



## IMPLEMENTATION OF HABITUATION AND ASSIGNMENT METHODS IN CONGREGATIONAL PRAYER AND DHUHA PRAYER FOR MAN 1 STUDENT OF BOGOR REGENCY

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### Abstract

The implementation of habituation and assignment of something good to students is something positive, especially what is accustomed to congregational prayer and dhuha prayer. This habituation will be very memorable in the minds and behavior of students. Including the assignment to be an imam, the reading of prayers after congregational prayers and dhuha prayers is more memorable than just religious knowledge. The implementation of this observation method shows that the habituation and assignment method for students at MAN 1 Bogor shows quite satisfactory results. For congregational prayers zhuhur and ashar 80% and for dhuha prayers reaching 90%, this is something extraordinary. MAN 1 Bogor whose students learn more religion than schools, such as high schools or vocational schools, has not been able to apply the habit of congregational prayer and dhuha prayer 100%. This is caused by several factors, one of which is diverse student input, and awareness for it has not been maximized. But the author is optimistic that if this method of habituation and assignment continues, it will become a *habit* for students in the future.

**Keywords:** Implementation; Habituation; Assignment; Congregational Prayer; Dhuha Prayer.

### INTRODUCTION

#### 1. The Importance of Congregational Prayer and Dhuha Prayer

Congregational prayer is a prayer performed together led by an imam and at least a makmum. The prayer that is usually done in congregation is the five daily prayers, also called fardlu prayers, starting from zhuhur, asr, maghrib, isha', and shubuh. In addition to fardlu prayers, there are also sunnah prayers that can be done in the congregation.

Congregational prayer has more merit value compared to praying alone (munfarid). It is said that congregational prayer has a greater merit value compared to praying alone up to twenty-seven degrees.

عن ابن عمر رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال: صلاة الجماعة أفضل

من صلاة الفرد بسبع وعشرين درجة. متفق عليه

It means: "It is narrated from Ibn Umar (r.a) that the Prophet said: "The prayer of the congregation is more important than the prayer alone by twenty-seven degrees." (HR. Bukhari and Muslim) (*M. Nashiruddin Al Bani, 2005; Sayyid Sabiq, Fiqh al-Sunnah, Dar al-Fikr: Beirut*). Because the reward is great, a Muslim should do this congregational prayer.

Dhuha prayer is a sunnah prayer performed in the morning, which begins when the sun begins to rise a fraction, around 07:00 until near noon. (*Bint Maunah, 2009*). While other opinions say dhuha prayer is a sunnah prayer that is done in the morning. The time starts after the sun is as high as the pole (around 6:30 a.m.) until the scorching sun (about 11:00 a.m.). (*Sulaiman Al-Kumayi, 2007*).

Dhuha prayer will also bring great blessings, both in this world and in the Hereafter. Allah says, in Surah An-Nur verse 36:

فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تَرْفَعَ وَيُذَكَّرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ

*"Pray to Allah in mosques which He has commanded to be glorified and called His name in them, in the morning and the evening,"*

يُصْبِحُ عَلَى كُلِّ سَلَامِي مِنْ أَحَدِكُمْ صَدَقَةٌ، فَكُلُّ تَسْبِيحَةٍ صَدَقَةٌ وَكُلُّ تَحْمِيدَةٍ صَدَقَةٌ وَكُلُّ تَهْلِيلَةٍ صَدَقَةٌ وَكُلُّ تَكْبِيرَةٍ صَدَقَةٌ وَأَمْرٌ بِالْمَعْرُوفِ صَدَقَةٌ وَنَهْيٌ عَنِ الْمُنْكَرِ صَدَقَةٌ وَيَجْزَى مِنْ ذَلِكَ رَكْعَتَانِ يَرْكَعُهُمَا مِنَ الضُّحَى.  
رواه مسلم

"Every segment of the limb between you in the morning shall be taken out alms. Every prayer bead is alms, every tahmid is alms, every tahlil is alms, every takbir is alms, commanding kindness is alms, preventing evil is alms. And all that can be commensurate with performing the dhuha prayer of two rakaats." (HR. Bukhari)

من حافظ على صلاة الضحى غفر له ذنوبه وإن كانت مثل زيد البحر.

