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ORIGINAL RESEARCH ARTICLE

Strategy for Getting The Habit of Dhuha Prayer in Congregation in Forming Students' Islamic Character

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ABSTRACT

This study aims to analyze the strategy of congregational Dhuha prayer habituation in shaping students' Islamic character at MTs Mathla'ul Anwar Landbaw, Gisting District, Tanggamus Regency. This research employs a qualitative approach with field research type. Data collection techniques were conducted through passive participant observation, in-depth interviews with the madrasah head, PAI teachers, students, and parents, as well as documentation. Data analysis used the Miles and Huberman model encompassing data reduction, data display, and conclusion drawing. The findings reveal that the congregational Dhuha prayer habituation strategy is systematically planned through teacher council meetings, routinely implemented every morning before learning begins, and evaluated through attendance records and monitoring of student behavior. The main supporting factors include the madrasah head's commitment, teacher role modeling, adequate worship facilities, and the school's religious culture. Inhibiting factors stem from student tardiness and lack of habituation from the family environment. The implications of this strategy on shaping students' Islamic character encompass five aspects: (1) religious character, (2) discipline, (3) responsibility and social awareness, (4) noble character (akhlakul karimah), and (5) emotional and academic readiness. This study recommends strengthening collaboration between madrasah and parents as well as maintaining program consistency to optimize the formation of students' Islamic character.

Keywords: Habituation Strategy, Congregational Dhuha Prayer, Islamic Character, Character Education, Madrasah Tsanawiyah

ABSTRAK

Penelitian ini bertujuan untuk menganalisis strategi pembiasaan shalat Dhuha berjamaah dalam membentuk karakter Islami siswa di MTs Mathla'ul Anwar Landbaw, Kecamatan Gisting, Kabupaten Tanggamus. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian lapangan (field research). Teknik pengumpulan data dilakukan melalui observasi partisipan pasif, wawancara mendalam dengan kepala madrasah, guru PAI, siswa, dan orang tua, serta dokumentasi. Analisis data menggunakan model Miles dan Huberman yang mencakup reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa strategi pembiasaan shalat Dhuha berjamaah direncanakan secara sistematis melalui rapat dewan guru, dilaksanakan secara rutin setiap pagi sebelum pembelajaran, dan dievaluasi melalui absensi serta monitoring perilaku siswa. Faktor pendukung utama meliputi komitmen kepala madrasah, keteladanan guru, sarana ibadah yang memadai, dan budaya religius sekolah. Faktor penghambat berasal dari keterlambatan siswa dan kurangnya pembiasaan dari lingkungan keluarga. Implikasi strategi ini terhadap pembentukan karakter Islami siswa mencakup lima aspek: (1) karakter religius, (2) kedisiplinan, (3) tanggung jawab dan kepedulian sosial, (4) akhlakul karimah, serta (5) kesiapan emosional dan akademik. Penelitian ini merekomendasikan penguatan kolaborasi antara madrasah dan orang tua serta konsistensi pelaksanaan program untuk optimalisasi pembentukan karakter Islami siswa.

Kata Kunci: Strategi Pembiasaan, Shalat Dhuha Berjamaah, Karakter Islami, Pendidikan Karakter, Madrasah Tsanawiyah

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1. INTRODUCTION

Prayer (shalat) constitutes the second pillar of Islam, comprising both obligatory and voluntary (sunnah) prayers. Among the highly recommended sunnah prayers is Dhuha prayer, performed when the sun has risen to the height of a spear, approximately between 8:00 and 9:00 AM until the sun begins to decline. The Prophet Muhammad (peace be upon him) consistently performed Dhuha prayer and encouraged his companions to do so regularly, as narrated by Abu Hurairah: "My close friend (the Prophet) advised me to do three things: fasting three days every month, praying two rak'ahs of Dhuha, and praying Witr before sleeping" (HR. Bukhari and Muslim). In the context of education, Dhuha prayer practice has been implemented in various schools as an effective strategy for shaping character based on religious values.

