

## **Instilling Character Education Values Through the Habit of Congregational Zuhur Prayer in Class IX Mts Al-Fauzan, Jalan Kolam Aek Paing Village, Rantau Utara District, Labuhanbatu Academic Year 2024-2025**

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### **Abstract**

*This study aims to: (1) find out the activities of congregational zuhur prayer at MTS Al Fauzan Rantauprapat Labuhanbatu Regency, (2) find out the character values instilled through the habit of congregational zuhur prayer at MTS Al Fauzan Rantauprapat Labuhanbatu Regency. In this study, the researcher used a descriptive qualitative research method. The data collection technique includes 3 ways, namely: interviews, observations, and documentation. The data analysis technique used is a qualitative descriptive analysis technique that is carried out by examining existing data, then conducting data reduction, presenting data, and drawing conclusions. The validity of the data is obtained through source triangulation. From the research carried out, the results of the research were obtained as follows: the process of congregational zuhur prayer activities through the way of requiring children to participate in congregational prayers under the supervision of teachers. There is an absence for students, for students who do not participate in congregational zuhur prayers there are sanctions or punishments from the school. There are also rewards for students who obey and comply with the regulations/activities at MTS Al Fauzan Rantauprapat Labuhanbatu Regency. The value of character education instilled through the habit of praying in congregation is religious, discipline, and leadership*

**Keywords: Character Education, Zuhur Prayer, Discipline, Religious**

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## **INTRODUCTION**

Education is interpreted as an effort to bring out the potential that already exists in each individual but has not been explored. Through education, self-potential will be seen which can then be empowered optimally and comprehensively in order to provide benefits for the child and others around him in the context of piety to Allah SWT. Character-based education can be interpreted as the process of instilling essence values in children through a series of learning and mentoring activities so that students as individuals are able to understand, experience, and integrate the values in his education into his personality (Rohmaman, Fakhrih, and Romadhan 2024).

Character is very important and fundamental in our lives. Character is a living essence that distinguishes humans from animals, humans without character are humans who have "animalized". People who have strong character and both individually and socially are those who have good morals. Given the urgency of character, educational institutions have the responsibility to instill it through the learning process. Strengthening character education in the current context is very relevant to overcome the moral crisis that is happening in our country (Pangestu and Agustina 2022). Whether it is admitted or not, there is a real and worrying crisis in society involving our most valuable property, namely our students. The rise in the rates of violence against children and adolescents, crimes against friends, theft of adolescents, and drug abuse, pornography, rape, robbery, and destruction of other people's property have become social problems that have not been completely addressed until now. The behavior of our students is also colored by cheating, bullying habits at school, and student fights. The consequences caused are quite serious and can no longer be considered as a simple problem because this action has led to a criminal act. The current crisis and moral conditions indicate that all religious and

moral knowledge obtained in school does not have an impact on changing the behavior of the nation's next generation. Even what is visible is that there are so many inconsistent human beings.

The religious quality of children will be greatly influenced by the formation process or education they receive. In this regard, religious education has a very important role (Atmaja 2023). Therefore, religious education (teaching, habituation, and inculcation of values) must be the concern of all parties involved in school education, not only teachers but school principals and other teachers. If all parties involved have set an example (*suri tauladan*) in implementing good religious values, then students will develop a positive attitude towards religion and in turn will develop religious awareness in themselves.

Character education is a solution to children's moral and morality problems. Character education proclaimed by educators is not a process of memorizing exam questions and answering techniques, but a habit of doing good that is done seriously in order to achieve the ideal form and strength (Marasabessy et al. 2022).

Basically, character education has the goal of forming children who have noble traits and behaviors. Noble character needs to be formed through the process of character education starting from the home formed by the family and environment to the education taught in school (Pratiwi, Sitepu, and Nurdiyah 2023). One of the character education in schools is through self-development activities in the form of habituation, which produces character values that will later become the basic principles of children's morals to act. Education experts agree that to form a child's character, the habituation method can be used. The habituation method is very important to be given to students. Because the nature of a child is to grow as the environment teaches him and the environment is something that he or she faces every day. Therefore, it is the responsibility of parents and schools to provide the best environment for their child's character growth. One of them is by applying.

