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Implementation of Dhuha Prayer Habituation for the Development of Religious Character at SDN Pakapuran 2

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Abstract

This study employs a qualitative approach utilizing a descriptive research design. This approach was selected to deeply describe, analyze, and interpret the natural phenomena occurring in the field, specifically regarding the habituation of the Dhuha prayer in developing the students' religious character at SDN Pakapuran 2, North Amuntai District, Hulu Sungai Utara Regency. The primary data sources in this study encompass individuals directly involved in the program, predominantly the teachers guiding the Dhuha prayer and the students. To obtain comprehensive data, the researcher utilized three data collection techniques: observation, interview, and documentation. Participatory field observations were conducted to directly monitor the congregational Dhuha prayer activities held from Tuesday to Saturday at 07:30 AM. These observations focused on the students' level of discipline, their understanding of the prayer procedures, and their overall enthusiasm. Furthermore, semi-structured, in-depth interviews were conducted with the guiding teachers to extract detailed information regarding the habituation methods, the enforcement of rules, and the educators' perspectives on the progression of the students' religious character. The data collection was also substantiated by documentation studies, including written records, school regulations, and visual documentation of the prayer activities, to corroborate the findings from the observations and interviews. The data analysis technique adheres to an interactive qualitative analysis model, which encompasses data reduction to summarize essential information, data display in a narrative format, and the drawing of conclusions. To ensure the trustworthiness and credibility of the data acquired during the study, the researcher applied triangulation techniques, encompassing both source triangulation and methodological triangulation.

Keywords: Keyword Dhuha Prayer, Habituation, Religious Character

INTRODUCTION

Habituation refers to an activity performed repeatedly to achieve a change in behavior. It serves as an approach to accustom students to thinking, behaving, and acting in accordance with the guidance of Islamic teachings. Habituation is a deliberate, repetitive process designed to transform a specific action into a routine. Furthermore, it is a mode of action acquired through continuous learning, which ultimately becomes permanent and automatic. (Rodiyah, Mispani, dan Amirudin 2024)

Dhuha prayer is a *sunnah* (voluntary) prayer performed during the Dhuha time. This period begins when the sun rises slightly above the horizon and lasts until just before midday. In other words, if the Zuhr time is considered midday, then the Dhuha time spans the middle part of the morning between sunrise and Zuhr. The Dhuha prayer consists of a minimum of



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two *rak'ahs* and a maximum of twelve *rak'ahs*, with one *salam* (closing greeting) performed every two *rak'ahs*.(Rahmadi 2025, 86-88.)

The designated time for performing the Dhuha prayer begins when the sun has risen approximately to the height of a spear and concludes just before the sun reaches its zenith. It is highly recommended to perform this prayer when the sun's heat becomes noticeable. The Dhuha prayer is strictly a morning observance, performed after the sun has moved past its rising point. Praying exactly at sunrise is religiously prohibited (*haram*); therefore, one must wait until the sun is clearly visible. The Prophet Muhammad (PBUH) illustrated this optimal time as the moment when the young weaned camels feel the heat of the sun.(Alim 2008, h. 3.)

While the minimum number of *rak'ahs* for the Dhuha prayer is two, the maximum number is arguably unlimited. The Prophet (PBUH) occasionally performed four *rak'ahs*, and at times, more. Narrated by Aisyah (RA): "The Messenger of Allah (PBUH) used to perform four *rak'ahs* of Dhuha prayer and would add to them whatever Allah willed." (Sahih Muslim).(Qurtubi 2024)

The fundamental essence of religious character education is the necessity to develop human potential.(Muid dan Mustofa 2023) This implies that humans possess innate seeds of truth and goodness that must be stimulated through education to be actualized. Religious character education serves as a broad umbrella term describing the instruction provided to children to help them cultivate good and polite morals. It fosters individuals who are respectful, healthy, critical, and successful, while maintaining traditional values that make them socially acceptable. Individuals with strong and positive characters, both individually and socially, are those who possess good morals (*akhlak*), ethics, and character.