"Whoever keeps the dhuha prayer, his sins will be forgiven even as much as the foam in the sea." (HR. Tirmidhi, Ibn Majah, and Ahmad)

Ideally, the implementation of congregational prayers should be carried out by Muslims in mosques, especially for male Muslims, either in Islamic educational institutions or society in general. In Islamic boarding schools, congregational prayer is accustomed to being done, even becoming a "must" for every citizen of the institution. In addition, it can, be the habit of praying in congregation, including this dhuha prayer. The habit of congregational prayer and dhuha prayer should be carried out, not only in Islamic boarding schools but also in full-day school institutions or madrasahs (not boarding schools), including in MAN 1 Bogor.

Madrasah Aliyah Negeri (MAN) 1 Bogor Regency, which was formerly better known as MAN Cibinong located on Jalan Kayumanis No. 30 Cirimekar Cibinong Bogor Regency habituates its students to perform congregational prayers zhuhur and ashar at the MAN mosque "Khoero Ummah". In addition to these two times (zhuhur and asr), it is also customary to pray

dhuha in the congregation in the field. The implementation of dhuha prayers in congregation is intended in the framework of education for habituation. The permissibility of performing dhuha prayers in congregation is based on the book "Bughyatul Mustarsyidin by Sheikh Abdurrahman bin Muhammad Ba'alawi). This habituation is done so that students can make congregational prayer and dhuha prayer a habit (habit) in everyday life.

Zhuhur and Asr congregational prayer activities are carried out every day, from Monday to Saturday, except Friday the students are directed to pray Friday at the "Al-Ihsan" mosque of Cibinong sub-district which is about 50 M from MAN. As for dhuha prayers are carried out in the main field of MAN every morning from Tuesday to Saturday. The officers of the congregational prayers zhuhur and asr, as well as the dhuha prayers are students and teachers.



**Figure 1. Dhuha Prayer at MAN 1 Bogor field**

### **Law of Prayer**

Some scholars say the congregational prayer is fardhu 'ain (obligatory 'ain), while others think circumcision is muakkadah (special circumcision).

By praying in congregation. Then Muslims will make the mosque the center of Islam. Enlivening a mosque is a sign of a Muslim's attachment to Islam and Muslims. On that basis, abandoning such a sunnah (pilgrim prayer) will result in kufr. (*Sayyid Sabiq, Fiqh al-Sunnah, (Dar al-Fikr: Beirut)*)

### **Requirements for Congregational Prayer**

- The intention of iqtida (following) or the intention of the congregation.
- Makmum should not be ahead of the priest's place.
- Knowing the transfer of the imam by looking directly or from the shaf, hearing his voice.
- The priest and makmum gathered in a place.
- It must be appropriate (between the priest and the makmum) in performing his circumcisions.
- There should not be two pillars fi'ly left from the priest with continuous without udzur.

## Priestly Requirements

- Islam is therefore the main condition in a servant's approach to Allah
- Akil
- Puberty
- Man. The imam of the congregational prayer must be a man, and a woman cannot be a male imam.
- The Imam must be able to read the Qur'an well. In other words, a person who is not skilled in reading the Qur'an cannot be an imam who is skilled in reading the Qur'an, because prayer entrusts the reading of the Qur'an. (*Zainudin bin Abdul Aziz al-Malibari Al-Fanani, Fat-hul Mu'in, Dar al-Fikr: Beirut*)

## Makmum Terms

- Must not precede the priest
- Know the movement of the priest's conversion, by seeing, hearing, or following other worshippers
- Following the imam, in the sense that the makmum movement in prayer should be after the imam's movement
- Makmum knows the status of the imam's condition, whether his imam includes a muqim (local) or a traveler. (*Zainudin bin Abdul Aziz al-Malibari Al-Fanani, Fat-hul Mu'in, Dar al-Fikr: Beirut*)

## 2. Methods Used

To make MAN 1 Bogor students accustomed to performing five congregational prayers and dhuha prayers in daily life, habituation and assignment methods were chosen. In theory, habituation is something that is deliberately done repeatedly so that something can become a habit. (Abdurrahman An Nawawi, 1995).



