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ORIGINAL RESEARCH ARTICLE

The Role of Islamic Religious Education Teachers in Fostering Students' Habit of Congregational Prayer

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ABSTRACT

This study aims to describe the role of Islamic Religious Education (PAI) teachers in fostering the habit of congregational prayer and to identify the supporting and inhibiting factors at SMPN 4 Abung Selatan, North Lampung. The background of this research is the low participation and consistency of students in performing congregational prayers at school. This study employed a qualitative approach with a case study type. Data collection techniques included participatory observation, in-depth interviews, and documentation. Research informants consisted of the school principal, PAI teachers, non-PAI teachers, and students. Data validity was ensured through source and technique triangulation as well as persistent observation. Data analysis used the Miles and Huberman model, including data reduction, data display, and conclusion drawing. The results showed that the roles of PAI teachers include: (1) being role models in worship, (2) providing educative advice (*mau'idhotul hasanah*), (3) implementing educational sanctions, (4) individual approaches and spiritual guidance, and (5) creating a religious school environment. Supporting factors include adequate worship facilities, support from non-PAI teachers, enthusiasm of active students, and consistent habituation programs. Meanwhile, inhibiting factors are low worship awareness among some students, indiscipline in time management, and lack of effective supervision. In conclusion, the role of PAI teachers is central and multidimensional in shaping the habit of congregational prayer, but synergy between the school, teachers, and parents is needed to overcome existing obstacles.

Keywords: Teacher's Role, Habituation, Congregational Prayer, Character Education

ABSTRAK

Penelitian ini bertujuan untuk mendeskripsikan peran guru Pendidikan Agama Islam (PAI) dalam menumbuhkan kebiasaan shalat berjamaah serta mengidentifikasi faktor pendukung dan penghambatnya di SMPN 4 Abung Selatan, Lampung Utara. Latar belakang penelitian ini adalah rendahnya partisipasi dan konsistensi siswa dalam melaksanakan shalat berjamaah di sekolah. Penelitian ini menggunakan pendekatan kualitatif dengan jenis studi kasus. Teknik pengumpulan data meliputi observasi partisipatif, wawancara mendalam, dan dokumentasi. Informan penelitian terdiri dari kepala sekolah, guru PAI, guru non-PAI, dan siswa. Uji keabsahan data dilakukan melalui triangulasi sumber dan teknik serta ketekunan pengamatan. Analisis data menggunakan model Miles dan Huberman yang meliputi reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa peran guru PAI meliputi: (1) menjadi teladan dalam ibadah, (2) memberikan nasihat yang mendidik (*mau'idhotul hasanah*), (3) penerapan hukuman yang bersifat edukatif, (4) pendekatan individual dan bimbingan spiritual, serta (5) mewujudkan lingkungan sekolah yang religius. Faktor pendukung meliputi ketersediaan sarana ibadah yang layak, dukungan guru non-PAI, antusiasme siswa aktif, dan program pembiasaan yang konsisten. Adapun faktor penghambatnya adalah rendahnya kesadaran ibadah sebagian siswa, ketidakdisiplinan dalam mengelola waktu, serta kurangnya pengawasan efektif. Kesimpulannya, peran guru PAI sangat sentral dan multidimensional dalam membentuk kebiasaan shalat berjamaah, namun diperlukan sinergi antara sekolah, guru, dan orang tua untuk mengatasi berbagai hambatan yang ada.

Kata Kunci: Peran Guru, Pembiasaan, Shalat Berjamaah, Pendidikan Karakter

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1. INTRODUCTION

Character education in Indonesia has become a central issue over the last two decades, coinciding with the increasing moral crisis among the younger generation. Phenomena such as violence, value disorientation, and other deviant behaviors indicate that formal education has not fully succeeded in shaping students' character (Sukiyat, 2014; Doni Koesoema, 2007). In this context, Islamic religious education holds a strategic responsibility because it directly instills spiritual and moral values that form the foundation of individual character. The Islamic Religious Education (PAI) teacher functions not only as a teacher of religious material but also as a guide, role model, and agent of social change within the school environment (Tohirin, 2005; Bashori Muchsin, 2009).

