

## Islamic Religious Education Teachers' Strategies in Developing Dhuha Prayer Discipline

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**ABSTRACT:** *This study aims to explore the strategies of Islamic Religious Education (IRE) teachers in instilling disciplined Dhuha prayer habits among students at SD Islam Terpadu Qurrata A'yun Tinggede, and to identify contextual factors contributing to the program's effectiveness. The study employs a qualitative approach with an intrinsic case study design, selected because the focus is on understanding a unique phenomenon within a single school context in depth rather than for comparative generalization. Data were collected through in-depth interviews with the principal, three IRE teachers, and three students, participant observation during Dhuha prayer implementation, and documentation, including prayer practice videos and daily worship monitoring sheets, then analyzed using the Miles, Huberman, and Saldana interactive model with source triangulation and member checking to ensure data validity. The findings indicate that teachers implement holistic-adaptive strategies integrating structural habituation, auditory-repetitive collective learning, effective collaboration with parents using accessible instruments, non-punitive educational consequences, and persuasive mentoring that transforms infrastructure limitations into intensive supervision opportunities and supports meaningful behavioral change. Contextual factors contributing to the program include a school culture that emphasizes religious character as institutional identity, trust-based teacher-student interaction dynamics, spontaneous peer learning mechanisms, and the integration of all program elements, producing tangible impacts on students' spiritual tranquility and academic focus. These findings contribute to achieving SDG Goal 4 by demonstrating that effective religious character education does not require elaborate infrastructure but rather pedagogical innovation by teachers and a collaborative ecosystem that develops disciplined and responsible generations.*

Penelitian ini bertujuan mengeksplorasi strategi guru Pendidikan Agama Islam (PAI) dalam menanamkan disiplin shalat dhuha pada peserta didik SD Islam Terpadu Qurrata A'yun Tinggede, serta mengidentifikasi faktor-faktor kontekstual yang berkontribusi pada efektivitas program tersebut. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus intrinsik, dipilih karena fokus penelitian adalah memahami fenomena unik di satu sekolah secara mendalam, bukan untuk keperluan perbandingan atau generalisasi luas. Data dikumpulkan melalui wawancara mendalam kepada kepala sekolah, tiga guru PAI, dan tiga siswa, observasi partisipatif pada pelaksanaan shalat dhuha, serta dokumentasi berupa video praktik dan lembar pantauan amaliah, kemudian dianalisis menggunakan model interaktif Miles, Huberman, dan Saldana dengan triangulasi sumber dan

member checking untuk memastikan keabsahan data. Hasil penelitian menunjukkan bahwa guru menerapkan strategi holistik-adaptif yang mengintegrasikan pembiasaan struktural, pembelajaran kolektif auditori-repetitif, kolaborasi dengan orang tua menggunakan instrumen sederhana yang mudah diakses, konsekuensi edukatif non-punitif, dan pendampingan persuasif yang mengubah keterbatasan infrastruktur menjadi peluang pengawasan intensif serta mendukung perubahan perilaku yang bermakna. Faktor kontekstual yang berkontribusi pada program ini meliputi kultur sekolah yang menempatkan karakter religius sebagai identitas institusional, dinamika interaksi guru-siswa berbasis kepercayaan, mekanisme peer learning spontan, dan integrasi seluruh elemen program yang menghasilkan dampak nyata pada ketenangan spiritual dan fokus akademik siswa. Temuan ini berkontribusi pada pencapaian SDGs tujuan keempat dengan membuktikan bahwa pendidikan karakter religius efektif tidak memerlukan infrastruktur megah melainkan inovasi pedagogis guru dan ekosistem kolaboratif yang membentuk generasi disiplin dan bertanggung jawab.

