



The Effectiveness of the *Dhuha* Prayer Program in Improving Discipline and Religiousness at State Elementary School Kwaron 1

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Abstract

Dhuha prayer mentoring is an effort to develop the character of students at State Elementary School Kwaron 1, through a Participatory Action Research (PAR) approach. This study aims to explore and understand the impact of Dhuha prayer practices on the development of students' discipline and religious character, including attitudes of responsibility, and other spiritual values. Students involved in this program showed an increase in discipline, enthusiasm, and responsibility towards worship and schoolwork. In addition, Dhuha prayer activities can also strengthen social bonds between students, creating a more harmonious and conducive learning environment. The results of the study indicate that regular and consistent Dhuha prayer mentoring can increase students' religious awareness and improve their behavior and morals in academic and social contexts. Students involved in this program showed an increase in discipline and responsibility towards worship and schoolwork, so this can trigger students' enthusiasm for learning at State Elementary School Kwaron 1.

Keywords: *Dhuha Prayer Assistance; Improving Disciplined and Religious Character*

INTRODUCTION

Worship is a responsibility that must be carried out by every religious follower within the context of Islamic education. In this context, worship is a manifestation of submission and obedience, arising from a deep sense of respect for what is worshipped. This respect stems from the worshipper's belief that the purpose of worship possesses a power beyond human comprehension. Worship is an integral part of human life, particularly in shaping a faithful and pious character. In Islam, the obligation to worship is imposed on those who have reached adulthood. However, children who are not yet adults are also encouraged to begin learning to worship, both through obligatory and optional prayers, by following the example taught by their teachers.

Prayer is a form of direct interaction between a servant and their Lord and serves as a means of fostering a sense of closeness to and supervision by Allah SWT. Prayer holds a high level of virtue before Allah. Legally, prayer is divided into two categories: obligatory (*fardhu*) and optional (*sunnah*) prayers. Examples of *sunnah* prayers include the *raawatib* (*sunnah* prayer), *tahajjud* (night prayer), *dhuha* (noon



prayer), *witr* (witr prayer), and others. The *dhuha* prayer is a *sunnah* prayer performed after sunrise until before the time for the midday prayer (*zuhr*). This prayer was recommended by the Prophet Muhammad (peace be upon him), with a minimum of two and a maximum of twelve *rak'ah*. Typically, the first *rak'ah* is filled with the recitation of Surah *Ash-Shams*, while the second *rak'ah* is filled with Surah *Ad-Dhuha*, although other surahs can also be recited. The time for performing the *dhuha* prayer begins when the sun has risen and is approximately seven cubits above the horizon, which is generally estimated to be between six and seven a.m., depending on the location and local conditions. The deadline for performing the *dhuha* prayer is just before the time for the midday prayer, so this prayer can be performed from morning until before noon.

The *dhuha* prayer is a *sunnah* prayer performed after sunrise until the sun is seven cubits high. The number of *rak'ah* is between two and twelve, with the salutation (*salam*) after every two *rak'ah*. Students perform the *Dhuha* prayer to accustom themselves to performing voluntary worship outside of the five obligatory daily prayers. This prayer begins at approximately 6 a.m. and continues until midday prayer, which is still during class hours. Congregational prayer, on the other hand, is a collective act of worship, including the *dhuha* prayer, which is performed by at least two people: an imam and a follower.¹

As we know, the *dhuha* prayer is a form of worship highly recommended by the Prophet Muhammad (peace be upon him). He encouraged people to perform this prayer with sincerity, so that they can obtain virtues that bring happiness both in this world and the hereafter. The *dhuha* prayer has various benefits, such as facilitating sustenance, improving morals, erasing sins, gaining rewards for *sunnah* worship, and having a positive impact on physical and mental health. Performing the *dhuha* prayer regularly brings many benefits, including gaining an honorable position, being recognized as an obedient servant, earning a reward equivalent to the *Umrah* pilgrimage, having one's sins forgiven, being performed at the right time, answering Allah SWT's call, gaining a place in heaven, and erasing mistakes or sins. Furthermore, the *dhuha* prayer is also believed to bring peace to the souls of Muslims. Therefore, it is highly recommended that children get used to performing it from an early age. The PAR method is an approach that focuses on social cycles and data collection to make decisions about "what happened" and "what are the impacts of change" that benefit the community. PAR is a type of research that involves a number of key meetings to evaluate the progress of an activity. This term is often used as a reference in local-level research. The primary goal of PAR is to provide opportunities for change and improvement that result in better outcomes.

Character building is crucial for creating students with integrity and good morals. One effective method for building character is to integrate spiritual values into daily activities. In the school environment, character education can be strengthened through activities that support positive habits, such as regular worship, including the

dhuha prayer. The *dhuha* prayer performed in the morning is known to have numerous benefits, both spiritually and mentally, particularly in teaching the values of discipline, patience, and obedience. At State Elementary School Kwaron 1, located in Kwaron Diwek, Jombang, mentoring the *Dhuha* prayer is used as an approach to building student character. The aim of this mentoring is not only to ensure that students perform their worship correctly, but also to instill good habits that can influence their daily attitudes and behavior.²

Through this mentoring, it is hoped that students can develop a sense of responsibility, independence, and sincerity in worship, which will ultimately shape their character to be more disciplined, honest, and responsible. This study aims to analyze the effect of *dhuha* prayer mentoring on student character formation, particularly in the aspects of discipline, responsibility, and perseverance. By implementing the PAR method, this activity is expected to show more significant results in developing positive character of students at State Elementary School Kwaron 1, as well as become an example of a character development program that can be implemented in other educational institutions.

