

## **Analysis of Islamic Religious Education Teachers' Motivation in Organizing Dhuha Prayer in Congregation**

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### ***Abstract***

*This study examines the motivation of Islamic Religious Education (PAI) teachers in organizing congregational Dhuha prayers in schools in Bandung City and its impact on student development. Using a qualitative approach, this study involved in-depth interviews with PAI teachers and students, as well as direct observation of Dhuha prayer activities. The results of the study show that the motivation of PAI teachers comes from intrinsic factors, such as a sense of responsibility as a religious educator and a desire to instill spiritual values, as well as extrinsic factors, including school policy support and parental appreciation. The implementation of congregational Dhuha prayers has proven to have a positive impact on improving student discipline, especially in time management, strengthening worship habits, and increasing Qur'an literacy. This activity also plays a role in shaping the religious character of students and creating a school environment that is conducive to the development of religious values. Although limited to the context of the city of Bandung, this study provides important insights into the integration of religious practices in formal education. It is recommended for further research to expand geographical coverage, use mixed methods, and conduct longitudinal studies to understand the long-term impact of the Dhuha prayer program on the academic and spiritual development of students.*

**Keywords:** Motivation, PAI Teachers, Dhuha Prayer

### **Abstrak**

Penelitian ini mengkaji motivasi guru Pendidikan Agama Islam (PAI) dalam menyelenggarakan sholat Dhuha berjamaah di sekolah-sekolah Kota Bandung dan dampaknya terhadap perkembangan peserta didik. Menggunakan pendekatan kualitatif, penelitian ini melibatkan wawancara mendalam dengan guru PAI dan peserta didik, serta observasi langsung kegiatan sholat Dhuha. Hasil penelitian menunjukkan bahwa motivasi guru PAI bersumber dari faktor intrinsik, seperti kesadaran tanggung jawab sebagai pendidik agama dan keinginan menanamkan nilai spiritual, serta faktor ekstrinsik, termasuk dukungan kebijakan sekolah dan apresiasi orang tua. Pelaksanaan sholat Dhuha berjamaah terbukti berdampak positif pada peningkatan kedisiplinan peserta didik, terutama dalam manajemen waktu, penguatan kebiasaan beribadah, dan peningkatan literasi Al-Qur'an. Kegiatan ini juga berperan dalam membentuk karakter religius peserta didik dan menciptakan lingkungan sekolah yang kondusif untuk pengembangan nilai-nilai agama. Meskipun terbatas pada konteks Kota Bandung, penelitian ini memberikan wawasan penting tentang integrasi praktik keagamaan dalam pendidikan formal. Disarankan untuk penelitian selanjutnya memperluas cakupan geografis, menggunakan metode campuran, dan melakukan studi longitudinal untuk memahami dampak jangka panjang program sholat Dhuha terhadap perkembangan akademik dan spiritual peserta didik.

**Kata Kunci:** Motivasi, Guru PAI, Sholat Dhuha

## Introduction

Islamic Religious Education (PAI) plays an important role in shaping the personality and character of students, especially in religious practices and ritual aspects (Faqihuddin and Romadhon 2023). One important implementation of PAI in schools is through the implementation of worship such as congregational Dhuha prayers, which not only function as a form of routine worship, but also provide spiritual and psychological benefits, including increasing religious awareness, discipline, and strengthening social relationships between students (Sinta et al. 2024). Various studies have shown that involvement in joint worship such as Dhuha prayers can significantly improve the spiritual and psychological well-being of students, strengthening their relationships with religion and others (Mulyana et al. 2023; Widyatri and Sabardila 2023). In this case, PAI teachers play an important role in facilitating this worship, where their motivation directly influences students' participation and understanding of religious teachings (Apriliano, Inayati, and Chusniatun 2024; Mulyana et al. 2023). Furthermore, the integration of education based on religious values in Islamic Religious Education is very important in fostering the character and morals of students, which are very relevant amidst the dynamics of today's society (Abdullah 2017; Imelda 2018). The ability of Islamic Religious Education teachers to guide and inspire students on their spiritual journey greatly determines the success of religious education in schools (Fata et al. 2023).

