Implementation Of The Dhuha Prayer Habit Method In Developing Positive Character In Children Aged 5-6 Years At Cahaya Asta Paud In The 2024/2025 Academic Year

Maria Astuti[1], Tuti Alawiyah[2] Lalu Marzoan[3]
[1,2,3] Pendidikan Anak Usia Dini (PAUD) STKIP HAMZAR
Email: Mariahafizah576@gmail.com[1]

Abstract
This study aims to describe the Implementation of the Dhuha Prayer Habituation Method in Developing Positive Character of 5-6 Year Old Children at PAUD Cahaya Asta Dusun Orong Ramput Medana Village, Tanjung District, North Lombok Regency. This research was conducted at PAUD Cahaya Asta Medana Village in Group B2 Semester 2 of the 2024/2025 school year with 10 students. The focus of this research is on the process of habituation of dhuha prayer, supporting and inhibiting factors for habituation of dhuha prayer. This study uses a qualitative approach with a descriptive method in the type of field research.Based on the results of the study that in the process of habituation of dhuha prayer there are stages carried out by the teacher, namely the preparation, implementation and evaluation stages. The preparation stage includes the preparation of lesson plans, the provision of tools and media, and the habituation of discipline such as lining up and ablution, while the implementation stage of the dhuha prayer is carried out in congregation with the guidance of the teacher, involving memorization of readings, prayer movements, as well as dhikr and prayer activities together. Evaluation is done through direct observation, personal approach, and collaboration with parents to assess children's positive character development, such as discipline, independence, and spiritual abilities. As for the supporting and inhibiting factors in implementing Dhuha prayer habituation at PAUD Cahaya Asta, the main supporting factors include the support of the head of the school.

Keywords: Dhuha Prayer Habituation Method, Positive Character Of Children 5-6 Years Old

INTRODUCTION

Early childhood education (PAUD) is a conscious effort undertaken by parents to support children before they enter elementary school. Early childhood education aims to support their growth and development, both physically and spiritually. Early childhood is also known as the golden age, during which children experience rapid development. Therefore, education can provide positive stimulation, preparing children for further education (Fadlillah, 2012). During this period, children have the ability to absorb information and values quickly, making it the perfect time to instill positive character traits, as Santrock (Cahyaningrum et al., 2022) notes. Positive character traits such as discipline, responsibility, empathy, and religiosity need to be developed early on so that children can grow into high-quality individuals with noble morals.

Koesoema A (in Julianti, 2021) states that character is the same as personality. Personality is considered "a person's distinctive traits, characteristics, style, or nature, stemming from the formations received from the environment, for example, family during childhood and also what a person is born with."

Kartajaya (2010) in Febrianshari & Ekowati (2018) defines character as a distinctive characteristic possessed by an object or individual (human). This characteristic is original and rooted in the personality of the object or individual and is the driving force behind how a person acts, behaves, speaks, and responds to something. Meanwhile, Imam Ghozali (Ajriahmuazimah et al., 2022) considers character to be closer to morality, namely human spontaneity in behaving or carrying out actions that have become integrated into humans so that when they arise, they do not need to be thought about again.

Character education aims to develop students' abilities so they can recognize, care for, and internalize values, thus enabling them to behave as perfect human beings. In line with the goals of national education, Islamic education also aims to develop human potential, with character being one aspect that must be developed through education. Furthermore, (Marita, 2023) states that character building in early childhood aged 5-6 years is carried out through school culture. Furthermore, character, from an Islamic perspective, is more often

referred to as morals, which cannot be separated from other aspects, such as faith.

Building character means improving, fostering, establishing, and establishing something. Character is the nature, disposition, mental traits, morals, or manners that distinguish one person from another. In this context, it is a process or effort undertaken to foster, improve, and/or shape the nature, disposition, mental traits, and noble morals of human beings so that they demonstrate good personal character based on the values of Pancasila. Early spiritual education, such as the habituation of worship, can be the foundation for forming positive character. Education is recognized as an alternative solution in developing the potential and skills of students so that they can become the nation's successors (Yulianingsih, 2022).

One method that can be used to instill positive character is through habitual religious activities. Religious activities are activities carried out by individuals or groups to practice and develop religious beliefs and values, such as reading the Quran, fasting and paying zakat, memorizing prayers, praying, and so on. One religious habitual activity implemented to instill positive character in students is through the religious activity of Dhuha prayer.

