



# The Influence of Habitual Congregational Zuhr Character Formation

Nurul Kifani Putri<sup>1</sup>, Rahayu Ningsih<sup>1</sup>, Ikhwan Rahman<sup>2</sup>

<sup>1</sup>STAI YDI Lubuk Sikaping Pasamasan, Indonesia

<sup>2</sup>Universitas Islam Negeri Imam Bonjol Padang, Indonesia

✉ [rahayu@stai-ydi.ac.id](mailto:rahayu@stai-ydi.ac.id) \*

## Abstract

The formation of students' character is an important aspect of Islamic education that needs to be developed continuously through the habit of worship. One of the efforts made in the school environment is through the habit of praying zuhr in congregation. This study aims to determine the effect of the habit of performing the noon prayer in congregation on the character development of students at school. This study uses a literature review method, focusing on the use of literature from similar research journals. The results of the study indicate that the habit of performing the noon prayer in congregation has a positive and significant effect on the character development of students. There are six aspects: i) religious, ii) discipline, iii) responsibility, iv) independence, v) politeness, vi) respect for teachers and peers. These findings imply that schools need to continue to encourage congregational worship activities as part of character building for students.

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## INTRODUCTION

Prayer is a fundamental act of worship for Muslims. Prayer is not only an obligation but also a means of cultivating spiritual awareness in humans. Prayer is the pillar of religion; performing the five daily prayers in congregation is the most noble act of worship and a way to draw closer to Allah SWT (Huda et al., 2023). Prayer is extremely important and a necessity. Through prayer, discipline is cultivated, and both spiritual and other aspects of life are enhanced, enabling humans to achieve mental balance and emotional intelligence. Congregational prayer instils values of family and community (Ali et al., 2022; Budianto, 2020). Prayer performed in congregation has a therapeutic effect through group dynamics, fostering discipline, a sense of togetherness, and alleviating anxiety and feelings of isolation. Congregational prayer also teaches Muslims to value time and bring inner peace, restoring calmness and trans quillity to the soul (Ardiansyah et al., 2023).

Islam is a religion that places great importance on human character. The main mission of the Prophet Muhammad SAW in coming to this earth was to perfect noble character, and one of the factors contributing to the success of his mission in spreading Islam throughout the Arabian Peninsula was his 'Akhlakul Karimah' (noble character). The Prophet Muhammad (peace be upon him) was the first person to introduce the concept of moral character, and all his words and actions serve as a model for humanity (Fatimah et al., 2022; Sukamto, 2016).

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Morality occupies a very important position in Islam because the perfection of a person's Islam greatly depends on the goodness and nobility of their character. The kind of person Islam seeks is one who possesses noble character. It is those with noble character who will attain goodness both in this world and in the hereafter (Nur Hasanah, 2016). The Qur'an frequently addresses matters related to character, including commands to adopt good character and prohibitions against bad character, which are considered reprehensible acts and sins for those who violate them. A person's character can be seen from their actions, which are deeply ingrained in their soul, making their personality easy to exhibit without conscious thought, as it is second nature and a result of habit formation. Therefore, we can judge the goodness or badness of a person by their actions (Aprilia & Sajari, 2022; Habibah, 2021).

Muslims always engage in activities that support the formation of good character. One such activity is performing congregational prayer. Congregational prayer can be performed at a mosque or at home in a group, with an imam leading the prayer and the congregation following (Engkizar, 2025). This activity is performed as an act of obedience to Allah, so that Muslims may possess good character (Aderibigbe, 2018; Sapuroh, 2022). Habituation is the process of making someone accustomed to something so that the behaviour displayed seems to happen naturally without further planning or thought. Instilling good habits is not an easy task; it often requires a long time. Once a habit is ingrained in a person, it is not easy to change it. Instilling good habits in students is very important. For example, praying five times a day, fasting, helping those in need, assisting the poor and needy, and so on. Habituation is a very important educational method in Islam (Sundus, 2020; Wahyudin & Hayumi, 2023).

