



THE EFFECT OF DHUHA PRAYER AND ISTIGHOSAH ON THE RELIGIOUS CHARACTER OF TSANAWIYAH MADRASAH STUDENTS

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Abstract

The purpose of this article is to find out how influential the dhuha prayer and istigasah prayer activities are in developing the religious character of students at MTs Daruttaqwa Gresik. In this study, researchers used descriptive quantitative methods. Data collection techniques used are interviews, questionnaires/questionnaires, and documentation. The conclusion of this research is that the effect of dhuha prayer and istigasah activities on the religious character of students can be seen through multiple regression tests with the results of $R \text{ count} > R \text{ table}$, it can be concluded that the *duba* prayer and istigasah activities have an influence on the religious character of students at MTs The Noor Pacet Mojokerto.

Keywords: Dhuha Prayer, Istigasah, Religious Character

Abstrak

Tujuan dari artikel ini adalah untuk mengetahui seberapa berpengaruh kegiatan shalat dhuha dan istigasah dalam mengembangkan karakter religius siswa di MTs Daruttaqwa Gresik. Dalam penelitian ini peneliti memakai metode kuantitatif deskriptif. Teknik pengumpulan data yang digunakan adalah wawancara, angket/kuisisioner, dan dokumentasi. Kesimpulan dari penelitian ini adalah adanya pengaruh kegiatan shalat dhuha dan istigasah ini terhadap karakter religius siswa dapat diketahui melalui uji regresi berganda dengan hasil $R \text{ hitung} > R \text{ tabel}$ maka dapat disimpulkan bahwa kegiatan shalat dhuha dan istigasah ini memiliki pengaruh terhadap karakter religius siswa di MTs Daruttaqwa Gresik.

Kata Kunci: Shalat Dhuha, Istigasah, Karakter Religius

INTRODUCTION

The sunnah prayer is a prayer that if it is done it will get a reward and if it is not done it is not a sin. There are various types of sunnah prayers, namely, *dhuba* prayer, *tahajjud* prayer, *witr* prayer, *istikharah* prayer, etc. Duha prayer is performed at least two *rakaat*, maybe four *rakaat*, six *rakaat*, eight *rakaat*, or twelve *rakaat*. In the Islamic Encyclopedia, duha prayer is a sunnah prayer that is done in the morning.¹ The time starts when the sun is 7 cubits high until the sun slips. The sunnah prayer, including the dhuha prayer, is a reserve charitable investment that can make up for the lack of fard (mandatory) prayers.²

While *Istigasab* is a collection of prayers, *Istighosab* is read by connecting personally to God which contains the will and petition to Him and in it asks for *washilah* (intermediaries) on popular Islamic figures in doing good deeds. *Istigasab* can be done anytime and anywhere.³ Usually, *istigasab* is read after prayer, in thanksgiving, in commemoration of death, etc. *Istigasab* is essentially to ask God for help, solely intends to avoid danger and disaster, and is done together. The structure of the *istigasab* reading begins with the reading of *tawassul*, followed by *tablil*, *tahmid*, *tasbih*, and *takebir*.⁴ This *dhuba* prayer and *istigasab* is one of the roles that can improve the character of children for the better. With this habituation at school before learning activities begin, the child will indirectly familiarize himself with starting his day with positive activities to get closer to Allah SWT.

Character education must of course be instilled in children from an early age. The purpose of forming this character is so that the child has a good personality so that later he will become a pious child who can benefit others.⁵ The basic essence of Islamic education itself is for the formation of children's character for the better. The formation of this character is indirectly related to the creator. Children's awareness of the relationship between creatures and their creators will make children have a noble character.⁶

¹ Abu Bakar Jabir Al-Jazairi, *Ensiklopedi Muslim* (Darul Falah, 2017).

² E. Rochmawati and M. Minanton, 'Embedded Spiritual Conversation in Cancer Communication: Lived Experiences of Nurses and Patients/Relatives', *International Nursing Review* 68, no. 3 (2021): 289–98, <https://doi.org/10.1111/inr.12634>; Hazem Doufesh et al., 'EEG Spectral Analysis on Muslim Prayers', *Applied Psychophysiology and Biofeedback* 37, no. 1 (2012): 11–18, <https://doi.org/10.1007/s10484-011-9170-1>.

