



The Effect of Dhuha Prayer Habituation on Student Discipline (Study at Muhammadiyah 2 Surakarta Senior Highschool)

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ARTICLE INFO	ABSTRACT
<p>Article History: Received: 29-May-2024 Revised: 17-Aug-2024 Accepted: 20-Sep-2024 Available online: 30-Sep-2024</p> <p>Keywords: Habituation, Discipline, Dhuha Prayer</p>	<p>Discipline is one of the keys to success to be able to do the job correctly and on time. One of the characters that must be instilled in students from an early age is discipline. This is because students also have the role of children when at home, surrounded by rules that must be followed. The purpose of instilling this discipline is to instill compliance and compliance with applicable regulations. At SMA Muhammadiyah 2 Surakarta there is a program to habituate congregational dhuha prayer with the aim of training students to learn discipline and time management, this program is carried out for students of grades X, XI, XII, teachers and staff employees at school. The methods used in this study are observation, interviews, and documentation. The result of this study is that the habituation of dhuha prayers for students is carried out well, so as to increase student discipline and can prevent and change themselves from things that are not good.</p>

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INTRODUCTION

Discipline is the key to the success of student learning activities at school, through discipline, each student develops a sense of comfort and security in learning for himself and for other students while at school. Discipline does not just arise among students without realizing it, teachers really enforce rules and apply rules in the form of school rules properly and correctly. Order is an essential unity as a disciplinary system so that students can follow the rules in and Outside the classroom. Good discipline means practicing discipline, although small but must be done continuously, because if done continuously then the results of the discipline will produce real results that will be seen in the future.

School is a place where children learn and educate themselves under the guidance of teachers. In accordance with their position, teachers have the duty and

power to shape the disposition, soul and characteristics of their students, who can then become useful human beings for the state, nation and religion.

The consequences of undisciplined behavior in students not only affect academic success, but can also affect self-confidence, making themselves weak and difficult to change themselves. The role of parents is also very important and necessary in training children's discipline. Building a sense of discipline can start from small things like getting up early and making a schedule of activities that must be done during the day. Getting used to discipline can make us more active in carrying out daily activities (Handi, 2015).

Student discipline is very important for school progress. Because the school is a place of formal learning as well as a place or institution designed for teaching in the school itself, namely to create safety, student comfort and activities study at school. Therefore discipline is very important in the educational process.

To determine whether or not a person is disciplined, there is always another attitude describing discipline as an indicator of discipline found by Tu'u in research on school discipline suggests that indicators that show changes in student outcomes as contributing to complying with school rules include the ability to manage study time at home, diligent, and regular study, attention and good order when learning activities.

With this, schools should have effective and clear work regulations or schedules, based on school regulations, that provide guidelines for teachers in behaving towards students. The school curriculum should be formulated in accordance with the needs of national education objectives, the physical and social conditions of the school environment and the environment of students in each school which is always different. The lack of student discipline in almost all schools requires programs as a preventive and repressive measure to deal with delinquent students.

Discipline is necessary for everyone to be successful. Consistent discipline in everything This causes a person to study or work according to plan until he completes all the tasks that are his main task. Discipline is also necessary in the learning process. Discipline should be enforced in the teaching process in schools as a form of student obedience to all school or madrasah rules. Disciplinary action can be applied if students understand the rules set by the school.

Although discipline is believed to educate children to act in accordance with predetermined standards, discipline has four main components, namely: 1) regulations, which become guidelines that can be obeyed; 2) consistent, continuous motivation in discipline coaching the discipline development process; 3) applicable sanctions for violation of regulations; 4) rewards, given to justify good behavior and meet expectations.

Discipline can be practiced in the following ways: 1) habituation, when a person has habituation in doing something with discipline, orderly, rutin, maka sikap disiplin, Orderly and routine will be instilled in all activities. 2) Example and example, in cultivating discipline teachers or parents should always give examples and examples to children or students. If the habits given to children are not accompanied by the same example and example from teachers or parents, there will be rebellion and difficulty instilling discipline in students. 3) Monitoring, monitoring is carried out with the aim of maintaining or anticipating unwanted events, especially those that violate applicable regulations. So by monitoring the level of discipline, the child will be under control.