**Keywords:** *Islamic Education, Teacher Strategies, Dhuha Prayer Discipline, Character Education.*

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## I. INTRODUCTION

SD Islam Terpadu Qurrata A'yun Tinggede has implemented the Dhuha prayer program as a structured component of student character formation. The school runs a worship habituation system through rotating schedules between the mosque and classrooms, with supervision from homeroom teachers and duty teachers. Behavioral changes observed among students include increased precision in prayer movements and recitations, as well as the formation of a positive disciplinary culture in daily interactions. Students not only perform worship as a routine but also report personal spiritual benefits, including a sense of inner calm and improved focus in learning, as expressed by students who feel the practical effects of the Dhuha prayer routine before beginning their studies (Khofi, 2024).

The school addresses facility limitations through a classroom supervision method in which students recite prayer readings aloud, serving as a form of collective learning particularly useful for lower-grade students. The collaboration strategy with parents, through the creation of prayer practice videos and daily worship monitoring sheets, has established a character education ecosystem that extends beyond school hours. This approach is reinforced by a school culture that emphasizes not merely punitive rules but a system of rewards and educational consequences that shapes students' sense of responsibility. Teachers facilitate the murojaah process before Dhuha prayer and provide a routine kultum that enriches students' understanding of worship, contributing to the formation of a religious atmosphere in the school environment (Nurizah & Amrullah, 2024).

Observations indicate that all school components are actively involved in the worship habituation program. The principal conducts direct monitoring through daily observations, focusing on real changes in student behavior rather than formal assessment instruments. The ustadz and ustazah use persuasive approaches to guide

students to the mosque, aiming to foster internal awareness. Students have also begun taking the initiative to invite friends to perform Dhuha prayer together. This program appears to have created a school atmosphere in which worship is no longer perceived solely as an imposed obligation but is reported by students as a spiritual practice with tangible daily benefits (Mandastana & Firdaus, 2026; Rohmah et al., 2025).

Several thematic clusters in the literature help situate the present study. Regarding the formation of religious habits in elementary-aged children, Sartika et al. (2019) argue that religious character formation requires long-term consistency and family support. This condition is not always reliable. Complementing this, Maulida & Rusydiana (2023) find that worship habituation among elementary students faces challenges stemming from the limited and concrete nature of young children's spiritual understanding. Regarding the role of facilities and the school environment, Nurhayati & Lahagu (2024) confirms that the effectiveness of worship habituation programs heavily depends on adequate infrastructure, with facility limitations as the main constraint to program implementation. According to the analysis by Santoso et al. (2023), consistency in students' discipline in carrying out worship requires a professionally measured and standardized reward-and-punishment system (Saputri et al., 2022). Research by Ropingatun et al. (2025) shows that school-parent collaboration in character education often faces communication barriers and differences in perceptions of appropriate educational methods. According to Pratiwi (2023), student tardiness is an indicator of weak school-time management systems, which in turn affect the effectiveness of habituation programs. Findings by Kusuma et al. (2024) indicate that teacher supervision in worship programs requires special pedagogical competencies that not all teachers possess optimally. Hakim (2023) analysis states that the internalization of religious values in elementary students requires a holistic approach that integrates cognitive, affective, and psychomotor aspects in a balanced manner. Safitri et al. (2022) underscores that the impact of worship habituation programs on students' learning focus requires measurable empirical validation through valid and reliable assessment instruments. Based on the study by Arifin and Wicaksono (2024), the authors note the gradual shift in students from externally motivated compliance toward genuine internal awareness in worship tends to require sustained effort, with outcomes that vary considerably among individuals.

A notable gap emerges when comparing the documented practices at SD Islam Terpadu Qurrata A'yun Tinggede with prevailing theoretical assumptions about barriers to the habituation of worship programs. The school has established a functional Dhuha prayer habituation system despite limited mosque capacity, by optimizing classrooms as alternative worship spaces a contextual dynamic that appears to challenge the assumption that facility limitations constitute the primary constraint in such programs. The observable changes in student behavior, including movement from externally guided compliance toward reported personal awareness of the spiritual benefits of Dhuha prayer, suggest a different contextual dynamic from what theories of religious value internalization typically project. Collaboration between schools and parents through prayer practice videos and worship monitoring sheets appears to have created a sense of habitual continuity. In contrast, the literature identifies communication barriers and divergent educational perceptions as common obstacles in such partnerships.