The phenomenon in the field shows that although many schools have provided time and place for congregational Dhuha prayers, their implementation is still inconsistent among Islamic Religious Education teachers. Some teachers show high enthusiasm in organizing Dhuha prayers, while others are less motivated, creating disparities in the implementation of worship which ultimately affects the formation of students' character. Various factors contribute to this difference in motivation, such as workload, school environment, and teacher perceptions of the importance of Dhuha prayers in religious learning. Research shows that the success of implementing religious activities such as Dhuha prayers is highly dependent on the school curriculum and the teacher's commitment to instilling Islamic character (Kasmawati et al. 2023). In addition, regular worship habits, as discussed by Ervitasari and Iriani, play an important role in developing students' spiritual competence and discipline (Ervitasari and Iriani 2022). The school environment also influences teacher perceptions and motivation. Institutional support and understanding of the benefits of congregational Dhuha prayer, as shown by Mulyani and Hunainah, can encourage teachers to be more consistent in implementing it (Sri Mulyani and Hunainah 2021). Conversely, a high workload or lack of support from the school can reduce teachers' motivation to involve students, especially in matters of worship (Amrullah 2023).

In the literature on teacher motivation, many theories are used to understand individual drive in the educational context, particularly through the concepts of intrinsic and extrinsic motivation. Intrinsic motivation relates to internal drives, such as religious beliefs and personal satisfaction, while extrinsic motivation is more influenced by external factors, such as material incentives or social rewards. This concept is well explained by Ryan and Deci, who emphasize the importance of autonomy in fostering intrinsic motivation among educators (Ryan and Deci 2000). Further research suggests that teachers' intrinsic motivation, especially that rooted in religious beliefs, can play an important role in encouraging their involvement in students' spiritual development, including through the implementation of religious services such as the

Dhuha prayer. For example, Sudarsana highlights that teachers who are intrinsically motivated by their religious beliefs tend to create a positive spiritual environment in schools (Sudarsana et al. 2022). Furthermore, Mulya shows how pre-service teachers' understanding of religious values and religious tolerance can enhance their effectiveness in religious education (Wijaya Mulya, Aditomo, and Suryani 2022). This is in line with Naidoo's findings, which emphasize that teachers' intrinsic motivation plays a vital role in shaping learners' spiritual development, reinforcing the importance of this motivation in the context of religious education (Naidoo 2011).

Although there are many studies examining the role of Islamic Religious Education teachers in religious learning in the classroom, research that focuses on the motivation of Islamic Religious Education teachers in organizing religious activities outside the classroom, such as congregational Dhuha prayers, is still very limited. Previous studies have focused more on the cognitive aspects and methods of teaching religion, without exploring in depth how the motivation of Islamic Religious Education teachers influences the implementation of religious activities in schools. Like the research conducted by Wahid in his article, he focused more on the role of Islamic Religious Education teachers in forming a disciplined character through congregational Dhuha prayers (Wahid 2024). Then the research conducted by Inco and Rofiq focused on the strategies of Islamic Religious Education teachers in fostering religious values in students, one of which is done by praying Dhuha prayers in congregation (Inco and Rofiq 2022). Danuara and Gioto in their article discuss the instillation of religious character and disciplined character through congregational Dhuha prayers (Danuwara and Giyoto 2024). Then Annisa and Purwanto et al. analyze prayer program dhuha which is done at elementary school level for to plant attitude discipline (Annisa 2023; Purwanto, Firdaus, and Faqihuddin 2024). Research by Tambak and Saepudin et al. more explain related impact pray dhuha to formation morals participant educate (Saepudin et al. 2023; Tambak et al. 2021). For Waslun and Romelah researching related teacher strategy in discipline participant educate one of them through Dhuha Prayer (Waslun and Romelah 2022). Meanwhile, Lubis et al. and Zaini et al. discuss about implementation religious culture through pray dhuha and reading the Qur'an (Lubis, Siahaan, and Salminawati 2023; Zaini, Purwowidodo, and Nuryanti 2023). From the results of *the literature view* above, there is a research gap which then opens up opportunities to conduct further studies, especially to identify the factors that motivate Islamic Religious Education teachers in holding congregational Dhuha prayers. Analysis of these motivational factors is important because it will provide a clearer picture of the obstacles and opportunities faced by Islamic Religious Education teachers in carrying out religious duties outside of formal learning.