The Dhuha prayer is a sunnah prayer with high spiritual and psychological value. It is one of the recommended acts of worship in Islam to be performed in the morning. By making the Dhuha prayer a habit, children are not only taught to draw closer to God but also to cultivate discipline, patience, and responsibility (Hidayatullah, 2020). Furthermore, the Dhuha prayer can also be a method for teaching the values of togetherness, cooperation, and caring for others.

Based on initial observations, PAUD Cahaya Asta as one of the early childhood education institutions has a vision to form a generation with positive character and noble morals until now still applying learning using habituation methods, especially habituation from a religious perspective so that children will be educated to form positive characters as early as possible. This is reinforced by the results of interviews with teachers at PAUD Cahaya Asta, namely Lina Sari, who stated "Children aged 5-6

years have been introduced to practical worship, such as Dhuha prayer, as part of the formation of positive spiritual character, this is a habituation in children so that later children have the expected positive character.

Based on the above background, the implementation of the Dhuha prayer habituation method at Cahaya Asta Early Childhood Education (PAUD) is a solution for developing positive character traits in children aged 5-6 years. Therefore, this study aims to further examine the implementation of the Dhuha prayer habituation method in developing positive character traits in children aged 5-6 years at Cahaya Asta Early Childhood Education (PAUD). The results of this study are expected to contribute to the development of character education methods in early childhood education institutions, particularly in a religious context.

METHOD

This research uses a qualitative approach with a descriptive method; this type of research is included in the field research type (field research) which is exploratory. Observations were conducted in the school environment and followed by interviews with the principal and class B teachers at Cahaya Asta PAUD school. The purpose of the observations was to complete the data needed by researchers in order to collect information, through data collection techniques used by researchers to collect information, through three data collection techniques used by researchers aimed to collect information related to the role of teachers in creating learning strategies in developing Early Childhood creativity, namely teachers as motivators, teachers as facilitators, and also as evaluators. This study uses data analysis as data analysis is a systematic process in searching and compiling data obtained from various sources, such as observations, interviews and documentation. . Qualitative data is divided into two categories, namely general data and qualitative data strength data (Huberman, 2014).

The location of this research was carried out at Cahaya Asta PAUD, Tanjung District, Baupaten Regency, North Lombok.

The data collection techniques used are:
a. Observation

Based on its purpose, observation is defined as a data collection technique that relies on direct or indirect sensing of the object being studied. This allows the resulting data to be descriptive, *setting* research, subjects, events and the meanings conveyed by participants. In this study, the researcher used participant observation techniques (*complete participant)* where in this study the researcher acts as an observer who is generally known by the research subjects (Sutikno P.H. Sobry, 2020).

b. Interview

An interview is a method used to gather information directly with an informant face-to-face to obtain complete and in-depth data. This means the informant is free to answer questions completely and in-depth, leaving nothing to hide. This method aims to make the interview feel like a conversation (Arsianto, 2011).

c. Documentation

Documentation is a method of collecting data for use in social research methodology in researching historical data, in the form of documentation data in the form of letters, memories and reports as well as diaries.

The data analysis technique used is according to Bogdan in (Sugiyono, 2020) it is said that data analysis is the process of systematically searching for and compiling data obtained from interviews, field notes, and other materials, so that it can be easily understood, and the findings can be communicated to others.

Interactive is a model developed by Miles and Huberman (1992) and refined by Miles, Huberman, and Saldana (Miles & Saldana, 2014). Interactive refers to continuously connecting data analysis components until data saturation is reached or no further data is available. Therefore, producing good data requires several stages of analysis. There are three activities in qualitative data analysis, namely the data condensation stage, data presentation, and drawing conclusions.

RESULTS AND DISCUSSION (12pt)
RESEARCH FINDINGS
1. The Process of Implementing the Dhuha Prayer Habituation Method at Cahaya Early Childhood Education Center.

Based on observations and interviews conducted at Cahaya Asta Early Childhood Education (PAUD Cahaya Asta), it can be concluded that the implementation of the Dhuha prayer habituation method is carried out in a structured manner through three main stages: preparation, implementation, and evaluation. This activity is carried out every day (except Wednesday) after marching and before the start of core learning. The preparation stage includes preparing the RPPH (Regional Learning Plan), providing tools and media, and instilling discipline such as lining up and performing ablution. Meanwhile, the Dhuha prayer is carried out in congregation under teacher guidance, involving memorization of readings, prayer movements, as well as dhikr and prayer activities together. Evaluation is carried out through direct observation, a personal approach, and collaboration with parents to assess the development of positive character traits in children, such as discipline, independence, and spiritual abilities.