Noble characteristics (*akhlak mahmudah*) encompass patience, gratitude, sincerity, contentment (*qana'ah*), humility, honesty, generosity, trustworthiness, forgiveness, and broad-mindedness. Conversely, despicable characteristics (*akhlak mazmumah*) include being easily angered, ungrateful, showing-off (*riya'*), greedy, arrogant, deceitful, stingy, treacherous, vengeful, and envious.(Suhardiyansyah, Budiono, dan Widodo 2016) Furthermore, a religious nature is characterized by a lifestyle and personality marked by devout worship, honesty, trustworthiness, generosity, mutual assistance, and tolerance.

Based on preliminary observations, the researcher found that this school has already implemented a Dhuha prayer habituation program. The students demonstrate significant enthusiasm in performing the Dhuha prayer in congregation from Tuesday to Saturday. Consequently, the researcher is highly motivated to conduct an in-depth study on this phenomenon.

Drawing upon the background described above, the research problem is formulated as follows: "How does the habituation of Dhuha prayer develop the religious character of students at SDN Pakapuran 2, North Amuntai District, Hulu Sungai Utara Regency, analyzed through a qualitative approach?" Subsequently, the objective of this study is to qualitatively investigate how the habituation of the Dhuha prayer at SDN Pakapuran 2 shapes the students' religious character.

RESEARCH METHODS

Qualitative research explores and deepens a social phenomenon or social environment, consisting of behavior, events, place, and time. Qualitative research is descriptive in nature; in this step, the researcher must describe an object, phenomenon, or social setting, which will be presented in narrative writing. In writing, the collected data and facts are presented in the form of words or images rather than numbers. Qualitative research reports contain citations of data (facts) uncovered in the field to support the presentation.(Setiawan 2018, 11.)

The subject of this study was the homeroom teacher, Mr. Bahrani S. Pd. The research location was Jalan Rakha RT. 04 No. 07, Pakapuran, North Amuntai District. The data sources

in this study were: Primary data, namely basic data covering teachers and homeroom teachers. Secondary data, namely supporting data, includes general location data at SDN Pakapuran 2.

The data collection techniques used in this study were interviews, observation, and documentation. The data techniques used in this study were data obtained from interviews, observations, and documentation. The analysis technique in this study used an inductive mindset, meaning that the data collection effort was not intended to prove a hypothesis formulated before the research was conducted. This analysis was more of an abstraction based on the collected parts, which were then grouped. Therefore, the development of the theory here is derived from a large amount of data collected and interconnected.

Data validation techniques to check and establish validity through analysis through triangulation between researchers are carried out by using more than one person for data collection to enrich the knowledge base in gathering information. It is also important to note that the person invited to collect the data must be experienced to avoid harming the researcher.

According to Cresswell, the data analysis method for qualitative data collection uses the following steps: 1) Coordinating and preparing the data, 2) Reading, understanding, and reviewing all data related to the Application of the Dhuha Prayer Habit to Develop Religious Character, 3) Data summary, 4) Further description, 5) Connecting related themes, and 6) Providing interpretation of the research theme.

RESULTS

The Implementation of Dhuha Prayer Habituation to Develop Religious Character at SDN Pakapuran 2

The development of religious character in students requires consistent and structured efforts within the school environment. At SDN Pakapuran 2, one of the primary methods utilized to instill these spiritual values is the implementation of a Dhuha prayer habituation program. This program is carried out systematically through daily routines designed to integrate religious practices directly into the students' school activities. The implementation of this program consists of several key steps, as outlined below:

1. Habituating the Dhuha Prayer Every Morning

Based on the field observations conducted by the researcher, the teachers and students perform the Dhuha prayer together in an orderly manner at 07:30 AM from Tuesday to Saturday.