³ Eka Silviyana, 'Efektivitas Istighosah Dalam Mengatasi Problematika Kehidupan', *ORASI Jurnal Dakwah Dan Komunikasi* 10, no. 1 (2019): 74–88, <https://doi.org/10.24235/orasi.v10i1.5140>.

⁴ Abdul Rozak, 'Penerapan Teknik Desentisasi Sistematis Melalui Penguatan Spiritual (Istighosah Akbar) Dalam Mengurangi Kecemasan Menghadapi Ujian Nasional', *Jurnal Prakarsa Paedagogia* 2, no. 2 (2020), <https://doi.org/10.24176/jpp.v2i2.4520>; Faliqul Isbah and Aris Priyanto, 'Peran Istighosah Guna Menumbuhkan Nilai-Nilai Spritualitas Diri Dalam Menghadapi Problematika Kehidupan', *Spiritual Healing Jurnal Tasawuf Dan Psikoterapi* 1, no. 2 (1970): 82–90, <https://doi.org/10.19109/sh.v1i2.8086>.

⁵ Fitroh Hayati, 'Pendidikan Karakter Berbasis Islam', *Ta'dib: Jurnal Pendidikan Islam* 7, no. 1 (1 May 2018): 425–33, <https://doi.org/10.29313/tjpi.v7i1.3764>; Thomas Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility* (Random House Publishing Group, 2009).

⁶ Rony Rony, 'Urgensi Manajemen Budaya Organisasi Sekolah Terhadap Pembentukan Karakter Peserta Didik: The Urgency of School Organizational Culture Management Against Character Building Students', *Tafkir: Interdisciplinary Journal of Islamic Education* 2, no. 1 (23 June 2021): 98–121, <https://doi.org/10.31538/tjje.v2i1.26>; Zarkasyi Zarkasyi, Asnil Aidah Ritonga, and Wahyudin Nur Nasution, 'Internalization of Islamic Religious Education Values in Scouting Extracurricular Activities in Forming Student Character in Public Middle School 2 Peunaron East Aceh', *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences* 3, no. 2 (8 May 2020): 838–48, <https://doi.org/10.33258/birci.v3i2.911>.

According to Vygotskyl, high mental activity in children can be formed through interactions with other people. Character learning can be a meaningful experience for children if they can do something (change or follow) for their environment. Character is the same as morals in Islam, and as a sign that a person is worthy of being called a human being, building character education is a task for everyone.⁷

The habit of prayer, especially the *dhuba* prayer which is done regularly will have an influence on the morals and behavior of students. At MTs Daruttaqwa Gresik the *dhuba* and *istigasab* prayers are held every morning before teaching and learning activities in the hope of forming better moral behavior improvements. The purpose of this study was to (1) analyze the effect of habituation of *dhuba* prayer in the development of the religious character of students at MTs Daruttaqwa Gresik and (2) to analyze the effect of habituation of *istigasab* in the development of the religious character of students at MTs Daruttaqwa Gresik. (3) to analyze the effect of habituation of *dhuba* prayer and *istigasab* in developing the religious character of students at MTs Daruttaqwa Gresik.

METHOD

The type of research used is quantitative research, which makes more use of data in the form of numbers that are processed using statistical methods. To find out the relationship between the habit of praying *dhuba* and *istigasab* with the level of religiosity, the researchers used correlational research. The population in this study were all students of MTs Daruttaqwa Gresik, because the total number of subjects was less than 100, all subjects were taken to be used as population research. The total number of students at MTs Daruttaqwa Gresik is 30 students. This study uses data collection techniques using questionnaires, interviews, observations, and documentation. To answer the formulation of the first and second problems, namely how the effect of dhuha prayer in the development of religious character at MTs Daruttaqwa Gresik and how is the influence of istigasah in developing religious character at MTs Daruttaqwa Gresik. The researcher used the technique of collecting percentage data, classical assumption t-test, and multiple regression tests.

RESULT AND DISCUSSION

The percentage of the results of *dhuba* prayer activities at MTs Daruttaqwa Gresik, the authors conclude the results of data analysis from the results of questionnaires that have been distributed to students. The author takes the percentage of the highest score from the total student answers because the highest score is more supportive of the research.

