



The Endeavors of Islamic Religious Education Teachers to Cultivate Students' Spiritual Attitudes through the Practice of Dhuha Prayer at MI Ma'arif NU 5 Sekampung

Atin Nailatun Najah^{1*}, Ikhwan Aziz Q², Adi Wijaya³

^{1,2,3} Universitas Ma'arif Lampung, Indonesia

Corresponding Author ✉ atinnailatun@gmail.com*

ABSTRACT

Achieving successful learning goals for a teacher is something that is desired, especially forming students' spiritual attitudes that are better, always grateful, and closer to Allah SWT through worship. The aim of this researcher is to determine teacher Pai's efforts to shape students' spiritual attitudes through the habit of performing dhuha prayers at MI ma'arif NU 5 sekampung. The research method used in this research is qualitative research, with a qualitative descriptive approach. Then the data collection techniques are observation, interviews and documentation. Meanwhile, the data analysis technique has three stages, namely data reduction, data presentation, and drawing conclusions or verification. The results of the research show that the efforts made by PAI teachers in forming a spiritual attitude through getting used to the dhuha prayer, namely the dhuha prayer, went well where the teacher gave directions for carrying out the dhuha prayer which is usually done in prayer. The benefits and rewards are according to the level of rak'ah performed. Because there are still students who are difficult to get to pray Dhuha. There are several efforts made by Islamic religious education teachers to shape students' spiritual attitudes, namely by using four methods, namely the example method, discipline method, habituation method and advice method. So from this method it is hoped that teachers will always provide motivation to all students continuously. so that they are enthusiastic to always do something good. At first the teacher must use coercive methods so that students can understand that the teacher applies these methods with the aim of forming students' spiritual attitudes to be better than before. For this reason, students must realize that the teacher is doing this which will later be beneficial for the students themselves.

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INTRODUCTION

Islamic religious education is the basis of Indonesian national education because it is able to provide meaning for national development. This is proven by the basic values which are able to act as filters, selectors, as well as buffer against all negative impacts in the process and from outside the national development process. Technological advances that are so fast and so up-to-date can have an impact on students becoming a generation with character and morals (Fitriani & Yanuarti, 2018).

Developing a spiritual attitude is one of the goals of Indonesian education, namely having faith and being devoted to God Almighty and having noble morals. The aim of education is to form a religious character and personality that is submissive to its creator, thereby creating a close relationship both with God and fellow humans. Spiritual attitudes can be carried out in various ways, especially regarding a person's habits in carrying out daily worship. If during worship, the soul and mind can feel calm, then it can make it easier for a person to achieve happiness in his life. So, starting from an early age, you need to be equipped with a good spiritual attitude by getting used to worship in your daily life. Children's spiritual attitudes can be improved through the role of parents as the main source of learning, the role of teachers at school, as well as support from a good environment. This is very important because improving spiritual attitudes in children has a significant impact on their daily lives and has an impact on the future (Ariadillah, 2021). The role of teachers and the role of schools is very important in improving students' spiritual attitudes, for example through practicing worship properly and correctly along with explanations about the meaning and benefits of said worship. Apart from that, students can also take part in various social activities at school which aim to understand the meaning of caring, togetherness and mutual respect for fellow creatures. Thus, students' spiritual attitudes can be developed and fostered through Islamic activities at the school (Qoni'ah, 2019).

Spiritual attitudes can be carried out in various ways, especially regarding a person's habits in carrying out daily worship. If during worship, the soul and mind can feel calm, then it can make it easier for a person to achieve happiness in his life. So, starting from an early age, you need to be equipped with a good spiritual attitude by getting used to worship in your daily life. Children's spiritual attitudes can be improved through the role of parents as the main source of learning, the role of teachers at school, as well as support from a good environment. This is very important because improving spiritual attitudes in children has a significant impact on their daily lives and has an impact on the future (Ariadillah, 2021).

