



The Education Character through the Students' Habit of Praying in Congregations at MA Guppi Banjarsari

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ABSTRACT

This article aims to shape the character of students, especially in overcoming moral crises. It is hoped that habits carried out consistently in the madrasah environment will stick and develop into strong characters in students. This research aims to determine the implementation of character education through the congregational prayer program at MA GUPPI Banjarsari, Way Sulan District, South Lampung Regency. This research is a qualitative descriptive study with students and teachers in Fiqh as subjects. Data collection techniques use interviews and documentation, with primary data sources coming from teachers and students. Data analysis was carried out through data reduction, data presentation, drawing conclusions, and checking the validity of the data. The research results show that the formation of students' character through the habit of praying in congregation is carried out through three main approaches, namely: a) habituation, in the form of routine implementation of religious activities; b) exemplary, in the form of real examples from teachers; and c) direction and guidance in implementing activities. The characters formed include religiousness, tolerance, discipline, hard work, friendship/communicativeness, and responsibility. Supporting factors for this activity include the availability of religious facilities and equipment, as well as the presence of a supervising teacher. This is to provide a real picture of the implementation of character education based on religious activities in madrasas, especially through the practice of congregational prayers. The results of this research can be a reference for other educational institutions in developing effective character formation strategies based on spiritual values.

Keywords: *Education Character, Habituation, Congregational Prayer*

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INTRODUCTION

Education is the main step in establishing a strong state, by means of state education creating successors who are capable and intelligent both in science (IPTEK) and faith and piety (IMTAQ). All students have exactly the same obligations in learning activities. Education is an important action in improving the country's successors for the intellectual growth of students. This intellectual growth will result in the child's personality or character being well formed. It is clearly visible that character education fosters hope and confidence, especially for school life, not only in the cognitive realm but also in the psychomotor realm. Education is a place or forum for forming a person's character, especially for students. Forming the right character for students will also have an influence on the sustainability of the nation's life, because

having a strong character in the students' souls will provide them with future provisions in facing developments over time. The main values of character education are religious, nationalist, integrity, independence and mutual cooperation. These values will be applied and implemented through the national education system so that they are known, understood and implemented in all life at school and in society so that students can understand what characters they should have.

Character education requires habit. The habit of doing good; the habit of being honest, chivalrous; ashamed of cheating; ashamed of being lazy; embarrassed to let the environment dirty. Character is not formed instantly, but must be trained seriously and proportionally to achieve ideal shape and strength. Character education has the aim of instilling values in students and renewing a way of living together that better respects individual freedom. Apart from that, character education aims to improve the quality of the implementation and outcomes of education in schools which leads to achieving the formation of students' character and noble morals in a complete, integrated and balanced manner in accordance with graduate competency standards.

The goals of character education expected by the Ministry of National Education (now: Ministry of Education and Culture) are as follows. *First*, developing students' heart/conscience/affective potential as humans and citizens who have cultural values and national character. *Second*, develop student habits and behavior that are commendable and in line with universal values and religious cultural traditions of the nation. *Third*, instilling a spirit of leadership and responsibility in students as the nation's next generation. *Fourth*, develop students' abilities to become independent, creative, national-minded human beings. *Fifth*, developing the school life environment as a safe, honest, full of creativity and friendship learning environment, as well as with a high and strong sense of nationalism (*dignity*).

A character will be attached to the value of a person's behavior. Therefore, from a character education perspective, there is no child's behavior that is not free from values. There are eighteen character education values developed by the Ministry of Education and Culture. These values originate from religion, Pancasila, culture, and the goals of national education. Characteristics, politeness, and religiosity, which are highly upheld and have become the culture of the Indonesian nation, have so far seemed foreign and rarely found in society.

Character education is actually nothing new in Indonesia. Since the beginning of independence, the old order period, the new order period, and the reformation period have been carried out under different names and forms. However, until now it has not shown optimal results. This is proven by social phenomena that show characterless behavior. Character education is largely determined by the establishment of character pillars and the methods used. This is important because without character identification, character education will just be an adventure without a map, without a goal. Apart from that, without the right method, character education will only become food for cognition and will only be able to fill the cognitive area of students.

Character education is a system of instilling character values in school members which includes the components of knowledge, awareness or will, and actions to implement these values. More than that, character education must also instill habits about what is good so that students understand (cognitively) what is right and wrong, are able to feel (affective) good values and can carry them out (psychomotor).