The process of habituating the Dhuha prayer at Cahaya Asta Preschool has demonstrated a positive impact on shaping children's religious routines and character. This development is reflected in increased discipline, independence in worship, and social skills, such as cooperation and empathy. Teachers use STPPA-based assessment instruments to comprehensively monitor children's development, both at school and at home. Thus, this habituation method not only emphasizes spiritual aspects but also contributes to the holistic character development of early childhood.

2. Supporting and Inhibiting Factors in the Habit of Dhuha Prayer

Based on the results of observations and interviews conducted at Cahaya Asta PAUD, the implementation of the Dhuha

prayer habituation method is influenced by a number of supporting and inhibiting factors.

Key supporting factors include the principal's support, the enthusiasm of parents, a conducive school environment, and the availability of facilities and infrastructure. The principal provides full support by emphasizing the importance of developing spiritual character from an early age through the habit of performing the Dhuha prayer in a fun and developmentally appropriate manner (Patahurrozi, May 26, 2025). Parental support also serves as a reinforcement, with parental involvement and positive responses encouraging active participation by children (Lina Sari, May 23, 2025). Furthermore, the school's remote environment and the presence of a religious community contribute to a supportive atmosphere (Lina Sari, May 24, 2025). Facilities such as spacious classrooms and loudspeakers also facilitate the implementation of the Dhuha prayer (Lina Sari, May 26, 2025).

On the other hand, several inhibiting factors affect the effectiveness of the Dhuha prayer habit, namely limited ablution facilities, teacher absence, and students' lack of independence and focus. The lack of ablution facilities and clean water hampers the prayer preparation process, so some children are advised to perform ablution from home (Lina Sari, May 27, 2025). The absence of teachers also makes supervision difficult, as the lack of teachers makes managing children more challenging (Lina Sari, May 27, 2025). Furthermore, some students are still not independent, as seen by their dependence on their parents and difficulty maintaining focus during prayer (Lina Sari, May 30, 2025).

Overall, despite some challenges, the implementation of the Dhuha prayer at Cahaya Asta Preschool has been quite successful thanks to strong support from various parties. However, improvements to infrastructure, increased teacher attendance consistency, and a more adaptive approach to child characteristics are needed to optimize the implementation of this method.

DISCUSSION

In this section, the researcher will discuss the results of research that has been conducted in the field in the form of a description related to the analysis of the role of teachers in increasing the creativity of 5–6-year-old children at Cahaya Asta PAUD, Tanjung District, North Lombok Regency in the 2024/2025 academic year.

1. The Process of Implementing the Dhuha Prayer Habituation Method at Cahaya Asta PAUD.

Based on the results of observations and interviews conducted at Cahaya Asta PAUD, it can be concluded that the implementation of the Dhuha prayer habituation method is carried out in a structured manner through three main stages, namely preparation, implementation, and evaluation.

a. Preparation

In Theory of Hattie & Donoghue in (Sappaile, 2025) emphasizes that systematic learning planning (such as preparing RPPH) is the foundation for successful habit formation. The preparation stage includes preparing the RPPH, providing tools and media, and instilling discipline such as lining up and performing ablution.

Research conducted at Cahaya Asta PAUD showed that before carrying out teaching and learning activities, teachers prepared RPPH (Daily Learning Implementation Plan), and also prepared the tools and media used in implementing the habit of Dhua Prayer.

b. Implementation.

In the theory of Teori Hattie & Donoghue (2022) that structured routines (such as daily prayer) shape Neural poles in the child's brain through consistent repetition, Procedural memory for prayer and prayer movements and the emotion-cognition connection when worship is done with pleasure.

Meanwhile in theory of *Behaviorism* from Skinner in (Aprilianto & Fatikh, 2024), which emphasizes that behavior can be formed through reinforcement and structured routines.

From the results of research conducted at Cahaya Asta PAUD, the Dhuha prayer is performed in congregation under teacher guidance, involving memorization of recitations, prayer movements, and communal dhikr and prayer activities. This is done to develop students' positive character values.

c. Evaluation

At this stage, we discuss several ways to measure the success of habituation, in other words, teachers look at several aspects of child development as a way to carry out the assessment or evaluation, and discuss several ways for teachers to convey the results of the child's assessment in the prayer habituation program to their parents (Kurnia, 2020).