It is not enough to only teach character through subjects in the classroom, but schools can also apply it through habituation directed as an effort to cultivate certain activities so that they become patterned or systematic activities. Instilling good habits is very important to do from the beginning of a child's life (Ahyani 2021). Habituation since childhood is that students get used to doing something better. It is not easy to cultivate good habits in students, it takes a very long time. However, if it has become a habit, then it will be difficult for students to change from these habits. Islam is very concerned with habitual education, with that habituation it is expected that students practice their religious teachings in a sustainable manner.

Given the importance of character in building strong human resources (HR), it is necessary to carry out character education appropriately. It can be said that character education is something that cannot be separated from human life (Arif, Abdurakhmonovich, and Dorloh 2023). Therefore, character education must accompany all aspects of life, including in educational institutions. Ideally, character education is integrated into all aspects of school life. With the instillation of character education values, it is hoped that it will be able to trigger children's attitudes and behaviors, especially obedient in carrying out the religious teachings they adhere, discipline in all things, being able to lead themselves and others. So in this study, the researcher focuses on instilling character education values through the habit of congregational *zuhur* prayers. The values of character education can be obtained through habituation programs.

Based on an interview conducted on January 23, 2024 with one of the grade IX students of MTS Al-Fauzan, Jalan Kolam Aer Paing Village, Rantau Utara Labuhanbatu District, the habit of congregational *zuhur* prayers is considered effective as a means of character education for students. Habits that are carried out repeatedly that are preceded by awareness and understanding will become a person's character. Likewise, the values of character education through the habit of congregational prayer, starting with the understanding of the material about congregational *zuhur* prayers which are delivered in learning until then practiced in daily life and in the end can become a habit that students do with full awareness and understanding. The

ultimate goal of the habit of congregational dzuhur prayer is the formation of students' religious character. In instilling the values of character education are also influenced by the implementation of good and correct prayers. Prayer is a fundamental principle that is made up

## RESEARCH METHODS

The type of research that the researcher uses is qualitative research, while the method is descriptive analysis, because the researcher wants to describe or describe facts or circumstances or visible symptoms. The purpose of this research is to reveal events or facts, circumstances, phenomena, variables and circumstances that occur during the research by presenting what actually happened (Furidha and Sidoarjo 2023). Qualitative research is used when the problem is not yet clear, to find out the hidden meaning, to understand social interactions, to develop theories, and to ensure the correctness of the data. This research was carried out in class IX MTS Al-Fauzan, Jalan Kolam Aek Paing Village, North Rantau District, Labuhanbatu Regency, the researcher chose this place as the location of the research due to several reasons, namely there are character values through the habit of congregational zuhur prayers that must be researched, besides that the research location is also affordable from.

## RESULT AND DISCUSSION

In this description, the researcher will discuss the description of the discussion in accordance with the research findings, so that this discussion will integrate the existing findings as well as modify them with the existing findings (Naeem et al. 2023). The analysis technique in this study uses descriptive qualitative analysis of data obtained either through observation, interviews, or documentation, and parties who know about the existing data guided by the formulation of the problem (Lim 2024), namely:

- a. How are the congregational zuhur prayer activities at MTS Al-Fauzan Rantauprapat, Labuhanbatu Regency?
- b. What character values are instilled through congregational zuhur prayer activities at MTS Al-Fauzan Rantauprapat Labuhanbatu Regency?

Congregational zuhur prayer activities at MTS Al-Fauzan Rantauprapat Labuhanbatu Regency

In Islam, prayer is an obligation of every Muslim, both men and women. Prayer is a pillar of religion, so if you do not do prayer, you will be included in the person who breaks down religion, therefore the habit of carrying out prayer must be instilled in our children from an early age, because religious exercises that are concrete worship such as prayer, fasting, reading the Quran and praying, if it is accustomed to children from an early age, then there will be a sense of pleasure in children to do it (Imron, Eryana, and Bariyatul Azizah 2023). By doing prayer education, it is hoped that students can carry out prayers in an orderly, correct manner and be able to understand and appreciate each reading and prayer movement which will eventually give birth to a personal attitude in carrying out prayer and other worship.

