

Implementation of the Prayer Habit Program Through Student Activity Books in Shaping Discipline at Al-Falah Deltasari Junior High School in Sidoarjo

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ABSTRACT

This study aims to determine the implementation of the prayer habit program at Al-Falah Deltasari Junior High School in Sidoarjo in instilling worship habits and shaping students' disciplinary character. The research objects include obligatory and sunnah prayer activities carried out at school and the use of Student Activity Books as a tool for recording daily worship. The method used is descriptive qualitative with observation, interview, and documentation techniques. The results show that this program is effective in monitoring worship habits and shaping students' disciplinary character through routine recording and monitoring, although there are still challenges such as honesty in filling out the book and delays in collecting the book that need further attention. Overall, this program has succeeded in fostering students' discipline and responsibility in worship through an educational and persuasive approach, as well as involving cooperation between the school and families.

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INTRODUCTION

Humans were created by Allah SWT as the most perfect beings with the main purpose of worshipping Him. Worship, especially prayer, is the main foundation in the spiritual life of a Muslim. Without faith and piety, humans are easily led astray by their desires. Prayer is not only a ritual obligation, but also a means of maintaining a spiritual relationship with Allah SWT, which provides peace and comfort to the heart. As a pillar of religion, prayer is the main indicator in assessing the quality of a person's deeds. The uniqueness of prayer lies in its position as the first deed that will be examined in the hereafter, thus reflecting a person's Islamic identity (Abdurachman et al., 2021).

Allah SWT encourages all human beings to continuously cultivate themselves through prayer. Prayer itself has its own meaning, which is divided into two categories, namely ritual and social. Ritually, humans are required to constantly maintain a relationship with Allah SWT as proof of their faith and devotion to Him. Socially, prayer teaches humans to always avoid all acts prohibited by Allah SWT and to carry out His commands. In other words, this is related to a person's behavior in their daily life (Karjanto, 2016).

In the context of education, teachers have a central role in shaping positive habits in students, including in the practice of prayer. Teachers are not only tasked with teaching, but also with guiding and setting an example that helps students in their physical and spiritual development. Through a consistent and patient

approach, teachers can instill spiritual and moral values in students, so that they can perform prayers with awareness and responsibility. This habit formation aims to ensure that students not only understand the procedures of prayer but also appreciate its meaning in their daily lives. The habit of praying in the school environment, both obligatory and sunnah prayers such as Dhuha, plays an important role in shaping students' character.

In line with this, the study " shows that the habit of praying in congregation at madrasahs has a positive effect on student discipline, especially in terms of punctuality and compliance with rules. Another study on the habit of performing Dhuha prayers at MTs Negeri 3 Banjarmasin and MTs Al-Amien Kediri also found that regular worship activities can shape students' responsibility and discipline. These findings reinforce that the habit of worship at school is not only a religious activity but also an effective character education strategy.

According to Naim, character is an important aspect that a person must have in addition to intellectual intelligence. Character includes attitudes, behaviors, motivations, and skills that are reflected in everyday life. Good character includes the desire to do one's best, critical thinking skills, honesty, responsibility, and interpersonal and emotional skills to interact effectively in various situations. A balance between character and intellectual intelligence is important so that a person is not only academically intelligent but also has moral and social integrity.

Character building does not happen instantly, but through a continuous process. People are said to have character if they continuously strive to improve themselves as individuals, members of society, religious beings, and in their interactions with the environment. Character develops along with the cycle of life and is influenced by the surrounding environment. The school environment, as the second home, plays an important role in shaping students' character. Through learning activities, school programs, and habits, students not only gain knowledge but also develop attitudes and behaviors that reflect positive character. Thus, character education in schools is key to shaping individuals who are not only intelligent but also have noble character. Performing prayers will give rise to positive traits, including discipline, obedience, togetherness, and submission. One of the traits of discipline as a manifestation of prayer is always being punctual. This is because prayer is a form of worship whose times are determined by Allah SWT (Abdurachman et al., 2021).

