

Research Article

The Habituation Method of Dhuha Prayer in Standardizing Prayer Recitations at Khoiru Ummah Islamic Junior High School, Malang

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Abstract : This research is motivated by the gap between the standard prayer readings of Khoiru Ummah Islamic Junior High School Malang and the diverse practices of students due to differences in background. The absence of a specific time allocation for talaqqi becomes a challenge in standardization efforts. The purpose of this study is to describe the implementation steps of the guided habituation method through the Jahr technique (loud reading) in congregational Dhuha Prayer as a pedagogical solution. This study uses a qualitative research approach with a case study design. Data were collected through non-participant observation, in-depth interviews with the Principal and Islamic Education Teachers, and Focus Group Discussions (FGD) with students, and document analysis. The results show that the implementation of this method follows the habit loop flow (trigger, routine, reward) from a behavioristic perspective. The Jahr technique functions as an effective auditory stimulus (talaqqi) in helping students memorize standard readings, supported by the fiqh-pedagogical justification of Jahr li at-ta'lim. Despite its effectiveness, challenges were identified in the consistency of student responses (passive) and the lack of systematic post-prayer reinforcement. It was concluded that the guided habituation method through the Dhuha Prayer Session is a practical pedagogical model that can be implemented to standardize practical worship in schools.

Keywords: Case Study; Dhuha Jahr Prayer; Guided Habituation Method; Islamic Education; Standardization of Prayer Readings.

1. Introduction

One of the important components of the education system in this country, which aims to shape individuals who are faithful, pious to God, and possess good morals, is Islamic Religious Education (PAI) (Musdalifah & Harisah, 2025). Islamic Religious Education (PAI) teaching at the secondary school level often faces the challenge of effectively instilling practical worship skills amidst time constraints and the heterogeneity of student backgrounds (Romi et al., 2024). Therefore, developing innovative Islamic Religious Education (PAI) learning methods that are appropriate to real-world conditions is essential to achieving these educational goals (Subardi et al., 2025).

Specifically, Khoiru Ummah Islamic Junior High School Malang is committed to creating a Qur'anic generation through a curriculum that emphasizes Islamic manners, mastery of the Qur'an (Tahsin, Tahfiz, Tafsir), and the habituation of worship. This institution has established prayer reading standards through the "Doa & Dhikr Guidebook" (Compiler, 2019), which serves as a reference for all students. Referring to the Khoiru Ummah Islamic Junior High School Malang flyer, one of the flagship programs to support this vision is the habituation of daily congregational Dhuha Prayer. Habituation in a behaviorist perspective is seen as an effective way to form permanent behavior through repetition and conditioning (Majid & Al-Muiz, 2025).

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Based on an interview with the Principal of Khoiru Ummah Islamic Junior High School Malang, Mr. UML, the problem arose when a discrepancy (gap) was found between the prayer reading standards set by the school, especially in sunnah readings such as the Iftitah prayer version "Allahumma baa'id bainii..." (Compiler, 2019), with the reading practices practiced by some students from family backgrounds with different practices. The absence of a special time allocation in regular school hours for talaqqi (direct learning from teacher to student) of prayer readings, as well as the implementation of obligatory daytime prayers (Dhuhur and Asr) in a *sirr* (quiet) manner, caused the ongoing congregational Dhuha Prayer program to not be optimally utilized as a guided talaqqi medium for reading standardization. This is an urgent research problem that requires a methodological solution, considering the evaluation of prayer readings at the end of each semester.

