

The Application of Islamic Educational Philosophy in Congregational Dhuha Prayer Activities at MIN 5 Ngawi

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ABSTRACT

In shaping an education, it is also recommended to be able to create an optimal achievement that not only transfers knowledge but also forms the character and noble personality of students. This study aims to discuss the application of Islamic educational philosophy carried out at MIN 5 Ngawi in the form of congregational dhuha prayer activities. Using descriptive qualitative field research methods, the results of the study indicate that the form of dhuha prayer activities carried out at MIN 5 Ngawi is carried out every morning before the learning process begins and is attended by all students from grades 1-6. This activity is accompanied by Islamic Religious Education teachers to monitor and provide direction to students. After the dhuha prayer activity is completed, a short surah memorization is carried out. This series of activities has character education value where, in the view of educational philosophy, it is interpreted as a form of integration between religious and societal values and norms that are expected to later become provisions for students to grow and develop in the future.

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1. INTRODUCTION

Education is truly the main tendency for every human being, where if someone is not well educated, they will not be able to create something, innovate and it will be very difficult for them to continue their life (Nanat Fatah Natsir dkk, 2018). So it is not surprising that in educational operations there are a number of aspects that are the main things for building a positive education where this education will later produce students who are superior and have character (Yosep Belen Keban, 2022). A person's character is truly born from experiences and acceptance within the family, school, and community. However, some figures argue that the good and bad of a person's character is part of their innate nature (Maryuni, 2024).

This assumption reflects the idea that if someone is born with a negative innate trait, they will grow up to be a negative person, and vice versa. If this statement were true, then character education

would be useless, as a person's character would be taken for granted (Agus Wibowo, 2012). However, there are also quite a few who argue that in essence the personality of each individual can be formed and cultivated so that character education can provide meaning and benefits for humans to become better individuals (Zubaedi, 2017).

This statement actually leaves a number of polemics where a valid and philosophical basis is needed, so a solution is needed in the form of using certain methods aimed at solving problems in education to provide a clear direction in the formation of character education (Rian Damariswara dkk, 2021). Character formation in children can be done from an early age as an effort to foster values within students and form integrative behavior in the community environment which becomes a strong philosophical foundation for students (Mulyasa, 2020).

In building character in the world of education, we can use the perspective of Ki Hajar Dewantara's educational philosophy. This form of education is based on the foundation "*ing ngarsa sing tuladha, ing madya mangun karsa dan tut wuri handayani*". This concept is a noble testament which truly needs to be used as a reference in developing character education (Sri Narwanti, 2021). The concept proposed is rational and assesses that a form of education must have a style that is appropriate to the local context of society because Indonesia is a multicultural country with all its diversity (Keban, 2022).

In developing an education, it is also recommended to achieve optimal results, not only by transferring knowledge but also by developing the character and noble personality of students. The concept of education refers to three educational centers: family, school, and community, which must work together effectively. Developing student character also requires consideration of various factors, such as cultural unity and the human environment, to create a harmonious life.

Another important consideration is that character education must be implemented in an integral and holistic manner, supported by all components of society at every level of life. Building a noble character requires significant effort and ongoing guidance, consistently evaluated by the school. This also requires every educator to prioritize not only learning activities but also guiding students to actively participate in religious activities. These include activities that provide religious knowledge and enhance students' religiosity, which are generally not achieved optimally in the classroom (Sri Narwanti, 2021).

A common problem in education is that some institutions focus solely on academic achievement, while under-concentrating on developing students' character so they can grow into perfect human beings. Research conducted by Abdul Hadi demonstrates that educational management should not only focus on academic improvement but also seek ways to produce students who excel and possess good character (Abdul Hadi, 2018). Likewise, research conducted by Rizky Fadillah et al. shows that Islamic education actually has a big challenge where the form of learning provided is required not only to be able to produce students who have high intellectual abilities but is also expected to be able to produce individuals with positive character amidst the onslaught of the modern era which is very complex regarding the problem of moral decline (Rizky Fadillah dkk, 2025).