The problem of character is one of the problems that always concerns every nation, both in developed and developing countries, especially in underdeveloped countries. The occurrence of degradation of character values or the loss of a national

character will of course slow down the development of every nation, remembering that the character of every nation is the beginning of progress and even becomes a foundation for development. However, when we look at the situation of Indonesian society, especially teenagers, we are currently in a worrying position. The Ministry of National Education (2011), has identified values originating from religion, Pancasila, culture, and national education goals, which must be implemented by teachers into student character education, namely 1) religious in carrying out religious teachings, 2) honest in words and actions, 3) tolerance, respecting ethnic, racial, religious differences, 4) upholding discipline, 5) hard work never giving up in seeking knowledge, 6) creative in producing new products, 7) independent in carrying out tasks, 8) democratic in expressing opinions, 9) curious in seeking knowledge, 10) enthusiastic in putting the interests of the country above personal interests, 11) loves the motherland more than other countries, 12) appreciates achievements even though they are not optimal, 13) has a social spirit, 14) is not anarchist and loves peace, 15) likes reading to increase knowledge, 16) cares about the surrounding environment, 17) caring for other people, 18), responsibility for the trust that has been entrusted.

So far, informal education, especially family education, has not contributed to supporting the achievement of competence and character formation of students. Based on the functions and goals of national education, it is clear that education at every level must be organized systematically to achieve these goals. This is related to the formation of students' character so that they are able to compete, be ethical, have morals, have good manners and interact with society. This goal is to develop students, one of which is done through schools. A school is an institution that carries out the educational process by providing teaching to its students. A character formation process that aims to foster respect, responsibility, compassion, discipline, courage, loyalty, tolerance, work ethic, openness and love of God that grows within a person, then can strengthen and develop the students' unique personality values as they are developed. The disciplined character possessed by humans which then emerges as noble character values and then as a reason for strengthening the disciplined character is the existence of deviations that are contrary to disciplinary norms.

School is the right place to explore student character. This is because there are still very few parents who are aware of the importance of detecting character. Most parents entrust children's education to schools, as a place for the child's future. Getting used to praying in congregation is one of the efforts to shape the disciplined character of students at MA GUPPI Way Sulan, especially in terms of mandatory worship such as prayer, there are still many students who do not have the awareness to pray by themselves. However, the school has taken various steps to ensure that prayer is part of the school culture which is carried out regularly every day and is attended by all students and accompanied by all teachers, especially the role of the homeroom teacher who plays an important role in accompanying students.

Character formation began to decrease as time progressed. This is where educators play an active role in shaping the character of students. In connection with the understanding of educators in madrasas about character, information was found that there are still educators who think that character education can be developed only through integration in subjects and habituation of attitudes towards students. Apart from that, madrasas must strive to create conditions or situations (conditioning) in madrasas that are in accordance with national character so that students are able to develop their character, both in the madrasa and in the community.

Prayer is also a medium that is able to expand a person's views to be infinitely broad. This means that someone who is able to understand the meaning behind the secret of prayer will no longer have a narrow perspective. He is able to touch things that the left brain cannot reason about. By praying we will also be protected from despicable thoughts or actions.

To be successful in building character through the habit of praying in congregation, you need to choose a suitable method. The habituation method is a very effective way of forming good character in the souls of students. This good character in him will then manifest in his life since he begins to reach adolescence and adulthood.

Prayer has a positive effect on a person's mental and personality development. By praying, the heart becomes calm, peaceful and serene, behavior is controlled and daily life is well organized. Being close to Allah makes us obedient individuals who always think positively. Congregational prayer in Islam, apart from explaining the importance of harmony and brotherhood, is also an effective medium for spreading knowledge of Islamic religious teachings among fellow Muslims. So that scientific correlations are useful for everyone. Prayer is an important component in forming a person's character.

As the results of research conducted by Ahmad Wahyudin show that the habit of midday prayers in congregation is basically aimed at implementing material in Fiqh subjects and to familiarize students with performing fardhu prayers, it is also able to improve a person's religious character if done continuously and always taking good values from congregational prayer activities. Deviations in student behavior based on the opinion of the Guidance and Counseling teacher at MA GUPPI Way Sulan are already at an alarming level, marked by the presence of several students who arrive at school late, do their assignments not on time, often do not go to school, have low learning achievement, wear uniforms that are not in accordance with school rules, and do not carry out congregational prayers at school in an orderly manner. Students are the young generation who are national assets who have the potential to become the next generation. Thus, Islam pays great attention to human education from an early age. Since the child is still in a mother's womb.

