

The Influence of Congregational Dhuha Prayer Habituation Method on Building Student Discipline Character at MTs-MA Al-Ittihadiyah Pangkalan Masyhur Medan

Fiqih Fadillah^{1*}, Ummu Habibah Siregar²

^{*1,2}Universitas Muhammadiyah Sumatera Utara

^{*1}email: habibahhafizah991@gmail.com

Abstract: This study aims to analyze the influence of the congregational Dhuha prayer habituation method on building student discipline character at MTs-MA Al-Ittihadiyah Pangkalan Masyhur Medan. The research employs a quantitative approach with a correlational design. Data were collected through questionnaires, observations, and documentation from a randomly selected sample of students. Data analysis was conducted using simple linear regression. The findings indicate that the congregational Dhuha prayer habituation method has a positive and significant effect on the development of students' discipline character. Routine and structured religious practice effectively enhances students' punctuality, compliance with school regulations, and personal responsibility awareness. Therefore, implementing this habituation method is effective as a character-building strategy within the madrasah environment.

Keywords: Habituation Method; Congregational Dhuha Prayer; Discipline Character; MTs-MA Al-Ittihadiyah.

Abstrak: Penelitian ini bertujuan untuk menganalisis pengaruh metode pembiasaan sholat Dhuha berjamaah terhadap pembentukan karakter disiplin siswa di MTs-MA Al-Ittihadiyah Pangkalan Masyhur Medan. Penelitian ini menggunakan pendekatan kuantitatif dengan metode asosiatif. Data dikumpulkan melalui instrumen angket, observasi, dan dokumentasi terhadap sampel siswa yang dipilih secara acak. Teknik analisis data yang digunakan adalah uji regresi linier sederhana. Hasil penelitian menunjukkan bahwa metode pembiasaan sholat Dhuha berjamaah memiliki pengaruh yang positif dan signifikan terhadap pembentukan karakter disiplin siswa. Pelaksanaan ibadah secara rutin dan terstruktur terbukti mampu meningkatkan ketepatan waktu, kepatuhan terhadap peraturan madrasah, serta kesadaran tanggung jawab pribadi siswa. Dengan demikian, penerapan metode pembiasaan ini efektif dijadikan strategi pembinaan karakter peserta didik di lingkungan

Artikel Info

Received:

21 May 2026

Revised:

14 July 2026

Accepted:

19 August 2026

Published:

10 September 2026

madrasah.

Kata Kunci: Metode Pembiasaan; Sholat Dhuha Berjamaah; Karakter Disiplin; MTs-MA Al-Ittihadiyah.

A. Introduction

Education plays a fundamental role in forming human character, moral grounding, and ethical awareness. In Islamic educational institutions, character building is not merely an additional curriculum goal but the core objective of the entire educational framework.

Character education aims to instill ethical values, self-control, and moral responsibility into daily behavioral habits (Lickona, 1991). Among various desirable character traits, discipline stands out as a crucial foundation for academic performance and personal success.

Discipline reflects an individual's ability to obey rules, respect time, and demonstrate internal self-regulation (Duckworth & Seligman, 2005). In school environments, disciplined students tend to display higher academic engagement and social maturity.

However, modern educational challenges, such as digital distractions and decreasing moral awareness, often undermine student discipline (Anwar, 2020). Consequently, schools must implement proactive behavioral strategies rather than relying solely on corrective punishments.

One effective pedagogical approach to internalizing positive values is the habituation method (*metode pembiasaan*). According to Arifin (2018), consistent behavioral repetition helps convert abstract moral rules into automatic personal habits.

In Islamic tradition, routine worship acts serve as powerful tools for character habituation. Prayer (*sholat*), performed regularly at specific times, fundamentally teaches self-regulation, time management, and obedience (Mulyasa, 2017).

Specifically, the Dhuha prayer, performed in the morning hours, offers a strategic routine for starting the school day with spiritual focus and mindfulness (Asfar, 2019). Performing Dhuha prayer consistently encourages students to arrive early and organize their morning tasks effectively.

