

## **Development Of Students' Character By Applying Dhuha Prayer Routines**

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### ***Abstract***

This research aimed to describe the Dhuha prayer practice among MTs Al Washliyah Marbau students, the factors that encourage regular participation in Dhuha prayer, and the influence of this practice on the character development of the students at MTs Al Washliyah Marbau. This study employs qualitative approaches. The participants in the study included teachers of Islamic religious education (moral values), student delegates, and school administrators. Information was gathered via observation, interviews, and documentation. The findings from the research showed that students at MTs Al Washliyah Marbau performed the dhuha prayer collectively at the mosque around 08.00. Dhuha prayers are performed by students whose class times align with the established dhuha prayer timetable. Factors that aid students in adopting the Dhuha prayer include suggestions, rules, penalties, and the presence of mosque amenities. The traits that develop from the practice of Dhuha prayer among students are religiousness, punctuality, discipline, responsibility, and honesty.

***Keywords: Character; Habituation; Dhuha Prayer***

### ***Abstrak***

Penelitian ini bertujuan untuk mendeskripsikan pembiasaan shalat dhuha pada siswa MTs Al Washliyah Marbau, faktor-faktor yang mendukung pembiasaan shalat dhuha, serta pengaruh pembiasaan shalat dhuha terhadap pembentukan karakter siswa MTs Al Washliyah Marbau. Penelitian ini menerapkan pendekatan kualitatif. Objek penelitian meliputi guru pendidikan agama Islam (akidah akhlak), wakil peserta didik, dan kepala sekolah. Data diperoleh melalui observasi, wawancara, dan dokumentasi. Hasil penelitian menunjukkan bahwa pelaksanaan shalat dhuha siswa di MTs Al Washliyah Marbau dilakukan secara berjamaah di masjid sekitar pukul 08.00. Shalat dhuha dilaksanakan oleh siswa/i yang kelasnya terdaftar dalam jadwal shalat dhuha yang telah ditentukan. Faktor-faktor yang mendukung pembiasaan shalat dhuha bagi siswa meliputi anjuran, peraturan, hukuman, dan ketersediaan sarana masjid. Karakter yang dihasilkan dari kebiasaan shalat dhuha bagi siswa meliputi sifat religius, tepat waktu, disiplin, bertanggung jawab, dan kejujuran.

***Kata Kunci: Karakter; Pembiasaan; Shalat Dhuha***

## **INTRODUCTION**

Prayer is the second fundamental pillar of Islam following the shahada. Islam is based on five pillars, and one of them is prayer; thus, anyone who establishes prayer has also established the Islamic faith. Similarly, whoever neglects prayer is undermining the Islamic faith (Purnomosidi, Faqih, Widoyono, 2022: p.16). In Islam, prayer is categorized into two types: mandatory prayer and sunnah prayer. Obligatory prayers are those that must be performed five times each day and night, recognized by Muslims as the Fajr, Dhuhr, Asr, Maghrib, and Isha prayers. At the same time, sunnah prayers are extra prayers that, when performed, will earn a reward, but if omitted, there is no sin incurred. Instances of sunnah prayers include Tahajjud, eclipse, Eid, Dhuha, witr, and others. The focus of this study is the dhuha prayer. The dhuha prayer is a sunnah prayer of sukakad done in the morning, beginning when the sun starts to rise slightly or shortly after sunrise (approximately 07.00) until just before midday (around 11.00) when the sun hasn't reached its mid-point yet (Purnomosidi, Faqih, Widoyono, 2022: p.17).

The Duha prayer is a sunnah, so anyone wishing to earn a reward from it can perform it as they wish, and if they choose not to, there is no restriction on skipping it. Abu Hurairah ra. reported that: "The Messenger of Allah, peace be upon him, consistently observed the Duha prayer to the extent that we believed he would never abandon it, but if he missed it, we thought he had never practiced it." (Tirmidhi).

