Implementation of Dzuhur Berjamaah in Shaping the Character of Students

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Abstract

Congregational prayer serves to nurture and shape the character of a Muslim, as well as fulfilling a social function. By becoming a good person, a Muslim's sense of social responsibility will shape a good character. In this context, Islam requires congregational prayer. Although congregational prayer is not obligatory, it offers greater rewards, namely twenty-seven degrees higher than praying alone. The purpose of this study is to identify the character values obtained through the habit of performing congregational Zuhr prayer. This study employs a qualitative method with a case study approach. Data sources were obtained from thirteen informants through direct interviews using a pre-designed interview protocol. All interview data were analyzed thematically using the Interactive Model Analysis technique by Milles & Hubberman. The analysis results indicate that the activity of performing Zuhr prayer in congregation is essentially an extracurricular activity at State Elementary School 10 Sungai Lundang aimed at instilling the habit of performing congregational prayer among students, as well as developing character traits such as religiosity, discipline, responsibility, honesty, and others. The findings of this study can serve as initial data for future researchers in examining this issue in different contexts and problems.

INTRODUCTION

Character education is an effort to help the development of children's souls, both physically and spiritually, from their natural nature towards a more humane and better civilization (Erwanto et al., 2024; Wakhyudi & Setyorini, 2021). Character education is an ongoing and never-ending process, resulting in continuous improvement in quality, aimed at shaping the future generation of humanity, and rooted in the cultural values of the nation (Susanto, 2022; Hastuti & Fatimah, 2015; Mustofa et al., 2022). Character education holds a higher significance than moral education, as it is not merely about distinguishing right from wrong but about instilling good habits in students' lives.

This enables children students to develop a high level of awareness and understanding, and in their daily lives, they can apply compassion and commitment to practicing virtue (Abidin, 2021; Ubaidah et al., 2023) Character building is an appropriate way to help students learn to live with good habits that are beneficial to themselves and their environment (Rais, 2023; Rokhmah, 2021; Sahuri, 2022).

Character is the way of thinking and behaving that is unique to each individual in order to live and cooperate, whether within the family, community, nation, or state (Kosim, 2012; Rosmi, 2016; Santika, 2018). Character, along with morality, refers to the spontaneous nature of human behavior or actions that have become ingrained in a person, so that when they arise, they no longer require conscious thought (Budiyono, 2023).

The implementation of habit-forming programs can realize important character values. These values will eventually become the output of all learning activities and school or madrasah culture (Mazid & Suharno, 2019; Suardi et al., 2018). These values include knowledge, awareness or willingness, and actions to implement these values, whether for God, oneself, the environment, or the nation, thereby becoming a complete human being (Adhim, 2012; Hasanah, 2017). Prayer is also one of the means that can broaden one's perspective to be limitless. This means that someone who understands the meaning behind the secrets of prayer no longer has a narrow perspective. They are able to grasp things that cannot be reasoned by the left brain. Through prayer, we are also protected from thoughts or actions that are deemed improper (Kandiri & Mahmudi, 2018).

The Dhuhr prayer is performed at the time when the sun has passed its zenith and its shadow is equal in length to its own length, except for the shadow when the sun is directly overhead (exactly above the head). The term "jamaah" derives from the word "al-ijtima," meaning "to gather," while "al-jama'ah" and "al-jami" refer to people who come together for a common purpose. In Islamic law, it refers to the interaction between the imam and the congregation or the bond between them during prayer (Sholeha et al., 2022). Prayer in congregation is prayer performed collectively, consisting of an imam and followers, with a minimum of two people.

The function of prayer in congregation serves as a means of nurturing and shaping the character of a Muslim, as well as having a social function (Syaroh & Mizani, 2020). By becoming a good person, a Muslim's sense of social responsibility will shape a good character (Sabiruddin et al., 2023; Wahrudin & Mukhibat, 2017). In this regard, Islam prescribes congregational prayer. Although congregational prayer is not obligatory, it carries a reward of twenty-seven degrees more than praying alone. (Darussalam, 2016; Engkizar et al., 2021).