Congregational prayer is one of the fundamental acts of worship in Islam that holds very high educational character value. In Q.S. Al-Baqarah verse 43, Allah SWT commands the establishment of prayer and bowing with those who bow, emphasizing the importance of togetherness in worship. The Prophet Muhammad SAW also affirmed in a Hadith narrated by Bukhari that congregational prayer is 27 degrees more virtuous than prayer alone. This worship is not only vertical in dimension (*hablum minallah*) but also horizontal (*hablum minannas*), as it builds togetherness, discipline, and social responsibility (Armai Arif, 2004; Saad Riyadh, 2007).

Adolescence is a critical phase in forming worship habits. Zakiya Darajat states that adolescents' faith in God is sometimes very strong but easily shaken by doubt, caused by their spirit and weakness in consistent worship (Tri Prasetya, 2002). At this stage, the teacher's role becomes crucial because school becomes the second environment after the family. PAI teachers are expected to become figures who internalize worship values through various approaches, including role modeling, habituation, and spiritual guidance (Muhammad Ali, 2007; Syaiful Bahri Djamarah, 2008).

Preliminary observations conducted by the researcher in March 2025 at SMPN 4 Abung Selatan revealed a concerning phenomenon. Out of a total of 104 students in grades VII and VIII, only about 30 students (28.8%) regularly participated in the congregational Dhuhr prayer at the school mosque. The rest were observed to be inconsistent—some came late, deliberately did not attend, or used break time for other unproductive activities. This finding indicates a gap between the expectations of Islamic religious education and the reality on the ground. This aligns with the findings of Yasilah (2023) at SMP N 11 Bandar Lampung, which reported low student participation in congregational prayer due to weak supervision and lack of role modeling.

Previous relevant studies have been conducted but still leave gaps. Yasilah (2023), in a study at SMP N 11 Bandar Lampung, emphasized three aspects of the teacher's role: role modeling, advice, and supervision, but the research was quantitatively statistical, thus less profound in capturing subjective meanings and socio-cultural contexts. Siti Rukamah (2022) at SMP Asy-Syifa Darussalam, North Lampung, focused on the role of PAI teachers in habituating the implementation of congregational prayer, but the research has not touched upon holistic character formation aspects such as teacher integrity, the influence of globalization, and external factors outside the school. Aretsa Zana Ayunda (2021) at SMP Negeri 3 Sewon, Bantul, Yogyakarta, described the benefits and implementation process of congregational prayer but did not explicitly examine the teacher's role as a moral figure and role model with integrity in the context of contemporary challenges. Nurullia Anggraini (2020) at SMK Muhammadiyah 3 Gresik focused on disciplining congregational prayer but was limited to one aspect and did not integrate broader character values such as mentality, culture, and spirituality.

The novelty of this research lies in its holistic-integrative approach, which not only views the PAI teacher's role as an educator and guide but also as an agent of character formation encompassing moral aspects, integrity, mental resilience, and adaptation to the challenges of globalization. This research also deeply examines supporting and inhibiting factors from the perspective of the school's social system, including students' internal dynamics, the influence of the family environment, and weak supervision systems. Furthermore, this research uses a qualitative case study approach that allows for an in-depth exploration of meaning from the perspectives of various actors (principal, teachers, students), thus producing comprehensive and contextual understanding. Therefore, this research fills the gaps left by previous studies that tended to be partial, quantitative, or limited to specific aspects. This research aims to: (1) describe the role of Islamic Religious Education teachers in fostering the habit of congregational prayer at SMPN 4 Abung Selatan, and (2) identify the supporting and inhibiting factors of the teacher's role.