Previous research has extensively examined Islamic Religious Education (PAI) learning strategies (Hanif et al., 2023; Wiharti), the use of various methods such as role models; stories; advice; habituation (Islamiyah & Anam, 2025; Yulianti & Wardefi, 2025), and the application of religious culture such as: Dhuha prayer; reading the Qur'an (Hafiz et al., 2025). The implementation of the habit of Dhuha prayer in schools has also been shown to have a positive impact on students' character and learning motivation (Alianto et al., 2025; Ariyani & Mutia, 2024). Studies on improving prayer skills through various methods have also been conducted (Sholicha & Darajatul Aliyah, 2024). However, research that specifically examines the use of congregational Dhuha prayers with modified *Jahr* (reading aloud by the imam) as a guided talaqqi method for standardizing the reading of *sirriyyah* prayers (such as the Iftitah prayer) in the context of familiarization in schools is an area that has not been widely explored. This innovation requires *fiqh* legitimacy, where the congregation's ability to perform *ta'lim* is supported by the practice of friends, and *Jahr*'s ability as a means of *ta'lim* can be analogous to the principle of *Al-Wasa'il laha Hukm al-Maqasid*, as long as the intention of worship is maintained (Hajar, 1991; Mahadhir, 2019).

This qualitative case study research aims to describe the steps for implementing the guided habituation method through the *Jahr* technique in the practice of Dhuha Prayer as an effort to standardize the prayer readings of students at Khoiru Ummah Islamic Middle School, Malang.

2. Theoretical Study

One crucial aspect of Islamic Religious Education (PAI) is the development of practical worship, particularly prayer, which encompasses not only an understanding of the pillars and requirements, but also mastery of correct and guided recitation (*tartil*) (Yulianti & Wardefi, 2025). Habituating the Dhuha prayer among students is an effective way to build character based on religious values. According to Ariyani & Mutia (2024), routinely performing the Dhuha prayer not only accustoms students to time discipline but also instills profound Islamic values. Through this habit, students are taught the importance of maintaining a relationship with God and a responsible attitude in carrying out religious obligations. These values are expected to shape positive character in students from an early age, so that they grow into disciplined, responsible, and religious individuals. The habit of the Dhuha prayer, which has been implemented for a long time, has succeeded in improving students' discipline and time structure, strengthening moral character and manners, and fostering perseverance and consistency in worship. In addition, students also show increased social awareness, such as helping a friend who lost a sandal. This success reflects the integration of religious values into daily routines that contribute to the formation of positive character in students, both in the school environment and at home.

3. Research Methods

The research approach includes qualitative methods, with the aim of gaining an in-depth understanding of social phenomena through interpretation of the context, experiences, and perspectives of the individuals involved. This approach focuses on the search for meaning, the formation of social reality, and the complexity of the situation being studied (Cresswell, 2015). Specifically, this research uses a case study design. This case study was chosen because this research focuses on an in-depth investigation of a phenomenon or "case," namely the implementation of the Dhuha Jahr prayer habit method in a real context. The main objective is to describe in detail "how" the process or steps of implementing the method work in the field. Data analysis in this study was conducted qualitatively and took place interactively throughout the process, especially during the reflection stage. The model adopted in this data analysis leads to the interactive analysis component by Miles, Huberman, and Saldana (Miles et al., 2014).

4. Results And Discussion

This qualitative case study aims to describe the implementation steps of the guided habituation method through the Jahr technique in the practice of congregational Dhuha prayer as an effort to standardize student prayer recitations at Khoiru Ummah Islamic Middle School, Malang. In accordance with the principles of case study research, the findings are presented in an integrated manner between descriptions of observation and interview results with their discussion, which focuses on the process of implementing the method in the school context.

Table 1. Summary Table of Student Findings

No	Student Response/Perception Categories	Description of Behavior/Perception (Based on Observation & Interview)"	Supporting Data (Observation/Interview)"	Citations
1	Initial Reactions to the <i>Jabr Method</i>	Varies: Some students are just fine (they are used to it before or consider it practice), some are happy, some are confused because there is a difference in reading from their previous habits.	DSNS	"I'm not surprised..."
			FH	"Just normal"
			US	"same as usual, the only difference is that this one is harder and more towards prayer practice"
			H	"Better and happier."
			SRS	"Confused, because the reading is slightly different"
			HSPJ	"Very happy, because we can also remember the reading so we don't forget"
2	Reading Comparison	The majority of students (5 out of 6 interview respondents) stated that there were differences in prayer readings at school compared to previous habits at home/school, especially in the <i>Ifitab prayer</i> , <i>bowing</i> and <i>prostration</i> .	DSNS	"Different"
			FH	"Different"
			US	"It was different at my previous school"
			H	"Yes, same)
			SRS	"Different, only the <i>iftitab</i> , <i>bowing</i> and <i>prostration</i> parts"
			HSPJ	"Exactly the same"
3	Perception of the Benefits of the <i>Jabr Method</i> for Memorization	Very Helpful: All interview respondents felt that the method of listening to the imam's recitation (<i>Jabr</i>) helped the	DSNS	"Yes, listening to the priest's reading every day really helps me memorize..."
			FH	"Very helpful, because the reading goes into the ear and then