Berikut data prosentase per item soal dengan nilai tertinggi:

⁷JAAAN VALSINER and RENÉ VEER, 'On the Social Nature of Human Cognition: An Analysis of the Shared Intellectual Roots of George Herbert Mead and Lev Vygotsky', *Journal for the Theory of Social Behaviour* 18, no. 1 (1988): 117–36, <https://doi.org/10.1111/j.1468-5914.1988.tb00119.x>.

Table 1. The Percentage Value of the Dhuha Prayer Variable Questionnaire

No.	Soal Pernyataan Angket	Prosentase
1.	I always do the dhuha prayer every day.	96,7%
2.	I do the dhuha prayer with istiqomah.	60%
3.	I do the dhuha prayer to always be close to Allah SWT.	46,7%
4.	I do the dhuha prayer in order to increase my obedience to Allah SWT.	63,3%
5.	I really mean to do the dhuha prayer.	53,3%
6.	I understand the importance of performing the Duha prayer.	50%
7.	I apply the content of the dhuha prayer in my daily life	43,3%
8.	I pray dhuha prayer at least 2 rakaat every day	46,7%
9.	I am still istiqomah in performing the dhuha prayer at home and at school.	53,3%
10.	I know the evidence about the dhuha prayer	50%
Total		563,3%

To conclude the data from the answers to the dhuha prayer activities, the researchers used the percentage formula using 10 items of questions. So the results of the interpretation, it is processed into the following formula.

$$M = \frac{\sum x}{N} = \frac{563,3\%}{10} = 56,33\%$$

From the results of the above calculations, it can be concluded that the results for the X1 variable regarding dhuha prayer activities are 56.33%. From the results above, they are grouped into standard percentage values as follows:

Table 2. Nilai Standard Prosentase

Percentage	Information
76% - 100%	Good
50% - 75%	Pretty good
30% - 49,99%	Poorly
0% - 24,99%	Not Good

It can be concluded that based on field data taken from the results of questionnaires and interviews from the Dhuha Prayer activities at MTs Daruttaqwa Gresik which got a score of 56.33%, it can be concluded that this activity is included in the fairly good category. To determine the percentage of the results of research activities at Madrasah MTs Daruttaqwa Gresik, the authors conclude the results of data analysis from the results of questionnaires that have been distributed to students. The author takes the percentage of the highest score from the total student answers, because the highest score is more supportive in research..

Berikut data prosentase per item soal dengan nilai tertinggi.

Table. 3. Percentage Value of Questionnaire Variable Istigasah

No	Soal Pernyataan Angket	Prosentase
1.	I understand the meaning of istigasah.	63,3%
2.	I know the argument about istigasah.	63,3%
3.	I am interested in research activities.	56,7%
4.	I really mean it when I take part in istigasah activities.	66,7%
5.	I am excited to take part in istigasah activities when there are only friends.	46,7%
6.	I do istigasah so that the sense of piety to Allah SWT grows even more.	60%
7.	I do istigasah to get closer to Allah SWT.	46,7%
8.	I regularly participate in Istigasah activities at school.	40%
Total		443,4%

To conclude the data from the answers to the research activity, the researcher used the percentage formula using 8 questions. So from the results of the interpretation, it is processed into the following formula.

$$M = \frac{\sum x}{N} = \frac{443,4\%}{8} = 55,42\%$$

From the results of the above calculations, it can be concluded that the results for the X2 variable regarding istigasah activities are 55.42%. From the results above, they are grouped into standard percentage values as follows:

Table 4. Nilai standart prosentase

Percentage	Information
76% - 100%	Good
50% - 75%	Pretty good
30% - 49,99%	Poorly
0% - 24,99%	Not Good

It can be concluded that based on field data taken from the results of questionnaires and interviews from Istigasah activities at MTs Daruttaqwa Gresik which got a score of 55.42%, it can be concluded that this activity is included in the fairly good category. To find out the percentage of the results of religious character data at MTs Daruttaqwa Gresik, the authors conclude the results of data analysis from the results of the questionnaire that has been distributed to students. The following is the percentage data per item with the highest score.