2. RESEARCH METHODS

This research uses a qualitative approach with a case study type. The qualitative approach was chosen because it aims to understand the phenomenon holistically and in-depth regarding the role of PAI teachers in fostering the habit of congregational prayer, which cannot be measured quantitatively but requires exploration of meaning, perspectives, and socio-cultural context (Lexy J. Moleong, 2002; Suharsimi Arikunto, 2010). The case study type allows the researcher to intensively investigate a specific case (SMPN 4 Abung Selatan) in its natural setting, thereby producing contextual and comprehensive understanding (Nazir, 2003; Nusa Putra & Ninin Dwilestari, 2012).

Research informants were selected using purposive sampling with the following criteria: (1) possessing knowledge and direct experience related to congregational prayer development, (2) actively involved in religious activities at school, and (3) willing to become informants. Informants consisted of the Principal (Mrs. Leni Elva Sari, S.Pd), two PAI teachers, two non-PAI teachers, and six students (three active and three less active in congregational prayer). The total number of informants was 11 people. The selection of these informants aimed to obtain rich and diverse data from various perspectives (Beni Ahmad Saebani, 2008).

Data collection techniques included: (1) participatory observation for three months (February-April 2026) of the implementation of congregational prayer, teacher-student interactions, and school environmental conditions; (2) semi-structured in-depth interviews with open-ended question guides to explore informants' perceptions, experiences, and strategies; and (3) documentation in the form of activity photos, prayer schedules, attendance lists, and school profiles. The main research instrument was the researcher themselves, assisted by observation sheets, interview guides, and a camera (Bambang Dwiloka & Rati Riana, 2012).

Data validity was tested through source triangulation (comparing data from the principal, teachers, and students) and technique triangulation (comparing data from observation, interviews, and documentation). Additionally, the researcher conducted persistent observation by visiting the school regularly during the research period to ensure the consistency of findings (Ariesto Hadi Sutopo & Adrianus Arief, 2010). Data analysis used the Miles and Huberman model, which consists of three stages: data reduction (selecting, focusing, and simplifying data), data display (in the form of narrative text, tables, and figures), and conclusion drawing and verification (Made Pidarta, 2014; Wina Sanjaya, 2016).

3. RESULTS AND FINDINGS

Profile and General Overview of SMPN 4 Abung Selatan

SMP Negeri 4 Abung Selatan is located on Jalan PT Nakau, Candi Mas Village, Abung Selatan District, North Lampung Regency, Lampung Province. This school officially began operations based on Decree Number 420/61-SK/II-LU/02/2015 issued on September 9, 2015. The school's land area reaches 3,800 square meters with a building area of approximately 2,500 square meters. This school has adequate facilities, including a representative school mosque, clean classrooms, internet access, and clean water sources from wells. The curriculum implemented is the Merdeka Curriculum with an emphasis on character strengthening, independent learning, and religious values. The principal, Mrs. Leni Elva Sari, S.Pd, who has served since May 17, 2023, has a vision to improve the quality of learning and build a school culture that is religious, disciplined, and high-achieving.

Forms of PAI Teachers' Roles in Fostering Congregational Prayer Habits

The results of interviews and observations identified five main roles of PAI teachers, as presented in Table 1.

Table 1. PAI Teacher Roles and Their Implementation

No.	Teacher Role	Implementation Form	Frequency	Impact on Students
1.	Role Model in Worship	Arriving early at the mosque, being the imam, dressing neatly	Every day	Increases student enthusiasm and awareness
2.	Educative Advice	Short sermon (kultum) after prayer, lectures in class	3-5 minutes after each prayer	Strengthens understanding of the meaning of worship
3.	Educational Sanctions	Memorizing short surahs, cleaning the mosque, verbal reprimands	According to violation (1-2x/week)	Positive deterrent effect, responsibility
4.	Individual Approach	Special guidance in the teachers' room, personal communication	2-3x/week for problematic students	Increases internal motivation
5.	Religious Environment	Collective dhikr, prayer posters, tadarus before learning	Every morning and after prayer	Accustomed to an Islamic atmosphere

The role modeling of PAI teachers emerged as the most dominant factor. A student informant (SA1) stated, *"I am diligent in performing congregational prayer because I see the PAI teacher always arriving early and praying with devotion. He also reminds us in a good way, never getting angry."* A PAI teacher (G1) added, *"We realize that students pay more attention to what we do than what we say. So we always strive to be examples, starting from how we dress, speak, to punctuality in prayer times."* Researcher observations confirmed that PAI teachers were present at the mosque on average 10-15 minutes before the adhan was called.