What are the efforts made by Islamic religious education teachers to shape the spiritual attitudes of students through getting used to Duha prayer, namely by using four methods, namely the example method, the discipline method, the habituation method and the advice method. So from this method it is hoped that teachers will always provide motivation to all students continuously so that they are enthusiastic to always do something good. At first the teacher must use coercive methods so that students can understand that the teacher applies these methods with the aim of forming students' spiritual attitudes to be better than before. Then the school's efforts to develop students' spiritual attitudes can be applied with the aim of improving students' spiritual attitudes. one of them is by getting used to the Dhuha prayer which is done continuously every day. One means that can be said to be effective in shaping a person's spiritual attitude is worship (Hariyanto 2003). Because worship can create a sense of lasting relationship and commitment to God. Humans really need religion, without religion humans are still not perfect. When society is separated from religion, they become restless and start creating or creating pseudo-religions. Quraisy Shihab said, Islam emphasizes that religion (tauhid) is a natural human need (fitrah). According to scholar Khudari Saleh, one of the most important acts of worship in the Islamic religion is prayer (Soleh Khudori 1998).

Duha prayer is one of the sunnah prayers recommended by the Prophet Muhammad SAW. There are many explanations from scholars, even statements from the Prophet Muhammad SAW which mention the various virtues and benefits of the Dhuha prayer for those who carry it out in their lives (Alim, Zezen Zainal 2008). The

purpose of the Dhuha prayer is also to shape students' attitudes and behavior and instill spiritual values, so that there is a high probability that when they grow up or continue their studies at a higher level, they will get used to it and have the capital to seek happiness. in life (Surianti & Rahmatullah 2022). Before the Dhuha prayer training program was implemented, students were less productive in using their time, especially often being late for school, so the school made it a habit to pray Dhuha before carrying out the teaching and learning process.

MI Ma'arif NU 5 is one of the private MI level schools located in the sub-district area. sekampung, district. East Lampung, Lampung. mis maarif nu 5 was founded on 5 October 1985 with founding decree number 30/mi/lt/1985 under the auspices of the ministry of religion. MI Ma'arif NU 5 Sekampung is one of the madrasas in Sumbergede village, Sekampung sub-district, East Lampung district. With the existence of MI Ma'arif NU 5, it is hoped that it can contribute to educating the nation's children in sub-district areas. sekampung, district. East Lampung. MI ma'arif NU 5 Sekampung implements several learning activities, both formal and non-formal. One of the non-formal activities implemented at MI Ma'arif NU 5 Sekampung is Islamic activities to improve the spiritual attitudes of students. Some of the efforts made by MI Ma'arif NU 5 Sekampung to improve the spiritual attitudes of these students are by carrying out several habitual activities in the form of dhuha and dhuhur prayers in congregation, memorizing juz 30, qiro'ah training, praying every day before starting and ending lessons, getting used to shaking hands, greetings, smiling and saying hello (Setyowati, et al 2023).

With these activities, MI ma'arif NU 5 Sekampung has the potential and good habits that can be applied to its students. Students and teaching staff perform Duha prayers first before studying. Pray and ask for help so that you can work and study as well as possible. Thus, the transfer of knowledge from one teacher to another allows students to absorb it more effectively. The Dhuha prayer is carried out in the mosque around the school, with congregational prayers starting with reading the nariyah prayer which continues and takes turns while waiting for the children to take part. ablution water before performing dhuha prayers.

From the initial survey, the researchers observed that at MI Ma'arif NU 5, the whole village was used to practicing Duha prayers, but for class 1 students or new students they were not yet used to it because from previous education they had not been taught to get used to Duha prayers and the period for class 1 children was a time when they still need to understand something they don't yet understand, so they still need invitations and direction from teachers. Then for other students it is still less effective in getting used to Duha prayer because there are some students who are late for going to school so the Duha prayer activity is still less effective (Atin Observation Results, 2024).

