STUDENT CHARACTER BUILDING THROUGH HABITUATION OF DHUHA PRAYER AT SMA NEGERI 1 KASOKANDEL

Gina Hikmatul Ula[1], Nurul Hikmah[2], Nurul Senja Wiraning Fury[3]
[1,2,3] Universitas Swadaya Gunung Jati, Cirebon, Indonesia

*Corresponding author: ginahikmatulula@gmail.com

Abstract
Education creates a conducive environment where the main target is character building. The personality education that children get from their daily activities is often irregular and less systematic. Therefore, the sunnah dhuha prayer is used as a program that is expected to be able to create a golden generation of character in which the dhuha prayer is rarely used as a routine activity at school. This research was conducted to find out how the process of character building through the implementation of the dhuha prayer, and to find out the character formed from fostering students through the implementation of the sunnah dhuha prayer at SMA Negeri 1 Kasokandel so that the formation of good and religious student character can be attached to the student's personality. This study uses a descriptive qualitative research type, carried out at SMA Negeri 1 Kasokandel. The subjects of this study were all students of class X, XI, and XII except non-Muslims who did not attend the dhuha prayer every Friday morning. This study shows the process of character building of students through habituation of the sunnah dhuha prayer. The dhuha prayer program at SMA Negeri 1 Kasokandel is held from 07.00 to 08.00 WIB, then with the hope of getting students to do the dhuha prayer in addition to the obligatory prayers and in the hope of forming character. The stages are, moral knowledge, moral feelings, and moral behavior. The methods used in character building are the method of habituation and self-development, the exemplary method, and the method of giving advice and attention. Then the characters that are instilled from habituation through dhuha prayers are the character of God's love, the character of self-confidence and responsibility, and the character of discipline.
Keywords: Character Building, Habituation of Dhuha Prayer, High School High School Student.

INTRODUCTION

Formation of religious character values through habituation of religious activities It is not only done at home or at Islamic boarding schools. But it can also be done in formal school, then at SMA Negeri 1 Kasokandel always holds a prayer habit dhuha every Friday morning. The dhuha prayer is one of the sunnah prayers that are carried out at the time of Dhuha, when the sun began to rise approximately seven cubits from the time of its rise to ahead of Dzuhur. In character education, of course, it concerns three the moral realm, namely moral concepts, moral attitudes, and moral behaviors. Based on these three components, it can be

it is stated that good character is supported by knowledge of goodness, desire to do good, and to do good deeds.

If schools can provide character development to their students, then students with character will also be created. And vice versa like the promise of Allah will not change the condition of a race if they do not try to make that change alone. Change does not happen quickly but requires a process as it is Coaching. Character development is expected to be able to produce and featuring a generation that not only has intelligence in thinking, but also have emotional and spiritual intelligence and have a character that is always Trying to maintain his development by improving the quality of religiosity, morals noble, relationship with humans and realizing the purpose of life to be safe in the hereafter. To form a person with this character, it can be through habits that good and useful which is consistent which will make it a form of A good person who is firmly embedded and difficult to leave. Many research results that proving that character can influence a person's success. Among them, the results of research at Harvard University, United States, which states that it is A person's success is not determined solely by technical knowledge and ability (hard skill), but by the ability to cultivate oneself and others (soft skill). This research revealed that success is only determined by about 20% by hard skills, and the rest (80%) by soft skills In fact, the most successful people in the world can succeed because they are more Many are supported by soft skills rather than hard skills. This hints at that the quality of students' character education are very important to be improved (Jamal Ma'mur A, 2012: 47).