The novelty of this study lies in the in-depth exploration of the motivation of Islamic Religious Education teachers in organizing congregational Dhuha prayers at school, a topic that has not been widely studied in the context of Islamic religious education in Indonesia. In addition, this study also tries to link teacher motivation with various factors, both internal such as religious beliefs and professional commitment, as well as external factors such as school policy support and student participation. This study is expected to provide new contributions to the development of teacher motivation theory in the context of implementing worship in schools, as well as providing practical recommendations for stakeholders in the field of

religious education to strengthen the implementation of religious activities in the school environment.

This study aims to analyze the motivation of Islamic Religious Education (PAI) teachers in organizing congregational Dhuha prayers in schools in Bandung City and explore its impact on the spiritual and academic development of students. This study seeks to explore in depth the factors that motivate PAI teachers, both from intrinsic and extrinsic aspects, in carrying out worship activities outside the context of formal learning. By using a descriptive qualitative approach, this study intends to provide a comprehensive picture of the role of PAI teachers in instilling religious values through the practice of congregational Dhuha prayers. In addition, this study aims to identify the contribution of these activities in forming religious character, increasing discipline, and creating a school environment that is conducive to the development of student spirituality.

## Research Methods

**Study** This use design study qualitative descriptive, where the researcher jump direct to field For observe the phenomenon being studied. **Approach** This chosen Because in accordance with objective research that wants to dig in a way deep related motivation of Islamic Religious Education (PAI) teachers in to organize Dhuha prayer in congregation at school. This design allow researcher For understand teacher behavior, motivation, and perception in context life everyday at school. Through approach this, researcher make an effort give clear and detailed description about the reality observed in the field, both from teacher interaction with participant educate and also from policy school related implementation of worship. This design also allows flexibility in the data collection process, so researcher can adapt the method used in accordance with dynamics in the field (Heliza and Tsuruya 2018; Mistiningsih and Fahyuni 2020).

**Subject study** This consists of from three Islamic Religious Education teachers and five participants selected students through technique *purposive sampling*, namely election subject based on criteria certain relevant with objective research. Subject chosen from schools located in Bandung City, which are active to organize Dhuha prayer in congregation in the neighborhood school. PAI teachers are selected based on role they as organizer main activity Dhuha prayer, while participant educate chosen For see response and engagement they in activity The research location in Bandung City was chosen because of this area own various type school with background different background, which is expected can give variation in the data obtained, so results study can more representative and applicable (Faqihuddin 2024)

**Study** This comply ethics rigorous research, especially in guard privacy and confidentiality information provided by the participants. Before study started, researcher request permission to party school and teachers and participants students involved in research. Participants were also given understanding about objective research, and they given freedom For No participate or interesting self from study When only. Data collection methods in study It uses three main techniques: observation, interviews, and documentation. Observation done For see direct How Islamic Religious Education teachers lead and organize implementation Dhuha prayer in congregation at school, while interview deep done towards teachers and participants educate For explore motivation and views they related activity this. Documentation, such as timetable activity worship, policy school, and notes related, also used For complete the data obtained from observation and interview (Sugiyono 2014).

Steps study started with stage preparation, where researchers moreover formerly determine subject research and get permission from the parties involved. After that, researcher do collection data through observation and interview in depth. Observation done during several times implementation Dhuha prayer in congregation, while interview implemented in a way individual For dig motivation and perception of teachers and participants Educate. Data obtained Then analyzed use technique analysis thematic, where researchers identify themes main thing that appears from the data. Analysis process This involving data coding, grouping findings based on relevant themes, as well as interpretation of data in context theory motivation and religious education. Final results from analysis This expected can give a comprehensive overview about motivation of Islamic Religious Education teachers in to organize Dhuha prayer in congregation at school, as well as factors that influence implementation activity the (Najmah, Namrah, Adelliani, Citra Afni Sucirahayu 2023).

## **Results and Discussion**

### **A. The Phenomenon of Congregational Dhuha Prayers at Schools**

Dhuha prayer is one of the sunnah prayers that is recommended for Muslims to perform, especially in the morning after sunrise until near Dzuhur time, with great priority as a form of gratitude to Allah for the blessings given, and is believed to bring sustenance and spaciousness of life. In the context of religious education in schools, congregational Dhuha prayer plays an important role in building the spiritual character of students, where they are invited to understand and practice religious values directly, not only in theory but also in everyday life (Faqihuddin 2017). According to research, performing this prayer in the morning has a significant impact on the spiritual well-being and academic success of students (Widyatri and Sabardila 2023). The practice of Dhuha prayer also contributes to moral development and discipline, instilling routines that encourage students to remember Allah and use their time wisely (Sugianti, Mun'amah, and Munip 2023; Tambak et al. 2021). This habit strengthens faith while fostering important traits such as responsibility and respect, which are crucial in students' personal and social lives (Yudabangsa 2020).