Then The importance of this research was carried out because researchers were interested in There is a routine for getting used to Duha prayers at MI Ma'arif NU 5 Sekampung, namely to form children's character to be more disciplined and responsible, which initially results in a lack of interest in children in taking part in Islamic religious education lessons regarding memorizing prayer readings as well as prayer movements and knowing children's abilities. in memorizing and knowing children's responses in carrying out Duha prayer activities. By getting into the habit of Duha prayer, it can improve student discipline because students have to come to school early or before starting Duha prayer so that students are not late for coming to school. After deliberation between the teachers and the leadership of the foundation, it was agreed that the Dhuha prayer must be carried out by students every day. This is expected to have a positive

effect on the development of students' mental attitudes after performing the Dhuha prayer.

METHOD

The research method used is qualitative field research (field research). This research uses descriptive qualitative research. Descriptive research method is a method used to describe or analyze research results but is not used to draw conclusions from the research results (Sugiono 2011). By conducting direct observations at the research location, the author was able to obtain the data needed according to the specified research focus. After conducting observations in the field, the researcher then dig deeper into the information through interviews and strengthened it with documentation. The researcher made MI Ma'arif Nu 5 sekampung as the research object . Meanwhile, the research subjects were school principals, PAI teachers and students.

In this research, researchers used several data collection tools, namely through observation, interviews and documentation. The data sources used were primary and secondary data sources. Primary data sources were obtained directly in the field during interviews with parties who knew the object under study (Risnah, R 2016). Meanwhile, secondary data sources are taken from books and journals that are relevant to the object under study. Then this research uses data triangulation to ensure the authenticity of the data. There are three methods used in data analysis techniques, namely data reduction, presentation data and data verification (Sugiono 2011). Then the researcher used four methods in forming students' spiritual attitudes, namely the discipline method, habituation method, exemplary method and advice method (Adi Wijaya & Lutfi Fadilah 2023).

RESULTS AND DISCUSSION

Condition of Students' Spiritual Attitudes at MI Ma'arif NU 5 Sekampung

Effort is an activity or activities carried out by a person to achieve a planned goal by moving energy and thoughts. A religious teacher is someone who provides direction and guidance containing religious teachings. As a teacher whose job is to convey knowledge and guide students in terms of good personality. People who have knowledge and teach it to others will have a position with Allah SWT, and will have a special place in society. So the efforts of Islamic religious education teachers can be interpreted as efforts or steps taken by educators to achieve certain goals that lead to matters of a religious nature. Then the spiritual attitude of students can be interpreted as standard behavior that must be possessed by students which is related to the spiritual and inner spirit or faith and devotion to God Almighty.

Then the condition of students' spiritual attitudes is not only formed when students enter school, but the role of parents and family becomes the main lesson for students to improve their spiritual attitudes. Thus, the condition of students' spiritual attitudes will certainly vary from one student to another due to differences in the religious background of their respective families. Human spiritual needs are natural needs, the integrity of the development and maturity of an individual's personality is very dependent on the fulfillment of these needs (H mutmainah & M Mufid 2018).

In the initial stage, researchers made observations of MI Ma'arif NU 5 students village. According to the results of observations, researchers know that the state of spiritual attitudes of MI Ma'arif NU 5 students In the village, some of the students were already well established, especially before entering this school environment. However, if you classify it in more detail, you will of course get different results because of

differences in family background. Meanwhile, in terms of school facilities, MI ma'arif NU 5 This village has the desire to produce students who have good spiritual skills so that several formal and non-formal activities are carried out. Non-formal activities carried out are midday prayers, noon prayers in congregation, getting used to reading prayers before and after studying and 3S (smile, greet and salute). This activity aims to continue to improve and maintain the spirituality of the school students. At MI ma'arif NU 5 This village has carried out several religious activities, one of which is the Dhuha prayer and Dhuhur prayer in congregation. So from the school side it can be seen that the teachers have tried to implement religious activities in the school environment.

