

Implementation of Dhuha Prayer and Yasinan in Instilling Religious Understanding of Madrasa Students In Bengkulu City

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ABSTRACT

This study aims to describe the implementation of Dhuha prayer and Yasin recitation activities together and analyze their impact on students' religious understanding at MI Al-Baani, Bengkulu City. This study uses a descriptive qualitative approach with data collection techniques through observation, interviews, and documentation. Data analysis is carried out through data reduction, data presentation, and drawing conclusions. The results show that Dhuha prayer and Yasin recitation activities are carried out routinely and structured every morning before classes begin. This activity is not only a worship routine, but also forms a religious culture within the madrasah environment. The impact is seen in increased awareness of worship, time discipline, the ability to read the Qur'an, and the growth of a sense of togetherness and spirituality in students. Supporting factors include madrasah support, the role of teachers, the religious environment, and school policies, while inhibiting factors include differences in student abilities, limited time, and the influence of the environment outside the school. In conclusion, this activity of habituating worship is effective in improving students' religious understanding comprehensively.

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Introduction

Religious education at the madrasah ibtidaiyah level plays a highly strategic role in shaping the religious character of students from an early age. In the developmental phase of elementary school-aged children, the moral, spiritual, and emotional aspects are in a highly unstable yet potential state to be directed through the consistent habituation of Islamic values. Therefore, educational institutions function not only as places for transferring knowledge but also as spaces for internalizing religious values through direct experience in daily life. Effective education at this stage must be able to balance cognitive, affective, and psychomotor aspects, ensuring that students not only understand religious teachings conceptually but are also capable of practicing them in real behavior (Kementerian Agama RI, 2024).

In the context of character building, the habituation of worship becomes one of the most effective approaches in Islamic education. Activities such as the Dhuha prayer and reading the Al-Qur'an, including reciting Surah Yasin together, function not only as religious routines but also as means to build discipline, responsibility, and strengthen students' spiritual awareness.

Through these activities, students are habituated to perform worship regularly, understand the meaning of togetherness in worship, and foster a love for the Al-Qur'an as a guide for life. Habituation that is carried out repeatedly and in a structured manner will form established behavior patterns, allowing religious values to be naturally internalized within the students (Lickona, 2021).

This is in line with the word of Allah SWT in the Al-Qur'an Al-Baqarah: 43, Meaning: "And establish prayer and give zakah and bow with those who bow."

This verse emphasizes the importance of performing worship together as a form of habituation and strengthening of faith values, which are not only individual but also social and collective in the lives of Muslims.

Furthermore, the activity of habituating worship also makes an important contribution to the formation of students' social and emotional character. The interactions that occur during the implementation of Dhuha prayer and joint Yasin recitation are able to foster a sense of togetherness, empathy, and mutual respect among students. This aligns with the concept of character education, which emphasizes that learning focuses not only on intellectual aspects but also on the formulation of strong moral and social values. In the perspective of modern education, the process of internalizing values is insufficient through lectures or theories alone; instead, it must be manifested in continuous practical application within the educational environment (UNESCO, 2022).

In the context of 21st-century education, the habituation approach is increasingly gaining attention as an effective strategy for shaping student character. Education is no longer understood merely as a process of knowledge transfer, but also as a process of forming a complete and sustainable personality. This approach emphasizes the importance of repeating positive actions in daily life so that they become deep-seated habits. Successful character education must cover three main aspects: moral knowledge, moral feeling, and moral action, so that the taught values are not only understood but also felt and implemented in real life (Lickona, 2022). In line with this, education based on cultural and religious values is viewed as an essential foundation in building a generation with strong moral and spiritual integrity (Tilaar, 2021).

At MI Al-Baani Bengkulu City, the Dhuha prayer and joint Yasin recitation activities have become a routine program integrated into the school culture. This program is implemented every day before learning activities begin and has become a mandatory habituation for all students. The execution of this activity involves not only the students but also the teachers, who act as guides and role models in performing worship. The teacher's role modeling plays a vital part in the process of value internalization, as students tend to mimic behaviors they observe directly in daily life. Thus, the educational process takes place not only instructionally but also through social learning that occurs naturally within the madrasah environment (Kementerian Agama RI, 2025).

This habituation program is expected to comprehensively enhance students' religious understanding, not only in terms of knowledge but also in attitudes and behavior. Through regularly conducted activities, students are expected to develop a deeper spiritual awareness, possess discipline in worship, and demonstrate behavior that aligns with Islamic values in daily life. In addition, a religious madrasah environment is also an important factor in supporting the success of this program, as a conducive environment will reinforce the value internalization process in students (World Bank, 2024).