There are several types of discipline according to Hurlock, namely: 1) authoritarian discipline, is a discipline that uses strict rules and regulations to impose desired behavior. 2) premissive discipline, premissive discipline means lack of discipline or even undisciplined, 3) democratic discipline, democratic discipline uses explanation, execution and tuning to help children understand why certain behaviors are expected.

School discipline is the task of teachers to educate students by instilling in them meaningful self-discipline, piety towards God Almighty. Listening to and watching news in the mass media and electronic media today shows that the level of student discipline in general is still concerning.

The number of crimes committed by students is increasing. The benefits or meaning of discipline for students are to help them develop non-deviant behavior, help students understand and adjust to the demands of the environment, prevent students from doing things that school prohibits, and encourage students to do good. In this case, students learn to live good habits that are positive and beneficial for themselves and the environment.

In the world of education, it is currently still difficult to realize discipline in schools. In fact, the learning discipline of students in school is far from expected, because many students at the elementary, junior high, high school levels still have low learning discipline. This happens because there is still a lack of awareness of students in fulfilling their responsibilities as students.

However, it can be said that the use of habituation methods is an effective way where in habituation there is repetition, can train good habits in students at school.

Habituation is something that is consciously repeated until it becomes a habit. Habituation is actually a habituated experience. Habituation defines a person as something special that can save strength, because it will become a natural and spontaneous habit, so that energy can be used for various tasks in work and other activities.

The habituation method is a method used for moral and spiritual training and requires continuous daily practice. Habit formation is the process of forming new habits or improving existing ones. Habituation in addition to using punishment there is also using rewards. The purpose of this is so that students can have new attitudes and habits that are appropriate and more positive with a sense of conformity with the requirements (contextual) of space and time. In addition, the proper and positive understanding above is in accordance with applicable ethical norms and principles.

Some conditions that must be considered in applying the method of habituation of students are: first, create this habit before it's too late, so that before the child picks up other habits that are contrary to the ones he should be accustomed to; second, a habit needs to be done repeatedly (continuously) regularly so that this will have an impact on a spontaneous habit; and last, education must be consistent, firm and steadfast in its stance. Do not give the child a chance to damage what was originally mechanical, it should become a habit along with the child's conscience.

In everyday life habits are very important, because many people act and react only out of habit, this habituation can stimulate behavior faster and without habits human life will run slowly, because before doing something must first think what he is going to do. The habituation method should be used by teachers in the process of character development to develop good and commendable qualities in students so that the activities carried out by students are recorded positively.

From a psychological point of view, a person's habits are closely related to his activity patterns. Just like children who make it a habit to pray because their parents are role models, examples that must be followed and always take care of their children in the prayers that are done every prayer time. The same goes for other habits.

MAccording to Syaepul Manan in "Moral formation through example and habituation", he said the importance of instilling this habit in accordance with the words of the Prophet as follows: From Umar bin Shuaib, from his father, from his grandfather, the Prophet said: "Tell your children to pray when they are seven years old; and beat them when they leave when they are ten years old and separate their beds" (HR. Abu Dawud).

Getting a child used to praying well in congregation is important. Because with this habit will build the character inherent in them. By instilling positive values into students, both in cognitive, affective, and psychomotor aspects. Using a habituation approach is also considered very effective in changing negative habits into positive. However, this approach is far from successful if teachers and parents do not set a good example and example

The nature of discipline has a very important value in training students to obey school rules or regulations, and if all students apply good discipline it will create good discipline in school.

