

The Implementation of Duha Prayer Habituation to Develop Students' Learning Discipline at Sd Muhammadiyah Program Plus Besuki

Sheren Az Zahra Zenia^{1*}, Faruuq Trifauzi²

^{1,2}STAI Muhammadiyah Tulungagung

*Azzahrasheren385@gmail.com

Abstract: *This study aims to examine and describe the implementation of Duha prayer habituation in shaping student learning discipline at SD Muhammadiyah Program Plus Besuki. This study adopts a qualitative research design with a case study approach. Data was collected through a combination of interviews, observations, and document analysis. The findings reveal that the practice of habituating the Duha prayer is carried out routinely, scheduled, and structured with active supervision from the teacher. This activity has a positive influence on the development of student discipline, particularly in terms of punctuality, a sense of responsibility, and regularity in learning.*

One of the uniqueness of this school is the prohibition of snacks in the school environment, which aims to instill discipline and a healthy lifestyle, students are directed to bring healthy snacks from home. Factors supporting the success of the program include the school's religious culture, the involvement of teachers and parents, and adequate worship facilities. The obstacles faced are related to the character of students who still need coaching and uneven spiritual awareness. With the synergy between schools, teachers, and parents, the habituation of Duha prayer has proven to be an effective strategy in strengthening Islamic character education in elementary school students.

Keywords: *Duha Prayer, Learning Discipline, Worship Habituation, Character Education, Primary School.*

Introduction

Education is not only about improving students' academic abilities but also about instilling moral and spiritual values.¹ In Islamic education, one key effort in building students' character and discipline is the habituation of Duha prayer, a sunnah prayer highly recommended by Prophet Muhammad PBUH. This practice serves both as a form of worship and a medium for character formation—especially discipline.²

Worship is like establishing a close relationship between us as humans and the creator, as well as fostering love for Him.³ Prayer is one of a kind, especially when it comes to worship education.⁴ Prayer is obligatory for every Muslim, regardless of gender, as it is the main foundation of the religion, and if one does not perform it, they will be considered to be tearing down the religion.⁵ Hence, it is important to inculcate this habit from an early age. Prayer can be used as a primary educational tool to shape a child's soul. Prayer is also one of the most important acts of worship.⁶ In fact, it is considered the most important act of worship because it is the first act of worship to be judged on the Day of Judgment.⁷ In Islamic educational institutions, worship activities serve as a means for students to demonstrate their understanding of various religious sciences. Consequently, they are able to fulfill the purpose for which Allah created human beings and express gratitude for the opportunity to pursue knowledge.⁸

¹ “Abdullah, A., & ZA, T. (2018). *Orientation of education in shaping the intellectual intelligence of children*. *Advanced Science Letters*, 24(11), 8200-8204.” t.t.

² “Luthfi, N., & Mustofa, T. A. *The Effect of Dhuha Prayer Habituation on Student Learning Discipline*. *TARBAWY: Indonesian Journal of Islamic Education*, 11(2), 175-194.” t.t.

³ “Muzammil, A. F., & Amiruddin, F. (2021). *Pendampingan Kedisiplinan Santri Ma'hadusshibyan Melalui Sholat Dhuha Berjamaah*. *Jurnal Pengabdian Kepada Masyarakat Desa (JPMD)*, 2(1), 57-74.” t.t.

⁴ “Vance, D. C. (2025). *Work as worship, prayer as practice*. In *Spiritual Consciousness as Evolutionary Learning* (pp. 188-198). Routledge.” t.t.

⁵ “Anggriyani, S., Murniati, A., & Zaitun, Z. (2021). *Pengaruh Kepatuhan Melaksanakan Shalat Berjamaah dan Tingkat Kedisiplinan terhadap Tanggung Jawab Siswa (Studi Kasus SMP Negeri se Kota Batam)*. *At-Tajdid: Journal of Islamic Studies*, 1(1), 43-54.” t.t.

⁶ “Rodiyah, N., Mispani, M., & Amirudin, A. (2024). *The Habit of Dhuha Prayer in Forming Children Character*. *International Journal on Advanced Science, Education, and Religion*, 7(1), 103-115.” t.t.

⁷ “Von Allmen, J. J. (2023). *Worship, its theology and practice*. James Clarke & Company.” t.t.

⁸ “Duryat, H. M. (2021). *Paradigma Pendidikan Islam: Upaya Penguatan Pendidikan Agama Islam di Institusi yang Bermutu dan Berdaya Saing*. Penerbit Alfabeta.” t.t.