Character education not only provides insight into what is good and what is bad but also instills the values of caring, social, responsibility and integrity. Because basically character education involves good knowledge, good feelings and good behavior. This is also what MIN 5 Ngawi is doing, which seeks to transform the educational process by paying great attention to the development of positive character in students through the instilling of noble moral values and distancing students from reprehensible morals. As stated by the Islamic Religious Education teacher at the madrasah, MIN 5 Ngawi's main vision is to balance students' intellectual abilities and cultivate noble character to form individuals in accordance with Islamic teachings, one of which is through the activity of praying dhuha together. From the philosophical perspective of education, this activity is considered a solution in overcoming educational problems by orienting on the teachings of the Qur'an and Hadith while also introducing students to religious activities in the form of sunnah dhuha prayers performed in congregation. This study aims to analyze the application of Islamic educational philosophy carried out

at MIN 5 Ngawi in the form of congregational dhuha prayers to instill noble values and shape students' religiosity.

2. METHODS

This research is a descriptive qualitative field research with a discussion orientation regarding the application of Islamic educational philosophy carried out at MIN 5 Ngawi in the form of congregational dhuha prayer activities. This research was conducted at MIN 5 Ngawi located at Jl. Pahlawan No. 43, Paron District, Ngawi Regency, East Java Province. Data collection techniques used were interviews and observations where interviews were conducted with Islamic Religious Education teachers who were also tasked with accompanying congregational prayer activities carried out with students. Observations were conducted to observe the process of congregational dhuha prayer activities carried out and then the data were analyzed using interactive analysis in the form of data reduction, data presentation, and drawing conclusions (Abdussamad, 2021).

3. FINDINGS AND DISCUSSION

3.1 Congregational Dhuha Prayer Activities at MIN 5 Ngawi

The congregational Dhuha prayer activity at MIN 5 Ngawi is based on habitual practice, in which students are invited to participate in congregational Dhuha prayers every morning before entering class or beginning the learning process. According to the researcher's interview with the Islamic Religious Education teacher who is tasked with accompanying students, it was revealed that before starting learning activities, students first gather in the school prayer room to perform the congregational Dhuha prayer together. This activity is attended by all 120 students from grades 1 to 6. Congregational Dhuha prayers are usually led by students who take turns according to a schedule that has been jointly prepared.

The Islamic Religious Education (PAI) teacher also added that after the congregational Dhuha prayer, the students first memorized short chapters of the Quran. This habit is expected to foster a love for the Quran and produce a generation that memorizes the Quran from an early age.

The congregational Dhuha prayer at the madrasah is actually a routine activity, held every morning. Its purpose is to instill character education that encompasses religious values, discipline, and responsibility. Before performing the congregational Dhuha prayer, students are encouraged to perform ablution. This also serves as a form of training and familiarization for students on proper prayer procedures. This activity also fosters discipline, as students are encouraged to participate before the start of class, except for female students who are unable to attend.

According to the Islamic Religious Education (PAI) teacher, the congregational Dhuha prayer also carries the value of responsibility, as it teaches students to be responsible for themselves and to practice the Dhuha prayer routinely, both at school and at home. Religious values are also fostered in this activity, as congregational Dhuha prayer is a part of Muslim religious worship, a sunnah (religious practice) and should be introduced to students as a foundation for their future lives.

According to the researcher's observations, it can also be seen that after carrying out short surah memorization activities, students are trained from an early age to memorize short surahs or Juz 30 of the Qur'an. This also contains the value of responsibility, where students must be responsible for maintaining their memorization by constantly doing muraja'ah so that they do not forget and continue to practice both at school and at home. This is similar to research conducted by Siti Zuhriyeh and Akhmad Affandi, where in their research revealed that the habit of praying Dhuha becomes a means of internalizing spiritual values that shape Islamic character in students (Siti Zuhriyeh dan Akhmad Affandi, 2025). Likewise, research conducted by Sufiyatun also revealed that not only does it instill religiosity, but by praying Dhuha, students are also trained to be disciplined, which indirectly has an impact on the formation of students' noble character (Sufiyatun, 2025). A noble Islamic character can truly be formed through religious activities involving knowledge, feelings, and actions.

It is hoped that these activities will be carried out systematically and continuously to shape students' character effectively and appropriately.