The dhuha prayer consists of a minimum of two rak'ahs, can have four rak'ahs, and up to a maximum of eight rak'ahs. Nevertheless, in various traditions, twelve rak'ahs may also be offered. There exists a hadith that mentions the Dhuha prayer is conducted in two rak'ahs, specifically:

أَوْصَانِي خَلِيلِي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِثَلَاثٍ: صِيَامٍ ثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَرَكَعَتَيِ الضُّحَى، وَأَنْ أُوتِرَ قَبْلَ أَنْ أُنَامَ

“My lover, Rasulullah SAW, told me to fast for three days every month, two rak'ahs of Dhuha, and pray witr before going to bed.” (Mutafaq Alaih).

This hadith is a strong argument for the Sunnah of performing Duha prayers, whatever acts of worship that have been prescribed will contain many virtues and

merits (Hidayat, 2024: p.3). Considered from different angles, the Dhuha prayer is highly beneficial to practice, including the aspect of seeking Allah's forgiveness, the aspect of obtaining tranquility in life, and the aspect of requesting greater sustenance from Allah.

In line with the teachings of the Prophet saw.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مَنْ حَافِظَ عَلَى شَفْعَةِ الضُّحَى غُفِرَ لَهُ ذُنُوبُهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ  
(رواه الترمذي)

"The Messenger of Allah, peace and blessings be upon him, stated, "Whoever consistently performs the Duha prayer, Allah will forgive his sins, even if they are as numerous as the sea's foam." (Tirmidhi).

In a different hadith, it is mentioned: "The Dhuha prayer provides abundance and prevents poverty, and only those who are remorseful will consistently perform the Dhuha prayer."

As educational entities, schools hold the duty to deliver character education. Pendidikan karakter adalah istilah yang semakin mendapat perhatian dan pengakuan dari masyarakat Indonesia saat ini. The term character originates from the Latin word *Charakter*, which encompasses meanings such as character, traits, mental attributes, behavior, personality, or ethics. Character can be understood as fundamental traits, personality, actions/conduct, and routines. The character education viewpoint focuses on how education contributes to the development of students' character. Character education aims to equip students' values with religious, social, and cultural aspects, which can be manifested through positive character in their speech, actions, thoughts, attitudes, and personalities (Tsauri, 2015: p. 43).

Character is described as the general nature of humans, in which individuals possess different traits influenced by the various factors in their lives. Character comprises the values of human conduct concerning God Almighty, oneself, others, the environment, and nationality, which are expressed through thoughts, attitudes, feelings, words, and actions grounded in religious norms, law, etiquette, culture, and traditions. Imam Ghazali believes that character is more aligned with morals,

referring to the inherent human tendencies in behavior, or actions that have become ingrained in people to the point that they occur without conscious thought (Saepuddin, 2019: p. 25).

Character education encompasses all initiatives by educators aimed at instilling ways of thinking and acting that enable children to coexist and collaborate as a family, community, and society, while guiding them to make responsible choices. Character education involves organized initiatives aimed at cultivating and molding personal character by infusing vital moral and ethical values necessary for social and individual well-being. Character education involves instructing individuals on honesty, responsibility, courtesy, empathy, and several other positive values that develop a person's character. (Ritonga, 2024: p. 8).

Imam Ghazali argues that character is more aligned with morals, specifically human instinct in behavior, or actions that have become ingrained in individuals, so that when they manifest, no further thought is required (Saepuddin, 2019: p. 25).

Character education encompasses all initiatives undertaken by educators to instill thinking and behavior patterns that enable children to coexist and collaborate as a family, community, and society, while also guiding them in making responsible choices.

Character development is a process, technique, or activity undertaken to cultivate virtuous values in a person (Andayani, 2011: p. 112). Character development is a process conducted in the education sector aimed at embedding fundamental character values in individuals to shape their personality, including values related to their relationship with God, interactions with fellow humans, their surroundings, and their own personal character traits (Shofiyah, 2022: p. 1).