A similar study was conducted by Sholihah & Maulida, (2020) at Salamkanci 2 Bandongan State Elementary School in Magelang Regency, which stated that there is a significant relationship between the habit of praying in congregation and the formation of character. A similar study was also conducted at the Tahfidzul Qur'an Mancar Peterongan Jombang Islamic Boarding School, which stated that the habit of praying in congregation has a significant influence on the moral character of students. The same was found at Yapia Ciputat Junior High School, which stated that there is a significant influence between the habit of praying in congregation and the self-control of students' bad character (Hamim et al., 2022; Handika & Darmiyati, 2022; Afriani & Hasibuan, 2024). This study aims to describe various forms of character formation after practising praying in congregation from existing and relevant studies in line with the title of the author's research.

## METHODS

This study utilised a literature review method. According to a literature review method is a method that focuses on collecting library data, reading and recording, and processing research materials (Creswell, 2019; Harrison et al., 2020). According a literature review method is a research method used to collect data sources related to a topic. The purpose of this method is to describe the main content based on the information obtained. A literature study method is research conducted by researchers by collecting a number of books and magazines related to the research problem and objectives. Literature study research is research that contains theoretical foundations and frameworks of thought through scientific journals, book articles, and other literature sources (Chat, 2017; Leite et al., 2021; Levitt et al., 2018). The data collected comes from literature or references that are searched for, selected, analysed, and presented regarding the influence of the habit of praying in congregation on the formation of character. The data collection technique was obtained through the Google Scholar website by searching for 10 articles related to the research title, using the keywords 'habits at school'. "congregational zuhr prayer" and "the formation of

positive character.” This website was used because it is easy to use, free, and sufficiently comprehensive to serve as a reference. The data will be selected based on the title and analysed according to the research needs (Afifah et al., 2020; Asmawiyah, 2022; Engkizar et al., 2025; Khalid, 2019). A total of 10 articles were selected as research data. This is because these articles were considered the most relevant to the research conducted by the researcher.

## RESULT AND DISCUSSION

The findings of this study indicate that there are six aspects of the habit of praying zuhr in congregation that influence the character formation of students. The six aspects referred to by the researcher were obtained from previous studies and expert opinions. These six aspects can be seen in the following figure.

**The first aspect**, religiousness, is the core of Islamic education, which aims to shape students into individuals who are faithful, pious, and behave in accordance with religious teachings. In the context of this study, the habit of performing the noon prayer in congregation has been proven to significantly contribute to strengthening religious values in students (Iswati, 2017; Wahyudin & Hayumi, 2023; Yanda & Ikhlas, 2022). Through regular participation in congregational worship, students not only fulfil their formal obligations but also undergo a process of internalising divine values in a tangible way. The consistent daily practice of congregational prayer serves as a means of fostering strong spirituality. Students are trained to recognise the importance of prayer time, maintain personal cleanliness before worship, and perform the rituals with devotion (Firmansyah, 2019). This cultivates their spiritual awareness, making worship an integral part of their daily routine not merely an obligation but also an inner need. This habit creates space for students to build a closer relationship with Allah SWT through continuous worship practices.

The habit of praying in congregation also plays a role in strengthening Islamic moral and ethical values. Students become more honest, humble, and able to control themselves because they are aware that every action is watched by Allah. This is in line with the concept of *taqwa* in Islam, which is the awareness of Allah's presence in every aspect of life (Cahyani et al., 2023). Prayer in congregation not only trains the ritual dimension but also encourages students to avoid negative behaviour due to the spiritual motivation from within. Thus, the religious aspect formed through the habit of praying zuhr in congregation is not only superficial but also builds a deep foundation of character. This habit becomes a strategic step in creating a generation that is not only intellectually intelligent but also excels in spirituality and morality.

**The second aspect**, discipline, is one of the key elements in shaping students' character, related to an individual's ability to self-regulate, follow rules, and consistently fulfil obligations. In the context of this study, the habit of performing the zuhr prayer in congregation has been proven to contribute significantly to improving student discipline, both in terms of time, behaviour, and individual responsibility towards the rules that apply in the school environment (Engkizar et al., 2025; Hambali & Yulianti, 2018; Gunawan, 2023). The activity of praying in congregation requires regularity in terms of time. Students must leave other activities and immediately prepare themselves before the call to prayer is sounded. This process fosters time awareness, which is the core of a disciplined attitude. Through consistent daily practice, students are indirectly trained to arrive on time, follow the order of worship in an orderly manner, and demonstrate compliance with school and religious regulations. This habit reflects the formation of a regular lifestyle that will carry over into other activities, such as studying, organising, and socialising (Engkizar, 2025).

