Education System Law Article 3 No. 20 of 2003 is as follows:

- 1) Develop heart/conscience/affective potential in students as human beings as well as citizens who have cultural values and national character.
- 2) Develop habits and behavior of students that are commendable and in line with universal values and religious national cultural traditions.
- 3) Instill a spirit of leadership and responsibility for students as a generation nation's next generation.
- 4) Develop students' abilities so that they become independent human beings, creative and

nationalistic

- 5) Developing a school life environment as a learning environment that is safe, honest, full of creativity, and friendship (Sukatin, Shoffa Saifillah Al-Faruq, 2021).

Character education in the school environment has the following objectives:

- 1) Strengthen and develop the values of life that are considered important and necessary to be accustomed to or owned by students.
- 2) Correcting student behavior that is not in accordance with the values set by the school.
- 3) Build a harmonious bond between family and society, and jointly take on the responsibility of character education. Everyone has a different character. This character is what distinguishes one person from another. Within the character there are values that can shape a person's behavior or character (Atikah Mumpuni, 2018).

The values developed in efforts to build character in Indonesia are identified as coming from four sources, namely religion, Pancasila, culture, and national education goals as follows:

- 1) Religion is a character value that connects humans with his god. Religious is a character value that shows one's thoughts, speech, and actions that are always strived to be based on divine values or religious teachings.
- 2) Honesty is a character value that is related to oneself which corresponds between words and deeds. As well as the suitability between the visible and the invisible.
- 3) Tolerance is an attitude and action that respects differences in something. Such as differences in religion, opinion, ethnicity, culture, language, and the behavior of someone who is different from himself.
- 4) Discipline is a character value in a person which is basically used as self-control, which encourages and directs to be able to achieve something and is realized by always respecting time. Discipline is also a character that shows order and obedience to a provision and regulation.
- 5) Hard work is a character value that shows a real effort in dealing with various problems and how to solve problems as well as possible.
- 6) Creative is a character value that has a way of thinking and doing something to produce an idea or new result from something that you already have.
- 7) Independence is one of the character values that has attitudes and behaviors that do not depend on other people in completing various tasks and problems.
- 8) Democracy is an attitude and mindset that reflects equal rights and obligations in a fair and equitable manner between one person and another.
- 9) Curiosity, namely how a person thinks, behaves and behaves that reflects curiosity and curiosity about everything that can be seen, heard and studied in more depth.
- 10) The spirit of nationalism or nationalism is an attitude and action that places the interests of the nation and state above personal or individual and group interests.
- 11) Love for the motherland is one way to show loyalty, concern, and high appreciation for language, physical environment, socio-culture, economy, and politics through mindsets, attitudes and actions.
- 12) Appreciating achievement is an attitude of being open to the achievements of others and

admitting one's own shortcomings without reducing the spirit of higher achievement.

- 13) Communicative is the character value of someone who likes to be friendly or proactive, namely open attitudes and actions towards other people through communication or polite ways of speaking so as to create good collaborative cooperation.
- 14) Peace-loving is an attitude, speech, and action that makes other people feel happy and safe in their presence.
- 15) Likes to read, namely a habit that is carried out without coercion to spend time specifically to read various information, both from books, journals, magazines, newspapers, and so on, giving rise to policies for himself.
- 16) Caring for the environment is a character value that seeks to prevent damage to the surrounding natural environment, as well as developing efforts to repair natural damage that has occurred through concrete attitudes and actions.
- 17) Social care, namely an attitude and action that shows concern for other people and people who need it.

Responsibility is a character possessed by a person to carry out his duties and obligations properly towards himself, society, the environment and God. Responsibility must be based on full awareness without any outside pressure (Cintya Nurika Irma, 2018).

CONCLUSION

Conclusions are not just repeating data, but in the form of meaningful substance. It can be in the form of a statement about what is expected, as stated in the "Introduction" chapter which can finally produce a "Results and Discussion" chapter so that there is compatibility. In addition, prospects for the development of research results and prospects for further research applications in the future (based on results and discussion) can also be added.

Based on research that has been carried out at MTs Raudhatul Hasanah Sabak Barat regarding the analysis of the implementation of Duha prayer in the formation of the character of class II students, it can be concluded as follows:

- 1) Implementation of the Dhuha Prayer in Forming the Character of Class II Students The implementation of the Duha prayer is one of the madrasah efforts to develop and shape the character of students, especially in class II students. By holding the Dhuha prayer, it also introduces students to the obligations of being a Muslim, one of which is to pray. Not only do fardhu prayers, but also introduce students to dhuha sunnah prayers. In addition, it is also to facilitate prayer readings, prayer movements, and know the time of Duha prayer.
- 2) The implementation of Duha prayer in the formation of student character includes planning, implementation, and evaluation. Planning in the form of preparing media, methods, and time. The implementation of the dhuha prayer in building the character of grade II students includes the practice of ablution, the implementation of the dhuha prayer, as well as prayer and dhikr after prayer. After the implementation of course there is an evaluation. Evaluation of the implementation of Duha prayer in the formation of class II student character, can be

seen from the reading, movements, attitudes, and knowledge of students. From the implementation of Duha prayer, characters such as religion, responsibility, discipline, and independence can be formed.

Supporting and Inhibiting Factors. Supporting factors for the implementation of Duha prayer in character building for second grade students at MTs Raudhatul Hasanah Sabak Barat include the availability of adequate facilities and infrastructure to support activities, cooperation between all teachers and educational staff, and high student enthusiasm in participating in Duha prayer activities. Inhibiting factors for the implementation of the Duha prayer in the formation of the character of class II students at MTs Raudhatul Hasanah Sabak Barat Semarang include the lack of a place to carry out the Duha prayer, constrained by uncertain weather conditions, students who come late to school, and students who are too active.

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