Actions that can be implemented to mold students' character involve habitual activities. Habituation is the process of developing attitudes or behaviors that become relatively stable and automatic through consistent learning experiences. A behavior may develop due to familiarity, and subsequently, a habit can arise through repeated actions. The more frequently a behavior is practiced, the quicker it becomes ingrained as a trait. If the recurring behavior is favorable, there will be an inclination to adopt favorable actions. In this instance, MTs Al Washliyah

Marbau conducts character development by fostering the practice of worship, specifically through the regular observance of Duha prayers. It is anticipated that this habituation will emphasize not just the ritual component, but also the development of the student's character. Numerous earlier studies have indicated that engaging in Duha prayer activities can foster or enhance various character traits, including values of religious character, discipline, responsibility, honesty, cooperation, and more. Based on this context, the researcher aimed to carry out a study that sought to explore the execution of the Dhuha prayer habit at MTs Al Washliyah Marbau, the factors that facilitate it, and its influence on shaping student character.

## **METHOD**

Methods pertain to approaches of operation, specifically the techniques employed to comprehend the subject that is the center of scientific inquiry. Logos, in this context, pertains to knowledge. In this manner, methodology can be understood as awareness of different approaches to work (Tamaulina, 2024: p.1). Research is an endeavor that entails thorough scrutiny, inquiry, in addition to gathering, processing, analyzing, and presenting data in a structured and unbiased manner. Research techniques are systematic approaches to gather data for particular objectives and applications (Nasution, 2023: p.1). This study employs a qualitative method, specifically an approach that generates descriptive information in the form of written or spoken language from individuals and subjects that can be observed. This kind of research is field research, indicating that data gathering occurs directly at the study site. The site of the study is MTs AL Washliyah Marbau. The participants in the study included Islamic religious education instructors, student delegates, and school leaders. Information was gathered via observation, interviews, and documentation.

## **RESULT AND DISCUSSION**

### **1. Establishment of the Dhuha Prayer Routine for Mts Al Washliyah Marbau Students**

Establishing the practice of performing the Duha prayer is crucial for shaping students' character, as regularly engaging in this prayer can bring tranquility and serenity to the heart. In addition, it can also influence the character and values of students to improve. Habituation involves any actions performed repeatedly to help a person become accustomed to behaving, acting, and thinking in a good and proper manner. The habituation process includes experience, while what becomes familiar is something that is exercised. (Andres, 2021: p. 16).

The students at MTs Al Washliyah Marbau engage in the practice of the Duha prayer, which encompasses:

a. Dhuha prayer performed in a group.

According to the findings from an interview with Mr. Hasran Dalimunthe, S. Pd. As the head of MTs Al Washliyah, he stated that the Dhuha prayer was performed in a group, with the purpose of educating and encouraging students to practice Sunnah worship. According to Mr. Khoirul Amri, S.Pd.I., the Aqidah Akhlak teacher, the Duha prayer should be performed in a group, with one of the male students designated by the teacher serving as the imam. The Dhuha prayer is not fully performed by all students of MTs Al Washliyah Marbau each Monday. Nonetheless, Dhuha prayers are conducted at set times according to each class. For instance, Monday of the first week for class VII-A, Monday of the second week for class VII-B, and so forth. In this manner, students who have classes arranged to conduct Dhuha prayers on the given day can get ready for their prayer requirements, such as female students bringing mukenah.

b. Dhuha Salah Timings

The outcomes of the interview with brother Khairil Amri Pasaribu indicated that the dhuha prayers were performed collectively by the students at 08.00. All students whose schedules were coordinated participated in the

dhuha prayers together, except for those who were absent due to menstruation or illness.

c. Location for Dhuha Prayers

Following the interview with M. Alif Hsb, it was mentioned that students performed Duha prayers at the mosque located in the Al Washliyah Marbau area to encourage students to regularly conduct Duha prayers in a group. According to the findings from observations conducted by researchers in February 2025 at Mts Al Washliyah Marbau, it was evident that the dhuha prayers were performed collectively by all students whose classes were designated for dhuha prayers, except for those who were ill or unable to join. The communal dhuha prayer took place at the mosque in the Al Washliyah Marbau area at 08.00 and was conducted by a male student selected by the teacher. Students who are discovered not performing Dhuha prayers will receive a warning or punishment from the supervising teacher, which may include disposing of trash or cleaning the mosque and surrounding areas.