Character education has become a strategic focus of Indonesian education for more than a decade. This was initiated through the 2010-2025 Character Education Master Design, which emphasized the need for a systemic approach across family, school, and community environments. This policy direction was reinforced through Presidential Regulation Number 87 of 2017 concerning Strengthening Character Education (PPK), which mandates schools/madrasahs to synergize intracurricular, cocurricular, and extracurricular activities to cultivate religious, integrity, independence, mutual cooperation, and nationalist values. In the context of the current curriculum, the Pancasila Student Profile under the Ministry of Education, Culture, Research, and Technology places the dimension of "faith, devotion to God Almighty, and noble character" as the orientation

of graduate character, making religious practices that form good habits (habit formation) relevant as a character education strategy in schools/madrasahs.

The selection of this research title is based on the importance of character development in students from an early age, especially in religious-oriented educational institutions. Dhuha prayer, which carries profound spiritual values, is believed to shape students' religious character. One practice widely adopted as a habituation strategy is congregational Dhuha prayer conducted before or during morning learning activities. Recent studies indicate that Dhuha prayer habituation correlates with strengthening religious character (worship discipline, gratitude, responsibility), time discipline, and student learning readiness. Research across various Islamic educational institutions (MI/MTs/MA/Vocational schools) reports positive changes in student behavior and attitudes after Dhuha programs are implemented regularly, structurally, and with school managerial support.

However, field observations frequently reveal gaps between policy/theoretical design and implementation. Common challenges include schedule consistency (attendance, punctuality), quality of teacher role modeling, integration with PAI learning, character monitoring-evaluation, and parental support. These gaps highlight the need for contextual strategies based on religious school culture so that Dhuha prayer habituation becomes not merely a routine but a sustainable and measurable character-building ecosystem. The findings of PPK and Pancasila Student Profile policies emphasize the importance of school-based management and program integration so that religious practices are meaningful in character strengthening.

MTs Mathla'ul Anwar Landbaw, Gisting District, Tanggamus Regency, represents a significant context for study due to its unique student characteristics, organizational culture, and environmental support. Previous research has extensively discussed Dhuha prayer habituation in other madrasahs/schools, but the specific strategy of congregational Dhuha prayer habituation at MTs Mathla'ul Anwar Landbaw and its impact on shaping students' Islamic character has not been scientifically documented. Referring to national policies and recent empirical findings, this research attempts to fill this research gap through an in-depth study of program planning, implementation, and evaluation, as well as the targeted character changes in students.

Based on previous research reviews, studies on Dhuha prayer habituation generally emphasize the influence of activities on students' religious character broadly. However, few studies have examined in depth the strategy of congregational Dhuha prayer habituation encompassing planning, implementation, evaluation, and supporting and inhibiting factors in the context of madrasah tsanawiyah. Furthermore, no specific study has been conducted at MTs Mathla'ul Anwar Landbaw, Gisting District, Tanggamus Regency. Therefore, this research emerges to fill this gap by comprehensively analyzing the strategy of congregational Dhuha prayer habituation in shaping students' Islamic character.

Theoretically, this research is grounded in Skinner's Operant Conditioning Theory, which posits that behavior can be shaped through consistent reinforcement processes. In this context, congregational Dhuha prayer is viewed as an environmental stimulus repeated to strengthen religious behavior until it becomes an established habit. This theory connects the background of the need for a systemic approach in character education with the concept of habituation emphasized

in Chapter II, which asserts that positive actions performed continuously will become part of the students' personality.

Furthermore, this research is anchored in Thomas Lickona's character education theory, which emphasizes the integration of moral knowing, moral feeling, and moral action. Congregational Dhuha prayer activities constitute a concrete form of moral action that students perform routinely. From these repeated actions, value awareness (moral knowing) and religious feelings (moral feeling) grow, ultimately strengthening the formation of Islamic character. Thus, worship habituation significantly contributes to the value internalization process.