This finding is corroborated by the teacher's statement during the interview. The teacher expressed gratitude (*Alhamdulillah*) that the activities conducted alongside the other male and female teachers (*ustadz* and *ustadzah*) are running smoothly. The teacher stated, "We maintain solidarity and continuously support one another to ensure the success of this program, both in its implementation and the expected outcomes. Ustadz Sandy Aulia Rahman, S.Pd., Ustadzah Annisa Nahdia, and I guide the Dhuha prayer every morning. If a student fails to participate, the initial consequence is usually a verbal reprimand as an early warning so they realize their mistake. The second consequence, in cases of infractions such as arriving late, is adjusted according to the situation. For instance, the student might be asked to stand for a certain period or write Arabic letters."

These measures are taken to provide a deterrent effect and teach the students responsibility. All students from grades 1 to 6 are required to participate in the Dhuha prayer at school. This activity aims to accustom students to consistently performing *sunnah* worship and to instill religious character from an early age. Regarding the students' behavioral changes, the majority have developed the habit of performing the Dhuha prayer with utmost sincerity. "Alhamdulillah, this positive habit has become a part of their daily routine, and we hope it will continue into their adulthood," the teacher added. The Dhuha prayer program has been implemented since the teacher first began teaching at the school, noting that it has evolved into a positive culture within the school environment. This habit

is continuously preserved and developed to become one of the hallmarks of religious character education at the school.

The teacher further opined on the improvement in the students' obedience to Allah SWT following the habituation process. The primary goal of performing the Dhuha prayer is to seek blessings from Allah SWT, particularly for ease in sustenance across various aspects of life. "Through this habit, we hope the children not only receive blessings in their sustenance but also become more religious and steadfast (*istiqamah*) in performing their worship," the teacher explained.

2. Students' Understanding of the Steps of Dhuha Prayer

Based on field observations, the teachers demonstrate the steps of the Dhuha prayer by practicing them clearly, encompassing both the prayer recitations and the physical movements, thereby allowing the students to properly follow their lead.

This is reinforced by the teacher's explanation during the interview, stating that the implementation of the Dhuha prayer at school employs two methods to enhance the students' understanding and solemnity (*khushu'*). The first method involves reciting the prayer audibly so that the children can memorize and clearly understand the recitations. The second method entails performing the prayer silently to train their focus during worship. The schedule is systematically arranged: from Monday to Wednesday, the audible recitation method is used, while from Thursday to Saturday, the prayer is performed silently. The discipline regarding the Dhuha prayer at this school is highly commendable, as the children fully understand that 07:30 AM is the designated time for the prayer. They automatically prepare themselves at that time to perform the worship with full awareness.

3. Implementing the Rules and Etiquette of Dhuha Prayer

Based on field observations, the teachers have habituated the children to perform ablution (*wudu*) at home before leaving for school. This practice aims to save time, ensuring that upon arriving at school, they can immediately perform the Dhuha prayer.

This observation is supported by the teacher's statement during the interview: "We, the teachers, accustom the children to perform ablution at home before leaving for school. However, if their ablution is invalidated during the trip or before the prayer, they are still allowed to perform ablution again at the school facility. This is to ensure that the children maintain their state of purity while performing the worship."

DISCUSSION

Based on the implementation of the Dhuha prayer habituation at SDN Pakapuran 2, several specific religious character values are developed among the students. This section discusses the impact of this daily routine on the students' spiritual and behavioral growth. The analysis of the research findings reveals that the consistent practice of the Dhuha prayer shapes several key religious character traits, which are elaborated as follows:

1. Obedience to Allah SWT

This obedience is evident when the students perform the Dhuha prayer in congregation at school every morning. According to the interview with the teacher, this activity has a positive impact on the development of the students' discipline and obedience. Based on the preceding explanation and the teacher's perspective, obedience to Allah SWT is a manifestation of compliance in executing His commands, which includes the habituation of performing the morning Dhuha prayer. This habit not only brings the students closer to Allah SWT but also shapes religious character traits such as discipline, responsibility, and strong spiritual awareness.