Character formation in an education system is a relationship between components of the character that contain behavioral values, which can be or act gradually and interactively between knowledge of behavioral values with a strong attitude or emotion to carry it out, both towards God Almighty Esa, himself, to fellow humans, the environment, the nation and the country as well as the world international. According to Mansur Muslich, character is a way of thinking and each individual to live and work together, both in family, society, and state. Character can be interpreted as a way to think and behave each individual to live and socialize, both in the family environment, schools, communities and the state. An individual with good character is an individual who can make decisions and be ready to account for every consequence of their decisions. Etymologically, character according to Ryan and Bohlin in Marzuki (2015: 19) comes from the word (English: character) and character is seen from Greek, namely charassein which means to engrave which when translated into Indonesian is carving, painting, sculpting, or graffiti. In the dictionary Indonesian word character is interpreted as character, psychological, moral or moral traits character that distinguishes a person from others and character. Warsono et al closed Jack Corley and Thomas Phillip in Sumani and Haryono stated that, the character can be defined as the attitude and behavior of each individual that can make it easier to act moral. Character formation in schools can be done in several ways, namely giving examples or examples, giving appreciation or awards, inserting messages moral when teaching, being honest and open, and sharing inspiring experiences. In the context of education, character education is a conscious effort made to forming students so that they can become positive and moral individuals who good.

Next Lickona in Marzuki (2015: 21) added that the character is composed of three interrelated parts that is, knowledge of morals, moral feelings, and moral behavior are mutually exclusive. are related and inseparable. Another opinion from Majid and Andayani, Character is a human inner trait that affects all of his thoughts and actions. There are three aspects that shape a person's character, namely family or house that has a very large influence, namely 60%, an educational unit that influences by 25-30%, and the community

who influences by 10-25%. Efforts what can be done in the application of character education in schools include implementing the K3 (Cleanliness, Beauty, and Order) program, teachers get used to managing the classroom, the teacher must be a good role model in his speech and behavior, the teacher must strive to be friends so that students are willing to complain the problem he feels is that teachers must integrate the subject matter taught with character values, integrating character values with activities which is programmed by the school, the school always holds flag ceremony activities with order and wisdom as programmed to instill and cultivate values character and teachers strive to provide opportunities for students to his opinion. Human character is influenced by biological factors and environmental factors. Character formation is an important thing to be applied in schools. The growth and development of good character education can be an encouragement for students to do positive things and have the right life goals.

According to Adiba A. Soebachman (2013: 42), what is meant by Dhuha time is time when the sun begins to rise by a cubit, which is approximately seven cubits since the rise of the sun, and the limit is around seven o'clock in the morning until before the time of Dhuhur. Meanwhile, according to Shafi'i Abdullah, the time to carry out the Dhuha prayer is to start When the sun has risen about a digit, or about 7 cubits and ends at Sun Lingsir, However, it is sunnah to carry out at a rather late time, namely in when the sun is a bit high, and the heat is a bit hot. After knowing the meaning of dhuha time, then it can be concluded that what is meant by Dhuha prayer is sunnah prayer which is done in the morning when the sun has risen, approximately the height is about seven cubits or at 07.00 until the time before Dhuhur, in order to ensure not entering the high time is carried out before 11.00 noon. Benefits of praying Dhuha, which is facilitated by all his affairs, a brighter face, a more visible youthful, avoid evil, and of course can bring prosperity from Allah SWT. The Dhuha prayer is the law of sunnah muakkad (highly recommended). With the holding of Dhuha prayer every Friday before the teaching and learning process begins, it should begin with clear mind, then by preparing it all we must underline that There is a need for the formation of a positive environment and activities, a positive environment is an environment, situation or condition that contains things or activities of value positive A positive environment is an environment, situation or condition that contains things or activities of value positive and considered to be able to have a good influence on students. According to Marzuki (2015: 110) Habituation of Dhuha Prayer for Students, Then Train Students to bedhikr by reading the Prophet's prayer, istighfar, and can motivate students. With the existence of The school program of carrying out the Dhuha prayer can form a religious personal attitude, producing good morals, and noble ethics, avoiding reprehensible deeds.