This research stems from the need for effective methods in improving students' learning discipline, which is one of the main factors of academic success. Education not only aims to develop students' cognitive aspects, but also to form strong character and discipline.⁹

Many explanations by scholars and even the Prophet's statement mention the various virtues and privileges of the Duha prayer for those who perform it.¹⁰ Among them are expanding sustenance, as an alms practice, and so on. In the school environment, the habit of praying Duha can be part of a character education program that aims to improve student learning discipline.

At SD Muhammadiyah Program Plus Besuki, Duha prayer has been integrated into the school's daily routine as part of its character education program. Each morning, students perform Duha prayer in congregation under teacher supervision. This routine is intended to foster spiritual awareness, discipline, and a sense of responsibility. The consistent implementation of this activity reflects the school's commitment to developing students' religious and academic behavior simultaneously.

Discipline is a key factor in academic success. It enables students to manage their time, complete tasks responsibly, and approach learning in a structured manner. Duha prayer habituation reinforces these behaviors. By encouraging students to arrive on time, perform structured rituals, and commit to daily routines, this practice instills values essential to learning discipline.¹¹

The key to a student's success lies in the discipline he applies in his learning process. If a student is well disciplined, he will be more capable in managing his study time, be responsible for his school assignments, and have a more structured learning system.¹² This discipline does not come by itself, but rather grows through awareness and effective application of rules by teachers, through the correct implementation of school regulations. These rules serve to guide student behavior in the

⁹ "Gardner, H. (2021). *Disciplined mind: What all students should understand*. Simon & Schuster.," t.t.

¹⁰ "Fathorrahman, L. A. *Installation of Religious Character Values Through The Usual Prayer of Dhuha Together at SDN Pakamban Daya Pragaan District Sumenep Regency.*," t.t.

¹¹ "Nareswari, A. Z., & Chusniatun, C. (2024, September). *The Effect Of Dhuha Prayer Habituation On Student Discipline (Study At Muhammadiyah 2 Surakarta Senior Highschool)*. In *Proceeding Of International Conference Of Islamic Education (Vol. 2, Pp. 282-293)*.,," T.T.

¹² "Bear, G. G. (2010). *School discipline and self-discipline: A practical guide to promoting prosocial student behavior*. Guilford Press.," t.t.

expected direction. Rules and discipline are interrelated, helping students to follow the rules inside and outside the classroom environment.¹³ Effective discipline involves small actions that are carried out continuously because consistency will yield significant results in the future.¹⁴ The habit of praying Duha at school can be a good means to instill disciplinary values. By starting this routine, students are taught to worship consistently and understand the importance of order.

Disciplined students are better at controlling themselves. Obedience in carrying out duties based on awareness and applicable regulations is an attitude of discipline. Discipline is also important because it enables the correct application of legal requirements. At the very least, the rules are meant to control and guide students' attitudes towards improvement.¹⁵ It is very important for the younger generation to be taught how to form positive morals. One of them approaches this with discipline. The secret to current and future success is discipline. Discipline means to organize, teach, and train.¹⁶

Learning discipline is very important, because discipline aims to form positive habits in students. Through the habit of praying Duha, students are taught to arrive on time, maintain order, and have a sense of responsibility for their obligations.¹⁷ The discipline formed from this program is expected to have a positive impact on students' attitudes in participating in academic and non-academic activities at school. In learning, discipline is needed because without awareness of implementing the rules set beforehand, learning will not run effectively and optimally.

Therefore, all students must be disciplined so that learning runs smoothly: obeying school rules, doing homework, doing assignments,

¹³ "Bazikho, F. (2023). *Pengaruh Punishment Terhadap Kedisiplinan Siswa Kelas X IIS-A DI SMA Swasta Kampus Telukdalam*. FAGURU: Jurnal Ilmiah Mahasiswa Keguruan, 2(1), 229-242.," t.t.

¹⁴ "Rivaldo, Y., & Nabella, S. D. (2023). *Employee performance: Education, training, experience and work discipline*. *Calitatea*, 24(193), 182-188.," t.t.

¹⁵ "World Health Organization. (2025). *Infection prevention and control pre-service education and training curriculum: foundational content for all health and care workers*. *World Health Organization.*," t.t.