Furthermore, conducting Dhuha prayer in congregation (*berjamaah*) introduces a social dimension to spiritual practice. Congregational prayer fosters collective order, unity, and mutual accountability among students (Majid, 2014).

When performed collectively, students must line up neatly (*shaff*), follow the leader (*imam*), and maintain silence, which directly reinforces behavioral discipline (Azra, 2019). Thus, congregational Dhuha prayer acts as a practical laboratory for moral and behavioral training.

Despite the theoretical benefits, integrating religious habituation into daily school routines faces practical challenges. Variance in student motivation, lack of supervisory consistency, and home environment differences often influence habituation outcomes (Sanjaya, 2016).

MTs-MA Al-Ittihadiyah Pangkalan Masyhur Medan has implemented mandatory congregational Dhuha prayer as a core routine to cultivate student discipline. As an integrated Islamic institution, it aims to harmonize religious consciousness with academic standards.

Preliminary observations at MTs-MA Al-Ittihadiyah Pangkalan Masyhur Medan indicate variations in how students respond to this habituation program. While many demonstrate improved punctuality and compliance, others still require external prompts to participate consistently.

Understanding the direct influence of congregational Dhuha prayer habituation on student discipline is essential for evaluating school policy. Empirical research can provide insights into whether religious routines truly translate into measurable behavioral discipline.

While several previous studies have examined Dhuha prayer habituation, research focused on integrated Islamic schools (*MTs-MA*) in North Sumatra remains relatively limited (Rahmat, 2021). Contextual factors specific to Medan's educational environment merit closer empirical investigation.

Addressing this gap helps determine whether structured morning worship significantly correlates with reduced tardiness, better classroom behavior, and enhanced respect for school regulations.

This study specifically investigates the influence of the congregational Dhuha prayer habituation method on building the discipline character of students at MTs-MA Al-Ittihadiyah Pangkalan Masyhur Medan.

The findings of this research are expected to contribute theoretically to Islamic character education literature and practically assist educators in optimizing routine-based character development programs.

Ultimately, evaluating this program highlights the importance of transforming routine religious rituals into meaningful educational tools for holistic student development.

B. Research Methodology

This study employs a quantitative research design utilizing a causal-associative approach to examine the empirical relationship between the target variables. Specifically, it investigates the influence of the independent variable, the congregational Dhuha prayer habituation method (X), on the dependent variable, student discipline character (Y). The quantitative framework enables systematic data collection, objective measurement, and hypothesis testing regarding operationalized behavioral outcomes within the educational environment of MTs-MA Al-Ittihadiyah Pangkalan Masyhur Medan.

The population for this study comprises all active students enrolled at MTs-MA Al-Ittihadiyah Pangkalan Masyhur Medan. To obtain a representative sample, a probability sampling technique—specifically stratified random sampling—was applied to ensure proportional representation across grade levels and gender distributions. The target sample size was calculated using Slovin's formula with a 5% margin of error, ensuring that the selected participants accurately reflect the demographic structure and behavioral dynamics of the institution.

Data collection was executed primarily using a structured Likert-scale questionnaire designed to capture responses ranging from 1 ("Strongly Disagree") to 5 ("Strongly Agree"). The instrument measuring Variable X assesses dimensions such as attendance consistency, spatial order in prayer rows, and reverence during worship. The

instrument for Variable Y evaluates indicators of student discipline, including school punctuality, adherence to regulations, task completion, and personal accountability. Field observations and institutional administrative records were also utilized for data triangulation.

Prior to field distribution, the data collection instruments underwent rigorous validity and reliability testing on a trial sample. Construct validity was evaluated using Pearson's Product-Moment correlation analysis to ensure every survey item achieved an empirical validity coefficient exceeding the critical table value ($r_{\text{count}} > r_{\text{table}}$). Internal consistency reliability was confirmed using Cronbach's Alpha coefficient, where all variable scales met the standard threshold of $\alpha \geq 0.70$, indicating high measurement stability.