The implementation of Dhuha prayers in congregation at school provides an opportunity for students to interact spiritually in a supportive environment, with Islamic Religious Education (PAI) teachers often acting as leaders and role models for students. The role of PAI teachers is very important in motivating students to perform prayers routinely and consciously, because teachers function as role models in terms of spirituality and morality. Research shows that the implementation of Dhuha prayers not only increases students' discipline and appreciation of time, but also contributes to the development of their moral and spiritual character (Alimni, Amin, and Kurniawan 2022; Tambak et al. 2021). In addition, the integration of Dhuha prayers into the school curriculum is in line with the broader educational goals of character development. Schools that adopt this religious practice help shape a generation with noble morals and a commitment to religious teachings (Biantoro and Istiqlal 2024; Hilmi, Annibras, and Ghani 2023). The habit of performing the Dhuha prayer also strengthens the sense of togetherness among students, as well as increasing their responsibility and discipline in carrying out religious obligations, which ultimately has a positive impact on students' emotional intelligence and interpersonal relationships (Fanani 2023).

In the context of formal education, congregational Dhuha prayer also helps create a religious atmosphere in schools (Lubis et al. 2023). When this prayer is carried out routinely, it provides space for all members of the school to jointly experience the values of togetherness, humility, and obedience to Allah. In addition, congregational Dhuha prayer also encourages the creation of closer bonds between students and teachers, because they can share spiritual experiences collectively (Khoiriah, Sutarto, and Deriwanto 2023). In this atmosphere, students can learn about the importance of worship not only as a routine, but also as a way to get closer to Allah and develop better personal character.

The importance of Dhuha prayer in the context of religious education in schools lies in its ability to integrate religious teachings into students' daily lives. Not only does it help students understand the spiritual meaning of worship, Dhuha prayer also trains them to be consistent in performing sunnah prayers. The implementation of Dhuha prayer in congregation is an effective tool for internalizing religious values, strengthening the social dimension of worship, and instilling a sense of togetherness and shared faith among students. Research shows that regular participation in Dhuha prayer can improve students' moral character and instill values such as discipline, gratitude, and vigilance, which are ultimately expected to form a generation that is not only academically superior, but also has a strong foundation of faith and piety (Anggraini and Anwar 2021; Nurbaiti et al. 2023; Samsul Fajeri et al. 2022; Tambak et al. 2021; Yudabangsa 2020).

## B. Form of Dhuha Prayer Activities in Congregation at School

The implementation of Dhuha prayers in congregation in the schools studied varied in terms of frequency and time of implementation. In some In the schools studied, Dhuha prayers were held every day, while in other schools only on Friday. The implementation time pray This usually done after the bell rings sounded, around at 06.30 or 07.10, depending on each school's policy. Duration Dhuha prayer revolves around between 30 minutes, but in some school duration Can longer because after prayer, often to be continued with cultum short or delivery information school. Research by Iqomah shows that several schools implement Dhuha prayers routinely, and this activity is often accompanied by a sermon aimed at increasing students' spiritual awareness (Iqomah 2023). Interestingly, some school that researchers visit integrate activity This to in timetable Activity Study Teaching (KBM) so that No reduce allocation time For eye another lesson.

Places and facilities used For implementation Dhuha prayer in congregation also varies depends capacity school. Some school that researchers come to have enough mosques big carry out activity this is in the school mosque, meanwhile school with mosque No Enough accommodate participant educate use field school as place prayer. This is in line with findings Biantoro stated that that adequate place of worship can support implementation activity religion in school (Biantoro and Istiqlal 2024). In addition, Widyatri emphasized the importance of adequate facilities to support prayer activities, including ablution facilities that must be available in every school (Widyatri and Sabardila 2023). For ablution facilities, every school studied already has adequate ablution facilities. However, there are frequent obstacles appear related with device supporting, such as *sound system* that sometimes not enough adequate. In addition, in schools that use field, activities must quick end after pray Because field will used For eye other lessons, so that cultum No always Can implemented. Research by Gustina shows

that limitations can affect students' understanding of learning materials, including in the context of implementing prayer (Gustina, Indria, and Zulfikri 2023).