According to Suparman Syukur, the formation of a disciplined attitude in a Muslim should be done through education, because the human soul cannot develop without education. Through increasing students' discipline in performing prayer, it is hoped that they can establish good relationships with God, themselves, fellow human beings, the natural environment, and other creatures, based on moral values and appropriate rules. Thus, a dignified future generation will be formed. Shochib states that self-discipline means having order in life based on religious values, culture, social rules, outlook on life, and attitudes that are meaningful to oneself, society, the nation, and the state. Education that instills values of discipline through worship practices such as prayer can shape students' characters to be not only spiritually obedient but also responsible in their social lives. (Chaer, 2014)

In addition, the habit of worship in the context of education is also in line with the concept of habituation in educational psychology, which states that behaviors that are repeated will form patterns of action and character that become permanent. According to Lickona, character building requires a consistent process between moral knowledge, moral feelings, and moral actions, so that students not only understand good values but are also encouraged to practice them in their daily lives. This shows that the habit of praying at school not only brings spiritual benefits but also supports the moral and emotional development of students. Thus, the integration of worship habits in education is an effective strategy in building students' character holistically, both religiously, socially, and academically.

METHOD

This study uses a qualitative approach, which involves research steps that produce data in the form of written or spoken words from people or observable behavior. The qualitative approach is used because it allows for greater freedom and ease in finding data in the field. In this study, the author uses several methods to collect data, explore data, and obtain the information needed for the study. This qualitative approach is in line with the guidelines put forward by Moleong (2018), namely that qualitative research requires the researcher to be the main instrument who understands the meaning and process of the subject's behavior. This approach is relevant because the habit of praying and character building require direct observation of behavior and the school context.

1. Observation.

Observation is a data collection technique that can be used when it relates to human behavior, work processes, natural phenomena, and when the number of respondents being observed is too large.

2. Interview

Interviews are data collection instruments used to obtain information directly from the source.

3. Documentation.

Documentation is a data collection method that involves looking at documents, books, magazines, regulations, daily records, meeting minutes, and others. Looking directly at data from SMP AL Falah Deltasari Waru Sidoarjo, including student names, number of students, history of its establishment, organizational structure, and the condition of teachers and students.

RESULTS

SMP Al-Falah Deltasari Prayer Habit Program

SMP Al-Falah Deltasari Sidoarjo is an Islamic-based school that makes religious character building part of its educational vision. One form of implementing these Islamic values is through a prayer habit program, both obligatory and sunnah prayers, which is carried out in a structured and continuous manner.

This program aims not only to instill the habit of worship, but also as a means of fostering discipline and responsibility in students. The program is implemented through obligatory prayers (zuhr and asr) and dhuha prayers at school, as well as monitoring of the five daily prayers at home through the Student Activity Book. In this way, the school strives to instill spiritual values and discipline in the daily lives of students.

The results of this study are in line with the findings of " , which shows that congregational prayer at school can improve students' discipline in terms of punctuality and regularity. The study (Miftah 'Ilimia, 2022) also emphasizes that the habit of daily worship such as dhuha prayer, prayer, and zikr can shape students' disciplined and religious character when applied consistently in school routines. Similar findings in madrasas show that routine worship can strengthen religious culture and collective discipline.



Figure 1. Implementation of Prayer Habits at Al-Falah Deltasari Junior High School in Sidoarjo

From the researcher's direct observation at the school, the researcher saw that both obligatory and sunnah prayers at Al-Falah Deltasari Junior High School must be performed by students and teachers. These prayers are performed daily in congregation at the Musholla. Male students and teachers pray at the boys' Musholla, while female students and teachers pray at the girls' Musholla. The daily dhuha prayer begins when students arrive at school, which is around 6:00 a.m. to 7:15 a.m. Students are not required to perform the dhuha prayer in congregation, but they are still required to perform the dhuha prayer at school at the specified time. The midday prayer is held from 12:20 p.m. to 1:20 p.m., where male students perform congregational prayer first, while female students take a break and have lunch while waiting for the male students to finish their congregational prayer. Before starting the prayer and waiting for the students to arrive, several students are assigned to give instructions to tidy up the rows and then recite short surahs in unison. After all students have finished performing wudu and entering the prayer room, the congregational midday prayer begins at 3:15 p.m. (.). Similarly, for the afternoon prayer, the congregational prayer begins at 3:15 p.m. and ends at 3:40 p.m.