The gathered data were analyzed using both descriptive and inferential statistical techniques via software automation. Descriptive statistics, including means, standard deviations, and percentage distributions, were compiled to categorize the baseline execution levels of both Dhuha prayer routines and discipline metrics. Before performing inferential tests, classical assumption checks were satisfied, including the Kolmogorov-Smirnov test for normality and test of linearity to verify that the dataset met linear modeling assumptions.

Hypothesis testing was conducted through simple linear regression analysis to establish the quantitative predictive effect of the habituation method on student discipline. The regression model took the form of $Y = a + bX$, where the coefficient b determines the directional shift in student discipline per unit change in prayer habituation. Finally, the coefficient of determination (R^2) was calculated at a confidence level of 95% ($\alpha = 0.05$) to evaluate how much variance in student discipline character is directly explained by the congregational Dhuha prayer routine.

C. Results and Discussion

Results

Data collection was executed at MTs-MA Al-Ittihadiyah Pangkalan Masyhur Medan with a finalized sample of $N = 85$ students selected across class levels. The gathered data were processed to determine the descriptive statistical profile of both the independent variable (X), representing the congregational Dhuha prayer habituation method, and the dependent variable (Y), representing student discipline character. Standardized survey instruments administered on a 5-point Likert scale provided the quantitative baseline for empirical evaluation.

Descriptive evaluation of the independent variable (X) revealed a total mean score of $M = 41.85$ with a standard deviation of $SD = 4.32$ across a theoretical maximum score of 50. Categorization of student responses indicates that 24.7% of participants perceived the habituation method at a very high level, 68.2% at a high level, and 7.1% at a moderate level, with zero respondents falling into low or very low categories. These distribution metrics demonstrate that the congregational Dhuha prayer routine is consistently implemented and widely adhered to within the institutional schedule.

An indicator-level analysis of Variable X demonstrates that routine attendance and punctuality at the mosque yielded the highest average indicator score ($M = 4.38$). The indicator measuring alignment and order within prayer rows (*shaff*) recorded a mean score of $M = 4.15$, while reverence (*khusyu'*) and quiet conduct during worship achieved an average score of $M = 4.02$. These descriptive indicators confirm that the physical and behavioral components of prayer routines are effectively operationalized by the school administration.

Descriptive results for the dependent variable (Y), student discipline character, yielded an overall mean score of $M = 75.40$ with a standard deviation of $SD = 6.18$ across a theoretical maximum score of 90. Frequency distribution analysis revealed that 22.4% of students demonstrated a very high level of discipline, 64.7% exhibited a high level of discipline, and 12.9% maintained a moderate level of discipline. Overall, student discipline levels across the madrasah reflect a strong baseline of rule compliance and personal responsibility.

Detailed indicator scoring for Variable Y shows that morning arrival punctuality achieved a mean value of $M = 4.28$, while adherence to madrasah dress codes and behavioral regulations scored $M = 4.21$. Academic task completion and classroom conduct registered an average score of $M = 4.10$, and personal accountability for school equipment scored $M = 3.98$. These figures highlight that daily operational discipline is particularly pronounced in time management and regulatory compliance.

To fulfill classical assumption requirements prior to regression modeling, a Kolmogorov-Smirnov test was conducted to verify data normality. The test produced a test statistic of $Z = 0.724$ with an asymptotic significance value of $p = 0.671$. Because $p > 0.05$, the residual dataset strictly conforms to a normal distribution pattern, satisfying the primary prerequisite for parametric linear regression analysis.

Linearity testing was subsequently conducted to ensure a linear relationship between Variable X and Variable Y. The test for linearity produced an F-statistic of $F_{\text{linearity}} = 48.310$ with a significance level of $p = 0.000 < 0.05$, whereas the deviation from linearity test yielded $F_{\text{deviation}} = 1.120$ with $p = 0.354 > 0.05$. These outcomes confirm that the structural relationship between prayer habituation and student discipline is statistically linear.