METHOD

This study used a PAR approach that emphasizes the importance of the active role of all related parties, including teachers, students, and educational staff at Kwaron 1 State Elementary School, Kwaron Diwek Village, Jombang. This approach was chosen because it provides an opportunity for research participants to be directly involved, serving as implementers in assisting the *dhuha* prayer and also to conduct reflections on character building efforts. The PAR method is considered appropriate because it allows for a cycle that includes planning, action, observation, and reflection to be carried out repeatedly to achieve the desired changes.³

This research was conducted at State Elementary School Kwaron 1, Kwaron Village, Diwek District, Jombang Regency, focusing on students and Islamic religious studies teachers who were directly involved in the *dhuha* prayer mentoring activities. The teachers served as facilitators in the mentoring, while the students served as the primary participants, receiving monitoring and guidance on discipline and other character development aspects through the *dhuha* prayer.

This research employed the PAR method, which emphasizes the active participation of all involved individuals, including teachers, students, and educational staff at State Elementary School Kwaron 1, Kwaron Village, Diwek, Jombang. This method was chosen because it provided opportunities for participants to be directly involved, acting as actors in the *dhuha* prayer mentoring process, and reflecting on character development. The PAR method was deemed appropriate because it allows for a cycle of planning, action, observation, and reflection that can be repeated repeatedly to achieve the desired results.⁴

RESULTS

The results of mentoring activities at Kwaron 1 State Elementary School in Kwaron Diwek Village, Jombang, showed that the *dhuha* prayer positively influenced student character development, particularly in terms of discipline, responsibility, and perseverance. This was conducted using the PAR method. The *dhuha* prayer was held in the prayer room located on the school grounds.

The *dhuha* prayer was performed regularly before the start of school hours, with the goal of instilling in students the habit of praying without coercion. The *dhuha* prayer was performed in the prayer room, with students wearing clean clothing and ensuring that nothing invalidated the prayer. By regularly performing the *dhuha* prayer, it is hoped that students will make it a part of their daily routine and understand its procedures. This, in turn, will make performing the obligatory prayers easier.⁵

The program for implementing the *sunnah dhuha* prayer consists of several steps as follows: First, compile material regarding the procedures for performing the *Dhuha* prayer along with the recitations. This material provides an explanation of the steps in performing the *dhuha* prayer and the recitations, namely: Provisions for the *Dhuha* Prayer; The time for the *dhuha* prayer begins after sunrise and rises more than 7 cubits above the horizon, generally around 06.00 or 07.00, and ends when the time for the *Dhuhur* prayer begins. However, the best time to perform the *dhuha* prayer is when the sun begins to feel hot; Rakaat and recitation of the letter The *sunnah dhuha* prayer is performed with two rakaats each time. The minimum number of rakaats is two, while the maximum can reach twelve rakaats. After reciting *Al-Fatihah*, the surahs that can be read are *Asy-Syams* and *Ad-dhuha*, or alternatively *Al-Kafirun* and *Al-Ikhlas*, Steps for intention and prayer. Second, carrying out practice with male and female students, at this stage male and female students practice performing the *Dhuha* prayer and learn the procedures, the wording of the reading, the rules, and the right time to perform it.⁶

Picture 1 shows students after the presentation on the *Dhuha* prayer on Monday, March 5, 2026. The material covered the time for performing the *Dhuha* prayer, the number of *rak'ah*, the recitation of the surah after *Al-Fatihah*, and how to say the intention and prayer after the *dhuha* prayer. This activity significantly contributed to building good habits among students, which aligns with efforts to instill discipline at State Elementary School Kwaron 1, Kwaron Diwek Village, Jombang.

Picture 2 shows students performing the *dhuha* prayer collectively, with the majority performing it well, especially with the correct execution of the *I'tidal* movement. However, observations during the session indicated that some students lacked concentration in maintaining direction while prostrating.⁷

Picture 3: Students who do *ruku'* correctly and remember the *ruku'* reading, although there are some students whose *ruku'* movements appear less harmonious.⁸

In this illustration, students practicing prostration are able to perform it. They have mastered the recitations for prostration well, as well as the sitting position for the final *'tahiyyat*, which they can perform smoothly. However, many students still have not memorized the recitations for the final *'tahiyyat*.



Figure 2. Practice of *dhuha* prayer (during *I'tidal*)

Figure 1. After being given the material

Figure 3. Execution of the *Dhuha* prayer (*ruku'*)

Figure 4. Practice of *Dhuha* prayer

Picture 3: Students who do *ruku'* correctly and remember the *ruku'* reading, although there are some students whose *ruku'* movements appear less harmonious.⁹ In this illustration, students practicing prostration are able to perform it. They have mastered the recitations for prostration well, as well as the sitting position for the final *'tahiyyat*, which they can perform smoothly. However, many students still have not memorized the recitations for the final *'tahiyyat*.

Dhuha prayer guidance as an effort to build student character at State Elementary School Kwaron 1, Kwaron Diwek Village, Jombang, has yielded positive results. The PAR method, which directly involves students, has proven effective in fostering discipline, responsibility, and perseverance, which play a role in developing students' character and morals.¹⁰

CONCLUSION

Dhuha prayer mentoring as part of character development at State Elementary School Kwaron 1, Kwaron Diwek Village, Jombang, which was implemented using a PAR approach, had a positive impact on student character formation. This program helped students to improve discipline, sense of responsibility, and perseverance through the implementation of structured *dhuha* prayers. With the active participation of teachers and students, the PAR method not only motivated students to worship regularly but also instilled positive values that were evident in their daily behavior at school. The results of the study showed that continuous mentoring in worship contributed significantly to strengthening students' character, strengthening relationships between them, and creating a conducive learning environment.

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