In addition, congregational prayer fosters collective awareness among students, who realise that tardiness or negligence in attending congregational prayer not only harms themselves but also disrupts the collective devotion. This strengthens social discipline and responsibility towards the community. The presence of teachers and school staff who set an example in religious discipline also reinforces this habit-forming effect through the process of role modelling. In the long term, students who are trained in discipline through the habit of worship will be better prepared to face academic challenges and societal life (Bali & Fadilah, 2019; Masrofah et al., 2020). They possess the ability to manage time, maintain commitments, and demonstrate orderly behaviour in various contexts. Therefore, the habit of congregational prayer can be categorised as an effective strategy in fostering a disciplined attitude rooted in spiritual values and personal responsibility.

**The third aspect**, of responsibility is one of the main indicators of a person's moral maturity. In the context of Islamic education, responsibility is not only related to academic tasks but also includes spiritual, social, and moral responsibilities. The results of this study indicate that the habit of performing the zuhr prayer in congregation significantly fosters and strengthens students' sense of responsibility in various aspects of school life. Through the habit of praying in congregation, students are trained to understand that worship is not merely a personal obligation but also part of a social and religious commitment (Hidayat & Fathoni, 2022; Mustajib et al., 2022). When students consciously and regularly participate in congregational activities, it reflects their sense of responsibility towards religious commands and towards themselves as Muslims. They learn to recognise their obligations without constant supervision, indicating growth in self-awareness and internal integrity.

In addition to responsibility for worship, students are also guided to participate in maintaining order, cleanliness, and the smooth running of congregational prayers. For example, some students are given roles as muezzins, row organisers, or prayer equipment keepers. These small tasks, if carried out consistently, foster a sense of collective responsibility for the worship environment (Widi et al., 2017). This reflects character education based on experiential learning, where students learn responsibility through active involvement. Thus, the habit of performing the noon prayer in congregation not only produces students who are diligent in worship but also shapes individuals who are responsible towards themselves, others, and their Creator. This is an important achievement in character education based on Islamic values that needs to be further strengthened within the school environment (Kosim, 2020; Saihu, 2020).

**The fourth aspect** is independence, which is the ability of individuals to do something on their own initiative without relying on the direction of others. In Islamic education, independence is part of the formation of mature character, because an independent person shows personal responsibility for worldly and spiritual obligations. The results of this study indicate that the habit of performing the zuhr prayer in congregation plays a role in fostering students' independence, both in spiritual dimensions and daily behavior (Miftakhul, 2023). The routine performance of the zuhr prayer in congregation trains students not to always wait for instructions from teachers or encouragement from their environment. They become accustomed to preparing their own prayer equipment, rushing to the prayer place without being told, and following the rules of prayer with discipline. This behaviour indicates that students are beginning to develop individual awareness to perform their religious obligations as a personal responsibility, not because of external supervision (Saputra, 2021).

Independence is also evident in students' ability to manage their time well. They are able to balance their learning, play, and worship activities. This is a very important self-management skill in students' psychosocial development. This attitude

will be a valuable asset in their future lives, both in the context of further education and in society (Sujana & Wijaya, 2022; Ima & Sitorus, 2024). More than that, independence in worship trains students to face life's challenges with a strong mentality. Students who are accustomed to praying without being told will be more prepared to make their own decisions, solve personal problems, and not easily influenced by environmental pressures. This value is essential in shaping a resilient, responsible, and integrity-driven generation (Cahyani et al., 2023). Thus, the practice of praying zuhr in congregation not only shapes the spiritual dimension of students but also makes a tangible contribution to strengthening their independent character, which is one of the primary goals of Islamic education.