Consistent Habituation Programs

SMPN 4 Abung Selatan has structured religious programs designed to form positive habits. Table 2 presents the schedule of these programs.

Table 2. Religious Habituation Programs at SMPN 4 Abung Selatan

Day	Morning Activity (07.00-07.15)	Afternoon Activity (12.00-12.30)	Afternoon Activity (15.00-15.30)
Monday	Tadarus Juz 30	Dhuhr Congregational Prayer	-
Tuesday	Collective Prayer & Asmaul Husna	Dhuhr Congregational Prayer	-
Wednesday	Student Sermon (5 minutes)	Dhuhr Congregational Prayer	-
Thursday	Reading Surah Al-Kahfi	Dhuhr Congregational Prayer	-
Friday	Friday Cleanliness & Friday Worship	Friday Prayer (male) / Dhuhr (female)	Asr Congregational Prayer
Saturday	Muhasabah & Islamic Motivation	Dhuhr Congregational Prayer	Asr Congregational Prayer

Attendance data shows increased participation after the program ran for six months, as seen in Figure 1.

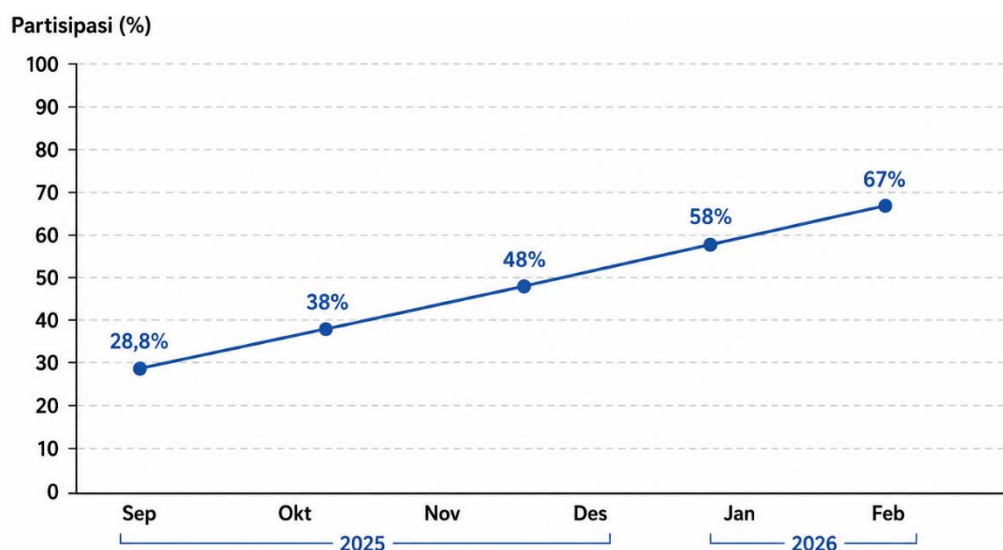


Figure 1. Dhuhr Congregational Prayer Participation.

Supporting and Inhibiting Factors

Based on interviews and observations, supporting and inhibiting factors were identified as follows.

Table 3. Supporting and Inhibiting Factors of the PAI Teacher's Role

No.	Supporting Factors	Indicators	Inhibiting Factors	Indicators
1.	Adequate worship facilities	Clean mosque, prayer mats, prayer robes, sound system	Low worship awareness	Prayer seen as formal routine
2.	Non-PAI teacher support	Join in reminding and supervising	Weak time discipline	Prefer playing/eating
3.	Active exemplary students	Being imam, muadzin, prayer row organizer	Ineffective supervision	Loopholes for truancy/hiding
4.	Structured program	Fixed schedule, regular evaluation	Unverified reasons	Female students using menstruation as an excuse to avoid