Image 1. Implementation Dhuha Prayer

The role and involvement of Islamic Religious Education teachers is very important in implementation Dhuha prayer in congregation. This is a PAI teacher who is a researcher interview act as a priest and motivator, who does not only lead pray but also provide directions as well as cult short after prayer. Through cultum said, the PAI teacher gave motivation to participant educate. For Keep going increase discipline and strengthening spirituality they. This is in line with research conducted by Lubis, which shows that Islamic Religious Education teachers have a key role in organizing congregational Dhuha prayer activities by conducting socialization and constructive motivation (Lubis et al. 2023). In addition, researchers saw that Islamic Religious Education teachers collaborated with other teachers in organizing the continuity of this activity, including in coordinating students to gather on time at the prayer place and this is in line with the opinion expressed by Setyowati that the role of other teachers is very important in making this Dhuha prayer activity a success. (Setyowati et al. 2023). For ensure participant educate involved active, some PAI teachers implement reward and punishment system, where participants students who are present appropriate time and order get mark additional, temporary participant late education or No orderly given sanctions. This is in line with what was conveyed by Iqomah that this reward and punishment system influence on discipline child (Iqomah 2023).



Image 2. Provision Sermon after Dhuha Prayer

Participation participant educate in activity Dhuha prayers in congregation in the schools studied show sufficient involvement good. Not only follow activity with orderly, some participant integrated education in the OSIS field religion also helps prepare all need For implementation prayer, such as prepare *sound system* and set up line. OSIS is also tasked with invite participant educate other For quick going to place prayer. Research by Iqomah emphasizes that good organization, including the division of tasks among students, can increase their participation in Dhuha prayer (Iqomah 2023). In some school that researchers Be careful, Dhuha prayer is obligatory For all over participant educate are Muslim, with schedule divided per day For every generation. This shows that there is a policy that supports the implementation of Dhuha prayers regularly, which was also expressed by Daulay, who noted the importance of a regular Dhuha prayer schedule in schools (Daulay 2022). Although there is difference policy between school, participation participant educate generally Enough good, especially Because existence supervision and guidance from PAI teachers and system distribution organized tasks with Good.

### C. Teachers' Motivation to Carry Out Congregational Dhuha Prayer Activities at School

Motivation in the context of education refers to the drive, either from within or external factors, that drives individuals to do something continuously in order to achieve certain goals. Motivation in education can be intrinsic (driven by personal satisfaction and interests) or extrinsic (driven by external factors such as rewards or recognition) (Ryan and Deci 2000).

The results of interviews and observations of Islamic Religious Education teachers in the city of Bandung showed that there were two factors that motivated them to hold congregational Dhuha prayers at school, namely:

#### 1. Intrinsic Factors

The intrinsic motivation of Islamic Religious Education teachers in carrying out congregational Dhuha prayer activities at school shows deep diversity and plays an important role in encouraging positive actions. According to Pusparini, intrinsic motivation is a drive that arises from personal desires without external influences, which in this context is reflected in the teacher's desire to foster positive habits, both for themselves and for students (Pusparini, Suma, and Suswandi 2020). This is in line with research by Muchtadin and Antin which revealed that intrinsic motivation can improve individual performance and involvement in the activities they do (Antin et al. 2020; Muchtadin and Sundry 2023). Through the routine implementation of congregational Dhuha prayers, Islamic Religious Education teachers hope to instill good habits in everyday life, thereby providing long-term spiritual and psychological benefits for all students and teachers concerned, while achieving inner satisfaction and a sense of achievement through consistent worship practices.

Another intrinsic factor that motivates Islamic Religious Education teachers is a calling from within or an awareness of the obligation as an Islamic religious educator, which is in line with the opinion of Satariyah and Nandar regarding the importance of Islamic Religious Education teacher leadership competence in instilling discipline and religious values in students (Satariyah and Nandar 2022). Teachers feel responsible for



leading and organizing congregational Dhuha prayer activities as an integral part of their role in guiding students spiritually. This is reinforced by research that emphasizes the importance of the role of teachers as motivators and directors in the religious learning process, where the strong commitment of Islamic Religious Education teachers is not only limited to teaching theory, but also includes direct practice, character building, and students' spirituality through facilitating the practice of religious teachings in the school environment (Tholibin, Muhammad, and Susandi 2022).