Further contextual gaps are apparent in how the school addresses tardiness through educational consequences designed to build internal responsibility rather than punitive measures. In contrast, prevailing theory tends to emphasize formally standardized

reward-and-punishment systems. The collective learning method through audible prayer recitations appears to have supported lower-grade students' memorization without intensive specialist intervention. This finding invites reexamination of assumptions about the concrete cognitive limitations of young children as barriers to spiritual learning. A peer-to-peer initiative observed among students, in which students invite peers to the mosque and sustain the practice independently, suggests a level of value internalization that extends beyond cognitive knowledge, pointing to a contextual dynamic that merits deeper academic exploration. These observations raise the core research question: what specific strategies and mechanisms do IRE teachers at this school employ, and what contextual factors enable the habituation program to function as it does?

Previous research on instilling disciplined worship attitudes among elementary school students has explored various dimensions but still leaves gaps in understanding contextual strategies that successfully transcend theoretical constraints. Studies on worship habituation methods highlight the importance of teacher consistency and exemplary behavior (Maulida & Ali, 2023; Nurhayati & Lahagu, 2024; Sartika et al., 2019), but they emphasize implementation barriers rather than successful strategies to overcome them. Analysis of school-parent collaboration in religious character education shows communication challenges and method synchronization (Pratiwi, 2023; Santoso et al., 2023), but has not deeply explored how schools with limited resources create effective collaborative ecosystems through simple instruments such as practice videos and monitoring sheets. Studies on time management and student discipline tend to focus on formal punishment systems (Hakim, 2023; Kusuma et al., 2024), without comprehensively analyzing how non-punitive educational consequences can shape students' sustained internal responsibility.

Research on religious value internalization in elementary school-aged children identifies the complexity of cognitive, affective, and psychomotor processes (Safitri et al., 2022), but the majority of these studies are normative-theoretical in nature without exploring field practices that successfully create rapid and profound transformation. Studies on optimizing collective learning in the worship context remain limited to memorization aspects without connecting to the formation of spiritual awareness that impacts academic focus (Maulida & Rusydiana, 2023; Nurhayati & Lahagu, 2024; Pratiwi, 2023). Research on the role of worship facilities habituation programs tends to conclude that infrastructure limitations are fatal barriers (Sartika et al., 2019), without exploring adaptive innovations that utilize classrooms as effective alternative worship spaces. Studies on teachers' pedagogical competencies in worship mentoring emphasize formal training (Dirja et al., 2023; Hakim, 2023), yet fail to identify persuasive mentoring practices that foster students' internal awareness without relying on external coercion. Research on peer learning in religious character education contexts remains very limited (Safitri et al., 2022), and it fails to examine how students' initiatives to invite friends to worship reflect levels of value internalization that go beyond cognitive knowledge transfer. Studies on the impact of worship habituation programs on students' learning readiness still require stronger empirical validation, and they do not examine the psychological mechanisms by which morning spiritual routines directly create tranquility and academic focus as students experience them.

This research offers significant novelty by revealing the contextual strategies of Islamic Religious Education teachers who successfully transform attitudes toward Dhuha prayer discipline, transcending theoretical barriers through a holistic, adaptive approach. The

main novelty lies in identifying specific mechanisms by which teachers optimize infrastructure limitations into opportunities for collective learning innovation, create continuous habituation ecosystems between school and home without relying on complex formal systems, and build educational consequences that instill internal responsibility, transcending conventional reward-punishment. This research fills literature gaps by exploring successful field practices that have not yet been academically documented, providing a blueprint of contextual strategies that schools with similar conditions can adapt, and enriching religious character education theory through empirical validation that children's spiritual transformation can occur rapidly and profoundly when supported by appropriate approaches. This novelty contributes to achieving SDG Goal 4 on quality education by demonstrating that effective religious character education does not always require grand infrastructure or complex systems, but rather innovative, collaborative teacher strategies that turn limitations into strengths, forming generations that are disciplined, responsible, and spiritually aware.