		memorization process because it was heard frequently and could be followed.		<i>into the brain, over time I memorize it"</i>
			US	<i>"Yes, because the more often you hear it, the quicker it will be recorded in your brain..."</i>
			H	<i>"Yes, by listening and reviewing what you have memorized."</i>
			SRS	<i>"Very helpful, follow the steps slowly every day"</i>
			HSPJ	<i>"Yes, by reading and reciting it every time you do it"</i>
4	Difficulty Memorizing	<i>Ifitab</i> prayer is often cited as difficult because it's often confusing or easily confused. Some find it all easy or even difficult.	DSNS	<i>"The most difficult thing is the prayer during the final tabiyat and ifitab prayer"</i>
			FH	<i>"There isn't any"</i>
			US	<i>"Everything is easy and nothing is difficult"</i>
			H	<i>"Everything is easy. It depends on getting used to it."</i>
			SRS	<i>"Ifitab, because it can be twisted"</i>
			HSPJ	<i>"Bow down and sit between 2 prostration easy reading"</i>
5	Behavioral Response During Implementation (Observation)	Active: The majority of students focus on listening, following the imam's reading, and participating in reading <i>the jabr</i> . Passive/Lack of Focus: There are some students who are silent, do not follow the imam's reading, or look in other directions (not focused).		<i>"All students focused on listening and following the imam's recitation. Students also read the prayer recitations in a jahr manner..."; "For students who had not memorized... they still tried to follow the imam's recitation even though it seemed difficult..."; "In the end, there were still students who were passive, meaning they did not follow the imam's recitation at all..."; "There were students who were not focused... several times looking in various directions..."</i>
6	Feelings After Participating in the Dhuha Prayer	Generally Positive: Feeling normal (due to adaptation), happy, calm, ready to learn, and starting to feel like they've memorized the new reading. Some also feel like their old reading has been corrected.	DSNS	<i>"It's normal, you just have to get used to it..."</i>
			FH	<i>"It's normal, because I don't usually wear jeans"</i>
			US	<i>"It's just normal, my usual prayer readings feel corrected"</i>
			H	<i>"Happier, calmer and ready for other activities (studying)"</i>
			SRS	<i>"Start memorizing other prayer readings"</i>
			HSPJ	<i>"Like"</i>
7	Perceptions of Teacher Feedback	Minimal/None: Most students reported no specific comments from the teacher after the <i>Jahr</i> prayer, or only general prayer guidance. One student felt guided when asked to pray.	DSNS	<i>"There isn't any"</i>
			FH	<i>"No comments, usually just guided to pray after Dhuha"</i>
			US	<i>"There isn't any"</i>
			H	<i>"I was told to pray. I felt guided."</i>
			SRS	<i>"There isn't any"</i>
			HSPJ	<i>"There isn't any"</i>
8	Confidence in Reading Prayers	Improved: All interview respondents felt more	DSNS	<i>"Yes"</i>
			FH	<i>"A little"</i>

	confident with their prayer recitation after participating in this program.	US	"Yes"
		H	"More confident"
		SRS	"Yes"
		HSPJ	"Yes"

Identification of Needs and Initial Planning of Guided Habituation Method

Interviews with the school principal (UML) revealed that the initiative to standardize prayer recitations arose from the school's direct observation of variations in prayer recitations and practices among students from diverse family backgrounds. This prompted the development of a school guidebook and the identification of the need for effective habituation methods. The main challenge was the differences in students' ingrained habits. Islamic Religious Education (PAI) teachers (UKA) also confirmed that some students had difficulty memorizing recitations according to school standards, which served as the basis for the research.