The principal (KS) stated, *"We continuously strive to improve the quality of the school mosque. With a good sound system and comfortable prayer rooms, students feel more at home and are less lazy to perform congregational prayers."* However, a PAI teacher (G2) acknowledged, *"The biggest obstacle is awareness from within the students themselves. Some come late, even after being reminded repeatedly. We cannot force them, but we keep trying to guide them patiently."*

A less active student (SK2) revealed, *"Sometimes I prefer to play football or snack at the canteen during break time. I know prayer is obligatory, but it feels heavy to go to the mosque, especially when the weather is hot."* This confession shows that internal (motivation) and external (play environment) factors interact to shape behavior.

4. DISCUSSION

The results of this research confirm that PAI teachers at SMPN 4 Abung Selatan have a multidimensional role that is not limited to transferring religious knowledge but includes functions as role models, guides, motivators, and agents of environmental change. This finding aligns with the concept of the teacher's role in Islamic education put forward by Abdul Mujib and Jusuf Mudzakkir (2003), which states that the teacher is a *murabbi*, *mu'allim*, *mu'addib*, *mudarris*, and *mursyid*. These five roles are integrated into the practice of PAI teachers at the research site. For example, as a *murabbi* (educator), PAI teachers not only teach but also develop students' personalities through habituation of congregational prayer; as a *mursyid* (spiritual guide), teachers provide advice and individual guidance for students with problems.

The role modeling (*uswah hasanah*) demonstrated by PAI teachers has a strong theological basis in the Qur'an and Hadith. In Q.S. Al-Ahzab verse 21, the Prophet Muhammad SAW is called a *uswah hasanah* for those who hope for Allah's mercy. PAI teachers who serve as role models in congregational prayer, arriving early, and dressing neatly implement the principle that character education is more effective through real actions than mere words. This is supported by research by Vita Andani (2021), which found that teacher role modeling significantly influences the religious attitudes of junior high school students in Kuantan Singingi Regency. The more consistently

teachers display Islamic behavior, the higher the level of internalization of worship values in students.

Providing educative advice (*mau'idhotul hasanah*) after congregational prayer is a very effective strategy because it is carried out at the right moment—when students' hearts are still in a state of devotion and open to receiving moral messages. Al-Ghazali (in Suriadi & Triyo Supriyanto, 2021) emphasizes that the main goal of education is ethics and character formation, not merely knowledge transmission. Short advice delivered in gentle and empathetic language can touch students' hearts and encourage self-reflection. This finding is reinforced by research by Samsul Arif (2022), which reported that periodic advice from PAI teachers can improve students' consistency in performing acts of worship.

The application of educational sanctions shows that PAI teachers understand the principle of *'iqtiran* (conditioning) in behavioral psychology. Punishment is not intended to cause physical or psychological harm but to provide a deterrent effect while directing behavior towards a more positive direction. As explained by Dewi Istiana (2020), sanctions such as memorizing short surahs or cleaning the mosque have educational value because students learn to be responsible for their violations while still gaining spiritual benefits. This method differs from authoritarian approaches that tend to be counterproductive and can trigger student resistance. PAI teachers at SMPN 4 Abung Selatan apply sanctions proportionally and consistently, as reflected in the decrease in the frequency of violations from month to month.

Individual approaches and spiritual guidance are key for students who face psychological or social barriers in participating in congregational prayer. This approach aligns with the concept of *al-tadrij* (gradual) in Islamic education, where behavioral change cannot be forced instantly but requires a process adapted to individual conditions. PAI teachers conduct personal communication in the teachers' room or outside lesson hours to explore the root of students' problems, whether due to shame, laziness, peer influence, or family issues. An interview with a less active student (SK1) revealed that a personal approach made them feel cared for and ultimately motivated to try congregational prayer gradually. This approach is supported by research by Arif (2022), which states that PAI teachers who can build positive emotional relationships with students will more easily influence their worship behavior.