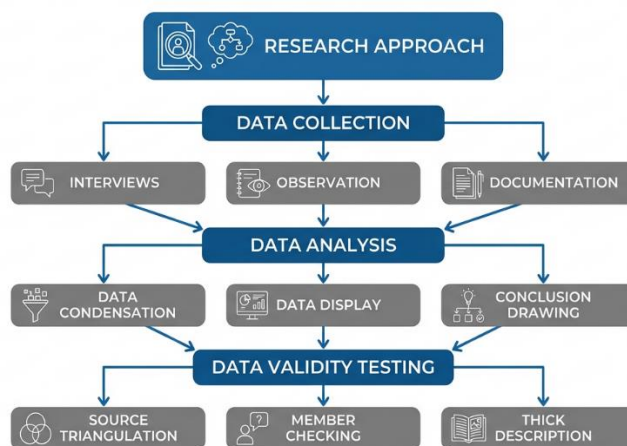
The urgency of this research lies in the pressing need to document and disseminate best practices in religious character education proven effective beyond theoretical expectations, as a response to the increasingly alarming crisis of discipline and moral degradation among the younger generation. The findings of this research will provide practical contributions to schools facing similar limitations, offering replicable teacher-strategy models to achieve student behavioral transformation without relying on excessive resources. From an educational policy perspective, this research provides empirical justification for investing in the development of teacher competencies in worship habituation strategies, as these strategies have significant impacts on sustainable student character formation. This urgency is further strengthened by global commitment to SDG Goal 4 on inclusive and equitable quality education, where this research proves that structured religious character education can improve students' academic focus, create conducive school climates, and form individuals who are not only intellectually intelligent but also spiritually and socially mature, which in turn contributes to building peaceful, just, and sustainable societies as mandated in the global development agenda.

Given the gap between the reality of maximum success in the field and the theoretical barriers that should hinder such achievement, this research will explore two central problems to understand the unique phenomenon at SD Islam Terpadu Qurrata A'yun Tinggede. First, what do Islamic Religious Education teachers apply the specific strategies and mechanisms in instilling disciplined Dhuha prayer attitudes among students that enable the creation of rapid and profound behavioral transformation, transcending theoretical expectations, including how teachers optimize infrastructure limitations, build effective collaboration with parents, and create educational consequence systems that shape students' internal awareness without relying on external coercion. Second, what contextual factors contribute to the extraordinary success of the Dhuha prayer habituation program, including the role of school culture, teacher-student interaction dynamics, spontaneous peer learning mechanisms, and how all these elements integrate to form a religious character education ecosystem that successfully produces real impacts on students' spiritual tranquility and academic focus, which in turn can be formulated into a contextual strategy model that other educational institutions with similar conditions can adapt.

## II. METHOD

This study employs a qualitative approach with an intrinsic case study design chosen specifically because the aim is to understand the unique and particular phenomenon at this one school in depth (Creswell & Creswell, 2017), rather than to compare cases or produce broad generalization to explore Islamic Religious Education (IRE) teachers' strategies in instilling disciplined Dhuha prayer attitudes at SD Islam Terpadu Qurrata A'yun Tinggede (Yin, 2018), a private Islamic integrated elementary school in Tinggede with approximately 150 students and a structured Islamic character program as part of its institutional identity. Data collection was conducted through in-depth interviews with the principal, three IRE teachers (Ustazah Winarti, Ustazah Qomariyah, Ustazah Destriani), and three students (Khaidar, Hafiz, Naura), participant observation during Dhuha prayer implementation to observe interactions and habituation processes, as well as documentation in the form of prayer practice videos and worship monitoring sheets. Data analysis follows the interactive model of Miles et al. (2014) through data condensation by coding interview transcripts into themes of teacher strategies and contextual factors, data display using strategy comparison matrices and habituation flow diagrams, and conclusion drawing with verification of finding patterns across sources.

