

Dhuha Prayer as A Solution in Implementing Morals at MTs Lailatul Qadar Sukoharjo

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Abstract: Duha prayer is one of the routine activities carried out students by MTs Lailatul Qadar Sukoharjo before learning begins. This activity includes *murojaah*, memorization, *asmaul husna*, *khatmil Quran*, and *tausiyah*. One of the main objectives of this program is to form morals. However, on the other hand, many students still need to arrive on time to attend the Dhuha prayer. This research is intended to explain how dhuha prayer instills morals at MTs Lailatul Qadar. This research is descriptive qualitative with a case study type of research. The presence of researchers as a critical instrument. The research location is at MTs Lailatul Qadar. Data sources include person, place, and paper. Data collection uses observation, interviews, and documentation methods. The data analysis in this research was carried out inductively. Meanwhile, reduction, presentation, and conclusion techniques were used to check the data's validity. The research results show that Duha prayer is a solution to instilling good morals students in MTs Lailatul Qadar, including students' morals towards Allah SWT, fellow creatures, and students' human morals in the school environment. This process starts with *murojaah*, memorization, *asmaul husna*, *khatmil Quran*, and *tausiyah* delivered by ustadz and ustadzah. However, in practice, there are supporting and inhibiting factors. Supporting factors involve time conditions that support the smooth implementation of prayers while inhibiting factors consist of internal factors involving aspects within the student and external factors (environment) such as the influence of friends, lack of enthusiasm from parents, and long distance from home.

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INTRODUCTION

The emergence of the hegemony of Western civilization through technological advances (Al-Attas, 2010; Husaini, 2018; Indra, 2018) has hurt mental health, morals, psychology, spiritual emptiness, and the role of religion in human life. This phenomenon is triggered by various life problems, such as anxiety, anxiety, and stress (Indra, 2018; Nur Cholis & Syahril, 2018; Shafwan & Zakariya, 2021), which are often not accommodated by the values of faith (Muttaqien, 2019). In this context, spiritual cleansing is needed through prayer to return humans to their true nature (M. Solihin dan M. Rosyid Anwar, 2004).

Prayer is one of the most important forms of worship for Muslims, where every word and movement includes remembrance of the Creator (Fitra, 2013). Etymologically, prayer comes from Arabic, which means prayer. Meanwhile, according to Sharia, prayer is a worship activity that involves words and deeds, starting with takbir and ending with greetings, with certain conditions and pillars (Nurhalim, 2010).

In Islam, prayer is divided into two types, namely *fardhu* (obligatory) prayer, and sunnah prayer (Ahmad, 2023). Allah has ordained *fardhu* prayers five times a day and night. Sunnah prayers (*nafileh*) were also established by Allah and His Messenger, but they are sunnah; if they are carried out, they will be rewarded, and if they are abandoned, they will not be a sin (Nurhalim, 2010). One of the sunnah prayers highly

recommended by Rasulullah SAW was the dhuha prayer (Mulyani & Hunainah, 2021), consisting of two or more *rak'ahs*, with a maximum of twelve (Sapitri, 2020). The time for performing Duha prayers, between 8 and 9 am until the sun sets (Yudabangsa, 2020), is a valuable opportunity for a Muslim to rely on Allah in all his helplessness and weakness (Mustofa, 2011). The dhuha prayer is carried out before noon, which is the final time for its implementation (Sapitri, 2020).

Several studies show that getting used to Duha prayers positively impacts students. For example, Salmawati et al. noted that the habit of dhuha prayer can form an attitude of discipline and enthusiasm in students. Initial obstacles can be overcome over time, with positive results in the form of changes in attitude for the better and increased time discipline (Salmawati et al., 2021). Meanwhile, Rini, in her article, wrote that there were obstacles during the process of implementing this habituation by students at first. However, as time passed, students began to get used to carrying out dhuha before learning took place. The visible positive impact was a change in students' attitudes where students began to become better individuals, as well as time discipline, maintaining better manners towards teachers or fellow students, and appearing more prepared when starting learning (Rini, 2021).

Other research by Sapitri shows that students' intensity in performing Duha prayers is related to the growth of good behavior and noble morals (Sapitri, 2020). A similar thing was expressed by Umikar et al., who found that getting used to Duha prayers can form students' character who is more disciplined, patient, love worship, and have good morals (Umikar et al., 2021). Thus, the performance of the Dhuha prayer not only has the value of worship but also positively contributes to students' morals and attitudes, brings calmness, increases concentration, and encourages enthusiasm for learning (Hayati, 2017).