**2. Factors That Encourage Students to Practice Dhuha Prayer at Mts Al Washliyah Marbau**

Certain factors that assist students in adapting to the Duha prayer at MTs Al Washliyah Marbau include:

a. Factors for Recommendations

Following an interview with Mr. Khoirul Amri, S.Pd., a teacher of moral values, it was mentioned that one of the key factors encouraging students to perform Duha prayers is the school's endorsement of these prayers to help students develop a habit of practicing them. Through this, students can express gratitude for the blessings granted by Allah Swt., whether in actions or words, and are equipped to nurture their faith from a young age.

b. Regulatory Aspects

Consistent with the provided suggestions, it is also essential to establish rules that promote and introduce students to the practice of Duha prayers.

Although initially the students found it challenging or imposed to execute it. Teachers' established rules can positively influence students, helping them recognize that these guidelines can acclimate them to performing Duha prayers and engaging in productive activities.

c. Consequences of Punishment

Punishment is recognized as Punishment. It's comes from Arabic word عقوبة *عقوبة* which means torture (Yunus, 2010: p. 274). Discipline instructs kids on behaviors to avoid, rather than on appropriate actions for the future. Consequences are imposed when an individual has erred or broken set regulations.

In his work at-Tarbiyah al-Islāmiyah, Muhammad Athiyah al-Abrāsyi asserts that punishment (al-uqubah) serves primarily as an educational measure aimed at guiding students toward the right path (al-Irsyād wa al-Ishlāh). It is not just a means of inflicting punishment or torture that represses creativity (al-Zajr wa al-Intiqām), but rather a strategy to redirect students positively and inspire them to develop into imaginative, creative, and productive individuals (Abrāsyi, 2003: p. 165-166). Punishment can be administered through a form of discipline that discourages students, known as 'uqubah wā'izah.

The hadith that clarifies the idea of punishment is: Abu Bukair informed us, Al-Laits informed us from Uqail, from Ibn Shihab, from Abdurrahman bin Abdullah bin Ka'ab that Abdullah bin Ka'ab stated, "I listened to Ka'ab bin Malik recount his abstention from the Tabuk battle, and Rasulullah saw. forbade speaking to us. I approached the Messenger of Allah, greeted him, and then wondered to myself whether he moved his lips in response to the greeting or not. Until fifty nights had passed, the Prophet saw. declared that Allah had accepted our repentance, specifically when he performed the morning prayer.

The hadith mentioned above indicates that the Messenger of Allah did not respond to Ka'ab bin Malik's salutation due to the error he committed in not joining the Tabuk expedition for fifty nights. An-Nawawi stated,



"Regarding heretics and those who have sinned greatly without repentance, it is not permitted to greet them, according to the view of certain scholars." Consequently, Imam Bukhari presented the account of Ka'ab bin Malik (Al-Asqalani, 2013: p. 85).

The constraint regarding the criteria of "individuals who have not repented" is valid, but the narrative of Ka'ab requires deeper examination, as Ka'ab personally felt remorse for his actions and has repented; however, Rasulullah saw. refrained from communicating with him until Allah acknowledged his repentance. Therefore, the guideline is to not engage in conversation until the remorse is acknowledged. One could argue that the acceptance of repentance can be illustrated by Ka'ab's story (as revelations continue), while thereafter it suffices to demonstrate signs of repentance, proof of refraining from sins, and indicators of genuine repentance.

From the above explanation, it is evident that the Messenger of Allah imposed a punishment on Ka'ab bin Malik by severing ties (not replying to greetings) in an attempt to dissuade Ka'ab and rectify his errors, as well as to set right what was wrong so that those who strayed would return to the correct path.