METHODS

This research uses a qualitative approach because the data presented is in the form of words. Furthermore, if you look at the problem being studied, this research is descriptive research. Descriptive research is data collection research to test research questions related to current conditions and events, reporting the state of objects or subjects. which is accurate according to what it is. Qualitative research places more emphasis on understanding and meaning which is closely related to certain values, places more emphasis on process than measurement, describing, interpreting and giving meaning and mere explanation is not enough, and utilizes multiple methods in research (Sutama, 2012: 61). The general characteristics of qualitative research include: 1) Natural settings are a direct source of data and research is a key instrument in qualitative research. 2) Qualitative data is collected in the form of words or images, not always in the form of numbers. 3) Qualitative research is

concerned with the process and at the same time also concerned with the product. 4) Qualitative research tends to analyze the data they obtain in an inductive way. 5) The main concern of qualitative research is the answer to the question of how people, in their lives can be understood. This research is to describe a situation and tell the story of the process of fostering student character formation through the implementation of the Dhuha sunnah prayer at SMA Negeri 1 Kasokandel. This research uses a qualitative approach which is presented descriptively. Therefore, this research is qualitative descriptive research in which the researcher is directly involved in the research process. Researchers act as observers, interviewers, and data collectors.

RESULTS AND DISCUSSION

SMA Negeri 1 Kasokandel is a school institution that is a character-based educational institution. This is realized by various supporting indicators, such as the presentation of the Vision, Achievement, Skilled, Noble Character and Care for the Environment. With this, the interpretation of the research results will be presented as follows:

Figure 1. Mosque used for Dhuha prayers every Friday morning.

Figure 2. Implementing the Duha prayer habit and listening to a lecture

Figure 3. Interview activities with the deputy principal for student affairs.

Figure 4 Direct interview activities with students to ask about habituation activities at SMA Negeri 1 Kasokandel

In connection with the vision and mission of becoming a school with character at SMA Negeri 1 Kasokandel, therefore, to realize this, all activities are closely related to building student character, one of which is the implementation of the Dhuha prayer. Talking about the Dhuha prayer, not all schools implement it, be it integrated Islamic-based schools, and if there are those that do, they definitely have different goals. The development of noble character in schools is closely related to the development of school culture. To achieve optimal results in developing a culture of noble morals in schools, one way is to realize the vision, mission and goals of the school. Schools must integrate religious teachings and noble character values in all aspects of life for all school members, especially students.

Getting used to the Dhuha prayer is one of the worship programs at SMA Negeri 1 Kasokandel, where this program aims to familiarize students with performing the Dhuha prayer because it has many benefits and is one of the sunnah acts of worship emphasized by the Prophet, so it is hoped that it will bring out the character of God's love in addition to This is also supported by coaching carried out by teachers who serve as facilitators who give direction regarding daily behavior and Islamic etiquette, which will also form the Islamic character expected by the Kasokandel 1 Public High School educational institution. Dhuha prayers as character development at SMA Negeri 1 Kasokandel are held from 07.00 to 08.00 every Friday morning before teaching and learning activities begin.

In its implementation, the student body and the school have provided a comprehensive policy for all students to carry out Duha prayers, so that when they are carried out, attendance will be taken by the attendance section of their respective classes, then they will be collected by the Mosque DKM administrators, namely those whose duties are extracurricular activities from IRMA (Mosque Youth Association). and included in class hours. The above is in accordance with the opinion that character building is synonymous with formation and development. Character is a deep disposition to respond to situations in a way that is morally good. Furthermore, Lickona added that character is composed of three interrelated parts, namely knowledge of morals, moral feelings, and moral behavior. These are interconnected and cannot be separated. Then, in implementing moral education (character) it can be integrated through two strategies, namely, integration in daily activities, and integration in programmed activities. At SMA Negeri 1 Kasokandel, the supervisors also hold activities through efforts to provide motivation as well as tausiyah and questions. answer with students on the theme of personality and after that students are required to apply it at school and at home. Then, through example. Teachers and school employees act as role models at school. Exemplary behavior in education is very important and more effective, especially in efforts to form commendable attitudes, students will more easily understand or comprehend if there is someone they can imitate. This example is also a very good medium for optimal formation of students' souls and character formation.