Based on the initial observations of researchers, SMA Muhammadiyah 2 Surakarta also has rules and regulations like schools in general, but sometimes there are still students of SMA Muhammadiyah 2 Surakarta do not obey the rules and regulations that have been made by the school. SMA Muhammadiyah 2 Surakarta implements a dhuha prayer program before teaching and learning activities begin with the hope that this program can improve discipline for SMA Muhammadiyah 2 Surakarta students. This dhuha prayer habituation program was made by the principal and teachers at SMA Muhammadiyah 2 Surakarta.

Salat comes from Arabic meaning "prayer". Allah Almighty says in surah At-Tawbah verse 103 which reads:

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ

"Take zakat from their possessions, to cleanse and purify them, and pray for them. Indeed, your prayer (grows) peace of soul for them. Allah is All-Hearing, All-Knowing)".

In the Islamic view, prayer is: worship to Allah Almighty, which includes words and deeds that are done specifically, such as bowing, prostration, standing and facing the Qibla, beginning with takbir and ending with greetings. Prayer is basically a personal approach to Allah Almighty. The Prophet (peace be upon him) said: "Prayer is every believer's personal approach to Allah." The self-approach here means the approach to oneself that is spiritual, not physical

Dhuha prayer is a sunnah prayer that begins at sunrise around 07.00 WIB until shortly before the sun is right above the earth (before noon). The time to perform dhuha prayers is estimated to be around 07.00 WIB to 11.00 WIB and the law is sunnah mu'akad or recommended sunnah (Khasanah et al., 2016).

This law regulates the law of dhuha prayer. The Qur'an itself does not contain clear instructions or explicit recommendations regarding the performance of dhuha prayers. Some of the words "dhuha" found in the Qur'an have something to do with the words spoken, but they seem to have nothing to do with the determination of the law of prayer "dhuha". The determination of the basis or basis of dhuha prayer is found in the hadiths, based on these hadiths we can consider the law of dhuha prayer.

In general, the law of dhuha prayer is sunnah, there are several hadiths that can be used as the basis for the law of dhuha prayer. The sunnah of dhuha prayer is based

on the hadith narrated: *"My beloved (peace be upon him) willed me three things, namely fasting three days every month, two rakaat dhuha prayers, and witir prayers before going to bed."* (H.R. Bukhari and Muslim).

Many explanations from scholars, even the explanation of the Prophet Muhammad SAW mentioned various privileges and virtues of dhuha prayer for those who perform it. Including expanding sustenance, such as alms and so on.

The virtue of dhuha prayer is the same as other sunnah prayers, which is to complete the obligatory prayer. Moreover, the virtue of dhuha prayer lies in the number of rakaat. One who performs two rakaat dhuha is considered negligent; If he performs the four rakaat prayers, then twelve raka'ats include worship and he enjoys doing shaleh. Six rakaat dhuha prayers protect against sin during the day and are recorded among those who observe them. Then eight raka'ats are recorded as obedient and among the successful; and the twelve rakaat dhuha prayers will make a beautiful home in heaven made of gold (Huwaida, 2017).

Other virtues of performing dhuha prayers are expanding sustenance, sunnah dhuha is almsgiving, and dhuha can wash away sins or mistakes. Expanding sustenance, the basis of this is the hadith of the Prophet Muhammad (PBUH) from Abu ad-Darda' or Abu Dhar, from the Prophet SAW:

قَالَ اللَّهُ عَزَّ وَجَلَّ يَا ابْنَ آدَمَ لَا تَعْجُرْ عَنْ أَرْبَعِ رَكَعَاتٍ مِنْ أَوَّلِ النَّهَارِ أَكْفَكَ آخِرَهُ

"O son of Adam, pray for Me four raka'ats at the beginning of the afternoon, surely I will suffice and protect you until the end of the day."