From the results of research at PAUD Cahaya Asta, in the evaluation process conducted through direct observation, personal approach, and collaboration with parents to assess the development of children's positive character, such as discipline, independence, and spiritual abilities.

2. Supporting and Inhibiting Factors in Implementing the Habit of Dhuha Prayer at Cahaya Asta PAUD.

a. Supporting Factors

The main supporting factors include the support of the principal, the enthusiasm of parents, a conducive school environment, and the availability of facilities and infrastructure. *Distributive Leadership* (Sappaile et al., 2021) emphasized that the principal's support and team collaboration (teachers, staff) in the habit of Dhuha prayer reflect distributed leadership, where responsibilities are shared to achieve common goals.

Research conducted at Cahaya Asta Preschool (PAUD Cahaya Asta) found that the implementation of the Dhuha prayer habituation method was influenced by several supporting and inhibiting factors. The main supporting factors included the principal's support,

the enthusiasm of parents, a conducive school environment, and the availability of facilities and infrastructure. The principal provided full support by emphasizing the importance of developing spiritual character from an early age through the practice of Dhuha prayer, which was conducted in a fun and developmentally appropriate manner.

b. Inhibiting factors

Teacher Absenteeism and Classroom Management based on (García & Weiss, 2023) Recent studies have shown that teacher absence (due to an unbalanced teacher-student ratio) reduces the consistency of instruction and increases classroom management challenges of *Resource-Based Constraints in Early Childhood Education* based on (Smith & Pugh, 2022). Explains how limited physical facilities (clean water, toilets) hinder the implementation of religious practice-based programs in PAUD, especially in areas with limited access.

From the results of research carried out at Cahaya Asta PAUD, several inhibiting factors affect the effectiveness of Dhuha prayer habits, including limited ablution facilities, teacher absence, and students' lack of independence and focus. The lack of ablution facilities and clean water hinders prayer preparation, so some children are advised to perform ablution at home.

CONCLUSION

Based on the results of research and discussion regarding the implementation of the Dhuha prayer habituation method at Cahaya Asta PAUD, it can be concluded that
1. The implementation of the Dhuha Prayer Habituation Method is carried out in a structured manner through three main stages, namely preparation, implementation, and evaluation. This activity is carried out every day (except Wednesday) before the marching and before the core learning begins. The preparation stage includes the preparation of RPPH, provision of tools and media, as well

as the habituation of discipline such as marching and ablution. Meanwhile, the implementation of Dhuha prayer is carried out in congregation with teacher guidance, involving memorization of readings, prayer movements, as well as dhikr and prayer activities together. Evaluation is carried out through direct observation, personal approaches, and collaboration with parents to assess the development of children's positive characters, such as discipline, independence, and spiritual abilities.

2. Supporting and Inhibiting Factors in Implementing the Habit of Dhuha Prayer at Cahaya Asta PAUD, the implementation of the Dhuha prayer habit method is influenced by a number of supporting and inhibiting factors. The main supporting factors include the support of the principal, the enthusiasm of parents, a conducive school environment, and the availability of facilities and infrastructure on the other hand there are several inhibiting factors that affect the effectiveness of the Dhuha prayer habit, namely limited ablution facilities, teacher absence, and lack of independence and focus of students. Overall, despite several obstacles, the habit of Dhuha prayer at Cahaya Asta PAUD has been running quite well thanks to strong support from various parties. However, improvements to facilities and infrastructure, increasing the consistency of teacher attendance, and a more adaptive approach to children's characteristics need to be considered so that the implementation of this method can be more optimal.

SUGGESTION

Based on the results achieved in this study, there are several suggestions that researchers can convey, namely:

1. Suggestions for Cahaya Asta PAUD. Improvement of infrastructure providing adequate ablution facilities and access to clean water, arranging schedules to ensure consistent teacher attendance, using varied methods (games, visual aids) to increase children's focus.

2. For parents: Support the habit of praying at home, report on children's progress to teachers, and provide appreciation to motivate children to worship.

3. For researchers who want to study the habit of Dhuha prayer, it is hoped that they will further examine the long-term impact of the habit of Dhuha prayer on children's character. Examine the influence of cultural factors or family environment on the effectiveness of the program.