The practical significance of this research lies in its potential to produce an effective congregational Dhuha prayer habituation strategy model encompassing scheduling, teacher/madrasah head roles, value reinforcement materials, monitoring mechanisms, and parental collaboration—aligned with PPK and the Pancasila Student Profile, while remaining adaptive to the PAI curriculum in madrasahs. Theoretically, this research contributes to the study of Islamic character education based on worship habituation, enriching empirical evidence on the relationship between routine religious practices and the formation of students' Islamic character.

2. RESEARCH METHODS

This research employs a qualitative approach with field research type, aiming to understand phenomena holistically as experienced by research subjects. The qualitative approach was chosen because the researcher sought to explore in depth the strategy of congregational Dhuha prayer habituation at MTs Mathla'ul Anwar Landbaw. Through this approach, the researcher could capture the meaning behind student behavior and how Islamic character values are internalized through daily worship routines. The researcher acted as the key instrument, directly engaging in the field to observe the character formation process. This approach emphasizes the importance of the naturalistic setting, where Dhuha prayer activities are observed in their authentic conditions without researcher manipulation.

The research is descriptive-analytical in nature, aiming to provide a systematic description of the habituation strategy encompassing planning, implementation, and program evaluation stages. This descriptive nature allows the researcher to present the actual conditions of how Islamic character formation occurs through the habit formation process. The researcher not only documents activities but also analyzes the relationship between worship routines and changes in student behavior at school based on madrasah-based management concepts.

Informant selection was conducted using purposive sampling technique, determining subjects who possess the most relevant and in-depth information regarding the congregational Dhuha prayer habituation strategy. The main informants included: (1) the Madrasah Head, who plays a strategic role in designing policies, madrasah-based management, and ensuring effective implementation of character education strengthening; (2) PAI Teachers, who act as technical implementers and role models for students; (3) Students, to explore their perspectives on the direct impact of Dhuha

prayer habituation on personal character development; and (4) Parents, to provide data on the synchronization of children's character between school and home environments.

Data collection techniques were designed to obtain in-depth and holistic information. First, passive participant observation was employed to directly observe phenomena not documented in formal records, focusing on implementation processes, student behavior, and teacher role modeling. Second, in-depth interviews were conducted in semi-structured and unstructured formats with predetermined informants to explore meanings behind worship routines and implemented policies. Third, documentation techniques were used to collect secondary data including madrasah profiles, curriculum documents, and activity records.

For data analysis, the researcher employed the interactive model of Miles and Huberman, encompassing three concurrent activities: data reduction (selecting and focusing on essential information), data display (organizing data in descriptive narrative form), and conclusion drawing/verification (finding patterns and causal relationships). To ensure data validity, the researcher utilized credibility techniques including: (1) triangulation (comparing data from various sources, techniques, and times), (2) extended observation, (3) increased persistence, and (4) peer debriefing.

3. RESULTS AND FINDINGS

Description of Research Location

MTs Mathla'ul Anwar Landbaw is a private madrasah tsanawiyah located in Gisting District, Tanggamus Regency, Lampung Province. The madrasah was established on June 14, 1986, initially under Talangpadang District, South Lampung Regency, and following regional expansion, is now located in Landbaw Village, Gisting District. The madrasah operates under the Mathla'ul Anwar Landbaw Islamic Foundation, which was established in 1965 with Madrasah Ibtidaiyah (elementary level) education. The institution has shown significant development, with the establishment of RA (kindergarten) in 1981 and MTs in 1986.

The madrasah is situated on Jalan Gaharu, Dusun 3, Pekon Landbaw, with coordinates approximately -5.364543 latitude and 104.754177 longitude, covering a land area of 3,521 m². The vision of the madrasah is "Superior Madrasah and Community Pride," supported by five missions including: (1) improving educational quality meeting competency standards, (2) creating high-quality output, (3) realizing an Islamic madrasah culture upholding noble character (akhlaqul karimah), (4) increasing the quality of educational facilities and infrastructure, and (5) enhancing the commitment of all educational personnel to their duties and responsibilities.