Characters that are formed from student development through the implementation of Dhuha prayers at SMA Negeri 1 Kasokandel. Regarding the Dhuha prayer program, there are several characters that are expected to stick and be formed within oneself. Especially in terms of the dhuha prayer itself, it can build discipline. Prayers that are performed correctly and regularly will certainly teach and familiarize those who perform them to have the habit of thuma'ninah and istiqomah. Habits like this are believed to be able to restore, calm and still the mind so that it is not only ready to return to activities at full strength, but also allows creative thoughts to be born.

Meanwhile, if we look at the character identification and research data at SMA Negeri 1 Kasokandel, they include the character of Love of God, so to realize this character there needs to be a special approach by giving students encouragement to introduce Sunnah worship in addition to obligatory worship, the Character of Confidence and Responsibility as a form of trust. students themselves by teaching students to lead prayer. By training students to lead prayers in front and give lectures in front, they can teach students to appear in front of many people with the hope that students will develop the character of courage and self-confidence. This explains the approach to forming confident character in students. Then, there is also the Character of Discipline. Realizing the character of discipline requires a process, therefore the action of the school so that students have a disciplined attitude is always to come to school early on Fridays before 07.00 so they can take part in the school program of carrying out Duha prayers. In this way, students will develop a character who is disciplined towards time.

CONCLUSION

The process of character development through the implementation of Dhuha sunnah prayers at SMA Negeri 1 Kasokandel has been implemented which is carried out every Friday morning at 07.00 to 08.00, with the hope of getting students used to performing sunnah prayers in addition to mandatory prayers and with the hope of forming a golden generation with Islamic character. In fostering student character, the stages carried out are moral knowledge, moral feelings, and moral behavior. In addition, the methods in character

building also need to be known, namely the habituation method, the exemplary method, and the method of giving advice.

Based on research, the characters formed from the habituation of dhuha prayers at SMAN 1 Kasokandel are: a) Love God Character (doing sunnah worship in addition to compulsory worship); b) Character of Confidence and Responsibility (dare to lead prayers and be willing to lecture one class representative in rotation every Friday); and c) Discipline Character (always come early on Friday so that they can follow the school program to do dhuha prayers so that students will form a time discipline personality).

REFERENCES

Adit, Albertus. (2020). Tiga Aspek Membentuk Karakter Seseorang dan Upayanya. [Online]. Tersedia: https://edukasi.kompas.com/read/2020/09/16/074951971/kemdikbud-ini-3- aspek-membentuk-karakter-seseorang-dan-upayanya?page=all (18 Juni 2022)

Ardianto, Yoni. (2022). Memahami Metode Penelitian Kualitatif. [Online]. Tersedia: https://www.dkjn.kemenkeu.go.id/artikel/baca/12773/memahami-metode-penelitian-kualitatif.html (28 Mei 2022)

Apriathama, Reyhan. (2022). Manfaat Sholat Dhuha, Bikin Rejeki Lancar dan Urusan Dunia Dimudahkan. [Online]. Tersedia: https://artikel.rumah123.com/8-manfaat-sholat-dhuha-biki-rejeki-lancar-urusan-dunia-dimudahkan-59289 (18 Juni 2022)

Boarding Scoll, Blog. (2021). Lima Cara Membentuk Karakter Siswa yang Baik dan Cerdas. [Online]. Tersedia: https://www.smandwiwarna.sch.id/cara-membentuk-karakter-siswa/ (18 Juni 2022)