Figure 2. Habituation of dhuha prayer at MAN 1 Bogor

Habituation is one of the most important educational tools for the beginning and as the basis of education, good habituation is important for the formation of children's character, and will also continue to affect the child until his old age. Instilling habits in children is difficult and sometimes takes a long time. However, everything that has become a habit is difficult for us to change. Therefore, it is better than already having bad habits. (Ngalim Purwanto, 2004).

Habituation is a mental state that causes actions easily without the need to think and consider. If the situation gives rise to good and praiseworthy deeds according to conditions and reason, it is called good morals, while if it arises as a bad deed, it is called bad morals. (Muhammad Sayyid Muhammad Az-Za'balawi, 2007).

According to John B. Watson, the Little Albert Experiment was a famous experiment conducted by behavioral expert John B. Watson and graduate student Rosalie Rayner. According to him, we inherit three basic emotions: fear, anger, and love. Through the process of conditioning, these three basic emotions become tied to different things for different people. According to Watson, personality is a collection of conditioned reflexes. He denies that we are born carrying mental faculties or predispositions.

Watson's (1926) extreme attitude in his view is exemplified by the following famous statement: "Give me a dozen healthy, unhandicapped babies, and a world I set myself to raise them, and I will take any child and educate him to be any type of specialist I want—doctors, lawyers, artists, merchants, leaders, and yes, even beggars and thieves, regardless of his talents, his passions, his tendencies, his abilities, his occupation, and the race of his ancestors". The participant in that experiment was an 11-month-old boy, whom Watson and Rayner called "Albert B." otherwise known as Little Albert. Watson and Rayner exposed him to a series of stimuli including white mice, rabbits, monkeys, masks, iron plates, hammers, and burnt newspapers, and observed the boy's reaction. (<https://core.ac.uk>)

According to Bint Maunah, "habituation is a way that can be done to accustom students to think, behave and act by the guidance of Islamic teachings". (Bint Maunah, 2009). As Ahmad Tafsir explained, habituation is repetition. If the teacher every time he enters the class says hello, it can be interpreted as an effort to get used to it. If students enter the classroom do not say hello, then the teacher reminds them that when entering the room should say hello. (Ahmad Tafsir, 2010)

Syaiful Bahri Djamarah, "Habituation is education. For young children. That habituation of an activity will belong to the child in the future" (Syaiful Bahri Djamarah and Aswan Zain, 2010)

From the various definitions above, it can be concluded that habituation is something that is done repeatedly, gradually over a long period by norms and religion, so that something desired becomes accustomed and embedded in the heart and deed.

The implementation of this habituation method is a way that can be done to accustom children to think, behave, and act by their teachings. This method is very practical in fostering and building the character of early childhood in increasing habituation in carrying out the task of activities at school.

The Holy Prophetsa also carried out the method of habituation by doing it repeatedly with the same prayer. As a result, his companions memorized the prayer correctly. This shows that frequent repetitions will result in memories so that they will not be forgotten. Habituation does not require information or explanatory arguments or logical arguments. Habituation will

run and be influential solely by habit as well. (Muhammad Fadilah and Lilif Mualifatu Kholida, 2013)

### **Implementation Methods Used in Assignments**

In general, assignment steps related to the cultivation of Islamic Religious Education can be done by instilling faith, teaching how to worship, and teaching how to behave in interaction, this is done with hope; 1) A generation of noble morals; 2) Guidance in Islamic Religious Education is carried out for the good of himself so that he will be useful in the future through understanding, appreciation and practice of Islamic religious teachings; 3) Islamic religious education is expected to be an education that focuses on the formation of personality towards piety; 4) Islamic religious education is expected so that faith in Islam will deepen and practice it in real life. (Endin Mujahidin, et al: Islamic Education: Journal of Islamic Education, VOL: 12/NO: 01 February 2023, p. 23)

The assignment or assignment method is a method that provides opportunities for students to carry out tasks based on direct instructions that have been prepared by the teacher so that students can experience them directly. (Abdul Rachman Shaleh, 2006).