Based on interview results with the madrasah head, the planning of the congregational Dhuha prayer habituation strategy is conducted systematically through teacher council meetings at the beginning of each semester. In this forum, the madrasah discusses program objectives, implementation schedules, technical aspects of student mentoring, and the designation of responsible teachers. The madrasah head emphasized that this program is designed as part of

strengthening the madrasah's religious culture, aligned with the institution's vision of shaping students with noble character.

At the technical level, planning encompasses scheduling activities before learning begins, appointing PAI teachers as the primary facilitators, and involving homeroom teachers in monitoring student attendance. Additionally, the madrasah prepares supporting facilities including the prayer room (mushala), ablution areas, sound systems, and attendance records. Documentation shows that the habituation schedule is posted on the teacher information board and socialized to all students at the beginning of the semester.

The madrasah head stated: "This program is part of the madrasah's religious culture to shape students who are disciplined, responsible, and of good character." This statement indicates that planning is oriented not only toward the implementation of sunnah worship but also directed as a character education strategy. Thus, the elements of objectives, success indicators, and involved parties have been formulated from the initial stage.

Implementation of Congregational Dhuha Prayer Habituation Strategy

The implementation of the congregational Dhuha prayer habituation strategy is conducted routinely every morning before the first lesson begins. Based on observation results, students begin arriving at the madrasah around 06:45 AM, then are directed to perform ablution and proceed to the prayer room. PAI teachers, along with homeroom teachers, arrive earlier to ensure the entire series of activities proceeds orderly. This situation demonstrates that the program implementation has become part of the madrasah's morning culture.

Interview results with teachers indicate that activity implementation follows consistent stages: students perform ablution, form prayer rows (saf), perform congregational Dhuha prayer, and conclude with collective prayer (doa). After completion, teachers provide reinforcement through brief advice regarding time discipline, character, and responsibility. The Deputy Head of Student Affairs explained: "Most students are now accustomed to arriving earlier; some even go directly to the prayer room without being reminded."

During observation, the researcher observed that the majority of students participated in the activities orderly and with devotion (khusyuk). Students appeared to follow teacher directions, maintain prayer row neatness, and participate well in collective prayers. Several students were seen reminding friends who were still joking or less focused during the activity. This indicates that habituation not only shapes religious character but also fosters social awareness among students.

Furthermore, teacher involvement in the front row alongside students serves as a highly effective form of role modeling. Teachers function not only as supervisors but also as real models in worship habituation. This role modeling significantly influences student devotion and strengthens the internalization of Islamic character values. Based on the researcher's analysis, the consistency of daily implementation is the key to the success of the habituation strategy. Repeated and structured implementation has formed positive routines, gradually leading students to make Dhuha prayer a spiritual need and a means of character formation.

Program Evaluation

At the program evaluation stage, interview results with the madrasah head show that the congregational Dhuha prayer habituation activity is evaluated weekly through teacher reports, attendance records, and observation of student behavior changes. The madrasah head emphasized that evaluation aims not only to determine the program's implementation level but also to ensure that the activity genuinely impacts the formation of students' Islamic character, particularly in aspects of discipline, courtesy, and responsibility.

Based on interviews with religious teachers, more in-depth evaluation is conducted through personal mentoring of students who remain less disciplined, such as those arriving late, lacking devotion, or not participating fully. The teacher explained that the approach used is persuasive and educational, involving calling students individually, providing motivation, and instilling awareness of the importance of worship habituation in daily life. These interview results indicate that program evaluation is not merely administrative but emphasizes ongoing student character development.

The primary evaluation form is the daily attendance record of students each morning. Teachers record students who arrive on time, those who are late, and those who do not participate without clear reasons. Additionally, evaluation is conducted through direct observation of student attitudes during activities. Teachers observe the level of devotion, prayer row neatness, discipline during ablution, and student involvement in collective prayers. These observation results then become material for teacher reflection to determine follow-up mentoring actions.