The results of observations and interviews show that this program has become an important routine in the school culture, supported by all components: teachers, homeroom teachers, and guidance counselors. The approach used is educational and persuasive, not merely administrative.

Implementation of Prayer Habits through Student Activity Books

The implementation of the prayer habit formation program at Al-Falah Deltasari Junior High School in Sidoarjo is technically realized through the use of Student Activity Books, which are the main instruments for monitoring and fostering students' worship habits. This book is designed as a medium for recording students' five daily prayers and sunnah prayers every day, both those performed at school and at home. In this book,

students are expected to record their prayer performance honestly and disciplinedly, which is then validated by the guidance counselor through a signature every week. This book not only functions as an administrative tool for worship but also as a reflective tool that indirectly trains students' responsibility and spiritual awareness.

The procedure for implementing this prayer habit is carried out through a weekly monitoring system that is neatly and structurally scheduled. Each class has a specific schedule for collecting Activity Books. Grade VII collects the books on Tuesday, grade VIII on Wednesday, and grade IX on Thursday. The books are collected collectively per class and submitted to the Guidance and Counseling (BK) room. After collection, the guidance counselor will conduct direct monitoring by evaluating each student's prayer records, checking the completeness of the entries, and observing the consistency of daily worship.

Based on the monitoring results, BK teachers will identify students who have difficulties in performing their prayers. Follow-up actions will then be taken in stages. If a student is recorded as not performing their prayers one to three times a week, the BK teacher will give a verbal warning as an initial form of guidance. This warning is usually delivered personally or through coordination with the homeroom teacher so that guidance can be carried out more intensively and comprehensively in the classroom environment. However, if a student is found to have missed more than three prayers in a week, the school will take further action by making an official report to the parents or guardians. This report is written and submitted to the family as a form of cooperation in character building, as well as to encourage family involvement in shaping the spiritual attitude of students.

On the other hand, this program also provides positive appreciation for students who show high discipline and perseverance in worship. Students who consistently perform the five daily prayers and add sunnah prayers such as Tahajjud and Dhuha will be given a simple reward in the form of an attractive special stamp. These stamps are designed with unique shapes and colors to attract students' attention and are given directly on the pages of the Student Activity Book as a form of appreciation from the guidance counselor. Giving these stamps has proven to be an effective motivator, as students feel appreciated and proud of their achievements, even though the rewards are simple. Some students even voluntarily strive to maintain their consistency in prayer in order to obtain the stamp as a symbol of their spiritual success.

Through the implementation of this program, it can be seen that the use of the Student Activity Book not only functions as a control tool but also as an educational medium capable of shaping a disciplined character through a directed habit-forming process. Consistent weekly monitoring, humanistic guidance, and constructive rewards are a combination of strategies that make the implementation of this program run effectively. With this comprehensive approach, the habit of praying is no longer seen as a burdensome obligation, but as a spiritual need that is enjoyable and builds character.

The prayer habit formation program implemented through the Student Activity Book is also in line with the behavior monitoring approach in character education. This approach emphasizes the importance of supervision and self-reflection through daily notes that make students more aware of their behavior. According to Zubaedi, monitoring and habit formation are two important elements in character education because they are able to gradually build students' internal awareness. With daily prayer records, students are not only encouraged to be disciplined, but also learn to evaluate themselves in terms of the quality of their worship and discipline (Zubaedi, n.d.) .

Character Building of Discipline

Previous research provides evidence that the habit of worship at school can be a medium for internalizing the value of discipline. In Karjanto's (2019) research on the implementation of the dhuha prayer in several madrasas, it was shown that structured worship routines encourage students to be more orderly, responsible, and consistent in their daily behavior. Thus, the habit of prayer can be considered a relevant and effective approach to character education.

