

Becoming Character Religious Student Through Habituation Congregational prayer at SDN Tajurhalang 03

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Abstract

A nation is built upon a set of values and behavioral habits that reflect the mentality and character of its people. These values become a strong foundation for national identity, as the success of a country is not only measured by current achievements but also by the quality of its younger generation as future leaders. This study aimed to analyze the implementation of congregational prayer habituation in developing students' religious character at SDN Tajurhalang 03 Bogor. This research employed a descriptive qualitative approach with data collected through observation, interviews, and documentation. The research subjects included Islamic Religious Education teachers, students, and other school stakeholders involved in implementing the congregational prayer program. The findings showed that the habituation of Dhuhr congregational prayer positively contributed to the development of students' religious character, including increased discipline, responsibility, social awareness, and worship awareness. The supporting factors for this program included support from the school principal, teachers, and students' parents. Meanwhile, the inhibiting factors included limited student awareness, time constraints, and insufficient family supervision at home. Therefore, the habituation of congregational prayer can serve as an effective strategy for strengthening students' religious character within the elementary school environment.

INTRODUCTION

A nation is built upon a set of values and behavioral habits that reflect the mentality and character of its people. These values become a strong foundation for national identity because the success of a country is not only measured by current achievements but also by the quality of its younger generation as future leaders (Hibatullah Faishal Arif, 2022). The government has strengthened character education through various regulations, including the Minister of Education and Culture Regulation No. 20 of 2018 concerning Strengthening Character Education. However, its implementation requires a value-based approach rooted in Indonesian cultural values, particularly religious values within the Islamic educational context (Muh. Rizal Masdul, 2020).

Character building is an essential component of the educational process because it aims to develop individuals with noble morals and strong personalities (Astuti et al., 2024). Character education is not limited to academic achievement but also focuses on developing moral values, ethical awareness, and strong faith-based attitudes in students' daily lives (Amin, 2021).

The development of religious character in Islamic education is one of the primary objectives that needs to be integrated into learning processes and daily activities within the school environment (Yuliana, 2024). One strategy that can be implemented to strengthen students' religious character is the habituation of congregational worship, particularly Dhuhr congregational prayer. Congregational prayer not only represents a religious practice but also contains educational values that contribute to developing students' discipline, social awareness, and responsibility (Ma'muroh & Edidarmop, 2024).

Religious character education and children's religious practices can serve as important foundations for developing a generation that is not only intellectually capable but also possesses strong moral and spiritual values. From the perspective of Islamic education, religious character integrates *akhlakul karimah*, faith (*iman*), and piety (*taqwa*), which should be reflected in daily behavior. Therefore, religious character development is not merely a theoretical concept but requires continuous practice until it becomes part of an individual's identity (Hardianti, n.d.). Through the habituation of congregational prayer, students are expected to develop not only intellectual abilities but also spiritual awareness and social responsibility (Budiwibowo, 2016). Education is therefore not limited to knowledge transfer but also serves as a means of cultivating noble values to develop individuals with integrity and piety (Hasanah et al., 2023).

From the perspective of behavioral psychology, human behavior can be understood through the behaviorist approach, which emphasizes the relationship between stimuli and responses in shaping individual behavior (Muh. Rizal Masdul, 2020). In developmental psychology, the school-age period of children, generally ranging from 7 to 14 years, represents an important stage in physical, psychological, and social development. At this stage, consistent and meaningful religious practices have significant potential as a medium for character formation (Hardianti, n.d.). One example is congregational prayer, which functions not only as a primary religious practice in Islam but also contains cognitive, social, and emotional dimensions that support children's character development.

The importance of habituating congregational prayer in schools remains a significant issue in Indonesia. Many students have not fully recognized the importance of performing congregational prayer and may neglect this religious practice. Several factors contribute to this condition, including limited student awareness, inconsistent implementation of congregational prayer programs, and insufficient supervision from schools (Rahmat, 2018).

Based on observations at SDN Tajurhalang 03 Bogor, the congregational prayer program has been integrated as part of the school habituation program. However, its implementation has not fully aligned with students' discipline development, as some students still demonstrate individualistic behaviors and negative social interaction patterns within the school environment. This study was conducted as an effort to develop strategies for improving the effectiveness of congregational prayer habituation in strengthening students' religious character. Through this approach, students are expected not only to possess religious understanding but also to demonstrate discipline, togetherness, and responsibility. Therefore, this study was conducted with the title "Becoming Character Religious Student through Habituation of Congregational Prayer at SDN Tajurhalang 03 Bogor."