Bungin, Burhan. (2012). Metodologi Penelitian Kualitatif. Jakarta: Rajawali pers Deolita, Resy. 2015. Proses Pembentukan Karakter. [Online]. Tersedia: http://apfburhanudin.wordpress.com/2015/01/17/proses-pembentukan-karakter-3/ (20 Juni 2022)

Emzir. (2013). Metodologi Penelitian Pendidikan (Kualitatif dan Kuantitatif). Depok: PT. Rajawali press Gurubagi. 2021. Pembentukkan Karakter Peserta Didik Melalui Kegiatan Pembiasaan di Sekolah. [Online] Tersedia: https://gurubagi.com/pembentukan-karakter-peserta-didik-melalui-kegiatan-pembiasaan-di-sekolah/ (19 Juni 2022)

Imanulhaq, Abduh. (2021). Membentuk Karakter Disiplin Melalui Pembiasaan Sholat Dhuha. [Online]. Tersedia: https://jateng.tribunnews.com/2021/10/18/membentuk-karakter-disiplin-melalui-pembiasaan-sholat-dhuha (28 Mei 2022)

Lisfianti, Widya. (2022). Bacaan Niat dan Waktu Pelaksanaan Sholat Dhuha, Lengkap dengan Tata Cara Sholat. [Online]. Tersedia: https://m.tribunnews.com/nasional/2020/04/10/bacaan-niat-dan-waktu-pelaksanaan-sholat-dhuha-lengkap-dengan-tata-cara-sholat (6 Juli 2022)

Marzuki, Kastolani. (2021). Tata Cara Sholat Dhuha Lengkap, Bacaan Niat, Doa dan Artinya Beserta Keutamaan [Online]. Tersedia: https://www.inews.id.lifestyle/muslim/tata-cara-sholat-dhuha# (19 Juni 2022)

Marzuki. (2015). Pendidikan Karakter Islam. Jakarta.: Bumi Aksara. Matsutono. 2020. Delapan Upaya Penerapan Pendidikan Karakter. [Online]. Tersedia: https://ayoguruberbagi.kemendikbud.go.id/artikel/8-upaya-penerapan-pendidikan-karakter-bagi-peserta-didik-di-sekolah/ (18 Juni 2022)

Rahayu, Sri. (2021). Pembiasaan Aktivitas Religius Bagi Siswa Sebagai Langkah Preventif Dinamika Remaja. [Online]. Tersedia: http://pena.belajar.kemdikbud.go.id/2021/01/pembiasaan-aktivitas-religius-bagi-siswa-sebagai-langkah-preventif-dinamika-remaja/ (18 Juni 2022)

Siedoo, Narwan. (2020). Kegiatan Pembiasaan Sebagai Pendukung Pendidikan Karakter di Sekolah. [Online]. Tersedia: https://siedoo.com/berita-27508-berikut-kegiatan-pembiasaan-sebagai-pendudkung-pendidikan-karakter-di-sekolah/amp/ (18 Juni 2022)

Soebachma, Adiba. (2013). 7 Shalat Yang Menciptakan Keajaiban. Yogyakarta: Syura Media Utama.

Sutama. (2012). Metode Penelitian Pendidikan Kuantitatif, Kualitatif, PTK, R & D. Kartasura: Fairuz Media.

Sutrisno. (2019). Membangun Karakter Peserta Didik Melalui Pembiasaan Di Lingkungan Sekolah. [Online]. Tersedia: http://pena.belajar.kemendikbud.go.id/2019/10/membangun-karakter-peserta-didik-melalui-pembiasaan-di-lingkungan-sekolah/ (18 Juni 2022)

Wikipedia, org. (2022). Sholat Dhuha. [Online]. Tersedia: https://id.m.wikipedia.org/wiki/Salat_Duha (28 Mei 2022) Yuanabakhti. 2019. Pengertian, Unsur dan Pembentukan Karakter. [Online]. Tersedia: https://kalpata.co.id/2019/04/28/pengertian-unsur-dan-pembentukan-karakter/ (28 Mei 2022)