The Islamic educational background of Islamic Religious Education teachers is an important factor in their intrinsic motivation, with many of them being graduates of Islamic boarding schools or having a bachelor's degree in Islamic Religious Education. Mutakin's research shows that educational background has a significant influence on teacher performance, where teachers with formal education in religion tend to better understand and apply religious teachings in everyday life, including in the context of education (Mutakin 2015). This is reinforced by Rakhmania's findings which emphasize the contribution of educational background and teaching experience to teacher competence in implementing appropriate learning (Rakhmania, Purwanti, and Riyanti 2023). Furthermore, Selian and Khodijah revealed that educational background influences teacher pedagogical competence, where a deep understanding of religious teachings improves teachers' ability to guide students in practicing worship (Selian and Khodijah 2022). The experience and knowledge gained during the education not only equip teachers with knowledge, but also form a deep understanding of the importance of the Dhuha prayer, their attitudes, and commitment to their responsibilities as religious educators, thus encouraging its implementation in formal educational environments.

Finally, the intrinsic motivation of Islamic Religious Education teachers in carrying out congregational Dhuha prayer activities is also based on the desire to spread Islam through activities that are equipped with sermons or providing direction and advice covering various aspects of life. This is supported by Khulailah's research which shows that the program of reading the Qur'an and Dhuha prayer in schools can contribute to the formation of students' religious character, not only strengthening worship practices but also providing opportunities for teachers to convey moral and ethical values (Khulailah and Marzuki 2023). Then research by Faqihuddin showed that giving positive advice or direction about students' lives made them reflect and think deeply about life values (Faqihuddin, Romadhon, and Muflih 2024). In line with Setiawan's findings which emphasize the importance of character education in the context of Muhammadiyah schools, and reinforced by Kusmawati regarding the role of Islamic Religious Education teachers in facilitating the development of students' religious character, congregational Dhuha prayer activities not only function as a worship ritual, but also as a medium for character education and the formation of effective noble morals, providing space for students to learn about religious and ethical values, as well as their application in daily social interactions (Kusmawati, Salsabila, and Ulfah 2023; Setiawan, Wijayanti, and Makrufi 2022).

## 2. Extrinsic Factors

Extrinsic motivation that drives Islamic Religious Education (PAI) teachers to carry out congregational Dhuha prayer activities at school is often related to the superior programs set by educational institutions. Research shows that extrinsic motivation, such as

support from the school environment and established programs, plays an important role in increasing teacher participation in religious activities at school (Tisnia 2022). This is reinforced by Firmansyah who stated that extrinsic motivation is directly related to teacher performance in carrying out activities that support the school's vision and mission (Firmansyah et al. 2022). The integration of Dhuha prayer activities into the school's vision and mission which aims to create religious and noble students is in line with Setyowati's research, which shows that the habit of congregational Dhuha prayer can increase students' spiritual intelligence (Setyowati et al. 2023).

Support from students' parents is an important factor in the extrinsic motivation of Islamic Religious Education (PAI) teachers to carry out congregational Dhuha prayer activities at school, where many parents want their children to have a high level of religiosity and build positive habits from an early age. Firmansyah's research shows that the role of parents is very significant in increasing students' learning motivation, which reflects parents' expectations for their children's spiritual and character development (Firmansyah et al. 2022). This is reinforced by Setyowati's research which emphasizes the importance of collaboration between teachers and parents in shaping students' religious discipline, where parental support is not only moral, but also creates a conducive environment for students to participate in religious activities (Setyowati et al. 2023). In line with Ouralita's findings, good communication between teachers and parents can increase students' learning motivation, so that when parents actively communicate and support religious activities, this encourages Islamic Religious Education teachers to be more active in carrying out congregational Dhuha prayers, because they realize that the success of this program will not only meet parents' expectations, but also contribute to the formation of character and spirituality of students (Ouralita et al. 2023).

Adequate facilities in schools to perform congregational dhuha prayers are extrinsic factors that support the motivation of Islamic Religious Education (PAI) teachers, where the existence of mosques, ablution places, fields, and complete prayer equipment create a conducive environment for carrying out worship. Prayudi's research shows that adequate facilities in schools contribute to an effective learning process, while Damanik emphasizes that good learning facilities and environments have a positive influence on students' learning motivation (Damanik 2019; Prayudi et al. 2023). This also applies to PAI teachers, where the existence of good facilities to perform dhuha prayers can increase their comfort and motivation in teaching and guiding students. Furthermore, Khotimah's research shows that good learning facilities affect teacher competence, although there is no significant influence between learning facilities and learning motivation (Khotimah, Yusuf, and Hardianto 2023). Thus, the existence of good facilities in schools not only supports Dhuha prayer activities, but can also improve teachers' abilities in managing religious activities in schools, thereby creating a more religious environment and supporting the formation of students' character.