School is the right place to explore student character. This is because there are still very few parents who are aware of the importance of detecting character. Most parents entrust children's education to the school, as a place for the child's future. Getting into the habit of praying in congregation is one of the efforts to shape the disciplined character of students at MA GUPPI Way Sulan, especially in terms of mandatory worship such as prayer, there are still many students who do not have the awareness to pray by themselves. However, the school has taken various steps to make prayer a part of the school culture which is carried out every day regularly and is attended by all students and accompanied by all teachers, especially the role of the homeroom teacher who plays an important role in accompanying students.

Based on the results of observations made by the author on Thursday, November 1 2024. It was found that during the lunch break, midday prayers were held in congregation. At 12.02 the bell rang indicating that the time for midday prayer had arrived. Next, the students immediately got ready to perform the midday prayer by taking ablution water and then returning to their respective classes. Congregational prayers are carried out in each class accompanied by the homeroom teacher. Of course, congregational prayer activities carried out in schools have the aim of implementing discipline in students towards prayer. Students who initially felt forced to take part in

congregational prayer activities at school will start to get used to it and develop an awareness of being disciplined in performing prayers.

Congregational prayers carried out at MA GUPPI Way Sulan regularly can shape students' habits, so that students' disciplined character will be instilled, which of course students will have good character, morals/personality, respect for teachers, not come late and of course good morals. This is done to form students to be devoted to God Almighty in accordance with the aim, vision and mission of the school, which is to be able to have intelligence, knowledge, personality, noble morals and skills to live independently and participate in further education by having a balance of attitudes, knowledge and skills that are integrated in everyday life, Imtaq and Complete Self. The main problem in this research is the lack of awareness and discipline of students in carrying out congregational prayers in the school environment, which is an indication of weak implementation of character education values, especially in the religious, discipline and responsibility aspects. Even though there is a mandatory congregational prayer program at MA GUPPI Way Sulan, deviant behavior is still found such as tardiness, disorder and lack of active student participation.

The uniqueness of this research compared to previous research lies in:

1. More specific scope: This research focuses on the implementation of character education through the habit of congregational prayer at MA GUPPI Way Sulan, not only limited to the formation of religious character, but also discipline, responsibility and manners.
2. Three main aspects approach: This research formulates the implementation of character education through three approaches, namely:
 - o Implementation of congregational prayer activities
 - o Formed character values
 - o Obstacles faced in its implementation
3. Local context and direct observation: Researchers were directly involved in field observations, for example when congregational midday prayers were held in class with the homeroom teacher. It provides a real picture of practice in the field.

Compared with previous studies, the following are: difference (gap) which is an important foundation and strengthens your research position:

Previous Researchers	Research Focus	Gaps with Your Research
Ahmad Wahyudin & Hayumi (2023)	The habit of praying in congregation to improve religious character	Does not discuss obstacles and approaches to character education as thoroughly as in your research.
Nur Ainiyah (2019)	Character education through PAI and role models	Focus more on teachers and PAI activities in general, not on the practice of congregational prayer as school culture.
Destiara Kusuma (2018)	Formation of religious character through congregational prayer	Does not discuss other characters such as discipline and responsibility in depth. Does not relate to school culture.
Muhajir Sharif (2014)	PAI's role in forming national character	Focus on the curriculum and learning materials, not the habit of

Previous Researchers	Research Focus	Gaps with Your Research
		worship as a character approach.

This research strengthens previous results regarding the importance of congregational prayer in forming religious character, however expand coverage by integrating approaches implementation, character values, and obstacles. This research too raising the importance of school culture and madrasa conditioning in instilling character consistently, which has not been discussed in depth in previous studies.

METHODS

In this research, researchers used The type of research used is field research (*field research*). "scene or field research (*field research*), that is, according to the field, the research scene will be in different places. Educational research has a place not only in schools but also in families, in communities, in factories, in hospitals, as long as everything leads to achieving educational goals." This research was conducted at MA GUPPI Way Sulan. This research uses a qualitative approach. The data collection techniques in this research used observation, interview and documentation techniques, which as a whole complement each other in revealing the implementation of character education through the habit of congregational prayers at MA GUPPI Way Sulan. Observation results show that congregational prayer activities have become part of the school culture, although several obstacles are still found in student discipline. Interviews with teachers and students revealed positive changes in students' awareness and responsibility for worship. Activity documentation strengthens evidence that this program is implemented in a structured and consistent manner. Data validity tests include data credibility tests (internal validity), data dependability tests, transferability tests (external validity or generalization), and confirmability tests (objectivity). Carried out by extending observation, increasing persistence, triangulation, discussion with colleagues, member checking and analysis of negative cases. The data analysis technique used in qualitative analysis has four stages, namely, data reduction, data display, and finally the conclusion drawing and verification stage.