Before conducting research, the researcher gave a permission letter and an interview to the school principal. Then the researcher carry out observations again by directly observing the Duha prayer activities and seeing directly what the students' spiritual attitudes are. The condition of the students' spiritual attitudes MI ma'arif NO 5 a village is quite good, where we can see from the religious activities carried out from start to finish as well as seeing from the individual activities of each student in carrying out religious activities (Cahyono 2016). One of the routine activities that has been carried out by MI ma'arif NO 5 A village is a Dhuha prayer that is performed every morning before carrying out teaching and learning activities. However, there are still some students who have not carried out religious activities and still need to be disciplined again. So the teachers are still trying to invite their students and provide an understanding of Duha prayers. Then the researchers conducted interviews with PAI teachers about the efforts made by teachers in forming students' spiritual attitudes through getting used to Duha prayers.



Figure 1. Interview with the school principal



Figure 2. Interview with PAI teacher

Implementation of Dhuha Prayer Activities in MI Ma'arif NU 5 Village

The Dhuha prayer is one of the sunnah prayers recommended by the Prophet Muhammad SAW because of the many rewards and advantages, including getting a noble rank, being classified as an obedient servant, getting rewards equal to the Umrah pilgrimage, having one's sins forgiven, getting a place in heaven, and having one's sins forgiven. sin (Mustofa, 2011). The dhuha prayer is a sunnah prayer that is performed in the morning after sunrise. The number of rakaats for the dhuha prayer is 2 or 4 rakaats that children can perform. Duha prayer is one of the activities that children can do at school to develop developmental aspects, especially spiritual intelligence (Sadili, 2010).

At MI ma'arif NU Before performing the Dhuha prayer, it usually begins by reading the nariyah prayer while waiting for the other students to gather. The recitation of sholawat refers specifically to the blessings that Muslims pray for the Prophet Muhammad SAW. In addition, sholawat is the interweaving of the Messenger of God's breath to Allah SWT and our gratitude to the Messenger of God (Suhaili, 2023).

Meanwhile, Sholawat Nariyah is a sholawat compiled by Sheikh Ibrahim Attaziy Almaghribiy as a form of prayer to Allah SWT, asking for safety and well-being for Prophet Muhammad SAW.

Dhuha prayer activities in congregation at MI ma'arif NO 5 a village This is a routine activity every day at 07.15 WIB which is carried out by all students starting from classes I-VI. In this Dhuha prayer activity, all students are required to carry it out except for female students who are unable to do so. Female students who are unable to attend are assigned to clean the school environment. Furthermore, to increase students' spiritual values, before the Dhuha prayer is held, students are invited to pray first by chanting Sholawat Nariyah. The objectives to be achieved are:

- a. Hoping that Allah SWT increases students' faith and love for Allah SWT and the Messenger of Allah and for the pious people
- b. Increasing students' spirit of religiosity
- c. Forming an exemplary attitude for students so that they are not noisy while waiting for the prayer leader so that they can form a character of responsibility in their lives and can also shape, control and regulate their behavior and interactions with each other.

The sequence of activities carried out begins with students taking ablution first and then students are directed to enter the prayer room. While waiting for the imam to arrive, the students are invited to arrange the prayer rows or rows of prayers and recite the nariyah prayers. After the imam arrived, all the students performed the dhuha prayer. Then the dhuha prayer activity in congregation continued with reading the wirid and reciting prayers led by the prayer priest. Then after finishing the prayer, all the students shook hands with the educators who were carrying out the dhuha prayer. After the Dhuha prayer sequence is finished, all students are not allowed to rest but go straight into the classroom to carry out learning activities.



Figure 2. Dhuha prayer activities



Figure 4. After the dhuha prayer is finished then shake hands with the teacher

The congregational Duha prayer activity at MI Ma'arif NU 5 in this village also has several obstacles originating from the behavior of the students. These obstacles are:

- a. When performing ablution, the students did not immediately perform ablution properly but instead played with water and joked with their friends.
- b. When reciting the nariyah sholawat, there were some students who did not follow to chant the nariyah sholawat

- c. When Duha prayers are held, sometimes there are students who do not attend congregational prayers but instead pray alone and do not join in praying together after Duha prayers.