Creating a religiously nuanced school environment is a collective role involving all school members, but PAI teachers act as the main driving force. Efforts such as attaching prayer posters, habituating greetings, reading 'Bismillah' before learning, collective dhikr, and short sermons create a conducive atmosphere for religious character formation. Sutarto (2022), in his research, emphasized that religious culture in schools is not formed instantly but through consistent, structured habituation processes involving all components. SMPN 4 Abung Selatan has succeeded in creating a religious culture marked by an increase in congregational prayer participation from 28.8% to 67% in six months, as shown in Figure 2.

The supporting factor of adequate worship facilities cannot be ignored. A clean, comfortable mosque equipped with a sound system and adequate prayer supplies provides physical and psychological comfort for students. Good facilities reduce students' reasons for avoiding prayer due to dirtiness, heat, or discomfort. Oktavia, Karolina, & Amrullah (2023), in their research on

collaboration between PAI teachers and classroom teachers, found that a supportive physical environment for worship contributes up to 40% to the increase in student participation in religious activities. SMPN 4 Abung Selatan, with a building area of 2,500 m² and a representative mosque, has met the minimum standards for worship facilities but needs continuous improvement.

Support from non-PAI teachers is a significant reinforcing factor. When general subject teachers also remind and supervise congregational prayer, the message conveyed becomes stronger and more consistent. Students cannot argue that only PAI teachers care about worship. This cross-subject collaboration creates a whole-school approach to character education, where the responsibility for moral development is not solely borne by religious teachers but becomes a shared commitment. Lia Oktavia et al. (2023) state that such collaboration increases the effectiveness of religious development up to twice as much compared to separate approaches. At SMPN 4 Abung Selatan, non-PAI teachers voluntarily stand guard at the mosque entrance and record student attendance.

The presence of active students who serve as role models for their peers is a unique supporting factor because it originates from within the student community. Those who voluntarily serve as imams, muadzins, or prayer row organizers show that religiosity is not a burden but a source of pride. This phenomenon creates positive peer pressure—other students feel embarrassed if they do not join congregational prayer while their peers are enthusiastic. Research by Yundri Akhyar & Eli Sutrawati (2021) on the implementation of habituation methods in shaping children's religious character emphasizes that peer modeling is more effective than modeling from adults because children tend to identify with their peers. Therefore, PAI teachers need to empower these active students as school religious ambassadors.

Consistent and structured habituation programs are the backbone of successful habit formation. Clear daily, weekly, and monthly schedules provide certainty and routine for students. When congregational prayer becomes an integral part of the school schedule, not an incidental activity, students will become accustomed to it and eventually make it a necessity. Cindy Anggraeni et al. (2021), in their research on habituation methods to instill discipline and responsibility characters, found that consistency for at least 40 days (about 2 months) is needed to form a new habit. SMPN 4 Abung Selatan has been running the program for six months with results showing consistent monthly increases in participation, proving the effectiveness of this approach.

However, various inhibiting factors remain serious challenges. Low awareness of worship among some students is the most fundamental root problem. Awareness cannot be forced from the outside; it must grow from within through a process of internalization. Okta Saputri (2019) analyzed the factors causing the low interest of adolescents in congregational prayer and found that lack of family support (especially parents who do not pray congregationally at home) is the main cause. At SMPN 4 Abung Selatan, some students admitted that they were not accustomed to congregational prayer at home, so it is difficult for them to suddenly change at school. This indicates the need for synergy between school and family in nurturing children's worship.

Students' indiscipline in managing time is a significant technical barrier. The short break time (usually 30 minutes) is often not utilized optimally because students prefer to play, chat, or snack. This bad habit is carried over from home or a permissive social environment. A. Mustika Abidin

(2018), in his research on the implementation of character education through extracurricular activities, emphasized that habituation of time discipline must start from small things, such as arriving on time for every activity, because discipline is a transferable skill that can be applied in various aspects of life, including worship. PAI teachers at SMPN 4 Abung Selatan attempt to overcome this problem by providing reminders 5 minutes before the adhan via loudspeakers.