Data validity testing was conducted through source and method triangulation to compare interview, observation, and documentation data; member checking with key informants to validate interpretation; and thick description of the school context and habituation processes to assess transferability. An audit trail was systematically documented across all research stages. At the same time, researcher reflexivity was practiced to minimize subjective bias and ensure findings were grounded in field data, producing a valid contextual strategy model to explain the success of the Dhuha prayer habituation program at the school.



*Figure 1. Research framework*

### III. RESULT AND DISCUSSION

#### **Islamic Religious Education Teachers' Strategies and Mechanisms in Instilling Dhuha Prayer Discipline**

Interview data indicate that IRE teachers at SD Islam Terpadu Qurrata A'yun Tinggede implement structural habituation strategies, beginning with systematic scheduling: students are required to arrive at 07.00 WITA to conduct murojaah before the Dhuha prayer begins at 07.20 WITA. Observation results show that, due to the mosque's limited capacity, teachers implement a rotating system, dividing students into two groups: one performs prayer in the mosque, and the other performs prayer in the classroom. At the same time, the others pray in their respective classrooms under their homeroom teacher's supervision. Teacher interview data suggest that classrooms are conditioned to serve as clean, orderly worship spaces, and that teachers perceive this arrangement not as a constraint but as an opportunity for more intensive, individualized supervision of each student (Ab Rahman & Smith, 2024; Rosadi et al., 2025).

Collective learning mechanisms are implemented through a unique method in which students are asked to recite prayer readings aloud during class worship. This strategy has dual purposes: first, as a direct learning tool for newly joined lower-grade students to hear and memorize prayer readings through repeated listening, and second, as a monitoring tool for teachers to identify students who are still incorrect in prayer readings or movements so corrective guidance can be provided immediately. Ustazah Qomariyah and Ustazah Destriani consistently implement this method with the conviction that repeated exposure over six years of elementary school will foster strong internalization among students. Teachers also utilize the momentum of congregational prayer in the mosque by having an imam provide kultum, or brief counsel, before students begin lessons, so that the spiritual dimension is not limited to the ritual aspects of prayer movements but also extends to understanding the meaning and wisdom behind the worship (Suhartini et al., 2025).

Collaboration strategies with parents are a key success factor that distinguishes this program from other schools. Islamic Religious Education teachers do not rely solely on school habituation; instead, they create a continuous ecosystem by involving parents through two main instruments. First, creating student prayer practice videos and sending them to parents to monitor children's worship skill development while building parents' awareness of the importance of habit consistency at home. Second, providing daily monitoring sheets in the form of printed lists of worship activities encompassing obligatory worship, Dhuha prayer, and activities helping parents at home, which are then routinely coordinated through class WhatsApp groups (Epstein, 2018; Miftahuddin et al., 2024; Nurdiyanto et al., 2024). Ustazah Destriani emphasizes that these monitoring sheets are not merely administrative but become effective communication bridges enabling teachers and parents to exchange information about children's character development. This collaboration creates habituation consistency that remains unbroken when students are outside the school environment, so that the discipline value internalization process occurs comprehensively and sustainably.

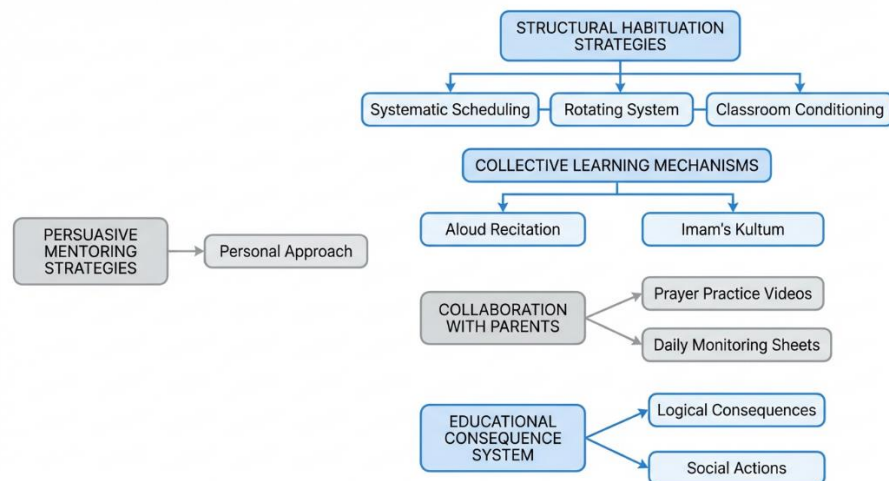
Teachers implement an educational consequence system far removed from conventional punitive approaches, instead designed to build students' internal responsibility. For tardy students, rather than being given punishment, they receive logical consequences, such as being required to perform 8 rakaat of Dhuha prayer before being allowed to enter class, or to conduct social actions such as picking up trash in the school environment