Support from the principal and fellow teachers provides very meaningful positive recognition for Islamic Religious Education (PAI) teachers, especially in implementing congregational Dhuha prayer activities. Usman's research revealed that principal leadership has a positive effect on teacher performance, while Satriadi emphasized the importance of principal leadership in improving teacher performance through fostering good relationships

(Satriadi 2016; Usman 2020). This is reinforced by the findings of Purwanto and Rindaningsih which state that principals have an important role in improving teacher commitment and performance (Purwanto and Rindaningsih 2023). Furthermore, Herry's research shows a positive influence between principal leadership and teacher commitment on teacher professional performance (Herry, Lian, and Fitriani 2020). When the principal provides support and special time for Dhuha prayer activities, this not only increases the motivation of PAI teachers but also creates strong synergy between all parties in creating a religious educational environment. Thus, support from the principal and fellow teachers is very important in encouraging Islamic Religious Education teachers to carry out congregational Dhuha prayer activities with enthusiasm and dedication, thus creating a supportive environment for Islamic Religious Education teachers to actively participate in religious activities at school.

### 3. The Purpose of Congregational Dhuha Prayer Activities at School

In every program implemented in schools, there must be a purpose. So is the activity of praying dhuha in congregation in this school. From the results of interviews conducted with Islamic Religious Education teachers in various schools in Bandung City, researchers found various purposes from each Islamic Religious Education teacher. Where this purpose is very noble for the lives of students in the future.

First, the activity of congregational dhuha prayer in several schools in Bandung City has a significant purpose in shaping the character and knowledge of students. One of the main objectives of implementing dhuha prayer is to provide practical knowledge to students about various types of prayers, including the sunnah dhuha prayer. Through direct experience in performing this prayer, students not only understand the theory, but can also apply it in everyday life. Research shows that with the schedule of congregational dhuha prayer, students become accustomed to performing this worship, which in turn strengthens their understanding and practice of worship (Iqomah 2023; Widi 2023).

Second, the congregational Dhuha prayer program at school not only functions as a means of worship, but also has an important goal in improving students' ability to read the Qur'an, where before its implementation, students are accustomed to reading the Qur'an, especially juz 30, every morning with the aim of being able to memorize it before graduating from school. Research shows that regular Quran reading activities can improve students' reading and memorization skills, and help them understand the contents of the Quran better, while also functioning as a tool for forming students' character through the integration of Quran reading activities into daily routines, where students not only learn about the text of the Quran, but also the values contained therein, this is in line with research showing that the habit of reading the Quran in elementary schools can help in the formation of students' character, so that the congregational dhuha prayer program accompanied by Quran reading not only improves students' academic abilities, but also strengthens their spiritual values and character (RF et al. 2023; Solekha and Suyatno 2022; Wahyuni, Ajeng 2019; Wijaya and Arranury 2021).

Third, the purpose of holding this congregational Dhuha prayer is to form a disciplined, religious character and devotion to parents and teachers through the activity of giving advice and direction by Islamic Religious Education teachers after the congregational Dhuha prayer is carried out. Research by Sirregar and Asyari emphasizes

the important role of this activity in instilling religious values and forming the personality of devoted students (Akhmad Asyari and Ilham Gunawan 2023; Siregar et al. 2022). Then according to Hayati, the process of giving advice and advice contributes to the formation of students' noble character (Siti 2017). This holistic approach aims to produce the next generation who are not only intellectually intelligent but also have high spiritual intelligence and noble character.