¹⁶ "Kristiyowati, E., & Afiqi, M. A. (2021). *Korelasi Disiplin Dalam Pembelajaran PAI Dengan Religiusitas (Studi Kasus Siswa Kelas IX SMP Negeri 1 Adipala Tahun Ajaran 2019/2020)*. *Jurnal Tawadhu*, 5(1), 59-77.," t.t.

¹⁷ "Hosna, R., Adibah, A., & Suharto, R. M. (2025). *The Habit Of Dhuha Prayer In Shaping The Character Of Students At MTs An-Nur Pamekasan*. *Millatuna: Jurnal Studi Islam*, 2(01), 55-68.," t.t.

and studying at home. Each student's level of learning discipline will be different. Students who have learning discipline will spend the best possible time at school and at home, showing their readiness in lessons. Students who do not have learning discipline will show less readiness in lessons. However, most students do not have the same awareness in maintaining the discipline of learning and worship.¹⁸ Implementation is hampered by issues such as lack of motivation, environmental influences, and habits that have not been formed since childhood. Therefore, approaches and assistance from teachers and parents are needed to instill these positive habits. Therefore, a plan and help from teachers and parents are needed to instill these good habits consistently. It is expected that students' learning discipline will increase by praying Duha regularly. Disciplined behavior requires practice, self-awareness, habit, and punishment. For students, learning discipline will not happen without self-awareness.¹⁹ If students realize how important learning is for their lives, they will be disciplined in learning. Students who are accustomed to discipline will show high disciplinary behavior, making discipline a habit and no longer a burden.²⁰ Students will show discipline and motivation if they realize the importance of learning.

In summary, the Duha prayer habituation program contributes meaningfully to the development of students' learning discipline. It fosters consistency, self-control, and responsibility, laying the foundation for academic and personal success. With regular evaluation and strong school-home cooperation, this practice can be an effective model of character and discipline education in Islamic elementary schools.

Method

This research was conducted at SD Muhammadiyah Program Plus Besuki, located in Welahan Village, Tanggulwelahan, Besuki District, Tulungagung Regency, East Java. A qualitative approach was used to

¹⁸ "Aimang, H. A. (2024). *DISCIPLINARY CULTURE OF ISLAMIC RELIGIOUS EDUCATION TEACHERS IN IMPROVING STUDENTS' WORSHIP EXPERIENCE*. *Jurnal Pendidikan Glasser*, 8(1), 37-44.," t.t.

¹⁹ "Ramadhani, S., & Daulay, N. K. (2024). *Exploring Student Discipline in Private Madrasah Aliyah: Insights, Strategies and Challenges*. *Tarbawi: Jurnal Keilmuan Manajemen Pendidikan*, 10(01), 19-30.," t.t.

²⁰ "Izza, F. N., Rizaldi, D. R., Fahrurrozi, M., Nilwan, N., & Zaini, M. (2022). *Students' discipline behavior from the ethics of learning in the class*. *Journal of Psychological Perspective*, 4(2), 59-64.," t.t.

explore social phenomena and human behavior in a natural setting.²¹ This approach emphasizes the socially constructed nature of reality and the close relationship between the researcher and the subject.²² A case study approach was chosen to provide an in-depth understanding of the implementation of Duha prayer habituation and its role in shaping students' learning discipline at SD Muhammadiyah Program Plus Besuki. The case study is appropriate for exploring complex social contexts and specific educational practices within a real-life setting.

Purposive sampling was employed to select key informants with relevant insights into the research focus.²³ The selected informants included the school principal, deputy head of curriculum, and teachers. Additional informants—students actively participating in Duha prayer and parents who observed behavioral changes at home were included to enrich the data and provide multiple perspectives. Data collection involved structured interviews and direct observation. Interview guidelines were designed to maintain focus and consistency, while observation helped capture relevant behaviors and school dynamics. The research process began with a preliminary survey, followed by in-depth interviews, and concluded with document analysis to verify and triangulate findings.²⁴

The instruments used in this study included structured interview and observation guidelines.²⁵ Structured interview guidelines were designed to guide the interview process with pre-determined questions, ensuring consistency and focus in data collection. Meanwhile, observation was used to directly observe behaviors or situations relevant to the research, providing a deeper understanding of the context and dynamics occurring in the field. By using these two instruments, researchers can obtain comprehensive and diverse information during the research process. The questions for the interview were prepared based on the need to obtain qualitative data in the research, for example about the implementation of the Duha prayer habit to form student

²¹ “Sugiyono, *Metode Penelitian Kuantitatif Kualitatif Dan R&D*, 2nd ed (Bandung: Alfabeta, 2022).,” t.t.