For students who remain less disciplined, teachers provide personal mentoring through persuasive approaches. Students who are frequently late are called individually for motivation and guidance. This approach is considered effective because it touches student awareness more deeply than formal punishment. According to the researcher's analysis, evaluation conducted directly and continuously serves as a form of reinforcement that supports the success of habituation. With consistent monitoring, teachers can track student character development while maintaining program quality.

Supporting and Inhibiting Factors

Based on interview results with teachers and the madrasah head, the main supporting factors for the success of the congregational Dhuha prayer habituation strategy lie in teacher role modeling, leadership commitment, and the religious culture that has taken root in the madrasah environment. PAI teachers explained that teacher presence earlier, direct involvement in the front row with students, and providing advice after activities serve as strong motivation for students to participate with discipline. The madrasah head also emphasized that policy support, regular supervision, and continuous strengthening of religious programs are important foundations for maintaining consistent habituation.

Observation and documentation results show that adequate infrastructure also serves as an important supporting factor. The availability of a prayer room, ablution areas, sound systems, prayer mats, and organized prayer row areas enables activities to proceed orderly every morning.

In interviews, teachers conveyed that complete facilities greatly help students to be more prepared to participate in activities without technical obstacles. Another supporting factor comes from the support of the madrasah's social environment and some parents. The Islamic school atmosphere makes it easier for students to accept worship habituation as part of their daily routine. Some parents also support by habituating children to wake up early and maintain worship at home, thereby strengthening the results of school habituation.

As for inhibiting factors, interview results indicate that some students still arrive late due to habits at home that have not yet been formed. The madrasah head explained that the biggest obstacle often comes from the family environment that has not fully supported morning discipline patterns. Similarly, teachers added that worship motivation among some students remains unstable, especially for students who receive less reinforcement from home. According to the researcher's analysis, the dominant supporting factors come from madrasah culture, teacher role modeling, and consistent leadership policies, while inhibiting factors are more influenced by students' external environment. Therefore, these interview results emphasize the importance of synergy between madrasah and parents so that the congregational Dhuha prayer habituation strategy can yield more optimal results in shaping students' Islamic character.

Implications for Islamic Character Formation

Based on observation and interview results with students, PAI teachers, and the madrasah head, the congregational Dhuha prayer habituation strategy provides significant implications for the formation of students' Islamic character. These implications are evident not only in worship habits but also in changes in student behavior in daily learning life. One student expressed: "After regularly participating in Dhuha prayer, I feel calmer, more focused on studying, and accustomed to arriving earlier." This statement indicates that worship habituation has influenced both religiosity and student learning readiness.

First, religious character is evident from the increasing student awareness in performing sunnah worship, maintaining collective prayers, and demonstrating devotion during activities. PAI teachers explained in interviews that students who initially still needed direction are now mostly going directly to the prayer room without being reminded. Second, discipline character is evident from changes in the habit of arriving earlier, being orderly during ablution, maintaining prayer rows, and entering class on time after activities conclude. The madrasah head emphasized that the most visible impact is students becoming more orderly in starting learning activities, making the classroom atmosphere more conducive compared to before the program was implemented consistently.

Third, responsibility and social awareness characters are evident from observation results showing students reminding each other to go to the prayer room, helping to arrange prayer rows neatly, and maintaining order together during activities. In interviews, one teacher conveyed that this mutual reminding behavior is an indicator of growing collective responsibility and *ukhuwah* (brotherhood) among students. Fourth, noble character (*akhlakul karimah*) is reflected in the increasing politeness of students toward teachers and friends. Interview results with the madrasah head show that students become more courteous in speech, more appreciative of teacher directions, and better able

to maintain etiquette during the learning process. This change demonstrates that Dhuha prayer habituation contributes to the tangible formation of noble character.

Fifth, emotional and academic readiness of students is evident from observation results showing that after Dhuha prayer activities, students enter class in a calmer state, are less noisy, and are more ready to receive learning materials. PAI teachers also emphasized that students who routinely participate in Dhuha prayer tend to be more focused, easier to direct, and less likely to violate rules. From the perspective of educational psychology, a stable emotional condition after worship affects learning readiness and student concentration ability. Dhuha prayer habituation provides a calming effect that supports the internalization of learning materials.