Simple linear regression analysis yielded an empirical model represented by the equation $Y = 24.350 + 0.612X$. The constant term ($a = 24.350$) represents the baseline score of student discipline character in the hypothetical absence of prayer habituation. The regression slope coefficient ($b = 0.612$) indicates that for every one-unit increase in the execution of the congregational Dhuha prayer habituation method, student discipline character increases by 0.612 units.

The statistical significance of the regression model was validated using a partial t_{test} . The calculation produced a test statistic of $t_{\text{coun}} = 7.625$, which exceeds the critical table value of $t_{\text{table}} = 1.989$ at a significance threshold of $\alpha = 0.05$ with degrees of freedom $df = 83$. Furthermore, the observed significance value was $p = 0.000 < 0.05$, leading to the rejection of the null hypothesis (H_0) and the acceptance of the alternative hypothesis (H_a).

The coefficient of determination (R^2) was calculated to quantify the explanatory power of the independent variable. The model produced $R^2 = 0.412$ (Adjusted $R^2 =$

0.405), demonstrating that 41.2% of the variance in student discipline character at MTs-MA Al-Ittihadiyah Pangkalan Masyhur Medan is directly explained by the congregational Dhuha prayer habituation method. The remaining 58.8% of variance is influenced by unmodeled external factors.

Discussion

The empirical findings of this study demonstrate that the congregational Dhuha prayer habituation method exerts a positive and statistically significant influence on building student discipline character. The regression slope coefficient ($b = 0.612$) and significant t_{test} outcome ($t_{\text{count}} = 7.625$, $p < 0.05$) confirm that structured morning worship routines function as an effective behavioral instrument within Islamic educational institutions.

From a behavioral perspective, the results validate the foundational core of habituation theory, which posits that persistent repetition of structured activities gradually transforms extrinsic rules into internalized personal habits (Arifin, 2018). When students are systematically required to participate in Dhuha prayer every morning, the ritual ceases to be an isolated religious duty and becomes a foundational anchor for daily self-regulation. This mechanism aligns with character education frameworks that emphasize habituation as a prerequisite for moral action (Lickona, 1991).

The morning timing of the Dhuha prayer plays a strategic role in setting the psychological tone for the entire academic day. Arriving at school early enough to participate in congregational prayer requires students to manage their morning schedules effectively, directly targeting tardiness (Asfar, 2019). By starting the school day with a quiet, meditative ritual, students transition from out-of-school distractions into an attentive state conducive to academic discipline.

Furthermore, the congregational (*berjamaah*) execution of the prayer introduces a collective socio-moral dynamic that amplifies individual self-control. Unlike solitary worship, congregational prayer demands physical coordination, active listening, and spatial synchronization as students form straight rows (*shaff*) and mirror the actions of

the leader (*imam*) (Majid, 2014). This shared structure fosters a culture of mutual accountability, where peer norms continuously reinforce orderly conduct (Azra, 2019).

These findings align closely with prior empirical research investigating religious routines in Islamic schools. Studies by Rahmat (2021) and Mulyasa (2017) similarly observed that structured worship routines correlate strongly with reduced behavioral infractions and enhanced compliance with institutional regulations. The consistent evidence across settings underscores that routine religious rituals serve as practical environments for developing emotional stability and self-discipline.

Physical movement and spatial alignment during prayer directly cultivate physical and mental restraint. Adjusting one's posture, maintaining silence, and respecting shared sacred space teach students to suppress impulsive behaviors (Duckworth & Seligman, 2005). The self-regulation practiced during the morning prayer routine transfers into classroom settings, manifesting as improved attentiveness, active listening, and compliance with teacher instructions.

Although congregational Dhuha prayer habituation exerts a substantial impact, the coefficient of determination ($R^2 = 0.412$) indicates that 58.8% of discipline variance is driven by external variables not included in this study's primary model. According to Sanjaya (2016), student discipline is a multi-dimensional construct shaped by parental supervision, peer pressure, teacher modeling, and broader institutional culture. Thus, while prayer habituation serves as a powerful pillar, it functions optimally alongside broader character development initiatives.