²² “Fellows, R. F., & Liu, A. M. (2021). *Research methods for construction*. John Wiley & Sons,” t.t.

²³ “Pahwa, M., Cavanagh, A., & Vanstone, M. (2023). *Key informants in applied qualitative health research*. *Qualitative Health Research*, 33(14), 1251-1261.,” t.t.

²⁴ “Jain, N. (2021). *Survey versus interviews: Comparing data collection tools for exploratory research*. *The Qualitative Report*, 26(2), 541-554.,” t.t.

²⁵ “Jailani, M. S. (2023). *Teknik pengumpulan data dan instrumen penelitian ilmiah pendidikan pada pendekatan kualitatif dan kuantitatif*. *IHSAN: Jurnal Pendidikan Islam*, 1(2), 1-9.,” t.t.

learning discipline. Data were analyzed using the framework of Miles, Huberman, and Saldana, which includes data condensation, data display, and drawing conclusions/verification.²⁶ The analysis involved organizing and categorizing data, presenting them in tables and narratives, and interpreting patterns to draw meaningful conclusions, and ensuring consistency of findings to ensure the validity and reliability of the results of research on the implementation of Duha prayer habituation to form student learning discipline at SD Muhammadiyah Program Plus Besuki.

After analyzing the data, the researcher then conducted a data validity test stage to ensure that the findings obtained by the researcher were truly accurate and reliable. To ensure data validity, the researcher applied triangulation techniques, including source and method triangulation. For instance, interview data from PAI teachers were compared with data from students to assess consistency and accuracy. This process strengthened the credibility, completeness, and reliability of the findings.²⁷

Result and Discussion

1. Implementation of Duha prayer habituation at SD Muhammadiyah Program Plus Besuki

Duha prayer, a sunnah practice highly recommended by the Prophet Muhammad SAW, holds significant spiritual value as an expression of gratitude and a request for divine guidance in daily life.²⁸ According to a hadith narrated by Muslim, "In the morning, every joint of one's body must pay a charity Two rak'ahs of Duha prayer suffice for that." (HR. Muslim). This indicates that Duha prayer not only offers spiritual rewards but also strengthens individual discipline and moral awareness.

At SD Muhammadiyah Program Plus Besuki, the Duha prayer habituation program has been implemented since 2007 and is held daily. Its main goal is to cultivate religious character, discipline, and

²⁶ "Luther, M. (2023, September). *Implementation of School Culture Based on Character Development at SDN 5 Tikala*. In *Online Conference of Education Research International (OCERI 2023)* (pp. 648-655). Atlantis Press.," t.t.

²⁷ "Donkoh, S., & Mensah, J. (2023). *Application of triangulation in qualitative research*. *Journal of Applied Biotechnology and Bioengineering*, 10(1), 6-9.," t.t.

²⁸ "Putria, N. P., Pidrianti, D., Prakasa, M. B., Putri, K. Y., & Razendra, L. A. (2024, August). *Implementation of Dhuha Prayer in Improving Spiritual Intelligence in Students in Palembang*. In *Proceeding Conference on Psychology and Behavioral Sciences (Vol. 3, pp. 350-358)*.," t.t.

moral responsibility in students from an early age. As stated by the principal [Mrs. Siti Saodah S.Pd.I] said: "*We want our students to get used to praying not only at home but also at school. Worship must be built into their daily rhythm.*"²⁹ Because in this Duha Prayer there are many benefits and is one of the sunnah worship prescribed by the Prophet Muhammad, if students are trained from an early age to recognize prayer worship, the hope is that it will stick to students until students grow up.³⁰

The implementation of the Duha prayer at SD Muhammadiyah Program Plus Besuki is for students in grades I, II, and III to pray Duha at 09.00-09.30 in the morning. Meanwhile, students in grades IV, V, and VI, pray Duha around 07.00 in the morning. However, this schedule is flexible and can be adjusted if there are extracurricular activities in the morning. The implementation of the Duha prayer at SD Muhammadiyah Program Plus Besuki is done together and in congregation after performing the Duha prayer students go directly to their respective classes to carry out teaching and learning activities.