#### 4. Impact on Students

Based on the results of interviews with several students in schools in Bandung City, the implementation of regular congregational Dhuha prayers at school has been proven to have a significant positive impact on student discipline, especially in terms of time management. This activity, which is carried out before school hours, encourages students to wake up earlier and come to school on time, in line with Saingo's research which emphasizes the importance of time management education in strengthening disciplined character (Saingo 2023). Iqomah also confirmed that routine activities such as Dhuha prayers can increase students' awareness of the importance of time management and discipline (Iqomah 2023). The reward and punishment system implemented, as emphasized by Rachmawati, contributes to students' motivation to improve discipline, while Nisa found that good time management skills can reduce academic procrastination (Mahalisna Chairul Nisa, Wina Lova Riza, and Nur'Ainy Sadijah 2023; Rachmawati et al. 2023). Setyowati further emphasized that religious activities such as dhuha prayer are not only spiritually beneficial, but also contribute significantly to the formation of disciplined character which is important for the personal and academic development of students (Setyowati et al. 2023). Thus, the routine of congregational dhuha prayer in schools is a strategic step in forming the disciplined character of students which has a positive impact on their academic and personal lives.

In addition to improving discipline, students reported a significant positive impact on their worship habits. The implementation of dhuha prayers at school has helped them build the habit of consistently performing sunnah prayers, both at school and at home, which then has an impact on increasing diligence in performing obligatory prayers. Widi emphasized that the sunnah dhuha prayer has the advantage of forming the character of students, especially in terms of discipline in worship, while Annisa noted the success of the implementation of dhuha prayers at SD Muhammadiyah PK Baturan in forming the character of disciplined students through routine activities involving congregational prayers and religious lectures (Annisa 2023; Widi 2023). These findings indicate that the habituation of sunnah worship in schools can be an effective catalyst for increasing students' awareness and commitment to their overall religious obligations, while creating a strong spiritual foundation in their daily lives.

Another significant impact of implementing congregational Dhuha prayers is the increase in Qur'an literacy and knowledge of prayer among students. Through this activity, students reported an increase in their ability to read the Qur'an and memorize several surahs, especially those in juz 30. Lubis in his research confirmed that the habit of reading the Qur'an and Dhuha prayers in madrasas can improve students' skills in worship and strengthen their spiritual foundations (Lubis et al. 2023). Furthermore, Aryani emphasized that habituation activities such as Dhuha prayers and reading the Qur'an not only increase

students' religious knowledge, but also provide them with spiritual tools that can be applied in everyday life, including memorizing various prayers and dhikr after Dhuha prayers (Dwi Aryani and Purnomo 2023). Thus, the routine of congregational Dhuha prayer in schools has succeeded in creating a conducive environment for learning and spiritual development, which in turn can strengthen students' commitment to religious obligations and form better religious character.

## Conclusion

This study aims to analyze the motivation of Islamic Religious Education (PAI) teachers in organizing congregational Dhuha prayers in schools in Bandung City, and explore its impact on students' spiritual and academic development. The main findings of the study indicate that the motivation of PAI teachers comes from intrinsic and extrinsic factors. Intrinsic factors include awareness of responsibility as religious educators, the desire to instill spiritual values, and a strong Islamic educational background. Meanwhile, extrinsic factors include support for school policies, appreciation from students' parents, and the availability of adequate facilities. The implementation of congregational Dhuha prayers has been proven to have a significant positive impact, including increasing student discipline, especially in time management, strengthening worship habits, and increasing Al-Qur'an literacy. This activity also plays an important role in shaping students' religious character, increasing spiritual awareness, and creating a school environment that is conducive to the development of religious values. Furthermore, this study reveals that the integration of Dhuha prayers into school routines is not only spiritually beneficial, but also contributes to improving students' academic performance through increased discipline and better time management.

Although this study provides valuable insights into Islamic Religious Education teachers' motivations and the impact of congregational Dhuha prayer, there are several limitations that need to be considered. First, this study was limited to schools in Bandung City, so generalization of the findings to different geographic and socio-cultural contexts needs to be done with caution. Second, the study's focus on Islamic Religious Education teachers and students may not fully capture the perspectives of other stakeholders such as school administrators, other subject teachers, or the surrounding community. Third, this study used a qualitative approach, which although provided in-depth understanding, may be lacking in terms of quantifying the impact of the Dhuha prayer program. For future research, it is recommended to expand the geographic scope and involve more schools with diverse backgrounds to obtain a more comprehensive picture. The use of mixed methods that combine qualitative and quantitative approaches can provide a more holistic understanding of the effectiveness of the Dhuha prayer program. In addition, longitudinal research that follows students' progress over several years can provide deeper insights into the long-term impact of this practice. Finally, further exploration of how the Dhuha prayer program can be effectively integrated with the school curriculum and broader education policies could make a significant contribution to the development of faith-based education policies in Indonesia.

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