Based on this background, this study aims to: (1) describe the implementation of Dhuha prayer and joint Yasin recitation activities within the madrasah environment, (2) analyze its impact on students' religious understanding, and (3) identify the supporting and inhibiting factors in implementing these activities. Accordingly, this research is expected to provide a scientific contribution to developing a character education model based on worship habituation in madrasah ibtidaiyah, as well as serve as a reference for improving the quality of a more effective and sustainable religious education in the future (OECD, 2023).

Method

This study uses a descriptive qualitative approach aimed at describing deeply and systematically the implementation of religious activities in the form of Dhuha prayer and joint Yasin recitation in shaping students' religious understanding. The qualitative approach was chosen because it allows the researcher to understand social phenomena holistically, contextually, and naturalistically according to real conditions in the field. In educational research, this approach is highly relevant because it is capable of uncovering processes, meanings, and the experiences of research subjects more deeply compared to a numerical quantitative approach.

This research was conducted at MI Al-Baani Bengkulu City, which is one of the Islamic-based primary education institutions that consistently implements a daily worship habituation program. The selection of this location was based on the consideration that the madrasah has routinely implemented Dhuha prayer and Yasin recitation as part of the school culture. This makes the research location highly relevant for studying the effectiveness of implementing religious activities in shaping students' religious character. Furthermore, the religious madrasah environment provides a strong context to support deep and accurate data collection (Sugiyono, 2022).

The research subjects in this study consist of several parties who have a direct connection with the implementation of religious activities in the madrasah. These subjects include the head of the madrasah, Islamic Religious Education (PAI) teachers, and students. The head of the madrasah acts as the primary informant regarding policies and planning of the worship habituation program. The Islamic Religious Education teachers serve as the executors as well as mentors of the activity, while the students are the main subjects who directly experience the implementation process of the activity.

Data collection techniques in this study were carried out through three primary methods: observation, interviews, and documentation. Direct observations were conducted on the implementation of the Dhuha prayer and joint Yasin recitation within the madrasah environment. This technique aims to obtain a real picture regarding the execution process of the activity, starting from preparation, implementation, to evaluation. Interviews were conducted with the head of the madrasah, Islamic Religious Education teachers, and several students to delve deeper into the meaning, goals, and impacts of the activity. The interviews were semi-structured so that the researcher retained flexibility in exploring information that emerged in the field. Meanwhile, documentation was used to collect supporting data such as activity schedules, implementation photos, and madrasah program archives related to the worship habituation activities (Sugiyono, 2022).

In addition, the data analysis technique in this study refers to the interactive analysis model proposed by Miles and Huberman. The data analysis process is conducted through three main stages: data reduction, data presentation, and drawing conclusions. Data reduction is performed by selecting and simplifying the data obtained from the field to match the research focus. This stage is crucial for grouping relevant data and eliminating unnecessary information. Subsequently, data presentation is conducted in the form of a descriptive narrative to facilitate the researcher in understanding patterns and relationships among the collected data. The final stage is drawing conclusions, which is the process of interpreting the analyzed data to obtain a deeper meaning regarding the implementation of religious activities in the madrasah. These three stages are carried out interactively and continuously throughout the research process (Miles & Huberman, 2014).

Data validity in this study was also addressed through source triangulation and method triangulation techniques. Triangulation was conducted to ensure that the obtained data has a high level of validity and can be scientifically accounted for. Thus, the results of the study are expected to provide an accurate picture concerning the implementation of Dhuha prayer and joint Yasin recitation activities in shaping students' religious understanding within the madrasah environment.

Results and Discussion

The results of this study are structured based on field findings obtained through observation, interviews, and documentation regarding the implementation of Dhuha prayer and joint Yasin recitation activities at MI Al-Baani Bengkulu City. The discussion is focused on major aspects, namely the implementation of activities, the impact on students' religious understanding, supporting factors, inhibiting factors, and theoretical analysis linking the findings with contemporary Islamic education studies.

1. Implementation of Dhuha Prayer and Joint Yasin Activities

The implementation of activities carried out routinely and consistently has formed a strong religious culture in the madrasah environment. Students have begun to get used to arriving early, preparing themselves before the activity starts, and participating in the entire series of activities with their own awareness without coercion (Kementerian Agama RI, 2024). In the long term, this habit contributes to building a disciplined and religious character in students.

The implementation of the Dhuha prayer and collective *Yasin* recitation activities in this madrasah is integrated into a well-structured and systematically scheduled daily agenda, serving as an operational manifestation of the school's core vision. This spiritual routine is strategically conducted every morning before the formal learning process begins, serving as a psychological and spiritual preparation (*tazkiyatun nafs*) for students. Methodologically, students are systematically directed to gather in the *mushala* or the designated prayer room, where they perform the Dhuha prayer congregationally (*jama'ah*).