The penalty imposed can also take the shape of a warning or reprimand, specifically advice or words aimed at cautioning. Imām al-Ghazālī asserted that administering punishment should stem from an educator's affection for their students, as punitive measures, even severe reprimands, can hinder the student's mental growth, leading them to become deceitful, disrespectful, and inclined to aggression as a means of expressing their dissatisfaction with the harsh treatment received (Al-Jumbulati, n.d.: p. 134).

Sanctions or penalties imposed by the school on students who fail to perform Duha prayers are a contributing factor that encourages the practice of Duha prayers. Students who are discovered not attending Dhuha prayers without a valid reason will face punishment by disposing of trash or

cleaning the mosque and its surroundings. This punishment will also instill fear in students about leaving the Duha prayer.

d. Mosque accessible

The Koran references the mosque 28 times throughout its text. Linguistically, the term originates from the root سجود-سجد, which signifies to obey, being obedient, and submitting with utmost respect and reverence (Shihab, 1996: p. 452).

A mosque can essentially be understood as "a location for bowing down". Nevertheless, regarding terminology, a mosque serves as a unique location for conducting worship activities in a wide (universal) sense and context (Muhaimin, & Mujib, 1993: p. 295).

From these various interpretations, when connected to the definition of a mosque, which is a site of prostration, it can be inferred that the term 'sujud' carries a broad connotation. Prostration is a human act used to express acknowledgment of God's greatness, to show respect, to recognize one's errors and the reality of His omnipotence, and it also signifies a declaration of submission to all the commands of Allah Swt (Glasse, 2000: 119).

In mosques, individuals are instructed to pray in unison, where the core of the community is about looking after one another, or what is referred to as being attuned to the needs of others. The term mosque originates from the word sajada (سجد), meaning a location for prostration; however, it is not solely defined as a site for prayer prostration, but also encompasses aspects of social and community engagement.

The mosque was the initial structure constructed by Prophet Muhammad following his migration to Medina. In the early days of Islam, mosques served multiple purposes, functioning not only as sites for Mahdhah worship but also as venues for Ghairu Mahdhah worship. Therefore, it can be observed that regarding its historical origins, the mosque has served not only as a site for unique worship but has also been utilized for secular matters, one of which focuses on enhancing the resources of the community. At present, if we take a look, the way mosques are utilized is somewhat different from the

model set by the Prophet during the initial period of Islam. For the Prophet Muhammad, the mosque served as a hub for the advancement of civilization, not just for prayer, as every issue and concept aimed at enhancing the community was addressed within its walls (Ahlan, 2022: p. 154).

Similarly, at MTs Al Washliyah Marbau, the presence of a well-maintained mosque in good condition serves as a key factor in facilitating the Duha prayer activities conducted by students each morning, with mosque facilities clearly available for communal Duha prayer. To ensure that students are comfortable while performing dhuha prayers together.

### **3. The Influence of the Dhuha Prayer Habit on the Personality of MTs Al Washliyah Marbau Students**

The principal mentioned that the introduction of the Dhuha prayer practice aimed to foster a generation skilled in worship. By means of this habituation, it is anticipated that students will become accustomed to performing additional sunnah worship while at home. The school principal also noted that performing many rak'ahs for sunnah prayers, such as the dhuha sunnah, isn't necessary; what matters is being consistent and establishing a routine to become accustomed to them. Thus, this habituation leads to the development of positive traits in students.

The development of character is deemed significant due to its impact on creating a well-rounded and ethical individual. In a time of globalization characterized by different ethical dilemmas, character education is becoming more and more pertinent. Character education aids students in cultivating personalities founded on solid moral values, enabling them to confront diverse life challenges with integrity and accountability. A robust and ethical character will shape how people think, feel, and behave. Therefore, character education contributes not only to the moral development of individuals but also to cultivating the social, emotional, and spiritual skills essential for a harmonious and productive existence in society (Ritonga, 2024: p. 36).