RESULTS AND DISCUSSION

1. Implementation of Character Education at MA GUPPI Banjarsari, Way Sulan District, South Lampung Regency

Educators' efforts to build character in an educational institution are very important. Because good character is the most basic goal of education. By building character in an educational institution, students can be formed who have moral character and are responsible. In developing the character of students in madrasas, madrasa heads and educators have an important position in realizing character through religious activities. The efforts implemented at MA GUPPI Banjarsari in shaping the character of students are:

a. Habituation

Habituation is an effort made by MA GUPPI Banjarsari to make good habits, especially those related to religious activities, such as getting used to congregational prayers. In this case Mr. Syarif Thoibin say:

"One of the efforts we make to shape the character of students is by providing positive activities, for example religious activities. Well, in these religious activities there are many things that students can do,

such as reciting the Koran, praying Dhuha, midday prayers in congregation, listening to lectures and many more.

Mr Heri Haryanto, as one of the educators at MA GUPPI Banjarsari, also expressed the same thing:

"If you call it an effort or strategy, we try to provide good habits to students. For example, in the activity of getting used to midday prayers in congregation, and we train students and make them accustomed to always doing good deeds."

The results of the interview are in line with the results of observations that the efforts implemented at MA GUPPI Banjarsari in forming the character of students through congregational prayer activities are by getting used to the midday prayer in congregation which is carried out before going home. The habit that is carried out is in the form of carrying out religious activities regularly. This congregational midday prayer activity is implemented not solely because the characteristic of this educational institution is a madrasa, but with the aim of familiarizing students with broadcasting religious knowledge, fostering enthusiasm for reading and studying the Koran, as well as training students' mentality. The students also did not refuse when given directions when carrying out the Dzuhur prayer in congregation, they continued to carry it out routinely without complaining to the teachers even though in its implementation there were still students who liked to play.

Not only that, the researcher interviewed student Rizka Aulia Putri Bahtiar, who at that time was sitting relaxing with her friends, the researcher approached her and invited her to chat to get additional information regarding her response to the practice of congregational prayers carried out at this madrasa. He said:

"Of course we were happy and responded well, because we were given activities such as congregational prayers which were participated in by the students and all the teachers, so before class started on Friday morning we immediately prepared for Imtak and Dhuha prayers in congregation."

Based on the findings of researchers in the field, it is true that MA GUPPI Banjarsari implements congregational prayer activities to familiarize students. The results of the observations carried out by the researcher were visible, when the researcher arrived on Friday at around 07:00, the researcher saw the students performing Dhuha prayers in congregation and Imtaq, the students were reading the Al-Qur'an. All students are required to take part in a series of events that morning. The male students were also seen sitting neatly on a row in front of the female students, all of whom appeared to be wearing caps. Meanwhile, the female students sat in the back row wearing mukenah and sat neatly on their respective prayer mats. This can be seen from the following documentation of the implementation of the Dhuha prayer:



Figure 2
Congregational Prayer Activities

b. Exemplary

Based on observations made by the researcher, the researcher saw that the educators at MA GUPPI Banjarsari tried to provide a good example to their students. When the researcher came to make observations on Friday, the researcher deliberately arrived early to be able to see how the Dhuha and Imtaq prayers were carried out. In the researcher's observations, it was seen that the educators arranged the students so that they could sit neatly following the activity. After the students sat neatly, the activity began, led by the religious instructor. Not only that, other educators were also seen sitting neatly in front of and behind the students to take part in the Dhuha and Imtaq prayers. So, educators not only give orders to students to take part in the Dhuha and Imtaq prayers, but they also follow them, as an effort to provide good role models for students.

To strengthen the data regarding the results of observations made by the researcher, the researcher conducted an interview with Mr. Syarif Thoibin as Deputy Head of Student Affairs, he stated:

So when we give activities to students, we don't just order them to take part in these activities. We also provide role models with actions for them. For example, during the Dhuha and Imtaq prayers, there were not only students sitting neatly reading the Koran, listening to lectures by the head of the madrasah, and others. In activities such as the congregational midday prayer, all the teachers here also perform the congregational midday prayer together with the students. Yes, that's roughly one of the efforts we make so that students are more motivated to carry out all the activities that we implement at this madrasa.