Observational data shows that lower grade students receive direct guidance from teachers to support concentration and strengthen the discipline of worship. Meanwhile, upper grade students are monitored from a distance to encourage independence and the internalization of responsibility. The results of the researchers' interview with [Mrs. Siti Romelah, S.pd]. she stated that: "*We train younger students closely, but for upper grades, we want them to learn accountability in worship.*"³¹ In addition, all female students are required to bring a mukena from home, to promote preparedness and personal responsibility. This structured and consistent habituation reflects a gradual character building strategy. This is in line with Sudrajat's (2011) statement that character is formed through the repetition of consistent behavior in a supportive environment.

Beyond ritual practice, the program is integrated into the broader school culture. One noteworthy policy is the prohibition of buying food from outside vendors. Students are encouraged to bring healthy meals from home, which are then monitored by teachers. The principal [Mrs Siti Saodah S.pd.I] explained, "*This rule teaches them to be disciplined,*

²⁹ Hasil Wawancara dengan kepala sekolah SD Muhammadiyah Program Plus, tanggal 5 Mei 2025 09.00 WIB

³⁰ "Fiqih, P. M. P. Penerapan Metode Praktek dalam Pembiasaan Sholat.," t.t.

³¹ Hasil Wawancara dengan ibu siti romelah guru SD Muhammadiyah Program Plus, tanggal 5 Mei 2025 09.30 WIB

independent, and also healthy. It's part of their holistic development."³² After Duha prayer, students are given time for rest or snacks, ensuring balance between worship, learning, and well-being. This program not only focuses on the practice of worship, but also forms a comprehensive educational ecosystem, including in the aspects of students' lifestyle and health.

2. The Role of Duha Prayer Habituation on Student Learning Discipline at SD Muhammadiyah Program Plus Besuki.

Learning discipline refers to students' consistent adherence to academic rules and routines, reflected in their ability to manage time, complete tasks punctually, and maintain focus during learning. As stated by Harmer (2007), discipline is a fundamental component in successful learning, as it enables students to take responsibility for their own academic progress. Without it, students tend to procrastinate, underperform, and struggle with time management.³³

Field data from SD Muhammadiyah Program Plus Besuki revealed that Duha prayer habituation plays a significant role in cultivating students' learning discipline. Students who regularly participate in the Duha prayer display more organized behavior in academic contexts. This is evidenced by their timely task completion, improved focus in class, and increased sense of responsibility.³⁴ This is further supported by the numerous academic trophies the school receives annually, which reflect the consistent achievements of students actively involved in the program. [Mrs. Susmiatin, S.pd.I] said:

*"According to our observations, students who regularly perform Duha prayers tend to be more responsible towards their tasks. They are quicker in completing their assignments, more disciplined, and know when it's time to study. The Duha prayer serves as a kind of 'mental warm-up' for them to be ready to learn. It's as if the prayer sets the tone for the rest of the day."*³⁵

Thus, Duha prayer serves as more than a religious practice—it becomes a character-building tool that integrates spiritual values with

³² Hasil Wawancara dengan kepala sekolah SD Muhammadiyah Program Plus, tanggal 5 Mei 2025 09.00 WIB

³³ "Harmer, J. (2001). *The practice of English language teaching*. London/New York, 32(1), 401-405." t.t.

³⁴ "Elysia, D. E., & El-Yunusi, M. Y. M. (2025). *Implementasi Peraturan dan Tata tertib Kelas Sebagai Upaya Pembentukan Sikap Disiplin Siswa di MI Hidayatul Ulum Sidoarjo*. *Journal of Innovative and Creativity*, 5(1), 235-246." t.t.

³⁵ Hasil Wawancara dengan ibu susmiatin guru SD Muhammadiyah Program Plus, tanggal 5 Mei 2025 09.30 WIB

behavioral discipline. The habitual practice reinforces self-control, consistency, and accountability—traits that are essential for successful learning and personal development.

This finding aligns with observations that students who consistently attend Duha prayers tend to follow their study schedules with more discipline and experience less procrastination on assignments. Furthermore, according to [Mrs. Siti Romelah, S.Pd]: "*Students who are disciplined in worship usually reflect that discipline in their studies. This becomes a habit, not only in prayer but also in all their routines.*"³⁶ In addition, the school has consistently achieved academic awards at the district and provincial levels. According to school records, many high-achieving students are also those who actively participate in the Duha prayer program. This correlation indicates that the habit of Duha prayer not only contributes to students' spiritual formation but also to their discipline and academic performance.