Table 5. Percentage Value of Religious Character Variable Questionnaire

No.	Questionnaire Statement Questions	Percentage
1.	I believe in the existence of Allah SWT, the Angels, Prophets / Apostles, the book of Allah SWT, heaven and hell and Qadha and Qadar.	63,3%
2.	I believe that humans and all creatures in the universe were created by Allah SWT.	56,7%
3.	I pray 5 times a day.	66,7%
4.	I fast during Ramadan and pay zakat in the month of fasting.	60%
5.	I do what Allah has commanded and stay away from all His prohibitions.	53,3%
6.	I believe that Allah SWT tests his servant according to the limits of his ability.	63,3%
7.	I know that the reward for praying in congregation is greater than praying alone.	56,7%
8.	I know that performing Hajj is one of the pillars of Islam.	60%
9.	If a friend of mine is in trouble I will help him.	63,3%
10.	If a friend of mine is being bullied, I will help him.	56,7%
Total		600%

To conclude the data from the answers to the research activity, the researcher used the percentage formula using 8 questions. So from the results of the interpretation, it is processed into the following formula:

$$M = \frac{\sum x}{N} = \frac{600\%}{10} = 60\%$$

From the results of the above calculations, it can be concluded that the results for the Y variable regarding religious character are 60%. From the results above, they are grouped into standard percentage values as follows:

Table 6. Percentage default value

Percentage	Information
76% - 100%	Good
50% - 75%	Pretty good
30% - 49,99%	Poorly
0% - 24,99%	Not Good

Based on the results obtained by the researchers, the dhuha prayer turned out to have an effect on the religious character of students at MTs Daruttaqwa Gresik. As for the results of the data obtained from the normality test of the data, it is known that the Asymp Sig (2-tailed) value is 0.200, which means it is greater than 0.05. So it can be seen that the data is normally distributed.

Based on the results of the linearity test for the Dhuha and Istigasah Prayers on Religious Character, it has a deviation from linearity value > 0.05, meaning that it is linearly

related. So, it can be seen that the relationship between the dhuha prayer variable and the religious character variable is linearly related because it has a deviation from linearity value above 0.05. T-count is 1.079. And istigasah activities that affect the religious character of students at MTs Daruttaqwa Gresik have a T-count of 0.733. Both of which mean value > 0.05 then it is said to be influential. And the effect of this dhuha prayer and istigasah on the religious character of students can be seen through multiple regression tests with the results of R count $>$ R table, it can be concluded that the dhuha and istigasah prayer activities have an influence on the religious character of students at MTs Daaruttaqwa Gresik.

The results of the research on dhuha prayer and istigasah activities on the religious character of students at MTs Daruttaqwa Gresik have a percentage of 56.33% for dhuha prayer and 55.42% for istigasah which means the level of relationship between dhuha prayer, istigasah and religious character is quite good, while the rest the remaining percentage of the relationship between these three variables is influenced by other variables outside the model in this study. From this research, it can be concluded that the formation of religious character values is very influential through programmed activities such as dhuha prayer, istigasah, collective prayer, and dzuhur prayers which are carried out regularly.

CONCLUSION

Based on the description in the description above, it can be concluded that. First, there is a significant effect between the dhuha prayer activities on the religious character of students as evidenced by the exposure of the data in the Summary Model table where the correlation value (R) is 0.234. From the output, the coefficient of determination (R Square) is 0.055, which implies that the effect of the independent variable (dhuha prayer) on the dependent variable (religious character) is 55%. It is known that t-count $1.275 >$ t-table 0.361, so it can be concluded that the variable of dhuha prayer (X1) has an effect on the variable of students' religious character (Y).

Second, there is a significant effect between *dhuha* prayer activities on the religious character of students as evidenced by the exposure of the data in the Summary Model table where the correlation value (R) is 0.234. From the output, the coefficient of determination (R Square) is 0.055, which implies that the effect of the independent variable (*istigasah*) on the dependent variable (religious character) is 76.6%. It is known that t-count $1.275 >$ t-table 0.361, so it can be concluded that the variable of *istigasah* activity (X2) has an effect on the variable of students' religious character (Y).

Third, there is a significant effect between *dhuha* prayer and *istigasah* prayer activities on the religious character of students as evidenced by the exposure of the data in the Summary Model table where the correlation value (R) is 0.271. From the output, the coefficient of determination (R Square) is 0.073, which implies that the effect of the independent variables (*dhuha* prayer and *istigasah*) on the dependent variable (religious character) is 73%. *istigasah* (X2) has an effect on the variable of students' religious character (Y).

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