3.2 Character Education at MIN 5 Ngawi from the Perspective of Educational Philosophy

Character education is character education plus, which involves the aspects of knowledge (cognitive), feeling (feeling), and action (action). According to Thomas Lickona, without these three aspects, character education will not be effective. From this opinion, we can conclude that character education is not merely a theory conveyed to students. What's most important is how the theory of character education can penetrate students' feelings, so that they can truly put the theory into practice in their daily lives (Anindya Zhafira Azurazmi dkk, 2024). According to Gholar (quoted from Freeks and Lotter, 2011: 585) "The character opvoeding is een van die boustene wat kennis, vaardighede en die vermoëns van die student ontwikkel. Hierdeur word die student in staat gestel om verantwoordelike besluite te neem en dit lê veral die fondament waarop respek vir menswaardigheid erken word. Dit bemoedig ook studente om uitstekend te vaar met hulle studies ". Which Character education is one of the building blocks develop knowledge, skills and abilities student. This will allow students to create responsible decision and this is primarily the foundation which is the basis for respect for human dignity. This also encourages students to perform well in their studies. Character education can also equip students for life in society after they graduate, enabling them to secure the best positions appropriate to their status and role in society (Agus Wibowo, 2012).

According to Dharma Kusumo et al (2013), character education is learning that leads to knowledge and the development of children's behavior as a whole, which is based on certain values referred to by each school. This definition implies that character education is integrated with learning across all subjects. Therefore, the strengthening and development of student behavior is based on the values advocated by the school (institution), such as the vision and mission of each school (institution). Efforts to build and develop character, commonly referred to as character education, are the most important endeavors that must be given to humans. Character development is the primary goal of a proper education system (Dharma Kusuma dkk, 2013). Students desperately need a teacher or facilitator to instill character values in their daily lives, both during teaching in the classroom and outside of it. As there is a saying, a teacher is "digugu and ditiru." In recent years, character education has been emphasized in formal school education in Indonesia. In the KTSP curriculum, character education has been emphasized, and in the 2013 curriculum, character education is given greater emphasis with an emphasis on core competencies (KI) 1 and 2 on piety and character, which must be emphasized in schools by every teacher through their respective subjects (Agus Wibowo, 2012).

The definition of character education, the term nation and character building, is a classic term and has been a vocabulary almost throughout modern Indonesian history, especially since the 1928 Youth Pledge. This term has resurfaced since 2010 when character education was made a national movement at the peak of the National Education Day event on May 20, 2010, which was launched by the President of the Republic of Indonesia. The background to the emergence of this character education is motivated by the increasingly eroded character of the Indonesian nation, and at the same time as an effort to develop Indonesian people with noble morals. Character is the values of human behavior related to God Almighty, oneself, fellow human beings, the environment, and nationality that are manifested in thoughts, attitudes, feelings, words, and actions based on religious norms, law, etiquette, culture, and customs. Character can also be interpreted as the same as morals and good manners, so that national character is identical to national morals or national character. A nation with character is a nation with morals and good manners, conversely a nation without character is a nation that does not have or lacks morals or does not have good standards of norms and behavior. Character education is a system of instilling character values in school citizens that includes components of knowledge, awareness or will, and actions to implement these values, both towards God Almighty, oneself, others, the environment, and the nation so that they become perfect human beings. In character education in schools, all components must be involved, including the components of education itself, namely the content of the curriculum, the process learning and assessment, quality of

relationships, handling or management of subjects, school management, implementation of activities, empowerment of infrastructure, financing, and the work ethic of all members of the school community and the school environment. Thus, character education is a sincere effort to understand, shape, and cultivate ethical values, both for oneself.

Character education aims to improve the quality of the implementation and results of education in schools that lead to the achievement of the formation of character and noble morals of students as a whole. Character education is the formation of school culture. The school culture in question is the behavior, traditions, daily habits, and symbols practiced by all school residents and the community around the school. Character education can also be said to be education to "shape" a person's personality through character education, the results of which are seen in a person's real actions, namely: good behavior, honesty, responsibility, respect for the rights of others, hard work, and so on. This education is in the form of instilling the values of honesty, sincerity, politeness, firmness of faith, patience, generosity, cleanliness, brotherhood, unity, social interaction, compassion, knowledge and reason, as well as matters related to time management.

Character education teaches habits of thought and behavior that help individuals live and work together as families, communities, and nations, and helps them make responsible decisions. In other words, character education teaches students to think intelligently and naturally activates the midbrain. Thus, character education is the process of providing guidance to students to become whole human beings, with character in the dimensions of heart, mind, body, as well as feelings and intentions. Character education can be interpreted as value education, character education, moral education, and character education that aims to make good and bad decisions, maintain what is good, and realize goodness in everyday life wholeheartedly (Anindya Zhafira Azurazmi dkk, 2024).