**The fifth aspect** of politeness is one of the main reflections of noble character in Islam, which is reflected in speech, behaviour, and the way one interacts with others. In the context of school education, polite behaviour serves as an important indicator of the success of character education. The findings of this study indicate that the practice of performing the noon prayer in congregation significantly contributes to shaping and strengthening students' polite behaviour in their daily lives. The performance of congregational prayer is not merely a ritual of worship but also a crucial moment in fostering proper etiquette (Judrah et al., 2024). During worship, students are required to maintain calm, refrain from talking carelessly, respect the imam, and follow the prayer procedures in an orderly manner. This indirectly trains them to be polite, respect others, and control themselves. This habit then carries over into their interactions outside of prayer, both with peers and teachers.

In Islam, etiquette holds a high position, often prioritised over knowledge. The Prophet Muhammad (peace be upon him) was renowned not only for his intelligence and revelations but also for his extraordinary character and etiquette. Therefore, practices rooted in Islamic teachings, such as congregational prayer, have a strong impact on shaping students' etiquette and ethics (Khatimah et al., 2024). A calm demeanour, avoiding noise, waiting for one another, and maintaining cleanliness before and after prayer reflect a holistic character-building process. Additionally, the practice of congregational prayer fosters empathy and mutual respect. Students learn to place themselves in a sacred worship environment, thereby becoming accustomed to using proper language, avoiding rude behaviour, and showing respect for authorities such as the imam and teachers (Aimang, 2022). These values form an important foundation for healthy and ethical social interactions. Thus, it can be concluded that the habit of performing the noon prayer in congregation makes a tangible contribution to shaping students' polite behaviour. This activity not only cultivates spiritual character but also creates an educated, respectful, and dignified educational environment.

**The sixth aspect**, respect for teachers and peers, is a fundamental part of good character in Islam. This value not only reflects appreciation for knowledge and authority, but also serves as an indicator of the success of manners education in the school environment. This study shows that the habit of performing the zuhr prayer in congregation has a significant influence in shaping and strengthening students' respect, both towards teachers as educators and towards fellow students as learning partners. Congregational prayer is a collective activity that teaches order and togetherness (Budianto, 2020). In the process of performing it, students learn to respect the position of the imam, who in many cases is a teacher or mentor as the prayer leader. They are taught to follow the imam's instructions, not to precede the prayer movements, and to maintain solemnity during worship. This attitude directly trains obedience and respect for leaders, which in a contextual sense can be interpreted as a form of respect for teachers in an educational environment.



In addition, congregational prayer reinforces the values of equality and mutual respect among fellow students. When students line up in one row, they stand side by side regardless of social status, family background, or academic achievement (Sukanto, 2016). This togetherness creates a sense of brotherhood and teaches them to respect each other as fellow servants of Allah. Students who are accustomed to praying in congregation will find it easier to show politeness, help one another, and avoid conflicts in social relationships at school. From an Islamic perspective, respect for teachers is highly emphasised. Imam Al-Zarnuji in *Ta'lim al-Muta'allim* emphasises that good manners towards teachers are the key to success in seeking knowledge. The habit of praying in congregation with teachers creates a spiritual bond that strengthens this respect. Teachers are not merely seen as educators but also as role models in matters of religion and behaviour. Thus, the practice of performing the noon prayer in congregation becomes an effective means of instilling respect for teachers and peers. This attitude not only fosters healthy social relationships but also creates a harmonious learning environment, filled with blessings, and upholds Islamic values in daily life (Engkizar, 2024).

## CONCLUSION

Based on several relevant research data from the literature study above, it can be concluded that there is a positive and significant relationship between the habit of praying zuhr in congregation and the character of students. Examples of moral character traits exhibited by students include being religious, disciplined, responsible, independent, polite, and respectful towards teachers and peers. Based on the research findings and discussions conducted, it can be concluded that the practice of performing the noon prayer in congregation has a significant and positive influence on the development of students' moral character. This religious activity not only impacts the spiritual aspect but also contributes to shaping students' character and daily behaviour within the school environment. Through the regular practice of worship supported by teachers' exemplary behaviour, students learn to internalise Islamic moral values in a tangible and sustainable manner. The habit of performing congregational prayer has proven to be an effective and practical character education tool. Therefore, it is recommended that schools incorporate this activity into their character development programmes for students. Support from all school stakeholders, including teachers, educational staff, and parents, is essential to ensure the sustainability and success of this programme in nurturing a generation that is faithful, virtuous, and responsible.

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