Several characters that were effectively shaped and cultivated during the adaptation to Duha prayers at MTs Al Washliyah Marbau include the following:

a. Spiritual

Religious character reflects the value placed on one's religious beliefs, which influences an individual's attitudes and behaviors in everyday life, setting them apart from others (Salim, 2022: p. 16). Religious character reflects a compliant mindset and actions in following the principles of the faith one practices. This trait is evidently instilled in the students, as demonstrated by their enthusiasm during the Dhuha prayer. The teacher only has to issue one instruction to indicate that the Dhuha prayer is to be performed and guide them to the mosque right away, and the students promptly head to the mosque without needing multiple reminders from the teacher. The practice of Duha prayer evidently benefits students in a positive way. Besides that, according to interviews with researchers, in addition to performing Dhuha prayers at school, several students also continue to pray Dhuha at home during their school holidays.

b. On schedule

The Dhuha prayer is scheduled by the school for 08.00. Students aware of the dhuha prayer time will promptly gather their prayer necessities, including mukenah for the girls, and head to the mosque to do ablution before participating in the dhuha prayer together. This shows that students do not spend time idly when doing Duha prayers. If the Dhuha prayer is performed at the designated time, students will attend the next class session.

c. Self-control

Discipline, by definition, refers to a state of orderly arrangement. A disciplined mindset is essential for every person to possess. With a disciplined mindset, a person will approach tasks with a strong sense of responsibility, avoid procrastination, refrain from laziness, remain mindful of time, and appreciate what they have.

The students' disciplined demeanor at MTs Al Washliyah Marbau is evident in the female students' compliance in bringing mukenah during class to perform the dhuha prayer. When instructed to do ablution, the students will take turns

using the water faucet without arguing. Following the Dhuha prayer at the mosque, the students promptly went back to class for the upcoming lesson.

d. Accountability

The nature of this responsibility can be observed through the class leader or the leader of the Duha prayer. When the instructor instructed the students to pray Dhuha right away, the class representative promptly guided his peers to head to the mosque to perform ablution before praying Dhuha together. The Imam of the Dhuha prayer possesses a similar character. When the student is designated to lead the Duha prayer at a set time, he will comply with the request without seeking excuses to decline the role of leading the Duha prayer. When the Duha prayer starts, the prayer leader makes sure that the prayer lines are organized to ensure that the Duha prayer is performed in an orderly, peaceful, and reverent way.

e. Truthful

This trait is observable when some students do not engage in the Dhuha prayer due to female students being unable to participate or because they are unwell. One of the teachers who verified that students did not pray Dhuha stated that the reasons provided by the students were accurate. This character can also be observed when a student informs the teacher that another student was making jokes during the Duha prayer. Therefore, when the teacher inquires about who was making jokes during the Duha prayer, the truthful student will lift his hand voluntarily, without needing to be blamed or indicated by other peers.

Certain traits developed in these students genuinely make educators feel a sense of pride. As a result of this positive habit, a student's character will develop, which is anticipated to align with Islamic law and meet the expectations of both teachers and parents.

## **CONCLUSION**

According to a study conducted by researchers titled "Students' Character Development Through the Practice of the Dhuha Prayer Habit at MTs Al Washliyah Marbau", the researchers reached several conclusions as follows: The establishment of the Dhuha prayer routine for MTs Al Washliyah Marbau students has been progressing effectively and is organized, evident from the process of implementation that is fostering good character development as a beneficial result of the Dhuha prayer habit. The Dhuha prayers take place in a group at the mosque at 08:00. The scheduled dhuha prayer is consistently and systematically observed by students of MTs Al Washliyah Marbau.

The novelty of this study lies in the fact that the practice of Duha prayer positively influences the development of students' character to align more closely with Islamic values. Certain traits developed from the practice of Duha prayer include being religious, punctual, disciplined, responsible, and honest. Similarly, at MTs Al Washliyah Marbau, the regular and structured practice of the Duha prayer allows students to cultivate and build positive character.

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