Character is truly understood as the values of an individual's attitudes that relate to God Almighty, oneself, others, and the environment, manifested in the form of thoughts, attitudes, feelings, words, and actions that refer to religious norms, laws, etiquette, and other social entities. Character is also closely related to morals and is considered a comprehensive manifestation of all of a person's activities, both with humans, with God, and with the environment (Melvi Zuhra, 2025). As for character education for every Muslim, it is essentially understood as an effort that emphasizes the instillation of noble values that reflect a good relationship between humans and their God, themselves, their fellow humans and their environment (Sri Narwanti, 2021).

Character education carried out at MIN 5 Ngawi in the form of congregational Dhuha prayer activities in educational philosophy is considered as the formation of comprehensive character education with reference to religious values and norms to shape human personality to become *insan kamil*. This is in accordance with Salam's opinion that Islamic character is built on the basis of educational philosophy by considering the reality and experience of a person's five senses (Salam, 2000).

The Duha prayer is a sunnah recommended by Rosulullah SAW. In fact, in one of the hadiths narrated by Abu Hurairah, Rosulullah SAW made a will to his friend, one of the contents of which was the Duha Prayer. So that the testament to the prophet's friends applies to all Muslims. One of the virtues of the Dhuha prayer is that it acts as charity, that is, charity to improve the health of the human body and prevent various diseases. Dhuha prayer is one of the *awwabin* prayers, which means prayer for those who repent. Not only that, another benefit is that it helps to make up for the shortcomings of obligatory prayers. When the Day of Judgment arrives, the first act of worship to be accounted for will be prayer. Sunnah prayers will make up for the shortcomings of obligatory prayers. The habituation of Dhuha prayer is expected to be a means of developing character education, the essence of which is that the application of character education is oriented towards activities that contribute/play a direct role in society, to learn to socialize and blend in so that students know how to behave in the midst of society and also care about the people around them (Siti Zuhriyeh dan Akhmad Affandi, 2025). This is implemented and applied in accordance with the program designed to be implemented fully in accordance with established regulations. In Islamic

teachings, one of the values that must be taught to humans is the importance of cultivating a sense of respect and honor. These two values are how a person honors and values themselves. Someone who cultivates this attitude toward others will certainly receive the same treatment or the same attitude from others. Because, in essence, every human being needs other humans, both for their own benefit and for the common good. Therefore, character education is important in every human life because it can form a noble character, be diligent in carrying out orders, have a high sense of tolerance, morals, and solidarity to achieve common goals. In character education in schools, all components must be involved, including the components of education itself, namely curriculum content, learning and assessment processes, handling or management of subjects, school management, implementation of activities or co-curricular activities, empowerment of infrastructure, financing, and the work ethic of all school/environment residents. In addition, character education is interpreted as a behavior of school residents who in providing education must have character. Character education can develop quality human resources with strong integrity and resilience in facing various global changes and challenges. Character education aims to develop noble human morals, perseverance in carrying out orders, morality, and cooperation in achieving a common goal. The goal of character education is to develop moral, personal, intellectual, and physical health, as well as foster a sense of social responsibility. It is hoped that the activity of performing the Dhuha prayer in congregation, which is always made a habit, can provide experiences and practice values that will be useful for students' lives in the future.

4. CONCLUSION

Based on the existing analysis, it can be concluded that the Dhuha prayer activity at MIN 5 Ngawi is carried out every morning before the learning process begins and is attended by all students from grades 1-6. This activity is accompanied by a PAI teacher to monitor and provide guidance to students. After the Dhuha prayer activity is completed, a short surah memorization session is held. This series of activities has character education value, where in the view of educational philosophy, it is interpreted as a form of integration between religious and societal values and norms that are expected to later become provisions for students to grow and develop in the future.

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Conflicts of Interest: While each religious activity taught in each educational institution may have different techniques, the goal is certainly the same: developing students' noble character. Therefore, it is hoped that each institution will pay attention to this so that it prioritizes not only students' academic performance but also the introduction and practice of religious values and other positive character traits that will be beneficial in the future.

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