(Astalini et al., 2023; Paul, 2011). Ustazah Qomariyah explains that the philosophy behind this consequence is to provide students with opportunities to still obtain worship merits despite missing the congregational session, while instilling the awareness that every choice carries responsibilities that must be fulfilled. The principal affirms that this system is integrated into the broader school culture, not a separate rule, so students understand that these consequences are a natural part of character learning. Observation data suggest that students respond positively to this approach, appearing to understand the consequences as part of character learning rather than as punishment. Interview data from the principal confirms that this system is integrated into the broader school culture rather than existing as an isolated rule.

Persuasive mentoring strategies are important in fostering students' internal awareness of worshipping of their own volition. Teachers do not rely solely on announcements over loudspeakers; they also actively visit classrooms to pick up students who have not yet moved to the mosque, using friendly, motivational approaches. Ustazah Winarti and other duty teachers implement a personal approach by providing clear invitations and explaining the benefits of Dhuha prayer for inner peace and learning focus, not through threats or intimidation. This approach creates a positive atmosphere where students feel valued and guided, not forced. The results are evident in the emergence of peer-to-peer initiatives among students, as expressed by Hafiz, who often invites his friends to go to the mosque together and still goes alone even when they refuse. This phenomenon shows that teacher strategies have successfully created value internalization, transcending mere external compliance, in which students themselves become agents of change, inviting one another to be consistent in worship, a strong indicator that character transformation has occurred at a deep, awareness-level (Hasibuan et al., 2025; Pratama et al., 2025).

The findings of this study suggest that structural habituation strategies implemented by IRE teachers, including systematic scheduling, collective learning through audible prayer recitations, and collaboration with parents using practice videos and worship monitoring sheets, contribute to meaningful behavioral change among students. This provides a different contextual perspective on the theoretical barriers proposed by Sartika et al. (2019), namely that religious character formation requires long-term consistency with family support that cannot always be relied upon.

This research finds that teachers successfully create effective collaborative ecosystems through simple instruments easily accessible to parents, thereby overcoming the communication barriers identified by Ropingatun et al. (2025) as the main constraint in school-parent cooperation. The strategy of optimizing infrastructure limitations by making classrooms alternative worship spaces that remain effective also shows new findings that offer an alternative contextual perspective to Nurhayati & Lahagu (2024) analysis that facility limitations become fatal constraints in worship habituation program implementation, proving that teachers' pedagogical innovation can transform limitations into more intensive and personal learning opportunities.



**Figure 2.** *Islamic religious education teachers' strategies and mechanisms*

### Contextual Factors Contributing to Program Success

A strong school culture serves as the foundation for the success of the Dhuha prayer habituation program at SD Islam Terpadu Qurrata A'yun Tinggede. The principal builds full commitment to religious character formation as an institutional priority, not merely a complementary program, so that all school components share the same understanding and orientation. This culture is manifested in a monitoring system that does not rely on formal assessment instruments but rather on direct observation of real changes in student behavior, encompassing precision in prayer movements and recitations, discipline in fulfilling obligations, and the application of positive morals in daily interactions. This approach creates an atmosphere where the Dhuha prayer program is not perceived as an administrative burden but as an integral part of school identity. The positive culture implemented, in which rewards are given in the form of recognition for behavioral progress, and violations are handled through mutually agreed-upon guidelines without excessive punitiveness, creates a supportive environment for student character development. This culture is strengthened by all teachers' commitment to participate in the duty system, based on the availability of morning free time, demonstrating collective responsibility that transcends formal teaching duties (Ab Rahman & Smith, 2024; Nurizah & Amrullah, 2024; Warwefubun et al., 2026).