In connection with the statement above, the researcher also met Mr. Slamet Raharjo, M.Pd as Head of MA GUPPI Banjarsari at a congregational

prayer activity in the form of the Dhuha prayer, to dig up information obtained from previous informants. When the researcher met Mr. sitting in the teacher's room, the researcher asked permission to conduct an interview and he happily invited the researcher to come in and sit in his room. So the researcher started the interview process by asking several questions, he said:

Thank God, the educators at MA GUPPI Banjarsari were able to establish good collaboration. so that no one appoints each other to carry out activities even though they already have their respective fields or responsibilities. For example, in the congregational Dhuha and Imtaq prayers which are held every Friday morning, the teachers do not wait for me or whoever is on duty that day, but whoever the teacher arrives first will direct the students and immediately start the activity.

From the results of interviews with several informants, it can be said that educators at MA GUPPI Banjarsari educate students not only with words or ordering them to take part in carrying out activities at the Madrasah, but the educators also provide examples with actions. Apart from that, the relationship or collaboration between educators is very good, so that it can be an example for students in how to behave and interact in their daily lives. Apart from interviewing the teachers mentioned, in this case the researcher also interviewed students, one of whom was Lailatul Fitritsani who stated:

Usually, when the teachers have finished or left the classroom, they come down to pray, which is carried out by educators and students. And there are lots of religious activities here, sis. Well, the way our teachers participate in these activities, they don't just order us to do this and that, sis. But they do it too. For example, like the midday prayer, the teachers also pray together with us.

From the statements given by the students above, the researcher concluded that the actions or behavior shown by the teachers at MA GUPPI Banjarsari could be captured and digested by the students, so that they did not just feel ordered without any action from the teachers.

c. Giving instructions

Providing direction in question is giving instructions on how important it is to carry out and orderly congregational prayers in daily life to students, and after completing congregational prayers, educators never get tired of directing students so that they always have good character, while those who still deviate can come to their senses and not repeat it. As Mr. Syarif Thoibin said:

We as teachers who teach at madrasas always provide direction and guidance about the importance of congregational prayer and the rewards that will be obtained for people who always practice it. The direction and guidance we provide is carried out in each subject as well as before and after congregational prayer.

Based on the results of the interview above, in providing direction and guidance about how important prayer is for Muslims. Providing direction and guidance at this madrasah, various efforts have been made, namely through good habits. This cannot be separated from the responsibility of educators in monitoring students to get used to things both in worship and daily behavior. In this case, there is a need for intervention from educators at the Madrasah. So

that there is a balance so that the good habits that have been built by the madrasa are able to stick with the students.

2. Values in Character Formation in the Habit of Congregational Prayer

Madrasah Aliyah GUPPI Banjarsari, Way Sulan District, South Lampung Regency not only expects its students to be intelligent in the academic field, but also pays attention to the students' character. As explained by the Deputy Head of Student Affairs, namely:

Character formation in the habit of praying in congregation is very important for students. Because it is to equip them to be strong enough to live in the future. Intelligence is important, but emotionality is also necessary. So both have to be balanced. Good students are actually those who are intelligent in academics and also have good character

Based on the results of the interview, it can be seen that character and habits in carrying out various religious and academic activity programs must be balanced. The character that is built or formed in students at MA GUPPI Banjarsari through the habitual activities of congregational prayers which are carried out regularly in their daily lives. The following is more about the character that has been and continues to be formed through the habit of congregational prayer, including:

a. Religious

Religious character is an attitude and behavior that is obedient in carrying out the teachings of the religion one adheres to, is tolerant of the practice of worship of other religions, and lives in harmony with followers of other religions. Congregational prayer activities in the formation of religious character for students at MA GUPPI Banjarsari, congregational prayer activities are held such as the Dhuha prayer which is held today. Religious character is an attitude and behavior that is obedient in carrying out the teachings of the religion one adheres to, is tolerant of the practice of worship of other religions, and lives in harmony with followers of other religions. Congregational prayer activities in the formation of religious character for students at MA GUPPI Banjarsari, congregational prayer activities are held such as the Dhuha prayer which is held today. Friday and midday prayers every day before going home from school, as stated by Mr Heri Heryanto, S.Pd as follows:

Congregational prayer activities are felt to be very helpful in improving the quality of the religious character of students at this madrasa and experiencing development. The madrasa also tries to continue to guide and develop the character of children, starting from forming an attitude of responsibility, discipline and a love of knowledge in students. Be responsible and disciplined not only in terms of worship but also discipline in your daily life. After the Dhuha prayer in congregation, some of the students took the time to read the Koran. Madrasah Aliyah GUPPI Banjarsari really prioritizes various religious activity programs and will also really help parents of students in their children's religious education.