This congregational Dhuha prayer activity must continue to receive attention from the teacher because with supervision from the teacher the students can be more organized and can carry out this activity well. This congregational Duha prayer activity is one of the activities that can change the spiritual attitudes of students at MI Ma'arif NU 5 Sekampung. After the researcher participated in the Duha prayer activity, the researcher conducted interviews with the students about the Duha prayer activity.



Figures 5 & 6. interviews with students

Based on the results of interviews that have been conducted as a whole, the role of religious activities in maximizing students' spiritual attitudes can be done in various ways, including:

- a. The role of a teacher must be to be *uswatun hasanah* for students (Samsudin, Suhartini, & Ahmad, 2021). A teacher must be able to provide examples and practice directly, for example by regularly participating in congregational Dhuha prayers so that students have the will to imitate the teachers' habits. From this Duha prayer activity, it is hoped that they will get used to performing the sunnah prayer of Duha Prayer in addition to the obligatory prayers, and it is hoped that they will get used to carrying out the religious activity of Duha prayer not only at school but also as a habit to do at home.
- b. Enforcing students' spiritual attitudes through the obligation of a teacher to develop students' spiritual qualities. Efforts to form a spiritual attitude are not only the task of an Islamic Religious Education (PAI) teacher, but all teachers in schools must be able to instill spiritual values in their students. Therefore, teachers' efforts are very necessary in increasing Islamic values which include the value of monotheism, the value of worship, and moral values in order to increase the spiritual intelligence of their students.

Efforts Made by Teacher Pai in Forming Students' Spiritual Attitudes

Effort is an activity or activities carried out by a person to achieve a planned goal by moving energy and thoughts. A religious teacher is someone who provides direction and guidance containing religious teachings. As a teacher whose job is to convey knowledge and guide students in terms of good personality. People who have

knowledge and teach it to others will have a position with Allah SWT, and will have a special place in society. So the efforts of Islamic religious education teachers can be interpreted as efforts or steps taken by educators to achieve certain goals that lead to matters of a religious nature. The efforts made by PAI teachers in forming students' spiritual attitudes are using four methods including:

1. Using the exemplary method, namely the teacher gives an example by praying before and after completing learning activities in the class and this is also supported by prayer activities held at school every day. This example is given so that students get used to always praying and asking Allah SWT to make it easier for them to receive the information taught. So the exemplary attitude of praying before and after the teacher's activities is slowly being followed by the students and over time it becomes a habit that the students follow from their teachers.
2. Using the disciplinary method, namely the teacher gives direction to students about the importance of carrying out worship according to their religion by using the disciplinary method, because using the disciplinary method is something that makes the learning process effective and learning achievements, one of which is getting used to the Duha prayer.
3. Using the habituation method, namely the habituation method, can be considered effective if applied to early age or elementary school students, because children have strong memories and immature personality conditions, so good habits can be applied to children so that they can easily follow these habits in everyday life. The teacher applies the habituation method to form students' spiritual attitudes, namely by getting used to Duha prayer, because this habituation forms character so that students get used to behaving in a commendable manner. Learners try to form a habit, and as time goes by, they don't feel like they are forming a habit, but they feel attracted to the habit and do it without force.
4. Using the advice method, namely to develop the spiritual attitude of students by means of the teacher advising students to always be grateful to Allah SWT, saying thank God when receiving something or doing something and also to respect each other for older people and each other. Then the teacher also advises about the benefits if students have. One way of getting used to performing Duha prayers is that from Duha prayer activities, students have a disciplined attitude and a sense of responsibility which automatically forms this attitude.