The development of disciplined character is one of the main objectives of implementing the prayer habit program through the Student Activity Book at Al-Falah Deltasari Junior High School in Sidoarjo. Discipline in the context of character education not only includes obedience to school rules, but also concerns the ability of students to manage themselves, value time, and take responsibility for their personal and social tasks. From an Islamic educational perspective, discipline also includes attachment to Allah's commands, including the obligation to perform the five daily prayers on time and consistently.

The character of discipline is an action that shows that a person submits to certain rules. These rules can be made by oneself or by others and are intended to help a person act or do good in order to achieve the expected results (Hidayat & Mumtazah, 2021) . The purpose of instilling a disciplined character is to build the foundation for the desired social behavior that can be used to learn self-control from an early age. Discipline is not intended to make children follow the orders of adults absolutely, but to help children build independence (Aula & Rizki, 2022) . Instilling the value of discipline in school does not only provide examples and knowledge about good and bad things. It should also make students enjoy the nature of discipline and be able to apply it in their daily lives, both at school and in society (Qomariyah et al., 2023) . In the world of education, instilling habits of

discipline is very important for developing students who are obedient and compliant with rules. Discipline is an effective tool for building student character (Amini & Hidayat, 2023).

The prayer habit program at Al-Falah Deltasari Junior High School systematically shapes students' disciplinary character through an integrated mechanism involving spiritual activities, self-recording, and monitoring and guidance by teachers and parents. The activity of recording prayer performance in the Student Activity Book, which is done every day, indirectly teaches students about the importance of regularity and responsibility. With this book, students learn not to delay prayer time because they realize that their worship will be part of a record that is monitored regularly by the school.

Furthermore, discipline in prayer becomes a concrete means of practicing regularity in daily life. The five daily prayers have a fixed schedule and cannot be replaced or changed according to individual desires. This requires students to adjust their daily activities so as not to neglect their prayer obligations. This is where a form of internal discipline emerges, as students are required to organize their personal schedules, allocate their time proportionally, and take responsibility for fulfilling their obligations. In addition, the presence of the Student Activity Book as a record-keeping tool fosters a sense of sincerity and honesty, two important values that are an integral part of a disciplined attitude.

Based on interviews with guidance counselors and homeroom teachers, it appears that students who consistently participate in this program tend to show positive changes in their daily behavior. These students become more regular in attending school, more obedient in following class rules, and more responsible for their academic and non-academic tasks. Teachers also noted an improvement in the students' attitude towards time management and awareness of their spiritual obligations. For example, many students who often delayed their prayers before joining the program became more regular and even reminded their friends to pray on time as the program progressed.

This program also had a positive influence on the formation of collective discipline in the school environment. When congregational prayer became part of the school's daily routine, students learned to adjust to the group context, obey common rules, and form positive habits that were carried out communally. This shows that the habit of praying not only had an impact on individual discipline but also shaped a culture of discipline throughout the school environment.

In addition, the rewards given to students who are diligent and persistent in performing prayers also strengthen their spirit of discipline. The provision of attractive special stamps in the Activity Book is a simple but meaningful form of positive reinforcement that encourages students to maintain their consistency in performing their prayers. This approach is considered effective because it is not only administrative in nature but also touches on the affective and motivational aspects of students.

The character of discipline through worship is also reinforced by the concept of self-regulated learning, which is the ability of individuals to regulate their behavior and time independently. Zimmerman states that students who have good self-regulation will demonstrate time management, goals, and behavior that are consistent with the values they believe in. When students are accustomed to performing prayers on time, filling out worship records, and being evaluated periodically, they are being trained to develop strong self-regulation. This ability to regulate oneself is an important foundation for academic success and social discipline.

Thus, the implementation of the prayer habit program through the Student Activity Book can effectively shape students' disciplinary character through the process of internalizing the values of responsibility, orderliness, obedience, and commitment. This program shows that discipline is not merely the result of pressure from rules, but can grow from positive habits that are carried out continuously and accompanied by a strong spiritual understanding. In the context of character education in Islamic schools, this approach is a model of guidance that is not only effective but also in line with holistic Islamic values.