The attitude or character of students in congregational prayer is different, it is influenced by several factors, both internal and external. Factors from within, for example, awareness arising from within the student's heart, external factors such as the family environment (Damayanti and Sadikin 2023). The habit of congregational zuhur prayer was carried out well according to the schedule determined by all students participating in the activity. The congregational zuhur prayer was held on the second break from 12.00-13.30 WIB. With the

provision of 10 minutes of preparation to go to the place of prayer, then perform ablution, and 30 minutes for the implementation of congregational zuhur prayers, and the remaining time is used for rest and lunch together. The congregational zuhur prayer is carried out in two places, namely the prayer room and the mosque, the prayer room for female worshippers and the mosque for male worshippers.

For male worshippers, the imam is teachers, students, and the surrounding community, because the mosque is close to the surrounding environment, the community also participates in enlivening it. For iqomah and prayer, the officers are students who take turns according to the schedule that has been determined and agreed upon by teachers and students. After the congregational zuhur prayer, it is continued with the circumcision rawatib prayer. For female worshippers, the imam and the iqomah are the students themselves in turn according to the schedule that has been determined and agreed upon by the teacher and the student. After the congregational zuhur prayer, it is continued with the rawatib circumcision prayer. After that, there are also cult activities that are carried out in turns according to a predetermined schedule as well. For those who are unable to perform prayers, then stay in the prayer room and listen to the cult.

Every activity at school uses attendance, so students who do not participate in activities will be found out and will be held accountable. For students who do not comply with school regulations or do not carry out congregational zuhur prayers, they will be subject to sanctions in the form of a fine of Rp.2,000 or throwing garbage/cleaning the yard, cleaning the bathroom, cleaning the mosque, carrying out sunnah fasting on Monday Thursday, or recitation, according to the agreement of the mentoring teacher. For students who obey and obey school regulations and are never absent, they also receive rewards in the form of pins, trophies or certificates from the school.

After completing the congregational zuhur prayer activity, the next activity is a break or lunch together. Students can take any place they like, such as under a tree or other places. After carrying out the activity at breaktime, the two students returned to their respective classrooms to continue the learning process activities. Based on the results of the interviews conducted by the researcher, that the congregational zuhur prayer activity has been carried out well, as seen by the schedule or congregational zuhur prayer activities carried out on students, including teaching staff at MTS Al-Fauzan Rantauprapat on the second break, namely at 12.00-13.30 WIB and enthusiasm in doing it. This is because there is encouragement/motivation from the school if they obediently carry it out, they will be rewarded and violating it will be sanctioned. Students also have imam, iqomah, and qultum schedules. It is stated:

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ ...

*Arinya: And when you are in the midst of them (your companions) and you want to pray with them, then let a group of them stand (pray) with you..” (QS. An Nisa, 102)*

Character values instilled through the habit of congregational zuhur prayer. In congregational zuhur prayer, character values are embedded. For students who carry it out, the difference will be seen for those who do not carry it out (Siahaan, Ahkas, and Pulungan 2022). The character values instilled through congregational zuhur prayers are as follows:

### 1. Religious values

By carrying out the zuhur prayer in congregation, it means being able to carry out his obligations as a servant of Allah, carry out his commands, always worship, pray to Allah, and remember Allah when doing work anytime and anywhere. This can be seen from the habits of the students who are carried out during the second break hour, namely performing the zuhur prayer in congregation.

### 2. Discipline

Discipline, in the sense of all things, especially in worship. Prioritizing the beginning of time is something that cannot be repeated, that is why the zuhur prayer is carried out on time is

a form of obedience of a servant to Allah (Feighten, Sari, and Amin 2024). The best time to pray is to pray at the beginning of the time. If you can still study, you can still do it at any time, because learning is not limited by time. Whenever we want to learn, at that time we can learn. Therefore, prayer must come first. According to the word of Allah in Q.S. Annisa:103 which reads:

فَإِذَا قُضِيَتْ الصَّلَاةُ فَادْكُرُوا اللَّهَ فِيمَا وُقُودًا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْفُورًا .

*“Meaning: So when you have finished your prayer, remember Allah when you stand, when you sit down and when you lie down. Then when you feel safe, then establish the prayer (as usual). Indeed, prayer is obligatory and time-appointed for the believers.” (Q.S. Annisa:103)*

They immediately took ablution water and waited for the zuhur prayer in congregation. For students who do not carry out congregational zuhur prayers, they will get educational sanctions/punishments, so that they are motivated to carry out congregational zuhu prayers. After performing the zuhur prayer in congregation, they ate together and rested for a while. This can also control students' self-control, there are times when to study, worship, and rest They immediately took ablution water and waited for the zuhur prayer in congregation. For students who do not carry out congregational zuhur prayers, they will get educational sanctions/punishments, so that they are motivated to carry out congregational zuhu prayers. After performing the zuhur prayer in congregation, they ate together and rested for a while. This can also control students' self-control, there are times when to study, worship, and rest.

### 3. Leadership

In congregational prayer, several principles have been determined, starting from how to call members of the congregation, starting the activity, how to determine the prayer leader or imam, loyalty, and the appreciation that will be received by all involved in the activity. On the basis of these principles, even though the number of makmum in congregational prayers is in the thousands and even millions, when in congregation at the Grand Mosque or in the Prophet's mosque, it turns out to be orderly. All of this lies with the priest. It is the priest who will be the example and can be followed by what he does. In this case, it can train student leadership as a leader who is obedient and obedient to his superiors without preceding him. Allah says in Q.S. Al-Anbiya:73 which reads:

وَجَعَلْنَاهُمْ أئِمَّةً يَهْتَدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا عَابِدِينَ

*“Artinya: Kami telah menjadikan mereka itu sebagai pemimpin-pemimpin yang memberi petunjuk dengan perintah Kami dan telah Kami wahyukan kepada mereka mengerjakan kebajikan, mendirikan sembahyang, menunaikan zakat, dan hanya kepada Kamilah mereka selalu menyembah. (Q.S. Al-Anbiya:73)*

This can form student leadership both in congregational prayer and in the classroom, where the makmum in congregational prayer must follow what the imam does, while in the classroom the class members follow what the class leader orders while not violating the rules. From this arises a sense of togetherness and mutual respect for others and others This can form student leadership both in congregational prayer and in the classroom, where the makmum in congregational prayer must follow what the imam does, while in the classroom the class members follow what the class leader orders while not violating the rules. From this arises a sense of togetherness and mutual respect for others and others.

## CONCLUSION

Based on what the researcher got from the research results from the previous chapters, the researcher can draw the following conclusions:

### 1. The process of getting used to the congregational zuhur prayer

The process of getting used to congregational zuhur prayers is through requiring children to participate in congregational prayers with example, habituation, and training. The congregational zuhur prayer is held from 12.00 to 13.30 WIB. Congregational zuhur prayers are carried out in two places, namely in the prayer room and in the mosque. For female worshippers in the prayer room, the imam and iqomah take turns according to the schedule and after the prayer there is a cult alternating according to the schedule. For male worshippers in the mosque, with the imam the teacher and the community, and iqomah and prayer are students who take turns according to the schedule. When the congregational prayer was finished, the bell rang, the students immediately entered to continue learning.

In the implementation of congregational zuhur prayers there is absence, for students who do not participate in congregational zuhur prayers from the school there are sanctions or punishments. Sanctions for those who do not pray zuhur in congregation are to pay fines, clean the school yard, and some are told to fast on Monday Thursday. Likewise, for students who are diligent and on time to do congregational prayers, there is a reward from the school. All teachers play an active role in carrying out congregational prayers.

### 2. Character values instilled through the habit of congregational zuhur prayers

The character values instilled through congregational zuhur prayers are religious values (carrying out obligations as a servant of Allah), discipline in all things, especially in worship, obedience to rules, fostering solidarity, being a leader both in worship, and in other activities.

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