Teacher-student interaction dynamics built on trust and humanistic approaches are crucial factors that distinguish this program. Teachers do not position themselves as judgmental supervisors but as guides who facilitate students' spiritual processes with empathy and patience (Mansir & Karim, 2020). Ustazah Destriani specifically emphasizes the need for extra attention to lower-grade students, especially first- and second-graders still in transition from kindergarten, by providing more intensive mentoring and tolerance for their understanding limitations. The interactions are dialogical and responsive, with teachers proactively identifying students who are experiencing difficulties and providing individual guidance without waiting for students to request help. This trust creates a sense of psychological safety, allowing students to express their difficulties and accept guidance openly. Furthermore, teachers successfully foster positive expectations for students by believing that every child has the potential to develop into disciplined, devoutly worshiping individuals of their own awareness if given appropriate mentoring. This conviction is transmitted to students so

they feel valued and motivated to meet these expectations, not out of fear of punishment but from an intrinsic desire to become the best versions of themselves.

Spontaneous peer-learning mechanisms developing among students are the strongest indicator that value internalization has occurred at deep levels. The phenomenon of students like Hafiz who proactively invite friends to the mosque, even when they are refused, still go alone, and then invite again, shows that habituation has transcended the compliance stage to become active awareness. Students no longer perceive the Dhuha prayer as an obligation imposed by the school, but as a spiritual need that provides real benefits for their lives (Anggraini & Anwar, 2021). Naura reveals an informal system in which students already at the mosque are expected not to delay and to immediately perform prayer, as well as a reporting system to teachers if friends are not performing prayer. Although this system is controversial, it shows the collective responsibility that has formed. Khaidar describes how students feel happy performing the Dhuha prayer because they can memorize recitations together with peers, showing that collective learning fosters social bonding and strengthens intrinsic motivation. These student interactions create positive social norms in which worship discipline becomes a valued, collectively practiced value rather than merely top-down rules to be obeyed (Munjat et al., 2023).

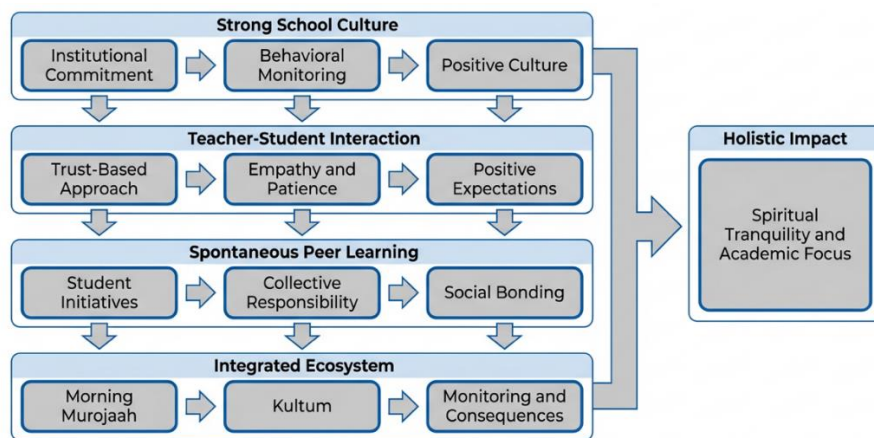
The integration of all program elements creates a holistic ecosystem that mutually reinforces the formation of students' religious character. The combination of morning murojaah before Dhuha prayer, brief kultum from ustadz at the mosque, prayer implementation with audible recitations, monitoring through videos and worship sheets, educational consequences for tardiness, and persuasive mentoring from teachers creates a comprehensive and continuous habituation cycle. Each element is designed to support one another; for example, murojaah creates spiritual and mental readiness before prayer, kultum provides understanding of the meaning behind the ritual, audible recitations facilitate collective learning, videos and worship sheets extend habituation at home, educational consequences instill responsibility, and persuasive mentoring builds internal awareness. This integration is also evident from synchronization between the principal's role in building culture and policy, Islamic Religious Education teachers designing and implementing learning strategies, homeroom teachers supervising classroom implementation, duty teachers monitoring discipline, mosque ustadz providing spiritual insights, parents continuing habituation at home, and students themselves supporting each other through peer learning. This integrated ecosystem creates message and practice consistency across various parties, so students receive continuous reinforcement, accelerating the internalization of discipline values and awareness of worship (Wentzel, 2009, 2022).