The discussion on this planning demonstrates the importance of accurate problem diagnosis before designing the research focus. The gap between institutional standards (guidebooks) and student practice is an ideal problem space for case study research in the context of Islamic Religious Education (PAI). The selection of congregational Dhuha prayer as a case study is supported by the fact that this activity has been a flagship program of SMP Islam Khoiru Ummah Malang as stated in the SPMB flyer, so the application of the method is more of a refinement of the existing program, rather than creating a new program from scratch. The idea of using the Jahr technique (loud recitation) by the imam, although in fiqh terms it is a khilaf al-awla (mistake) for Dhuha prayer (Mahadhir, 2019), was chosen as the main pedagogical strategy with the justification li at-ta'lim (for teaching purposes), as described in the Introduction. Having no initial concerns regarding the fiqh aspect indicates the practitioners' readiness to try method innovation. The initial planning stipulated that it would be implemented once a week (Friday morning) and the need to socialize the reading standards to students.

Implementation of the Method: Stages and Dynamics of the Habituation Process

Direct observation of the implementation of the guided habituation method through congregational Dhuha Jahr prayer shows that there are three main stages that form a routine within the habit loop framework.

Pre-implementation stage (trigger/cue & transition)

The activity began with a cue from the homeroom teacher for students to gather at the third-floor mosque. This process was relatively quick (about 5 minutes) and consistent. Instructions for students to perform ablution at home on Fridays minimized transition time. However, observations indicated that some students (especially seventh-grade students) still did not comply with the ablution instructions, causing slight delays. Overall, the transition from class to the mosque and the arrangement of rows proceeded smoothly.

The homeroom teacher's instructions served as effective cues. The ablution issue indicates challenges in enforcing the rules supporting the routine, which may require reinforcement or additional reminder strategies, especially for new students. Regular physical transitions are important to maintain momentum and initial reverence.

Core implementation stage (stimulus-response routine)

The core of the method lies in the congregational performance of the two-rakaat Dhuha prayer. A student deemed competent is appointed as the imam and instructed to recite aloud (Jahr) according to the standard manual. The imam's Jahr recitation serves as the primary auditory stimulus within a behaviorist framework. The majority of students (mamum) respond to this stimulus by listening and participating in the Jahr recitation or at least attempting to follow along, indicating an attempt to respond to the model provided. However, observations also captured some students who were passive (not participating in the recitation) or unfocused (looking in various directions), indicating a less uniform response. The technical implementation of the prayer (movements) follows a standard sequence, and the teacher/observer does not intervene during the prayer.

The discussion at this stage confirms the application of the Stimulus-Response principle. The imam's recitation of the Jahr serves as a crucial auditory model for talaqqi learning. The varying responses of students (actively following vs. passive/unfocused) indicate that the same stimulus does not always produce identical responses, influenced by internal student factors such as motivation, initial ability, and level of attention. Lack of intervention during prayer maintains reverence but may delay immediate correction of student response errors. Islamic Religious Education (UKA) teachers mentioned challenges such as students who are not serious or passive, which requires management strategies or additional motivation outside of prayer time.

Post-implementation stage (reinforcement & reward)

After the prayer, observations revealed no specific dhikr or communal prayer related to the evaluation of the reading. The Islamic Religious Education (UKA) teacher provided general advice regarding discipline and morals. He stated that effective feedback could be given to encourage students to follow along with the recitation or to join in, even if they have not yet fully memorized it. Another example of motivation is to point out students who have not yet memorized the recitation and encourage them. The main rewards experienced by students are intrinsic, such as feeling calmer, happier, and ready to learn, or beginning to feel like they have memorized the recitation. Formal extrinsic rewards from the school related to successful memorization have not been explicitly observed in the post-prayer routine.