3. Supporting and Hindering Factors for the Implementation of Duha Prayer Habituation.

The successful implementation of Duha prayer habituation at SD Muhammadiyah Program Plus Besuki is supported by several key factors, including a religious and structured school environment, the active involvement of teachers, and strong collaboration with parents. These factors align with Tilaar's (2002) perspective, which emphasizes that effective education is the result of synergy between school and family in shaping students' character. [Mr. Andrik Purniawan S.pd.I] stated: "*School always provide a supportive atmosphere. Before Duha prayer, students are reminded with gentle guidance, and we ensure that prayer mats and clean spaces are available.*"³⁷

Another supporting factor is the parents' commitment to reinforcing religious values at home. Parental involvement plays an important role in strengthening the consistency of students' worship habits. According to one parent: "*At home, I always remind my child to prepare for Duha prayer. Even when they are not at school, they know that it is now a part of their daily routine now.*"³⁸

³⁶ Hasil Wawancara Hasil Wawancara dengan ibu siti Romelah guru SD Muhammadiyah Program Plus, tanggal 5 Mei 2025 09.30 WIB

³⁷ Hasil Wawancara dengan Bapak Andrik Purniawan guru guru SD Muhammadiyah Program Plus, tanggal 5 Mei 2025 09.30 WIB

³⁸ Hasil Wawancara dengan orang tua, tanggal 6 Mei 2025 11.00 WIB

Several factors that can support or hinder the habituation of Duha prayer at school include the school environment, support from teachers and parents, and the internal motivation of students. A religious, orderly, and supportive school environment plays a significant role in instilling the habit of consistently performing Duha prayer. Adequate facilities, a conducive atmosphere, and the role of the family are very important in shaping the mindset and habits of children, so support from home becomes one of the key aspects in the success of the habituation of Duha prayer. Additionally, school policies that encourage worship habituation are part of the environment that influences the success of this program.

One of the main challenges is the lack of internal motivation and understanding among some students, especially those in lower grades. These students may find it difficult to comprehend the spiritual significance of Duha prayer and thus require more guidance. [Mrs. Susmiatin S.Pd.I] observes that: *"First graders often need extra attention. They get distracted easily and sometimes don't understand why we ask them to pray. That's why we accompany them during prayer time."*³⁹

Additionally, the lack of support from some parents becomes a barrier to sustaining this habit. In certain cases, students do not receive adequate reinforcement at home, which affects their motivation at school. As mentioned by [Mrs. Romelah S.Pd.I]: *"There are children who don't get reminders at home. We can see the difference in attitude between students who are supported by their parents and those who aren't."*⁴⁰

Despite these challenges, the habituation of Duha prayer continues to yield positive outcomes in shaping students' learning discipline. The program has shown that with consistent implementation and collaboration between teachers and parents, character-building through worship activities can be effectively realized. Therefore, regular evaluation and adaptation of the program are necessary to ensure its sustainability and to address any emerging barriers effectively.

³⁹ Hasil Wawancara dengan ibu susmiatin guru SD Muhammadiyah Program Plus, tanggal 5 Mei 2025 09.30 WIB

⁴⁰ Hasil Wawancara dengan ibu siti romelah guru SD Muhammadiyah Program Plus, tanggal 5 Mei 2025 09.30 WIB

Conclusion

The habit of praying Duha at SD Muhammadiyah Program Plus Besuki has succeeded in shaping students' learning discipline. This can be seen from changes in student behavior that are more organized, responsible, and have good learning readiness. The success of this program can be attributed to a supportive school environment, the active involvement of teachers, and the cooperation of parents. These elements have proven essential in creating a religious and disciplined learning atmosphere that enhances student outcomes.

The uniqueness of this program lies not only in the aspect of worship habituation, but also in the integration of disciplinary values in daily life practices. One of the special strategies implemented is the prohibition of purchasing snacks in the school environment. Instead, students are encouraged to bring healthy snacks from home, which indirectly educates students to prepare themselves since morning, be responsible for personal hygiene and health, and avoid unhealthy consumption patterns. This policy is part of a comprehensive discipline strategy that has a positive impact on students' orderliness and readiness for learning.

Thus, the implementation of the Duha prayer habit accompanied by the strengthening of lifestyle discipline, such as the regulation of food consumption, has created a learning environment that supports the development of students' overall Islamic character. This program can be an inspiring model for other schools that want to integrate character education through an integrated approach to worship and positive life habits.

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