The assignment or assignment method is a way of teaching where a teacher assigns certain tasks to students, while the results are checked by the teacher and students account for it. (Ramayulis, 2005).

Assignment means that the teacher tells students to read, for example, by adding tasks such as finding and reading other books for comparison, or being told to observe people/society after reading the book. Thus, an assignment is a job that must be completed by students without being tied to a place. (Syaiful Bahri Djamarah, 2000)

#### Stages of the Assignment Method

- 1). Formulate clear goals,
- 2). Give clear instructions,
- 3). Provide enrichment programs,
- 4). Provide an Improvement Program.

(Abdul Rachman Shaleh, 2006)



**Figure 3. Assignment to be an imam to MAN 1 Bogor students**

### **Conditions that must be known in advance in the implementation of the recitation method (assignment)**

The tasks given must be related to the lessons they have learned so that students besides being able to do it are also able to relate it to certain lessons.

Teachers must be able to measure and estimate that the tasks given to students will be able to be carried out because they are by their abilities and intelligence.

The teacher must instill in the students that the task given to them will be done on their awareness arising from their heartstrings.

The type of task given to students must be correct so that students have no hesitation in carrying it out. (*Zakiah Darajat et al, 2004*).

### **Advantages of the assignment implementation method**

- Students experience more of what they learn, thus strengthening their memory.
- It is useful to fill in gaps in time so that students can do constructive things.
- Students become active and have a sense of responsibility. (*M. Basyiruddin Usman, 2005*)

### **Weaknesses of the assignment implementation method**

- This can cause doubt because there is a possibility that the work given to students is done by others.
- Teachers often experience difficulties in assigning tasks that are by the abilities of students, due to differences in individual abilities, intelligence, and mental maturity of each individual.
- If the task is too forced, it can disrupt the mental stability and mind of students. (*M. Basyiruddin Usman, 2005*)

### **3. MAN 1 Bogor**

Madrasah Aliyah Negeri (MAN) 1 Bogor is a high school level under the Ministry of Religious Affairs of Bogor Regency. MAN 1 Bogor ---which was--- MAN Cibinong is one of the five MANs in Bogor district. Since 2014 Madrasah Aliyah Negeri has two campuses. Campus 1 is located on Jl. Kayumanis no. 30 Cirimekar Kec. Cibinong, Bogor Regency. While campus 2 is located in the Karadenan education complex, Cibinong district, Bogor Regency.

MAN 1 Bogor consists of three levels of grades 10, 11, and 12. Each level consists of 16 classes, a total of 48 classes. Spread across campus 1 consisting of 36 classes / rombel and 12 classes are on campus 2. While the existing majors/specializations are MIPA per level of 8 classes, all of which become 24 classes of MIPA. Social studies specialization is 7 classes, all of which are 21 social studies classes. And the third specialization is Religion whose level is only 1, so only 3 classes of Religious specialization. The total number of students is 48 x @36= 1,728 students.

Madrasah Aliyah Negeri is better known as MAN Skill. MAN in this country is divided into several categories, namely MAN Regular, MAN Insan Cendikia, and MAN Skill. For MAN 1 Skills, Bogor has specialization in Fashion, Culinary, and Agribusiness Agricultural Product Processing (APHP).