The same thing was also expressed by Mr. Slamet Raharjo, M.Pd as Head of MA GUPPI Banjarsari, he stated:

The first thing is to ensure the formation of religious character through getting used to congregational prayers. We must teach the child to get used to the congregational Dhuha and midday prayers held by the party on Friday mornings and the midday prayer. Over time, thank God, we

have good habits, so we start every morning and before we go home by remembering Allah

Based on the results of the interview above, to form character during the congregational Dhuha and midday prayer programs, this includes the value of worship, namely religious character, which will be reflected in several students' actions, such as carrying out tahfiz of the Al-Qur'an before carrying out the Dhuha and midday prayers and praying after praying.

After the researchers made observations, the madrasah provided education for students in directing them to behave religiously through congregational prayers at the madrasah. The educators at MA GUPPI Banjarsari try every time they start learning to first provide guidance and direction as well as warnings, especially prayer because this is a worship that must be carried out and is a routine worship at MA GUPPI Banjarsari. By getting used to praying in congregation at MA GUPPI Banjarsari, students can form the religious character, and while the researcher was conducting observations at MA GUPPI Banjarsari, the researcher observed that students who actively prayed in congregation had a good attitude, for example when they were given assignments to do and were polite to their teachers, this is a realization of the existence of prayer services that they always hold in congregation at the madrasah.

b. Tolerance

Tolerance is an attitude of mutual respect and respect for one another with different conditions and backgrounds. In carrying out the Dhuha prayer and midday prayer in congregation, there is a character of tolerance contained in it. As Mr. Syarif Thoibin said:

In relation to tolerance, congregational prayers can bring harmony between people and people have the courage to be appointed as prayer leaders. After congregational prayers, students usually do dhikr and pray and shake hands, this can bring harmony between students and teachers.

In line with Mr Heri Haryanto's opinion that:

The character of tolerance contained in the habit of midday prayers in congregation includes students having the courage to be appointed as imams, creating harmony between each other and inviting friends to pray.

Based on the results of the interview, he stated that the character of tolerance contained in the habit of midday prayers in congregation is togetherness and the creation of harmony between students and students and educators. And students also dare to be appointed as priests, create harmony between people and invite friends to pray. The character of tolerance contained in the habit of midday prayers in congregation is togetherness and the creation of harmony as well as mutual respect and not differentiating the backgrounds of students or students and educators.

c. Discipline

Discipline is highly emphasized by educators at MA GUPPI Banjarsari through congregational prayers. Students are expected to be able to perform prayers on time and be disciplined in any case. Mrs. Diah Ayu Wardani as class XI teacher and as a Fiqh teacher said:

The children wait for the call to prayer, the call to prayer is finished before they gather, if they take their ablutions before the call to prayer, there will already be people taking ablution. Then it was time to gather after the call to prayer. When the children recite the Koran together after the call to prayer, we introduce that after the call to prayer, we use the time to pray, recite the Koran for praise and so on. It is formed when we practice congregational prayer

After the call to prayer was uttered, students rushed to get ablution water so they could be on time for the congregational prayer held at the madrasa. The character of discipline through the habit of praying in congregation includes the culture of queuing for ablution and using equipment according to its use. Mr. Syarif Thoibin as Deputy Head of Student Affairs said:

1) Order in ablution

After the bell rang and the call to prayer sounded, the students immediately rushed to the ablution area. During their ablutions, they were orderly and good because the facilities and means for ablutions were adequate

2) Discipline in shaft placement

Students have begun to realize how important neatness is in the placement of shafts, but we still remind them. For the front row of congregation, it must be filled first. The placement of the rows in prayer must be neat and tight.

3) Do dhikr and pray after performing the congregational prayer. After performing the congregational prayer, students do not immediately rush away, but must make dhikr and pray. They must also get used to performing a series of prayers which are not just congregational prayers but are also accompanied by dhikr as a sign of being servants who submit themselves before Allah.