Sunnah dhuha prayer is almsgiving. Like other sunnah practices (dhikr, amar ma'ruf nahi munkar), dhuha prayer has a function as almsgiving. The basis is the hadith of the Prophet Muhammad (PBUH): From Abu Dharr of the Prophet (peace be upon him) he has said, *"Every bone of your joints is subject to alms, every prayer beads reading is alms, every tahmid reading is alms, tiap bacaan tahmid adalah sedekah, tiap bacaan takbir adalah Almsgiving, advocating kindness is almsgiving, preventing evil is almsgiving. To pay off everything, you just have to pray dhuha two rakaat."* (HR. Muslim)

Dhuha prayer can wash away any sins or mistakes we have committed. The basis is the hadith of the Prophet (peace be upon him): It is from Abu Hurairah that the Prophet (peace be upon him) said *"Whoever keeps the two raka'ats of dhuha prayer, his sins will undoubtedly be forgiven even as much as the foam in the sea."* (Ibn Majah)

Prayer is explained in one of the surahs in the Qur'an where it is explained that prayer can prevent evil and munkar acts, this is found in (Q.S Al-Anfal : 45)

أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ ۖ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ ۚ وَلَذِكْرُ اللَّهِ أَكْبَرُ ۗ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

"Read what has been revealed to you, namely the Bible (Qur'an) and establish prayers. Indeed, the prayer prevents evil and evil (acts). And indeed remembering Allah 5 (prayer) is greater (its primacy over other worships). and God knows what you are doing."

The above verse explains that prayer prevents evil acts and munkar. This dhuha prayer program is expected to change the behavior of students who were initially undisciplined in learning, becoming more disciplined in learning.

The research was conducted by Agus Dwi Santosa, et al with the research title Growing the Discipline of MTs al-Amien Students in Kediri City through the Habituation of Dhuha Prayer. The results showed that when performing dhuha prayers in congregation, there were obstacles that arose, especially at the beginning of carrying out these obligations. Among the students who have just graduated from elementary school and background, most have graduated from formal school, so it is rare to be able to perform dhuha prayers. In the end, the implementation and habituation of prayer can improve student discipline. Not just doing dhuha prayers, but also other things such as going to school, studying, reading the Quran or others.

Based on the observations of researchers obtained during observations, namely, the time for the dhuha prayer conducted at SMA Muhammadiyah 2 Surakarta is 07.00 WIB. This is expected to reduce student delays in learning. Students should leave home early to perform dhuha prayers before entering class. In addition, there are many other factors that can improve the discipline of students of SMA Muhammadiyah 2 Surakarta through the habituation of dhuha prayers.

The level of awareness of students of SMA Muhammadiyah 2 Surakarta about learning discipline at school is still low. Sometimes the rules set by the school are still violated by some students, therefore researchers are interested in researching about "The Effect of Dhuha Prayer Habituation on Student Discipline at SMA Muhammadiyah 2 Surakarta" so that students can improve their discipline through the habituation of dhuha prayer

LITERATURE REVIEW

Based on the search that the author has done on several existing studies, the author found similarities with previous researchers related to Islamic character education. There are at least some studies presented by the author, including:

Heny Wulandri, 2023 with the title "The Habituation of Dhuha Prayer in Instilling Student Discipline in Junior High School." This study discusses the Habituation of

Dhuha Prayer in Instilling Student Discipline in Daruttauhid Junior High School, Bandar Jaya Village, Rantau Rasau District, East Tanjung Jabung Regency. This study also aims to determine whether the application of congregational dhuha prayer affects the discipline of students in Darut Tawhid Junior High School. The results of this study show that the habituation of dhuha prayer is carried out every day starting from 07:00-07:20 WIB. The influence or impact of the habituation of dhuha prayer can be done quite well for students because it can bring themselves to more positional things. the obstacles to habituation of dhuha prayer are; students who are difficult to manage; lack of places for ablution; and limited time given. Efforts to habituate dhuha prayers are; providing punishment or sanctions, building cooperation to build ablution places, and providing supervision of students in order to use dhuha prayer time effectively.