The real impact of this program on students' spiritual tranquility and academic focus provides empirical evidence of success that transcends formal indicators. Students like Khaidar and Hafiz consistently report that the Dhuha prayer provides a sense of calm and helps improve focus during class, offering direct testimony that the program's benefits are not only normative but truly felt in their daily lives. This transformation occurs because morning spiritual routines create stable psychological conditions, in which students begin the day with activities that calm the mind and mentally prepare them to receive learning. Teachers observe that students who consistently perform the Dhuha prayer tend to be calmer, less easily distracted, and more responsive to learning instructions than during periods before this program was intensified. The principal notes significant behavioral changes not only in worship aspects but also in daily interactions,

where students show better morals, more respect for teachers and friends, and more responsibility toward their tasks. This holistic impact shows that the Dhuha prayer program is not merely a ritual activity but a catalyst for comprehensive character formation, affecting all aspects of student life, validating the school's belief that the elementary school's six-year period is the most crucial phase for instilling strong character foundations that they will carry into adulthood.

School culture prioritizing religious character formation as institutional identity rather than a complementary program is an important finding that strengthens and deepens Hakim (2023) analysis of the necessity of holistic approaches to the internalization of religious values. This research finds that integration of cognitive, affective, and psychomotor aspects occurs naturally when school culture creates a supportive ecosystem, not through separate formal curriculum designs.

Teacher-student interaction dynamics built on trust and humanistic approaches, with special attention to lower-grade students still in transition, produce psychological safety facilitating spiritual learning processes, a finding expanding Pratiwi (2023) understanding about time management by showing that student tardiness issues are not merely technical scheduling problems but reflections of teacher-student relationship quality and systemic support provided by the school. Spontaneous peer learning mechanisms developing among students, where they invite each other and create positive social norms about worship discipline, constitute new findings that fill literature gaps, as previous research was very limited in exploring this dimension, as acknowledged by Safitri et al. (2022).



*Figure 3. Contextual factors contributing*

#### IV. CONCLUSION

This research concludes that IRE teachers at SD Islam Terpadu Qurrata A'yun Tinggede employ holistic-adaptive strategies that integrate structural habituation, auditory-repetitive collective learning, collaboration with parents using accessible instruments, non-punitive educational consequences, and persuasive mentoring that foster students' internal awareness of worship. These strategies appear to transform infrastructure limitations into opportunities for intensive supervision, establish continuity in habituation between school and home, and cultivate a sense of internal responsibility that extends beyond external compliance. The findings offer a new contextual perspective on how religious character education can function effectively under

resource-limited conditions, expanding current understanding of worship habituation practices in Islamic elementary education. Contextual factors contributing to this program's extraordinary success include school culture prioritizing religious character formation as institutional identity, trust-based teacher-student interaction dynamics with humanistic approaches, spontaneous peer learning mechanisms creating positive social norms, and integration of all program elements producing comprehensive habituation cycles with real impacts on students' spiritual tranquility and academic focus. These findings contribute significantly to achieving SDG Goal 4 on quality education by proving that effective religious character education does not require grand infrastructure or complex systems, but rather teachers' pedagogical innovation and collaborative ecosystems forming disciplined, responsible generations with high spiritual awareness, which in turn build foundations for peaceful, just, and sustainable societies.

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