During this process, teachers do not merely assume passive administrative roles; instead, they actively function as both spiritual guides and supervisors. This dual role ensures that all students participate in an orderly manner, maintaining the solemnity of the environment while strictly adhering to the correct jurisprudential procedures (*kaifiyah*) of worship.

Immediately following the completion of the Dhuha prayer, the spiritual sequence transitions into the collective recitation of Surah *Yasin*. To foster holistic student development, this recitation is led either by an Islamic Religious Education (PAI) teacher or by a student appointed through a structural rotation system. This rotational leadership is highly intentional, serving as a practical pedagogical tool designed to cultivate essential soft skills, including public speaking proficiency, leadership bravery, personal responsibility, self-confidence, and advanced Al-Qur'an literacy in a public forum. Consequently, this morning program is oriented not only toward filling a ritualistic checklist but also functions as a sophisticated vehicle for mental-spiritual development and continuous Al-Qur'an reading improvement.

When executed routinely and consistently, this practice naturally establishes a robust, self-sustaining religious culture within the madrasah environment. Over time, a noticeable behavioral shift occurs: students develop the intrinsic motivation to arrive at school early, proactively prepare themselves before the activity commences, and participate in the entire spiritual series out of personal awareness rather than institutional coercion (Kementerian Agama RI, 2024). In the long term, this continuous habituation serves as a foundational pillar for building highly disciplined, morally resilient, and deeply religious student characters.

2. Impact on Students' Religious Understanding

The systematic execution of the Dhuha prayer and joint Yasin recitation activities empirically yields a profound, multifaceted impact on increasing students' religious understanding and shaping their daily behavioral patterns. This transformation is by no means superficial; rather, it is tangibly manifested across several critical dimensions, beginning with a heightened personal awareness of routine worship. A primary indicator of this success is the evident shift from external institutional enforcement to an autonomous internal drive, where students become intrinsically accustomed to performing *sunnah* (voluntary) rituals without requiring constant monitoring or reminders from their educators. This self-regulated behavior clearly indicates that the underlying religious values have advanced beyond mere cognitive

recognition and have been successfully internalized into the students' personal conscience. Furthermore, embedding these spiritual exercises into a strict timeframe immediately preceding formal instruction effectively trains students to value time as a transcendent blessing. The daily temporal discipline developed each morning gradually builds positive, structured habits in organizing their morning routines, which subsequently fosters broader life skills such as methodical time management and self-regulation.

This positive impact also extends to the incremental advancement of students' Al-Qur'an literacy. The communal and repetitive nature of the joint Yasin recitation functions as an ongoing, guided linguistic exercise through which students naturally receive iterative reinforcement in phonetics (*makharijul huruf*) and recitation rules (*tajwid*). This cumulative daily exposure significantly improves their reading fluency, accuracy, and overall confidence when interacting with the sacred verses. Moreover, performing these rituals within a dense, communal setting constructs a powerful collective spiritual experience, where the shared physical and metaphysical space generates strong social bonds, mutual accountability, and a profound sense of egalitarian togetherness among the student body, effectively dismantling social barriers through shared devotion.

From the standpoint of both classical and contemporary Islamic educational philosophy, this method of structural habituation (*al-'adah*) plays an irreplaceable role in forging a sustainable religious character. This approach recognizes that moral values that are consistently repeated and physically practiced become deeply embedded in an individual's behavioral disposition (*akhlak*). Consequently, this direct experiential habituation proves vastly more effective and enduring in shaping student personality compared to purely theoretical, classroom-based ethical instruction (Muhaimin, 2017).

3. Supporting Factors

Ultimately, by leveraging this form of experiential learning where religious values are actively lived rather than passively taught, the practices are more deeply and permanently internalized (UNESCO, 2022; World Bank, 2024), effectively demonstrating that daily worship habituation in the madrasah contributes significantly to shaping students' comprehensive religious understanding across their knowledge, attitudes, and behaviors.

Ultimately, the successful implementation of the Dhuha prayer and joint Yasin recitation activities within this madrasah cannot be analyzed in isolation; it is deeply rooted in a highly supportive, multi-layered educational ecosystem. At the macro-level, this program is driven by mandatory management policies initiated by the head of the madrasah, which establish strong institutional legitimacy and cultivate a uniform, top-down sense of commitment among all school stakeholders. This structural framework is brought to life by the teachers, who transcend traditional instructional boundaries to serve as living role models of worship, offering the tangible examples essential for authentic value internalization.