Badruz Zaman, with the title Student Character Building through the Implementation of Sunnah Dhuha Prayer at Nur Hidayah Integrated Islamic Elementary School Surakarta. This study was conducted to find out how the process of character building through the implementation of sunnah dhuha prayers, and find out the characters formed from student development through the implementation of sunnah dhuha prayers in class V at SDIT Nur Hidayah Surakarta. The results of this study show the process of building student character through the implementation of sunnah dhuha prayers in class V at SDIT Nur Hidayah Surakarta. The dhuha prayer program at SDIT Nur Hidayah has been implemented since the establishment of SDIT Nur Hidayah, namely since 1999, carried out every day at 07.00 to 07.30, then with the hope of familiarizing students to perform sunnah prayers in addition to compulsory prayers and in the hope of forming character. The stages are moral knowledge, moral feelings, then, moral behavior, as for the methods used in character building; habituation and self-development methods, exemplary methods, and methods of giving advice and attention. The character of the implementation of Dhuha sunnah prayer at SDIT Nur Hidayah Surakarta. The characters instilled from coaching through dhuha prayers are as follows: character of God's love, character of confidence and responsibility, and character of discipline.

METHOD

This research method uses descriptive qualitative methods, this research was carried out at SMA Muhammadiyah 2 Surakarta for the 2023/2024 academic year. The time used in this study was four weeks. Conducted with interviews related to the implementation of the dhuha prayer program, this population was addressed to students from classes X, XI, XII SMA Muhammadiyah 2 Surakarta.

This research uses the case study method in depth to explain the context of the situation, program or interaction that occurred. To obtain more in-depth data, researchers use interviews, observations and documents that are then analyzed. This

case study allows for the understanding and interpretation of the meaning obtained from the program under study.

Data collection is carried out as much as possible in the form of reports and descriptions. The data analysis technique used by researchers is interactive analysis that is consistent with data analysis according to Miles and Huberman (1992: 15-19).

The stages of data analysis according to Miles and Huberman (1992: 15-19) are below. Data collection is collecting data from the research site by means of interviews with Islamic Religious Education teachers, students, and documentation. Data reduction, which is a process of focusing, abstracting, transforming rough data in the field directly and continued at the time of data collection where researchers focus on the research area. Presentation of data, which is the next level of analysis where researchers present research results by category or group (Afrizal, 2016: 179). Summary of results, which is an advanced stage where researchers draw conclusions from the results of the data (Afrizal, 2016: 180).

DISCUSSION

The habituation of dhuha prayers carried out at SMA Muhammadiyah 2 Surakarta lasts quite a long time, and this is done with the aim of improving student discipline at SMA Muhammadiyah 2 Surakarta, this will make mutual benefits between the main activities of students in blinking and worship activities.

The habituation of dhuha prayer is routinely carried out and must be followed by students and the entire community at school, this habituation is carried out in congregation in the school prayer room led by the supervisor or from students of SMA Muhammadiyah 2 Surakarta. The process of implementing the habituation of dhuha prayer is carried out every day before starting the Teaching and Learning Activities (KBM), which starts from conditioning dhuha prayers to students, then continued tadarus with juz 30 which is followed by all students, continued with the implementation of dhuha prayers, After prayer the imam leads to read dhikr after dhuha salah. after that the new students are allowed to enter their respective classes to carry out Teaching and Learning Activities (KBM).

To familiarize students in performing this dhuha prayer, efforts made by religious coaches, for religious coaches at SMA Muhammadiyah 2 Surakarta there are four teachers. In this school there is a conditioning of students before the dhuha prayer begins, when students arrive at school, students are expected to go directly to the ground floor both those who are unable and those who are not hindered. For female students who are unable to be gathered together in a room and usually filled with tadarus using mobile phones or with cult activities.

Students who are not unavailable, are instructed to immediately perform ablution in the place provided, for students to perform wudu in the ablution place next

to the prayer room, for female students to perform wudu in a special ablution place for girls. After ablution all put themselves in the prayer room, all Students are led to tadarus juz 30, usually tadarus only read a few surahs, after tadarus, before performing dhuha prayer the students are instructed to straighten the ranks or shaf, followed by dhuha prayer in congregation as many as two rakaat, after that the imam leads to read dhikr after dhuha prayer, because the benefits of dhikr dhuha can provide good benefits. After that, students may leave the prayer room to start Teaching and Learning Activities (KBM).