In Islamic education, especially in Islamic-based institutions such as madrasas, religious habits such as the Dhuha prayer are carried out to shape students' morals (Majid et al., 2021). One example of the positive implementation of this habit can be found at MTs Lailatul Qadar. In this madrasa, the practice of congregational dhuha prayers is carried out every morning, led by the ustadz and ustadzah. This joint Dhuha prayer activity involves all students before starting teaching and learning activities. After the Dhuha prayer has been completed, one of the students is appointed as the imam and leads the dhikr prayer together. Next, *murojaah* activities were carried out and ended with motivation from the ustadz and ustadzah.

The importance of the Dhuha prayer every day in the morning is expected to provide a refreshing spiritual shower. This effort will open students' minds to become good individuals (Majid et al., 2021). From the habit of doing Dhuha prayers together, MTs Lailatul Qadar wants change for the better. They believe that a good school is not just about showing high-quality test scores but can also provide real change for students.

In MTs Lailatul Qadar's view, a good school must be able to educate, direct, and instill the noble values of faith, devotion, and good character. Therefore, research on "Dhuha Prayer as a Solution in Cultivating Morals at MTs Lailatul Qadar Sukoharjo" is relevant as an effort to understand the positive impact of religious activities in shaping student morals.

METHOD

This research uses a qualitative approach, which is a research method that produces findings that cannot be obtained through scientific procedures or quantitative measurements (Strauss, 1997). This type of research is descriptive research, which aims to develop and interpret research objects according to actual conditions (Sukardi, 2003). The presence of researchers as a critical instrument. The research location is at MTs Lailatul Qadar Sukoharjo. Data sources include person, place, and paper. Data collection uses observation, interviews, and documentation methods (Hermawan, 2019). The data analysis in this research was carried out inductively. Meanwhile, reduction, presentation, and conclusion techniques were used to check the data's validity.

RESULTS dan DISCUSSION

Habituation of Dhuha Prayer for MTs Lailatul Qadar Sukoharjo Students

MTs Lailatul Qadar Sukoharjo, as an Islamic educational institution, has a policy of encouraging students to perform Dhuha prayers as part of their routine activities every morning. This activity also includes reading *Asmaul Husna* prayers, *khatmil Quran*, and *tausiyah* from ustadz and ustadzah before starting teaching and learning activities. This action focuses on performing sunnah prayers and students' ability to carry them out. This concept is in line with religious teachings, which prioritize the obligation to perform prayers, as stated in Surah Ibrahim verse 31: "Say to my servants who have believed, let them perform prayers" (Soenarjo, 1971). Shaykh Waliyullah Ad-Dahlawi described prayer as the most excellent form of worship, with clear evidence, popular among humanity, and having the most significant benefits for the human soul (Abu Sayyid, 2011).

Dhuha prayer, like other sunnah prayers, provides significant benefits. Class VII students, such as Ananda Rifki, Bintang, and Evan Septian at MTs Lailatul Qadar, agree that carrying out dhuha prayers regularly helps them become disciplined, appreciate time, and increase their faith and piety (Rifki et al., 2022). This understanding is by the verse of the Qur'an surah Ad-Dhuha: 8, which states, "And He found you as someone who was lacking, then He gave you sufficiency" (Soenarjo, 1971).

The purpose of carrying out the Dhuha prayer, apart from the demands of MTs Lailatul Qadar, is as a form of worship to Allah. However, some students still need to improve *istiqomah* in carrying out the Dhuha prayer. Ustadz Joko Pilianta, as a religious teacher, emphasized that the benefits of Duha prayer include cultivating morals for students, including students' morals towards Allah SWT, students' morals towards fellow creatures, and students' human morals at school (Pilianta, 2022). Ustadzah Umi, Deputy Head of Curriculum, added that the Duha prayer can form good behavior because of sincere intentions for Allah (Nurhayati, 2022).

Dhuha prayer consistently becomes a vehicle for moral formation at MTs Lailatul Qadar, teaching the values of discipline, time observance, and appreciation for time and hard work. Time is vital in Islam, and morals are the leading position. The Dhuha prayer, a two-*rakaat* prayer considered almsgiving, guides students in obedience and *tawadhu'*. This activity has become a habit that positively impacts students without burdening them, forming a solid characteristic in their duties.

Through implementing Dhuha prayers, the entire student and teacher community at MTs Lailatul Qadar Sukoharjo feels real benefits. Among other things, they include increasing faith, blessings of sustenance, protection from disgraceful actions, and smoothness in daily activities. The discipline instilled through the Dhuha prayer helps create a rigorous and orderly learning environment, positively contributing to this institution's identity.