Lack of effective supervision is a systemic problem requiring structural solutions. Merry Sabilla (2023), in her research on the school's role in supervising congregational prayer discipline, found that loose supervision provides loopholes for students to skip or hide. At SMPN 4 Abung Selatan, the limited number of supervising teachers (only 2-3 people for 104 students) means supervision cannot reach all areas. Some students reported that they could hide behind classrooms, in toilets, or in the parking area when the adhan was called. Proposed solutions include installing CCTV at strategic points, involving active students as peer supervisors, and imposing collective sanctions if many students from one class skip.

The excuse of female students who are menstruating is also a loophole that is often abused. According to Islamic law, women who are menstruating are indeed not obliged to pray, but not a few use this excuse even though they are not actually menstruating. A PAI teacher (G2) admitted that it is difficult to verify the truth of this reason without conducting examinations deemed unethical. The approach taken is to emphasize honesty (*as-siddiq*) as a core value, as well as providing understanding that lying about menstruation status is a major sin. Some other schools implement a system of certificates from parents or guidance and counseling teachers who handle student health issues, but this has not been consistently applied at SMPN 4 Abung Selatan because it is considered too bureaucratic.

From the perspective of character education theory, the findings of this research reinforce Doni Koesoema's (2007) argument that character education is not sufficient with only a moral knowing approach (knowledge about morality), but must be followed by moral feeling and moral action. PAI teachers at SMPN 4 Abung Selatan have succeeded in building moral knowing through classroom learning and advice, moral feeling through personal approaches and creating a religious environment that touches the heart, and moral action through consistent habituation of congregational prayer. These three aspects interact dynamically and reinforce each other, so that student behavioral changes are more enduring than mere compliance due to fear of punishment.

This research also provides a new perspective on the importance of religious habitus in the context of rural junior high schools. Unlike previous studies, many of which were conducted in urban areas, SMPN 4 Abung Selatan, located in a rural area with a majority Muslim population, has its own characteristics: students are more socially accessible, teacher-student relationships are more intimate, and the influence of local culture remains strong. However, challenges such as limited access to religious learning resources, minimal religious activities in the surrounding community, and parents' low religious education also pose obstacles not found in urban schools. This finding indicates that strategies for fostering congregational prayer need to be adapted to the geographical and socio-cultural context of each school.

Overall, the success of congregational prayer habituation at SMPN 4 Abung Selatan shows that the role of PAI teachers cannot be replaced by technology or distance learning methods, however

advanced. The physical presence of the teacher as a role model, emotional closeness in spiritual guidance, and their ability to create a conducive religious environment are irreplaceable factors. This research recommends strengthening collaboration between schools and parents, improving supervision systems, and empowering active students as peer educators. Thus, a religious, disciplined, and morally noble generation can continue to be produced by formal educational institutions such as SMPN 4 Abung Selatan

5. CONCLUSION AND SUGGESTIONS

This research concludes that Islamic Religious Education (PAI) teachers at SMPN 4 Abung Selatan have a central and multidimensional role in fostering the habit of congregational prayer among students. These roles include: (1) being role models in worship through diligence and discipline, (2) providing educative advice (*mau'idhotul hasanah*) regularly, (3) implementing educational sanctions that are not counterproductive, (4) conducting individual approaches and spiritual guidance for students with problems, and (5) actively participating in creating a religious school environment through various habituation programs. These five roles are integrated and mutually reinforcing in shaping students' religious character, as reflected in the increase in congregational prayer participation from 28.8% to 67% in six months.

The main supporting factors for the success of the PAI teachers' role are the availability of adequate worship facilities, active support from non-PAI teachers, the enthusiasm of students who serve as peer role models, and consistent and structured habituation programs. The inhibiting factors include low internal worship awareness among some students, indiscipline in managing break time, weak supervision systems that provide loopholes for students to skip, and misuse of menstruation excuses by female students. To overcome these obstacles, stronger synergy between the school, teachers, parents, and the community is needed, as well as innovation in supervision and sanction systems. This research recommends strengthening collaboration with parents, empowering active students as peer educators, as well as further research on the long-term impact of congregational prayer habituation on students' academic and social achievement.

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