In connection with the results of interviews conducted by researchers with informants. When conducting observations and observing the practice of congregational prayers at MA GUPPI Banjarsari, the researcher saw several incidents, including during the Dhuha and Dzuhur prayers in congregation, the value of disciplined character in the students was visible. Researchers saw that all students were carrying out Koran recitation activities and had disciplined character through the habit of praying in congregation, including the culture of queuing for ablution and using equipment according to their use. The prayer is disciplined, automatically other activities are also disciplined. The character of discipline contained in congregational prayer is time discipline and discipline in worship.

d. Hard Work

If activities are required, there will be an effort to carry them out, then there will be action from students to regulate the congregational prayer activities. Students will try to always pray in congregation.

This is in accordance with the results of an interview with Mr. Syarif Thoibin as Deputy Head of Student Affairs who said:

training the hard work of students because apart from trying really hard through being active and diligent in studying but still not forgetting to pray and rely on Allah SWT.

Mr Heri Heryanto, S.Pd said the same thing:

It has become a habit, so there are punishments and actions for students who do not follow the habits that have been implemented by the Madrasah, the punishment itself will be handed over to the Wakasis (Students Deputy Head) in the form of cleaning, but after carrying out the punishment they must carry out Duha prayers and read the Koran.

The results of interviews with students also confirmed that there were penalties for being late for school and not attending Dhuha prayers in congregation. Rizka Aulia Putri Bahtiar said:

Shiva and female students who are late will be punished but before carrying out the punishment they also have to pray Dhuha together first and the punishment itself is reading the Koran alternately or also called tadarus. Other punishments, such as cleaning the yard, wiping the glass, etc

The results of the interviews showed that some of the punishments given were in the form of educational punishments, so the aim of the punishment was also to deter students so that they were willing to work hard at Dhuha prayers in congregation as well as making students smarter or increase their knowledge. Several punishments or consequences given by the madrasa make students try hard to be punctual in prayer, prepare themselves for Dhuha prayers in congregation.

e. Friendly/communicative

To develop a friendly or communicative spirit, there needs to be involvement between peers to remind each other, encourage and inform other friends. Character describes a person's moral quality which is reflected in all his behavior which contains elements of courage, honesty and loyalty, or good behavior and habits. This character can change due to environmental influences, therefore efforts are needed to build character and maintain it so that it is not influenced by misleading things.

Lailatul Fitritsani as a student at MA GUPPI Banjarsari said:

As for me, yes, it has a lot of influence on my character. I am more disciplined, responsible and always confident, and in terms of relationships, I can easily get along with anyone as long as they accept me. Like when I took part in Shatat Dhuha activities, I was often invited by friends to carry out these activities.

In terms of character, we will definitely need other people in our affairs, so it is very important for fellow students to always be friendly in friendship, reminding them to come quickly to the madrasa to perform congregational prayers early so that they can participate in congregational dhuha prayers and communicate well with everyone.

f. Responsible

Responsibility means being ready to carry out the tasks that have been given, or being ready to take risks for what has been done. To form the

character of responsibility in students through congregational prayer, as said by Mrs. Diah Ayu Wardani, it is as follows:¹

- 1) Being the makmum of congregational prayer The responsibility of being the makmum of congregational prayer must be in accordance with the movement of the imam. Does not precede the imam and does not end the prayer movement. Being a good teacher also teaches you to obey the rules.
- 2) The task of pronouncing the Adhan and Iqomat, the call to prayer is carried out in turns. Students must always be ready when appointed by the teacher to give the call to prayer, because the call to prayer schedule is not well organized.

Religiousness, tolerance, discipline, hard work, friendship/communicativeness and responsibility are indicators of character which are expected to be able to change behavior and be able to imbue every character that students have so that they can be useful wherever the child is. And according to Mr. Heri Haryanto, from the results of interviews conducted by researchers, he said that:

In building character adapted to the vision, mission and various activities, our tasks are heavier and more successful, we are starting something new that has not been done at school before. So success is not only seen from the current percentage but also seen from the long-term aspect.

According to him, the implementation of character training for students at MA GUPPI Banjarsari can be seen from its vision, mission and various activity programs. This madrasa pays great attention to character formation, such as forming religious and disciplined characters. These characters are indirectly formed directly in every daily activity. It is said to be more successful considering the background of students at the previous level who have not implemented the habit of praying in congregation. The aim of getting used to congregational prayers, apart from getting students to pray in congregation, is to prepare themselves to become imams. When they become imams, they will already know how to pray in congregation. For now, while still being the imam of his friends or when he grows up, he will be able to become an imam in a prayer room or mosque, this is what the madrasah aspires to.