**Figure 4. MAN 1 Bogor Skill Building**



**Figure 5. Skill Theory Room**



**Figure 6. Students are practicing Culinary and Fashion**



The input of MAN 1 Bogor students is very diverse, ranging from MTs, Junior High School, and even from PKBM. All students who enter through the New Student Admission test (PPDB) each year are intensively educated in various dynamics. Finally able to graduate from various universities, public and private. For state universities (PTN) such as UIN, UI, IPB, Unpad, UGM, Unbraw, Undip, ITS, STAN, Poltekkes, AKA, and others. As for many private universities (PTS) such as Trisakti, Pancasila, Unjani, including UIKA Bogor. In foreign countries, there are madrasah students who continue to Al-Azhar University Cairo Egypt, Ummul Quro Medina, South Korea, Turkey, Malaysia, and others.

For the IMPLEMENTATION OF HABITUATION AND ASSIGNMENT METHODS IN CONGREGATIONAL PRAYER AND DHUHA PRAYER, MAN 1 BOGOR STUDENTS ARE FOCUSED ON CAMPUS 1, Jl. Kayumanis No. 30 Cirimekar Cibinong Bogor.

## **METHODS USED**

### **1. Observation Method**

This type of research is descriptive qualitative research, that is, the data collected is in the form of words, and images, not numbers. (Sudarwan Danim, *Become a qualitative researcher of theological design...* (Bandung: Remaja Rosdakarya, 2002). Qualitative research is a research procedure that produces descriptive data in the form of written or spoken words of people and observed behavior. (Lexy. J. Moleong, *Qualitative Research Methodology*, (Bandung: PT Remaja Rosdakarya, 2000).

Descriptive research is a form of research aimed at describing or describing existing phenomena, both natural phenomena and human engineering. (Lexy. J. Moleong, *Qualitative Research Methodology*, (Bandung: PT Remaja Rosdakarya, 2000)

Descriptive analytics describes the data collected in the form of words, images, and not numbers. Data derived from manuscripts, interviews, field notes, documents, and so on, are then analyzed to provide clarity to reality or reality. (Sudarto, *Philosophical Research Methodology*, (Jakarta: Raja Grafindo Persada, 1997).

The purpose of descriptive-analytical research is to make a systematic, factual, and accurate explanation of the facts and nature of a particular population or area. Then analyzed why this is the result, and then presented as a result of the study. This study was used to determine the Habituation and Assignment in Congregational Prayer and Dhuha Prayer of MAN 1 Bogor Students.

#### **a. Data Collection Techniques**

- 1) Observation Method (Direct observation of the object of study)
- 2) Documentation Method (researchers investigate written objects, such as books, magazines, documents, regulations, meeting minutes, diaries, photographs of activities, and so on).

#### **b. Steps carried out in the study "Method of Habituation and Assignment in Congregational Prayer and Dhuha Prayer of MAN 1 Bogor Students"**

- 1) Conduct conservation in the field by looking at dhuha prayers and congregational prayers zhuhur and asr.

- 2) Involve themselves in these prayer activities both as imams and makmum.
- 3) Analyze data (observations, photos of activities, and results of involving themselves in the field).
- 4) Make conclusions about research results.

## 2. The observed behaviors were Congregational Prayer and Dhuha Prayer

In observing MAN 1 Bogor students related to the habituation and assignment of congregational prayers and dhuha prayers are as follows:

- a. Student discipline in participating in congregational prayers and dhuha prayers.
- b. The arrival of students to the place of congregational prayer in the mosque and dhuha prayer in the field.
- c. The order of students in performing prayer movements according to the correct Shari'a.
- d. The desire (enthusiasm) of students when they get prayer assignments, such as being an imam and leading prayers.
- e. Its influence on activities other than prayer, such as readiness to learn, cooperation in groups, and discipline of activities.