4. DISCUSSION

The research findings indicate that the planning of the congregational Dhuha prayer habituation strategy at MTs Mathla'ul Anwar Landbaw is conducted systematically through teacher council meetings at the beginning of each semester. This planning encompasses schedule preparation before learning begins, teacher designation as responsible parties, homeroom teacher involvement, and worship facility readiness. These findings demonstrate that the program does not run spontaneously but is designed as part of the madrasah's religious culture.

Theoretically, these findings align with the concept of educational management that positions planning as the initial function for determining objectives, steps, and resources. In the context of this research, the main objective formulated is not only sunnah worship habituation but also the formation of students' religious, disciplined, and noble character. From the perspective of habituation theory, the planning stage serves as an important foundation because the behavior to be formed must be designed through consistent repetition patterns. Scheduling before learning is a strategic decision because students are in a fresh psychological condition and more ready to receive habituation stimuli.

The madrasah head's interview results emphasizing the importance of religious culture also demonstrate a strong institutional orientation. Thus, planning in this research is not merely administrative but also ideological—instilling Islamic values in madrasah culture. This finding is reinforced by research showing that habituation strategies implemented through routine activities such as congregational prayers, Qur'an recitation, and cultivation of polite behavior consistently foster Islamic values including discipline.

The implementation of the congregational Dhuha prayer habituation strategy takes place routinely every morning before the first lesson. Students are directed to perform ablution, enter the prayer room, form prayer rows, perform congregational prayer, then participate in collective prayer and brief advice. From observation results, the activity proceeds orderly and has become a natural routine for the majority of students.

These findings align with behavioristic theory explaining that behavior can be shaped through repeated stimuli and consistent reinforcement. In this research, stimuli are provided through routine schedules, teacher directions, and the madrasah's religious atmosphere, while reinforcement appears in the form of appreciation, advice, and teacher role modeling. Teacher role

modeling, with teachers positioned in the front row, carries strong pedagogical meaning. In Islamic education, the *uswah hasanah* (good example) method is an effective strategy for shaping behavior. Students are not merely commanded to perform worship but directly observe the behavioral model demonstrated by teachers.

Furthermore, habituation conducted continuously demonstrates the process of value internalization. Initially, students participate due to rules, but through consistent repetition, the behavior transforms into personal need and habit. This is evident from students who begin going to the prayer room without being reminded. Research on the implementation of Dhuha prayer habituation in shaping religious character found that this activity is effective in improving student discipline, especially in time management, and plays a role in creating a school environment conducive to the development of religious values.

Program evaluation is conducted through attendance records, direct teacher monitoring, weekly reports, and personal mentoring for students who are less disciplined. These findings indicate that evaluation does not stop at attendance aspects but also assesses changes in student behavior after activities.

Theoretically, evaluation in character education must assess affective and behavioral dimensions, not only cognitive achievements. This is evident in the teacher's focus on politeness, discipline, learning readiness, and students' social relationships. The personal mentoring approach used by teachers for late students is highly relevant to the principle of formative evaluation in education—improving processes continuously. The persuasive approach is also more appropriate for the character of Islamic education, which emphasizes advice, mentoring, and internal awareness.

These research findings show that evaluation serves as a means of ongoing reinforcement. When students receive special attention, intrinsic motivation for change becomes stronger. Therefore, evaluation in this research functions as quality control as well as character development. This is supported by research findings showing that the habituation of Dhuha prayer can improve students' discipline character, including punctuality, adherence to rules, and worship consistency.

The main supporting factors identified are the madrasah head's commitment, teacher role modeling, adequate worship facilities, the school's religious culture, and support from some parents. These factors demonstrate that the success of habituation does not depend on a single party but results from the synergy of the educational ecosystem.