METHOD

This study was conducted at SDN Tajurhalang 03, located in Kp. Tajurhalang RT 02/02, Tajurhalang Village, Cijeruk Subdistrict, Bogor Regency. This research employed a qualitative approach with a descriptive qualitative design to examine phenomena occurring in the research setting based on observed behaviors, written documents, and verbal expressions without using quantitative methods (Ruhansih, 2017). This approach was selected because it was considered appropriate for describing the implementation of congregational prayer habituation and its role in developing students' religious character. The research subjects consisted of Islamic Religious Education teachers, students, and school stakeholders who were actively involved in the congregational prayer habituation program at SDN Tajurhalang 03. The research focused on analyzing the implementation of congregational prayer at school as an effort to strengthen students' religious character, its influence on students' religious behavior, and the challenges encountered during its implementation.

Data collection techniques included observation, documentation, and interviews (Waruwu, 2024). Observations were conducted directly at SDN Tajurhalang 03 to examine student participation, teacher guidance, and the influence of the program on the school environment in developing congregational prayer habits. Interviews were conducted with Islamic Religious Education teachers, several students, and school representatives involved in guiding the implementation of the congregational prayer program. The interviews aimed to obtain detailed information regarding the strategies implemented in the habituation program, the school's efforts to develop students' religious character, and the challenges encountered during the process. Documentation was used as supporting evidence throughout the research process.

Data validity was maintained through triangulation by comparing data obtained from different sources and techniques to reduce bias in data analysis. The analysis process involved three stages: data reduction, data presentation, and conclusion drawing (Tri Wulandari & Dewi Purnama Sari, 2024). After all data were collected, the researcher selected relevant information, organized the findings, and analyzed the data to generate conclusions related to students' religious character development, its impact on the school environment, self-discipline, obedience in worship, and religious awareness at SDN Tajurhalang 03.

RESULTS AND DISCUSSION

Implementation Habituation Prayer congregation in form character Religious students at SDN Tajurhalang 03

One of the important aspects in the formation of students' religious character in schools is the effort to form the character of the students' personality which is expected to have strong Islamic values, while at SDN Tajurhalang 03 one of the methods is the habit of performing Dzuhur prayers in congregation, apart from that, congregational prayer is not only a matter of worship rituals, but can be used as an effective spiritual means for students, through the habit of congregational prayer at school it is hoped that it can form a responsible, disciplined individual, and have high social values so that it can be implemented in everyday life.

In the observation conducted at SDN Tajurhalang 03, the implementation of the habit of congregational prayer was carried out only during the Dzuhur prayer which was carried out around the school environment with a structured system and the PAI teacher as the main person in charge, which was followed by male students from grades four to six and the priority was given to male students because the congregational prayer was carried out in the jami' mosque around the school environment, while female students performed congregational prayer in the school prayer room, which was arranged by their respective homeroom teachers, which was carried out regularly starting from grade four so that it took turns until grade six.

The changes seen in students who participate in congregational prayers show positive behaviors ranging from discipline in following school rules, arriving on time when the call to prayer for the midday prayer sounds, showing respect for teachers, seniors and juniors, and being responsible for what they do such as tidying up prayer equipment to cleaning up the prayer place that has been used. In addition, changes are seen in them, namely they appear to be easy to interact with their surroundings and they learn more about respecting time. This is an important part of the process of instilling good morals from an early age. Thus, the habit of congregational prayer not only has an impact on the aspect of worship, but can form good habits in the daily lives of students.

Researchers conducted an interview with a teacher at SDN Tajurhalang 03, Mr. Suherman S.Pd.I, with the result that the program of habituating congregational prayer began to be implemented since the change of principal, with the support of the new principal who believes that Religious Education is not enough if only given in class, but needs to be done in everyday life. Mr. Suherman said that "congregational prayer is not just a matter of ordinary habits but one form of implementing the most fundamental Islamic values." He continued his statement that this program of habituating congregational prayer received full support from parents, especially parents of upper grades, namely grades four to six. Because parents want children who are not only intelligent in class but can have good morals, because many of the students when they come home from school immediately continue their Religious studies in their surroundings, so the habituation of congregational prayer at school has a good impact and cooperation between formal schools and non-formal schools.

Researcher also conducted interviews with several students at SDN Tajurhalang who admitted that the habit of congregational prayer can help him be more disciplined and can appreciate time more, which usually he often postpones prayer and sometimes even forgets it, but with the habit of congregational prayer he feels calm when he gets home and can immediately continue learning at the Religious school, he said. Several other students also added that with congregational prayer they can be more with their friends, can establish good relationships with teachers, and are more helped in reminding worship, especially prayer worship.