3. Supporting and Inhibiting Factors for Character Education through the Habit of Congregational Prayers for MA GUPPI Banjarsari Students, Way Sulan District, South Lampung Regency

Whatever activity is carried out on an object, of course there are always factors that influence it, either as supporters or obstacles. Likewise, the habit of praying together in developing the character of students at MA GUPPI Banjarsari, Way Sulan sub-district, South Lampung Regency.

The supporting and inhibiting factors in character education through the habit of praying together for students at MA GUPPI Banjarsari, Way Sulan

¹ Interview with Mrs. Diah Ayu Wardani as Class XI Teacher of MA GUPPI Banjarsari on February 5 2025

subdistrict, South Lampung Regency, are as follows. According to Mr Heri Heryanto, S.Pd said:

The facilities and infrastructure here are available properly, such as a prayer room as a place for prayer, good prayer mats, mukenas, sarongs and books which are also suitable for use by students. So there is no problem. The existing facilities and infrastructure are supporting factors whose role is very much felt by the school community, especially students.

Then Mrs. Diah Ayu Wardani, as follows, also added, she said:

This, bro, MA GUPPI Banjarsari has many teachers who can be said to be pious, so this is our strength in maintaining the practice of dhuha and dhuhur prayers in congregation in order to build good character. So you don't need to worry about your child going to school here

Mr. Heri Heryanto, S.Pd, added that "it is also important for parents to pay attention. He saw that parents do not really pay attention to their children regarding congregational prayers, the important thing is that they want to pray. Rumani added that if they are not educated properly, habits from adolescence will definitely be carried over into adulthood. If not changed, it will hamper school programs in developing students' character. Apart from that, according to him, close friends are also a dominant factor that influences students' actions, like a double-edged sword. It can be both good and bad.

Novelty (Novelty of Research)

The novelty of this research lies in the integrative approach between habituation to worship (especially congregational prayer) and character education in the madrasa context. This research not only reveals the habituation process, but also examines in depth the character values that are formed through this habituation, as well as how the teacher's example plays a strategic role in instilling these values. The focus on holistic character formation through concrete and structured religious activities at MA GUPPI Banjarsari makes this research unique compared to more general similar studies.

Research Contribution

This research makes a real contribution to:

1. Academic literature, especially in the development of a character education model based on the habit of worship in the madrasa context.
2. Educational practice, as a reference for other educational institutions in integrating character values into daily religious activities.
3. School policy, in designing and developing effective habituation programs to shape the character of students.
4. Strengthening the role of teachers, as role models in shaping students' character directly through actions, not just instructions.

Research Implications

Practical Implications

- Other madrasas can emulate the congregational prayer habit program as an effective method in forming students' religious character and discipline.
- Teachers need to be actively involved, not only as directors but also as role models in worship activities.

Academic Implications

- This research opens up space for further studies regarding the effectiveness of the habit of worship on the formation of other characters, such as leadership or integrity.

- A religious-based character education model that is contextual and applicable can be developed.

Policy Implications

- The education department, especially those that handle religious-based education, can adopt a program like this to be used as a reference in the national character curriculum.
- Further involvement of parents is needed in supporting children's religious activities at school, through synergy between school and home.

CONCLUSION

Character formation is used to shape the character of students through the habit of congregational prayers at MA GUPPI Banjarsari, namely through: a) habituation, in the form of application and habituation to several religious activities such as congregational prayers which must be participated in by students. b) exemplary, in the form of providing good role models from teachers both in terms of words and actions, especially the involvement of teachers in participating in congregational prayer activities. c) provide direction, in the form of direction and guidance to shape students' character through the habit of praying in congregation. The characters that are formed in students through the habit of praying in congregation at MA GUPPI Banjarsari include: religious character, tolerance, discipline, hard work, friendly/communicative and responsibility. Supporting factors for character education through the habit of praying in congregation for MA GUPPI Banjarsari students, Way Sulan sub-district, South Lampung Regency, are the availability of facilities for places of worship, the availability of worship equipment, the presence of teachers guiding congregational prayers. Supporting and inhibiting factors for character education through the habit of praying in congregation for MA GUPPI Banjarsari students, Way Sulan sub-district, South Lampung Regency, arise from within a student, namely if students are sick or lazy to pray in congregation because of rain and so on.

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