From the efforts or steps taken by PAI teachers in forming the spiritual attitudes of students above, it is hoped that they can form students who have a disciplined attitude and have an attitude of responsibility. So the efforts of PAI teachers are considered important to be able to be developed so that good student values and behavior are realized. Providing good role models can be one of the efforts that PAI teachers can make to implement in schools. Because in reality it is now easier for students to observe attitudes than just being given material direction, and students feel more comfortable when doing it themselves without any direction from a teacher. So, if the teacher provides a good role model, it will also have a good impact on students who can imitate the teacher's attitude (Achadah, 2020).

The religious program that runs every day at MI Ma'arif NU 5 throughout the village is carrying out congregational Dhuha prayers every morning before carrying out learning activities. The dhuha prayer is a sunnah prayer performed by a Muslim at the time of the dhuha prayer, where at least 2 rakaats, 4 rakaats, 8 rakaats and 12 rakaats are

performed during the dhuha prayer (Yudabangsa, 2020). After carrying out the congregational prayer, continue with reading the prayer together. Teachers play an important role in carrying out the habit of religious activities, namely the habit of Duha prayer, because they act as guides and supervisors for students (D.H, A, & Karomah, 2021). As argued by (Anisa et al. 2022) Duha prayer can train and improve intellectual, emotional and spiritual intelligence (Handayanim, Makarim, & Hamdani, 2022). So it is hoped that the Dhuha prayer in congregation will have an influence on students' learning concentration and their behavior or morals will improve (Hamid, Prasetya, & Santoso, 2022)

Then there are several studies that are relevant and used as a reference by researchers which are also used as reinforcement for the research carried out, namely the first written by Srifariyati entitled "Implementation of the Habit of Dhuha Prayer Together in Forming the Discipline of Fardhu Prayer Worship for Class V Students of Miftahul Ulum Kejene Randudongkal Pemalang in 2021" This research discusses the habit of performing Duha prayers in congregation at Madrasah mosques continuously (sustainably), which is expected to become a good habit, and how students can perform other Fardu prayers in congregation at home and in their own environment. This can be achieved through implementing good habits in religious activities at school. Over time, this discipline changes the individuality and character of students into more intelligent and personal individuals. Schools carry out dhuha prayer activities in congregation to teach students to pray on time, organize worship, especially the five daily prayers, practice worship, especially the five daily prayers, gain knowledge about social and group relationships. What this research has in common is that in the dhuha prayer routine, children are able to carry out the prayer. dhuha well. To be more disciplined in worship by practicing Shunah prayers to get a good fardu prayer routine. The difference in this study is that there is no series of activities such as reading Surah Al Waqiah, Ar Rahman and Surah Yasin before or after Duha prayers (Srifariyati, 2021).

The second was written by Endah Setyowati, Alvina Nurcahyani, Dea Frescilia Ajeng Prastika, Rosyida Salma, "Assistance in Increasing the Spiritual Intelligence of Students at Smpn 3 Slahung Ponorogo Through the Practice of Dhuha Prayers in Congregation and Reciting Sholawat Nariyah", this author wants to increase the spiritual intelligence of students at SMPN 3 Slahung, Ponorogo . Efforts to increase spiritual intelligence are carried out by accustoming students to orderly carrying out Dhuha prayers in congregation, which previously began with reciting Sholawat Nariyah. The students of SMPN 3 Slahung already have good habits regarding the Dhuha prayer, but this potential must continue to be monitored and innovated, the activities carried out can provide change for some students, even though they are not perfect. This routine religious activity must continue to receive monitoring from the school, especially supervision from the teachers, in order to strive to increase the spiritual intelligence of students at SMPN 3 Slahung. The similarity is that this research aims to shape the spiritual attitudes of students through the habit of Duha prayer at school. The difference is that In this study, the Duha prayer was carried out after the break and after the Duha prayer, the wirid was not read. Meanwhile, in the research conducted by the researchers, after the Duha prayer, they read the Wirid and prayed together (Endah Setyowati, et al, 2023).