In the implementation of dhuha prayer habituation activities at SMA Muhammadiyah 2 Surakarta, of course, there are obstacles experienced, including students who go down to the ground floor to perform dhuha prayers, lack of awareness from students to carry out dhuha prayers, teachers are less able to handle dhuha prayer habituation activities.

In response to this, there are several efforts made by religious coaches at SMA Muhammadiyah 2 Surakarta, namely 1) habituation; 2) motivational provision; 3) the provision of sanctions; 4) All teachers are involved in the habituation of dhuha prayer.

The habituation of this dhuha prayer for students will become a habit for students. Motivation is given after the dhuha prayer is performed, the teacher or coach usually provides motivations to the students to always be istiqomah in carrying out the habituation of dhuha prayer. With this, it can instill a sense of enthusiasm for students to make a habit of praying dhuha every day. The sanctions applied to students who are late or reluctant to perform dhuha prayers are having to perform dhuha prayers munfarid, making students imams, leading dhikr dhuha prayers in the future. In this activity all teachers must be involved, starting from participating in conditioning students, participating in the implementation of dhuha prayers.

From the implementation and habituation of dhuha prayer at SMA Muhammadiyah 2 Surakarta, according to the religious coach the researcher interviewed, namely the habituation of dhuha prayer is able to improve the discipline of students. Not only in the performance of dhuha prayers but also In other things such as school hours, studying, recitation and other activities.

This is of course with the habituation and sanctions given. Students are aware of what they have to do so as not to be late, namely morning sleep, preparing for the tasks given. In addition, there is also a regulation that at 06.45 all students must have arrived at school.

Then from the implementation and habituation of dhuha prayer at SMA Muhammadiyah 2 Surakarta according to several students interviewed by researchers, it was able to increase discipline, because the students were aware that dhuha prayer was one of the mandatory habits that must be carried out, besides that they were also

aware that dhuha prayer could prevent and change themselves from things that were not good

CONCLUSION

Based on the analysis that has been carried out for 4 weeks at SMA Muhamamdiyah 2 Surakarta, it can be concluded that the implementation of the dhuha prayer program for students is quite well implemented. This program has been going on for quite a long time until now, and this is done with the aim of improving student discipline at SMA Muhammadiyah 2 Surakarta, this will make mutual benefits between students' main activities in discipline and worship activities.

Time after time the habituation of dhuha prayer becomes a habit for students. Not a few teachers always provide motivation about the virtue of performing dhuha prayers, with this, it can instill a sense of enthusiasm for students to istiqomah perform dhuha prayers.

The habituation of dhuha prayer is carried out in congregation in the school prayer room led by the coach or from students. And carried out every day before starting the Teaching and Learning Activities (KBM), which starts from conditioning dhuha prayers, continued tadarus with juz 30, and the implementation of dhuha prayers then continued with dhikr after dhuha prayers led by the prayer imam.

According to religious coaches who have been interviewed by researchers, explained that the habituation of dhuha prayers can improve the discipline of students. Not only in the implementation of dhuha prayers but also in other matters such as school hours, study, recitation and other activities.

Some students who have been interviewed by researchers revealed that the habit of dhuha prayer can increase discipline, because the students are aware that dhuha prayer is one of the mandatory habits that must be carried out, besides that they are also aware that dhuha prayer can prevent and change themselves from things that are not good.

It can be concluded that the habituation of dhuha prayer at SMA Muhammadiyah 2 Surakarta has gone well as expected. Before this habituation, there were still some students who were not disciplined about time, but after following the habituation of dhuha berjamaah prayers that had been programmed by the school, students changed to be more disciplined about time. So that students compete with each other to come on time to school and perform dhuha prayers in congregation.

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