There is no entity more perfect than Allah SWT; thus, obedience to Him represents the pinnacle of human perfection and nobility. Generally, individuals who do not dedicate their devotion to Allah SWT will redirect it toward the state that employs them, the political party that supports them, society, their irrational worldly desires, idols, idolaters, other

human beings, or Satan. Consequently, if someone fails to devote themselves to Allah SWT, they inevitably fall into false and superficial forms of devotion.

Conversely, those who become true servants of Allah SWT are liberated individuals. Their service to society is a reflection of their obedience to Allah; their involvement in a political party is conducted to fulfill His commands; and their compliance with the government is fundamentally rooted in their obedience to Him. Such devoted servants will consistently follow the guidance of the Prophet Muhammad (PBUH), recognizing that obeying the Messenger is tantamount to obeying Allah. (Hawwa 2020, 268.)

2. Reflecting Religious Character

This is observable when students routinely and systematically perform the Dhuha prayer every morning at school. Based on the interview with the teacher, this habit serves not only as a fulfillment of *sunnah* worship but also as a means to train students' discipline, sincerity, and responsibility in carrying out their spiritual obligations. Echoing the teacher's perspective, reflecting a religious character entails behaviors that demonstrate adherence to religious teachings, such as consistently observing the Dhuha prayer, while simultaneously fostering discipline, honesty, and social concern. By being accustomed to performing the Dhuha prayer, students learn to value time more effectively, heighten their awareness of the importance of drawing closer to Allah SWT, and manifest religious values in their daily behavior, both at school and at home.

Instilling behaviors that reflect a religious character in students is not solely the responsibility of the teacher; it is a collective obligation shared by all educators, educational staff, parents, and the community surrounding the elementary school. When the family, school, and community effectively fulfill their educational roles, there is a significant opportunity to produce high-quality, educated human resources. Inculcating character values in elementary school-aged children enables them to understand how to appropriately position themselves within a social environment, realizing that every individual inherently needs others in their social life.

The character development of students cannot be achieved solely through formal learning; it necessitates habituation both within and outside the school environment. Therefore, the habituation of the Dhuha prayer is capable of shaping the students' religious character, which subsequently reflects in their daily lives. Cultivating this religious character can be achieved by enhancing the students' faith and piety toward their respective religious beliefs. The habituation of the Dhuha prayer is specifically intended to elevate their spiritual potential, molding students into individuals who are faithful and devoted to the Almighty God. Ultimately, the formation of religious character through religious activities in elementary schools can be initiated through simple, practical measures. (Nugroho dan Nurdin 2020)

CONCLUSION

Based on the research findings and analysis, it can be concluded that the habituation of the Dhuha prayer at SDN Pakapuran 2 is proven effective in developing the students' religious character. The routine performance of the Dhuha prayer every morning, guided by the teachers and attended by all students from grades 1 to 6, demonstrates the school's success in establishing a strong religious culture within the educational environment. This practice not only enhances the students' discipline, responsibility, and honesty but also significantly strengthens their obedience to Allah SWT.

The success of this program is further supported by the structured approach implemented by the teachers to improve students' understanding of the prayer procedures. By combining the methods of audible recitation and silent, solemn (*khushu'*) prayer, students are not only assisted in memorizing the prayer recitations properly but are also trained to maintain focus and devotion during worship. Furthermore, the habituation of discipline starting from home, such

as the recommendation to perform ablution (*wudu*) before leaving for school, helps internalize these religious values into the students' daily lives.

Therefore, the Dhuha prayer program at this school transcends a mere routine of *sunnah* worship; it serves as a comprehensive character-building mechanism to foster a generation of believers who are both faithful and socially conscious. The successful implementation of this program is inseparable from the synergy and active participation of the teachers, parents, and the surrounding community. Ultimately, this collaborative synergy yields a positive impact on the formation of the students' religious, disciplined, and responsible characters, which are observable in both school and home environments.

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