**Figure 7. Habituation of dhuha prayer in the field**



**Figure 8. Habituation of congregational prayers zhuhur & ashar**

## 3. Qualitative Analysis

According to Sudarto, analytical derivative method research describes the data collected in the form of words, images, and not numbers. Data derived from manuscripts, interviews, field notes, documents, and so on, are then described to provide clarity to reality or reality. (Sudarto, *Philosophical Research Methodology*, Jakarta: Raja Grafindo Persada, 1997)

This research at MAN 1 Bogor with the observation method, has been carried out by observing the habituation and assignment of students, especially in congregational prayers and dhuha prayers. In addition to being observed, the author also looked for written documents about the brief history of the madrasah, and photographs of activities, including data on student *input* and *output*. If there is a mismatch between the data and the facts, an interview is conducted with the person concerned.

After that, the writing of research results was accompanied by pictures of activities which were the implementation of habituation and assignment method activities for MAN 1 Bogor students.

## RESULTS AND DISCUSSION

### 1. Habituation and Assignment of Congregational Prayer

The results obtained from observations of students related to habituation and assignment of congregational prayers were obtained by about 80% of students doing these activities. This big fact can be seen from the picture of the students making the habit of praying in the congregation below.



**Figure 9. Habituation of congregational prayer of male students**



**Picture 10. Habituation of congregational prayer for female students**

### 2. Habituation and Assignment of Dhuha Prayer



**Figure 11. Students are used to praying dhuha in the field**

For the habituation of dhuha prayer, the results obtained turned out to be a greater percentage, which is 90% of the number of students on campus 1. The habituation and assignment of dhuha prayers is a greater percentage compared to congregational prayers zhuhur and ashar has the following causes:

- 1) Students are still fresh because dhuha prayers are performed in the morning.
- 2) The deployment of students to the field is not only carried out by student council officers and Rohis but also assisted by a teacher council who are members of the Madrasah Discipline Movement (GDM).
- 3) As for the zhuhur and asr congregational prayers, the majority of the reasons students are late for congregational prayers are because they are tired and clash with lunchtime. This results in a smaller percentage than the dhuha prayer.

The difference between the percentage of congregational prayers of zhuhur and ashar is 20%, after being observed they do their congregational prayers only lame, meaning they continue to

perform them. As for dhuha, the difference is 10%, after observation they do it supervised by academic pickets from the teacher council.

### 3. Effect of Habituation and Assignment of Congregational Prayer and Dhuha Prayer

#### a. Readiness to Learn

After being observed for approximately one semester (even semester) students who are accustomed to performing congregational prayers and dhuha prayers turned out to have a huge influence on readiness to face learning in class. In contrast to students who lack discipline in habituating congregational prayers and dhuha prayers. This second group of students is poorly prepared to receive lessons in class.



**Figure 12. The Effect of Habituation and Assignment on Learning Readiness**

#### b. Group Cooperation

The habituation and assignment of congregational prayers and dhuha prayers also affect students in working in groups. As the author conducted, he directly involved himself in several student activities, such as the practice of organizing corpses and observing PMR activities. Students who are accustomed to congregational prayer and dhuha prayer are more enthusiastic about working together in activities in their groups, as shown in the picture below.



**Figure 13. Cooperation in the practice of helping friends.**

#### c. Student Discipline

Usually, students performing congregational prayers and dhuha prayers affect their discipline, one example is participating in any ceremony in the field. The majority of students who diligently pray in congregation, zhuhur, and ashar also pray dhuha more easily directed in activities that demand tidiness and discipline. This can be seen in the picture below.



**Figure 14. The Effect of Habituation and Assignment on Student Discipline**

## **CONCLUSION**

The habituation and assignment of congregational prayers and dhuha prayers to students at MAN 1 Bogor are very implemented. This has been proven to be done in this madrasa, so it is not an exaggeration if this method is by the discussion of "ala bisa because usual". In addition, it turns out that this habituation is very influential on students' learning readiness, working together in groups, and discipline and activities.

The first time it was true that the students felt forced to do this habituation and assignment, but after being done many times, even every day, they unwittingly got used to it.

No ivory is not cracked, the saying goes with this study. There are about 20% of students are not used to praying in congregation and 10% are not used to praying dhuha this is something natural. However, this must still be tried and fostered to be able to get used to performing congregational prayers and dhuha prayers in the future.

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