The third was written by Intan Mayang Sahni Badry and Rini Rahman "Efforts of Islamic Religious Education Teachers in Instilling Religious Character Values". Researchers want to instill religious character values in class IX SMO Negeri 40 Padang. The efforts made by Islamic religious education teachers are by familiarizing

participants with students to carry out religious activities such as Duha prayer, infaq, Al-Quran literacy and several other religious activities. The similarity is that this research has religious activities to shape character. students, namely by getting used to Duha prayer. Then the difference is that this research carried out Duha prayer habituation to instill religious character values in class IX students, whereas in the research the researchers carried out Duha prayer habituation activities to form students' spiritual attitudes (Intan Mayang Sahni Badry & Rini Rahman, 2021).

The fourth was written by Iud Maisyaroh, Abdul Jalil, and Yorita Febry Lismanda "Efforts of Islamic Religious Education Teachers in Forming Students' Spiritual Attitudes Through Class XI Religious Culture at SMA Negeri 1 Malang". This researcher wants to shape the spiritual attitudes of students through religious culture which aims to make students smart in two things, namely general learning and learning about religion which can later become provisions for when they are in society and also provisions for the afterlife. together to find out about the efforts of Islamic religious education teachers in forming students' spiritual attitudes. Then the difference is in this research in forming their spiritual attitudes through religious culture such as midday prayers, noon prayers and commemoration days. big on Islam, whereas in the research the researchers conducted, the formation of spiritual attitudes was only through the habit of praying Dhuha (Iud Maisyaroh, et al. 2020).

The fifth was written by Hammam Mustofa Ghufron, M. Makhrus Ali, M. Sayyidul Abrori, Irhamudin Irhamudin "Efforts of Aqidah Akhlaq Teachers in Cultivating the Spiritual Intelligence of MA Nurul Hidayah Al Amin Indraloka Jaya Tubaba Students". This research aims to form students' spiritual intelligence through learning moral beliefs, namely emulating the characteristics of the Prophet Muhammad SAW, including the characteristics of siddiq, amanah, tabligh and fathonah. The similarity is that they both want to shape the spiritual intelligence of students. Then the difference is that this research forms students' spiritual attitudes through learning moral beliefs, whereas the research conducted by researchers forms their spiritual attitudes through getting used to the dhuha prayer (Hammam Mustofa, et al. 2023).

From several relevant explanations and research, it can be concluded that the efforts made by Islamic religious education teachers in forming students' spiritual attitudes are by always providing motivation to all students continuously so that they are enthusiastic to always do something good. At first the teacher must use coercive methods so that students can understand that the teacher applies these methods with the aim of forming students' spiritual attitudes to be better than before. For this reason, students must realize that the teacher is doing this which will later be beneficial for the students themselves (Maysaroh et al., 2020). In this way, these habits can be attached to students and will later form a spiritual attitude on their own. Overall, the efforts made by PAI teachers in forming students' spiritual attitudes can be felt by all MI Ma'arif NU 5 students in the village so that changes in students' spiritual attitudes can be achieved. can be seen from the assessments given by PAI teachers.

CONCLUSION

Based on research conducted by researchers entitled "PAI Teachers' Efforts in Forming Students' Spiritual Attitudes Through Cultivating Dhuha Prayers" it can be concluded that The efforts made by Islamic religious education teachers in forming the spiritual attitudes of students by using four methods, namely the exemplary method, discipline method, habituation method and advice method. So the resulting effort is by always providing motivation to all students continuously so that they enthusiastic to

always do something good such as Duha prayer activities. At MI Ma'arif NU 5, the whole village has become accustomed to Duha prayer activities before carrying out learning activities. At first the teacher had to use coercive methods so that students could understand that the teacher was applying this method with the aim of shaping the students' spiritual attitudes to be even better than before. For this reason, students must realize that the teacher is doing this which will later be beneficial for the students themselves. In this way, this habit can be attached to students and will later form a spiritual attitude by itself.

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