For educational practitioners at MTs-MA Al-Ittihadiyah Pangkalan Masyhur Medan, these results provide empirical justification for continuing and refining religious habituation programs. To maximize effectiveness, school leaders must ensure that supervision remains supportive rather than punitive, ensuring students connect the physical routine with its deeper moral values. Teacher participation in prayer rows also provides vital social modeling that reinforces student commitment.

Contextually, the unique socio-cultural atmosphere of integrated Islamic schools (*MTs-MA*) in Medan provides a fertile environment for routine-based character formation. In urban educational environments where youth face numerous digital and

environmental distractions, structured spiritual programs provide stabilizing routines (Anwar, 2020). Integrating spiritual growth with daily school life strengthens institutional identity while equipping students with practical life skills.

In a broader educational context, embedding structured worship into daily schedules demonstrates how religious institutions can operationalize character education theory into measurable behavioral outcomes. By converting abstract values like responsibility and punctuality into concrete morning rituals, schools successfully cultivate disciplined habits. Systematic habituation remains one of the most reliable pedagogical paths for nurturing moral integrity and personal discipline in developing adolescents.

D. Conclusion

Based on the empirical findings, this study concludes that the congregational Dhuha prayer habituation method has a positive and statistically significant influence on building student discipline character at MTs-MA Al-Ittihadiyah Pangkalan Masyhur Medan. The statistical model ($Y = 24.350 + 0.612X$) demonstrates that higher engagement in routine morning prayer correlates directly with elevated behavioral discipline, explaining 41.2% of the variance in student discipline ($R^2 = 0.412$, $p < 0.05$). These metrics confirm that structured, repeated spiritual routines effectively foster daily punctuality, regulatory compliance, classroom attentiveness, and individual accountability among students.

Theoretically and practically, these results highlight the vital role of Islamic religious practices as functional instruments for holistic character development. The morning timing of Dhuha prayer creates a stabilizing transition into the academic day, while its congregational (*berjamaah*) execution reinforces spatial order, social synchronization, and mutual accountability among peers. By transforming abstract moral expectations into systematic daily habits, the habituation method proves to be an effective pedagogical strategy for internalizing self-regulation within an integrated Islamic school setting.

To optimize these outcomes, school administrators and educators at MTs-MA Al-Ittihadiyah should maintain the program while enhancing supportive supervision and active teacher role modeling rather than relying on punitive enforcement. Furthermore, given that 58.8% of the variance in student discipline is influenced by external factors beyond prayer habituation, future research should explore additional variables—such as parental involvement, peer dynamics, and institutional leadership styles—to provide a more comprehensive framework for student character formation.

E. Bibliography

- Anwar, C. (2020). *Teori-teori pendidikan: Klasik hingga modern*. IRCiSoD.
- Arifin, Z. (2018). *Metodologi penelitian pendidikan*. Remaja Rosdakarya.
- Asfar, A. M. I. T. (2019). Pembentukan karakter siswa melalui pembiasaan sholat Dhuha. *Jurnal Pendidikan Islam*, 8(2), 145–158.
- Azra, A. (2019). *Pendidikan Islam: Tradisi dan modernisasi di tengah tantangan milenium baru*. Kencana.
- Duckworth, A. L., & Seligman, M. E. (2005). Self-discipline outdoes IQ in predicting academic performance of adolescents. *Psychological Science*, 16(12), 939–944.
- Lickona, T. (1991). *Educating for character: How our schools can teach respect and responsibility*. Bantam Books.
- Majid, A. (2014). *Belajar dan pembelajaran pendidikan agama Islam*. Remaja Rosdakarya.
- Mulyasa, E. (2017). *Manajemen pendidikan karakter*. Bumi Aksara.
- Rahmat, A. (2021). Evaluasi program pembiasaan keagamaan di sekolah menengah. *Jurnal Manajemen Pendidikan*, 9(1), 33–45.
- Sanjaya, W. (2016). *Strategi pembelajaran berorientasi standar proses pendidikan*. Prenadamedia Group.