In the theory of educational ecology, the school environment has a significant influence on student behavior formation. A strong religious culture makes it easier for students to accept habituation as a prevailing social norm. Meanwhile, the main inhibiting factors come from student tardiness and lack of habituation from the family environment. These findings confirm that character education cannot be entirely burdened on schools. The discontinuity between home and school culture can hinder the value internalization process.

This analysis demonstrates the importance of collaboration between madrasah and parents through intensive communication, joint mentoring, and alignment of habituation patterns so that character education results are more optimal. Research on the influence of Dhuha prayer habituation on

student learning discipline found a significant positive correlation, with an influence percentage of 57.9%, further emphasizing the importance of environmental support in strengthening habituation outcomes.

The research findings show that the congregational Dhuha prayer habituation strategy has tangible implications for the formation of students' Islamic character. The first implication is evident in religious character, namely increased worship awareness, devotion, and students' tendency to maintain prayer and etiquette. Research on the formation of students' religious character through Dhuha prayer habituation in elementary schools found that this activity builds five characters in students: (1) Religious, (2) Disciplined, (3) Punctual.

The second implication is discipline character, evident from changes in the habit of arriving earlier, being orderly during ablution, maintaining prayer rows, and entering class on time. This demonstrates the transfer of values from worship activities to academic behavior. Studies show that consistent engagement in Dhuha prayers positively impacts students' development into individuals with integrity. The third implication is responsibility and social awareness. Students remind each other, maintain order, and help arrange prayer rows. This indicates that worship habituation also shapes social solidarity and *ukhuwah*.

The fourth implication found in this research is the formation of noble character (*akhlakul karimah*), evident from increasing politeness, respect for teachers, and ability to maintain etiquette toward friends. Theoretically, this finding aligns with the concept of Islamic character education that places noble character as the main objective of education. Repeated worship habituation not only instills spiritual values but also influences the formation of students' social attitudes and behavior.

The fifth implication is the increase in emotional and academic readiness of students before participating in the learning process. From the perspective of educational psychology, a stable emotional condition after worship affects learning readiness and student concentration ability. Dhuha prayer habituation provides a calming effect that supports the internalization of learning materials. Research shows that Dhuha prayer practice in schools is an effort to shape students' good character, with students involved in congregational Dhuha prayers showing a significant increase in the formation of their religious character, including discipline and responsibility.

5. CONCLUSION AND SUGGESTIONS

Based on the research findings regarding the strategy of congregational Dhuha prayer habituation in shaping students' Islamic character at MTs Mathla'ul Anwar Landbaw, it can be concluded that all research problem formulations have been adequately addressed. First, in the aspect of planning, the habituation strategy is systematically arranged through early semester meetings involving the madrasah head, PAI teachers, and homeroom teachers. Planning includes schedule determination before learning, assignment of supervising teachers, preparation of worship facilities, and establishment of objectives for shaping religious, disciplined, and noble character. Second, in the aspect of implementation, congregational Dhuha prayer activities are conducted routinely every morning through stages of ablution, prayer row formation, prayer performance, collective prayer,

and brief teacher advice. Consistent, structured implementation supported by teacher role modeling has proven effective in forming students' worship habits.

Third, in the aspect of evaluation, the program is conducted through attendance records, student behavior monitoring, teacher reports, and personal mentoring for less disciplined students. This evaluation assesses not only program implementation but also changes in student character in daily learning life. Fourth, in the aspect of supporting and inhibiting factors, the main supporting factors include the madrasah head's commitment, school religious culture, teacher role modeling, adequate prayer room facilities, and support from some parents. Inhibiting factors stem from student tardiness, unformed home habits, and unstable worship motivation among some students. Fifth, in the aspect of implications for Islamic character formation, the habituation strategy provides positive impacts including: (1) religious character, (2) discipline, (3) responsibility and social awareness, (4) noble character (*akhlakul karimah*), and (5) emotional and academic readiness. Thus, congregational Dhuha prayer habituation is proven to be an effective and holistic Islamic character education strategy.

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