ACKNOWLEDGEMENT

BIBLIOGRAPHY

Ajriahmuazimah, Windi Wahyuni, I., & Suyadi, S. (2022). Keteladanan Guru dalam Pembentukan Karakter Islami Anak usia Dini di PAUD IT Bunayya Pekanbaru. *Generasi Emas*, *5*(2), 33–42. https://doi.org/10.25299/ge:jpiaud.2022.vol5(2).10642

Aprilianto, A., & Fatikh, A. (2024). Implikasi Teori Operant Conditioning terhadap Perundungan di Sekolah. *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman*, *13*(1), 77–88. https://doi.org/10.54437/urwatulwutsqo.v13i1.1332

Arsianto, E. (2011). *Metodologi Penelitian untuk Public Relations Kuantitatif Dan Kualitatif* (2nd ed.). Simbiosa Rekatama Media.

Cahyaningrum, E. S., Sudaryanti, & Purwanto, N. A. (2022). PENGEMBANGAN NILAI-NILAI KARAKTER ANAK USIA DINI MELALUI PEMBIASAAN DAN KETELADANAN Eka. *AT-THUFULY : Jurnal Pendidikan Islam Anak Usia Dini*, *2*(2), 60–65. https://doi.org/10.37812/atthufuly.v2i2.579

Fadlillah, M. (2012). *Desain Pembelajaran*

PAUD. Ar-Ruzz Media.

Febrianshari, D., & Ekowati, D. W. (2018). Analisis Nilai-Nilai Pendidikan Karakter Dalam Pembuatan Dompet Punch Zaman Now. *Jurnal Pemikiran Dan Pengembangan Sekolah Dasar (JP2SD)*, *6*(1), 88. https://doi.org/10.22219/jp2sd.v6i1.5907

Hidayatullah, A. (2020). *Pembentukan Karakter Santri Melalui Pembiasaan Shalat Berjamaah Di Pondok Pesantren Yapink Pusat Tambun Selatan*.

Huberman, M. B. M. and A. M. (2014). *Qualitative Data Analysis (terjemahan)*. UI Press.

Julianti, F. (2021). Pendidikan Karakter Berbasis Revolusi Mental (Analisis Buku Karya Doni Koesoema A dengan judul Strategi Pendidikan Karakter: Revolusi Mental dalam Lembaga Pendidikan). *Skripsi INSTITUT AGAMA ISLAM NEGERI IAIN CURUP*.

Kurnia, E. (2020). Implementasi Evaluasi Pembelajaran PAUD di TK Negeri 2 Bandar Lampung. *Jurnal Pendidikan Dan Kebudayaan (JURDIKBUD)*, file:///C:/Users/U53R/Downloads/jptamadmin,+Artike.

Marita, L. (2023). Penanaman Nilai Karakter Kepada Peserta Didik Melalui Media Poster di MI Sunan Ampel Wonorejo Pagu Kediri. . . *Jurnal of Islamic: Elementary Education El Bidayah. Universitas Islam Tribakti Lirboya Kediri.*, *5*(2).

Miles, H., & Saldana. (2014). *Qualitatif Data Analysis, A Methode Sourcebook*. Sage Publications.

Sappaile, B. I. (2025). Analisis Komparatif Kerangka Merdeka Belajar Sebagai Sarana Untuk Mencapai Deep Learning Pada Siswa Sekolah Dasar: Sebuah Kajian Pustaka. *Cosmos: Jurnal Ilmu Pendidikan Dan Teknologi*, *2*(4), 944–963.

Sappaile, B. I., Triyanto Pristiwaluyo, & Itha Deviana. (2021). *"Hasil Belajar dari Perspektif Dukungan Orangtua dan Minat Belajar Siswa".* Global RCI.

Sugiyono. (2020). *Metode Penelitian Kuantitatif, Kualitatif dan R&D*. Alfabeta.

Sutikno P.H. Sobry. (2020). *Penelitian Kualitatif. Mengenai Seputar Apa Dan Bagaimana Cara Praktis Menulis Dan Melakukan Penelitian Kualitatif Secara Benar Dari A Sampai Z. *. Holistica.

Yulianingsih, Y. (2022). *Penanaman Nilai Karakter Islami pada Anak Usia Dini*. Universitas Islam Negeri Sunan Gunung Djati.