METHODS

This study uses a qualitative method with a case study approach (Case Study Design). Data sources were obtained from twenty (20) informants through in-depth interviews selected using purposive sampling techniques. According to (Akmal et al., 2024; Engkizar et al., 2022, 2023; Istiqamah et al., 2024; Mahira et al., 2024; Wati et al., 2025; Zafirah et al., 2018). informants must meet four criteria: they must still be active in the field being studied, have competence related to the issues being studied, be willing to spend time providing information to the researcher, and be honest in providing information in accordance with the facts on the ground. After the interviews were completed with all informants, the interview data was transcribed, and themes were extracted in accordance with the objectives and needs of the research data. The data collection techniques used were observation, interviews, and documentation. All data was analyzed using the Miles and Huberman analysis technique (Engkizar et al., 2024; Engkizar, Jaafar, et al., 2025; Guspita, 2025; Ikhlas et al., 2025; Khairunisa et al., 2025; Wulandari et al., 2024).

RESULT AND DISCUSSION

Based on interviews conducted with thirteen informants, the analysis clearly found that there are three important themes related to the implementation of congregational midday prayers in shaping the character of students at State Elementary School 10 Sungai Lundang in Pesisir Selatan Regency (Engkizar, et al., 2025). The three themes are as follows:

The first theme is (responsibility and independence), which can be seen from the fact that students perform the Dzuhur prayer in congregation without being told to do so. Regarding the implementation or habit of performing the Dzuhur prayer in congregation at State Elementary School 10 Sungai Lundang without being told to do so, according to the informants in their interview results, the following was stated:

They already know the schedule; when the bell rings, they immediately run to the mosque; none of them hide behind.

Both students were brave enough to be appointed to recite the call to prayer. Based on the observations of the supervising teacher, the students were directly appointed to become muezzins when performing the midday prayer in congregation at the mosque. With this direct appointment, whether ready or not, the students must be brave enough to act as muadzin during the noon prayer. During the field study, the researcher observed that after the students finished the adhan, the Islamic Education teacher, who was also the prayer leader for the congregational noon prayer, commented on the students because the rhythm of their adhan was the same as the rhythm of the iqamat (Engkizar, et al., 2025).

The second theme is (discipline). This can be seen from the fact that orderliness in performing the noon prayer in congregation is one form of discipline and responsibility in fulfilling one's obligations. Such habits will shape a person's character. In relation to this, the informant explained the orderliness of the students in performing the noon prayer in congregation as follows:

At first, it was chaotic because changing habits is difficult, but now, thank God, they have started to be orderly, even though they joke around a lot, they have started to be orderly.

Both students are queuing while performing wudu Regarding queuing during the noon prayer at State Elementary School 10 Sungai Lundang, the teacher explained in an interview as follows:

All students perform wudu at the mosque, and due to limited water tap facilities, they have to queue. Specifically, if the water tap is turned off, male students are advised to perform wudu at the river, while female students are separated in their wudu positions and supervised by the duty teacher.

The third theme (religious character) can be seen from the students reciting zikir and praying after the noon prayer in congregation. Reciting zikir and praying are encouraged in Islam, and regarding this, the informant provided the following explanation:

After noon prayer, the students are told to recite zikir and pray, especially for their parents.

CONCLUSION

Shaping the character of students through the habit of performing the midday prayer in congregation at State Elementary School 10 Sungai Lundang, South Pesisir Regency, includes: i) Students perform the midday prayer in congregation without being told to do so, ii) Students are brave enough to be appointed to call the adhan, iii) Students perform the midday prayer in congregation in an orderly manner, iv) Students are diligent in performing congregational midday prayers, v) Students recite prayers and supplications after congregational midday prayers, vi) Students queue when performing ablutions. Supporting and inhibiting factors in character building among students through the habit of performing congregational midday prayers at State Elementary School 10 Sungai Lundang, South Pesisir Regency. The supporting factors are: i) Rewards for students who diligently perform the noon

prayer in congregation, ii) A mosque located near the school, iii) Cooperation between duty teachers and prayer leaders for the noon prayer in congregation. The inhibiting factors are: i) Inadequate facilities for congregational Zuhr prayer, ii) Lack of parental support, iii) The presence of students causing disturbances before the iqamat.

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