In the perspective of Psychology developed by Albert Bandura, congregational prayer can be linked to the Social Learning Theory. Where congregational prayer can influence the character of students, through congregational prayer a person learns by observing and imitating the behavior of others, this is seen when students see their teachers and friends consistently

performing congregational prayer with full awareness, so that students will tend to imitate and apply the habit in their daily habits, because with an environment that supports worship, it will further strengthen the habit in a positive direction in their daily lives.

Supporting Factors for the habit of congregational prayer in the formation of students' religious character at SDN Tajurhalang 03

In Islamic education perspective, one of aspect importance yairu implementation prayer congregation for no other purpose For support in formation students' religious character, because in Islam, prayer congregation No only has the value of worship, but rather own benefits big social, because when someone get used to self do prayer congregation somebody can tighten brotherhood especially among Muslims, fostering a sense of togetherness, as well as can build culture discipline in life a day day.

In the environment Basically SDN Tajurhalang 03 school No school religion- based, habituation prayer congregation This is one of the supporting programs in the coaching process religious students, which aims For planting mark mark religious since early expected can bring impact big so that students more discipline in carry out his daily worship, with implementation prayer congregation this routine is also capable help student For appreciate and understand Islamic teachings in a way more deep.

One of factor the main ones who really support this program is policy head schools that require all over student class tall For do prayer congregation this, no seldom head even school down direct For monitor students in habituation prayer congregation this, with existence monitoring This student So more responsible answer in run his worship, and not forget religious teachers and guardians class too play a role active in activity This For always give direction and motivation to student.

Inhibiting Factors habituation Prayer congregation in formation character Religious students at SDN Tajurhalang 03

One of factor the main ones who really support this program is policy head schools that require all over student class tall For do prayer congregation this, no seldom head even school down direct For monitor students in habituation prayer congregation this, with existence monitoring This student So more responsible answer in run his worship, and not forget religious teachers and guardians class too play a role active in activity This For always give direction and motivation to student.

Although various factor supporters has implemented in implementation habituation prayer congregation, still there is a number of obstacles that affect his success. One of the constraint main is low awareness individual part student to importance carry out prayer congregation. Based on results interview with teacher Mr. Suherman S.Pd.I, it is known that a number of Student Still not enough motivated for follow activity said, well Because awareness personal who has not formed and lack of encouragement from environment family. In addition, factors such as laziness and habits certain also become challenge in the process of getting used to it. Some students more choose utilise time Rest For play or relax, feel sleepy, even someone is trying avoid activity prayer congregation with various reasons, such as pretending to be sick.

Obstacles faced in implementation habituation prayer congregation at school covering a number of aspects. One of them is limitations time consequence dense timetable learning, where activities prayer congregation often clash with eye lesson certain, implementation exams, assessments daily, as well as activity extracurricular so that presence student in activity the Not yet can ongoing in a way maximum. In addition, the difference background behind family students also become challenge alone, because no all student Originate from environment families who have understanding and habits worship well. Some students Not yet used to carry out prayer regularly at home so that there is difference between habituation religious practices in schools and practices carried out in the environment family. besides that, monitoring implementation praying outside school also not yet walk in a way consistent. Although school has Provide necessary prayer monitoring book filled as well as signed by parents, still there is some parents are less active in do supervision, so that continuity habituation prayer between school and home Not yet fully awake.

For overcome various obstacle in habituation prayer congregation, party school apply a number of strategies aimed at increase discipline and awareness student in worship. One of the efforts made is strengthen supervision as well as evaluation to presence student in activity prayer congregation. School try more active monitor students who often No follow activity and provide coaching in a way special. In addition, religious teachers and mentors Islam also applies approach persuasive and educational so that students understand importance prayer congregation as part from formation character religious. In a way overall, implementation habituation prayer the congregation at SDN Tajurhalang 03 is influenced by various things factor supporters and necessary inhibitors get attention along with existence commitment school, support family, and increasing awareness individual students, it is expected habituation This can Keep going walk in a way consistent and provide impact positive to formation character religious participant educate.

CONCLUSION

Based on the research findings, the habituation of congregational prayer at SDN Tajurhalang 03 played an important role in developing students' religious character, including discipline, responsibility, social awareness, and noble morals. This program was supported by the school, teachers, and parents; however, several challenges remained, such as limited student awareness, time constraints, and insufficient supervision at home. To address these challenges, the school should strengthen supervision and guidance to ensure that the habituation of congregational prayer is implemented consistently and provides a positive impact on students' character development.

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