Dhuha Prayer: Solution for Cultivating Morals Students in MTs Lailatul Qadar Sukoharjo

The dhuha prayer is one of the sunnah prayers performed in the morning, known as dhuha time, marked by the sun being about spear height (Cucu et al., 2019). The dhuha prayer is included in the category of sunnah prayers and was recommended by Rasulullah Saw (Saputra & Hilmianti, 2020). The performance of the Dhuha prayer is a form of human expression of gratitude to Allah SWT as the creator. This worship reminds people to remember to pray to Allah SWT in the morning before starting all activities; this habit is believed to bring blessings to the individual (Amalia et al., 2021).

The dhuha prayer is one of the sunnah prayers recommended by Rasulullah SAW to be performed, as explained in the Quran surah Ad-Dhuha verses 1-5, which means: (1) By the time the sun rises, (2) Moreover, by the night, when it is quiet (darkness), (3) Your Lord will not leave you nor (nor) hate you, (4) Moreover, the next day will be better for you than the present (beginning), (5) Moreover, your Lord will surely give you His grace in the future, and then (heart) you will become satisfied (Soenarjo, 1971).

From the translation above, it can be understood that Allah SWT commands humanity to maintain and carry out the dhuha prayer because this worship has many extraordinary blessings and benefits. The blessing of the Duha prayer is that it prevents people from bad and evil deeds (Rosad, 2020). The virtue of the Duha prayer is extraordinary; where everyone who performs it will be protected from evil deeds that come their way and get rewards like people who perform Hajj and Umrah, included in the group of people who do *Ihsan (muhsinin)*; it is even equivalent to giving alms 360 times, and there are many other advantages given to those who perform the dhuha prayer (Sa'diyah et al., 2020).

The Dhuha prayer habit has been implemented at MTs Lailatul Qadar, which significantly instills *Akhlakul Karimah* in students by applying Islamic religious values. This planting is a shared responsibility involving individuals, the school, and the surrounding community. However, in its implementation, there are supporting and inhibiting factors. Supporting factors include time management, which can be carried out in congregation in the morning, being calmer and fresher, as well as the establishment of an Islamic brotherhood. As stated by Ananda Guntur Firdaus and Farel Afriliansyah, cultivating *Akhlakul Karimah* is effective in the morning, providing calm and freshness to students and creating beautiful togetherness in the Islamic brotherhood (Guntur et al., 2022). This statement received a response from Ustadz Joko Pilianta, who emphasized that the most noble time to perform Duha prayers is in the morning, before starting activities. This is intended so that a person can achieve blessings, abundant sustenance, and receive forgiveness for all his sins in daily activities (Pilianta, 2022).

Apart from that, there are inhibiting factors in the Dhuha prayer. These factors include the extended distance from home, parents' delays due to their busy lives, and the influence of social friends, which sometimes cause students to be late or even not attend Dhuha prayers. Ananda Muhammad Khairul believes that the frequent failure to attend Duha prayers is caused by the distance from home and the lack of training in carrying out routine activities at home (Khoirul, 2022). This was responded to by Ustadz Setyanto, who stated that the influence of friends and the surrounding environment can cause unpunctuality (Setyanto, 2022).

In getting used to the Dhuha prayer, inhibiting factors can also come from within the student, such as boredom and fatigue regarding the daily routine. Several students, such as Ade Abdilah Hakim and Muh, May D.S., and Zeno Dwi Prasetyo, admit that sometimes students are deliberately late to avoid attending comprehensive coaching because activities are considered tedious and tiring. (Hakim et al., 2022)

From the description above, it can be concluded that performing Duha prayers can instill good morals. This planting was done by memorizing *murojaah* activities, *asmaul husna*, *Khatmil Quran*, and *tausiyah* from ustadz and ustadzah. On the other hand, in carrying out the Dhuha prayer, there are supporting and inhibiting factors. Supporting

factors include time requirements, while inhibiting factors consist of two factors, namely internal factors (factors from within the student himself) and external factors (environment), including the influence of friends, lack of enthusiasm from parents, and the extended distance from home. Awareness of these factors can help design more effective habituation strategies at MTs Lailatul Qadar.

CONCLUSION

The research above can conclude that the dhuha prayer is an effective habituation method for instilling morals students in MTs Lailatul Qadar Sukoharjo. This planting process is carried out through activities, such as memorizing *murojaah*, *asmaul husna*, *Khatmil Quran*, and *tausiyah* delivered by ustadz and ustadzah. The benefits of these activities are not only limited to forming students' morals towards Allah SWT but also include students' morals towards fellow creatures and students' human morals in the school environment. Through Duha prayer, moral and spiritual values strengthen students' connections with religious values and social life. However, in carrying out the Dhuha prayer, it must be acknowledged that supporting and inhibiting factors exist. Supporting factors, such as time requirements, positively contribute to the smooth implementation of prayers. Meanwhile, inhibiting factors consist of internal factors, which involve aspects within the student, and external factors (environment), such as the influence of friends, lack of enthusiasm from parents, and long distance from home.

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