Supporting and Hindering Factors in Program Implementation

Implementing something certainly has many factors that support the running of the habit-forming program. In the implementation of the prayer habit-forming program through the Student Activity Book at Al-Falah Deltasari Junior High School in Sidoarjo, there are various factors that influence the success or obstacles in the implementation process. These factors include internal and external aspects, both from the school, students, teachers, and family environment. Understanding the supporting and inhibiting factors is very important for assessing the effectiveness of the program and as a basis for evaluating and improving the program in the future.

One of the main factors supporting the successful implementation of this program is the school's commitment to creating a religious and character-building educational environment. The school consistently pays special attention to strengthening Islamic values, including shaping spiritual discipline through prayer. This commitment is manifested through internal policies, such as requiring the completion of Prayer Activity Books, conducting periodic monitoring, and giving awards to students who are diligent in worship. Strong

support from school management is an important foundation that encourages the continuous implementation of the program.

In addition, the active role of teachers, especially Guidance and Counseling (BK) teachers, is a strength in the implementation of this program. BK teachers not only function as technical supervisors in the process of collecting and checking Activity Books, but also play a role as character builders who provide guidance and direction to students. The teachers' diligence in monitoring student progress every week, as well as the emotional closeness they build with students, are important factors that contribute to the program's success. Other teachers, such as homeroom teachers and Islamic Education (PAI) teachers, also provide support by giving verbal reinforcement and setting an example in worship behavior.

Support from parents or guardians is also a very important external factor. Parents who support this program generally provide positive encouragement and remind their children to be disciplined in performing their prayers, so that the program has continuity between home and school.

The implementation of this program also faces several challenges and obstacles that need to be addressed. One of the main obstacles that often arises is the level of honesty of students in filling out the Activity Book. Even though they have been instructed to be honest and responsible, not a few students are tempted to fill in their prayer records inaccurately in order to get rewards or avoid reprimands. This shows that the internalization of the value of honesty is still a challenge that needs to be continuously nurtured in character building programs.

In addition, discipline in collecting the books on time is also a problem often faced by guidance counselors. Some students tend to forget or delay the collection of Activity Books on the appointed day, making it difficult to carry out the monitoring process, which should be done systematically. This irregularity indicates that some students do not yet fully realize the importance of active involvement in the program.

Other technical obstacles, such as the limited time available to guidance counselors to thoroughly check all Activity Books, also pose a challenge. The large number of students and limited working hours mean that checks are carried out randomly or in turns, so that not all records can be checked thoroughly every week. As a result, there is a potential for overlooking students who need more intensive guidance.

Nevertheless, overall, the supporting factors in this program are still more dominant than the inhibiting factors. With structural support from the school, the involvement of teachers and most parents, as well as the enthusiasm of most students, this program can still be run effectively. To overcome existing obstacles, the school needs to continue conducting periodic evaluations, providing character training to students, and improving communication with parents so that the synergy between the school and families can be maintained.

In addition to school and family factors, the surrounding culture also has a significant influence on the success of religious habits. A social environment that supports religious practices will strengthen students' motivation to continue to be consistent in performing prayers. According to Arifin, a religious culture formed through the school community can increase students' commitment to worship because they feel support and role models from their peers. Conversely, an environment that is less supportive or indifferent to worship can be an obstacle for students in applying spiritual discipline (Arifin, 2018).

CONCLUSION

The prayer habit program at Al-Falah Deltasari Junior High School in Sidoarjo is a strategic part of shaping students' worship habits and disciplined character. Through regular obligatory and sunnah prayers, as well as recording worship activities in the Student Activity Book, which is checked weekly by the Guidance and Counseling teacher, students are encouraged to be more responsible and consistent in performing their worship. Students who demonstrate discipline in worship receive simple rewards, such as special stamps, as a form of motivation. Conversely, students who are not yet consistent are given guidance through verbal warnings or coordination with their homeroom teachers and parents. Despite challenges such as honesty in recording and late submission of books, this program continues to run effectively thanks to the commitment of all parties. Overall, this program has succeeded in helping students become more disciplined, responsible, and spiritually aware. With a fun and educational approach, students not only see prayer as an obligation, but also as a positive habit and necessity in their daily lives.

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