The discussion at this stage highlights the reinforcement aspect of the behaviorist model. While the general advice from the Islamic Religious Education (PAI) teacher (UKA) serves to reinforce values, specific reinforcement for responses (following the Jahr recitation) appears less systematic in the observed post-prayer routine. The PAI teacher's suggestion to encourage students to continue speaking up even if they haven't memorized the text is a form of positive reinforcement for participation. The intrinsic rewards experienced by students (a sense of calm, joy, and progress in memorization) have the potential to be powerful internal reinforcement for continuing the habit. However, the lack of structured extrinsic reinforcement after prayer may be a contributing factor to the persistence of passive or unmotivated students.

Research Subjects' Perceptions of the Process and Initial Results

Interviews with research subjects provided insight into their perceptions of this habituation method. Students displayed varying initial responses, from indifferent to positive, with some feeling confused by the differences in the recitations (especially the Iftitah). The majority of students felt that listening to the imam (Jahr) was very helpful in the memorization process. The Iftitah prayer was recognized as one of the most difficult parts to memorize because it differed from previous practices or was easily misread. After some time, students began to feel more confident in their recitations and began to memorize the recitations taught, as well as a sense of unity in the Jahr recitation.

The Islamic Religious Education (PAI) teacher (UKA) assessed this method as "easy and effective" because it relies on listening, and subjectively observed improvements in student memorization. However, he highlighted challenges related to the active participation or seriousness of all students in participating in the process. The school principal (UML) expressed high hopes that this method would, in the long term, foster pious character, consistent worship, understanding of meaning, and enable students to become role models.

Students' recognition that this method was helpful indicates a positive perceived usefulness. Difficulties with the Iftitah prayer indicate the need for more intensive focus or repetition on that section. Challenges in student engagement raised by teachers require differentiation strategies or additional motivation, which schools should consider.

Synthesis of Steps for Implementing the Guided Habituation Method

Based on the results and discussion above, the synthesis of the implementation steps of the guided habituation method through congregational Dhuha Jahr Prayer for the standardization of prayer readings at Khoiru Ummah Islamic Middle School, Malang is: (1) Contextual Preparation: Ensuring school support (policies, schedules, facilities), socialization of reading standards (guidebooks), and supporting instructions (ablution from home). (2) Triggers and Transitions: Using clear triggers (homeroom

teacher calls) and managing the transition of students to the prayer place efficiently. (3) Core Implementation (Stimulus-Response): Carrying out congregational Dhuha Prayer (minimum 2 rakaat) led by an imam (selected student) who recites (Jahr) the prayer readings according to standards, functioning as an auditory stimulus. Students (congregants) are encouraged to respond by actively listening and/or reading along. (4) Final Reinforcement and Reflection: Providing feedback or motivation after prayer to strengthen participation (although it was identified that the systematics still need to be improved). Based on the analysis of this case study, the description of steps (1-4) is the answer to the main objective of the research.

5. Conclusion

Based on the results of the qualitative case study research and the discussion that has been described, it is concluded that the implementation of the guided habituation method using the Jahr technique in congregational Dhuha Prayer at Khoiru Ummah Islamic Junior High School, Malang as an effort to standardize students' prayer recitations involves a series of structured steps. This process begins with a contextual preparation stage that includes affirming school reading standards and conditioning students. The next stage is an organized trigger and transition to the prayer location. The core of the method lies in the implementation of congregational Dhuha Prayer with the imam reciting aloud (Jahr) as an auditory stimulus (talaqqi), followed by participatory responses from students. The final stage is reinforcement and reflection, although the formal reinforcement aspect after the prayer is identified as still needing systematic improvement. The description of these steps shows that the guided habituation method using the Jahr technique in Dhuha Prayer is an approach that can be practically implemented in the context of Islamic Religious Education (PAI) education in schools for the purpose of habituation and standardization of worship recitations, while still paying attention to the dynamics of student responses and the need for continuous reinforcement.

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