Furthermore, this process is continuously reinforced by a thoroughly religious school environment, where a conducive, Islamically nuanced atmosphere naturally nurtures positive daily worship habits. When paired with clear madrasah regulations and explicit behavioral guidelines, these combined elements ensure that the daily program operates consistently, structurally, and smoothly without encountering significant operational obstacles, thereby optimizing the formation of religious character (UNESCO, 2022).

Nevertheless, this programmatic success does not exist in a vacuum and still faces persistent field challenges that require continuous adaptation. A primary internal obstacle stems from the baseline disparities in students' Al-Qur'an literacy, a variation that demands additional, targeted pedagogical guidance from educators to support struggling readers. This internal challenge is further compounded by occasional lapses in individual discipline among certain students, which are frequently traceably linked to less structured habits at home or a temporarily low level of personal spiritual awareness.

On an operational level, the program is tightly constrained by the limited time available in the mornings before formal instruction begins, forcing educators to constantly balance the

efficiency of the activities against a strict primary learning schedule. Externally, a significant challenge lies in the lingering influence of environments outside the school gates; many families and community circles do not yet provide sufficient attention or structural reinforcement for continuous worship habituation. This sociocultural disconnect frequently disrupts the consistency of students' behavior when they transition back to the madrasah, clearly illustrating that sustainable character building cannot rely solely on the school ecosystem but urgently requires structural synergy and cooperative partnerships with the external environment (OECD, 2023).

From a theoretical perspective, however, this systematic repetition of morning worship closely aligns with the habituation-based character education framework conceptualized by Berkowitz (2018), which posits that consistent, repeated actions are foundational to forging permanent, established behavioral patterns within an individual. In this specific framework, the structured repetition of the Dhuha prayer and collective *Yasin* recitations serves as a reliable vehicle for developing deep-seated religious habits. This spiritual approach is heavily reinforced by contemporary Islamic educational theory, which champions the critical integration of knowledge (*ilmu*) and deeds (*amal*).

By ensuring that the curriculum avoids a purely cognitive focus, this holistic model successfully integrates vital spiritual and moral values, elevating the activities beyond mere ritualistic repetition to strengthen both the affective and social dimensions of the student body. Ultimately, by leveraging this form of experiential learning where religious values are actively lived rather than passively taught, the practices are more deeply and permanently internalized (UNESCO, 2022; World Bank, 2024). Consequently, the systematic practice of worship habituation in the madrasah contributes significantly to shaping students' comprehensive religious understanding, creating a balanced development that seamlessly spans a student's knowledge, attitude, and behavior.

Conclusion

Based on the empirical findings, comprehensive data analysis, and theoretical discussion presented in this study, it can be definitively concluded that the implementation of the Dhuha prayer and joint *Yasin* recitation activities at MI Al-Baani Bengkulu City runs exceptionally well, structurally organized, and consistently executed as an integral pillar of the madrasah's institutional religious culture, where these spiritual activities are methodically conducted every morning before formal classroom instruction begins to create a strategic temporal buffer that prepares students mentally and spiritually for their academic day. By involving the entire student body under the active, pedagogical guidance and behavioral modeling of the teaching staff, this program effectively moves past passive instructional boundaries to form regular, autonomous worship habits while substantially improving students' self-regulation and structural discipline in daily worship. Furthermore, the study demonstrates that these daily routines provide a profound, positive impact on students' broader religious understanding and spiritual development, a transformation that is clearly visible through a heightened internal awareness of routine voluntary worship, a measurable advancement in Al-Qur'an literacy specifically in terms of phonetic accuracy (*makharijul huruf*) and recitation rules (*tajwid*) through repetitive guided practice the sharpening of proactive time discipline, and the organic growth of communal spirituality and egalitarian social cohesion among students. However, the study also notes that while the holistic success of this morning program is highly supported by top-down madrasah management policies, structural institutional legitimacy, dedicated teacher roles, a culturally rich Islamic school environment, and a well-monitored habituation system, its implementation does not occur in a vacuum and still faces persistent field challenges, including baseline differences in students' initial Al-Qur'an reading proficiencies, tight morning time constraints before the primary curriculum begins, occasional lapses in individual consistency among certain students, and the conflicting sociocultural influences from families and communities outside of school that sometimes disrupt behavioral continuity.

Theoretically, these activities perfectly align with established modern and classical educational paradigms, particularly the concept of character education based on consistent habituation (*al-'adah*), which emphasizes the irreplaceable role of routine, physical practices in forging permanent and sustainable religious behavior patterns within an individual, thereby proving that the systematic practice of the Dhuha prayer and joint Yasin recitation at MI Al-Baani Bengkulu City is a highly effective pedagogical vehicle for shaping a well-rounded student character that successfully bridges and integrates the cognitive, affective, and psychomotor domains into a unified expression of lived faith and daily morality.

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