

CHAPTER I

INTRODUCTION

A. Background Problems

Education is a conscious and systematically planned effort to create an atmosphere of learning and learning process so that students can actively develop their potential to have religious spiritual power, personality, intelligence, and noble morals. Not only skills are necessary for himself, family, society, Nation and State. Education is an activity carried out by humans to change their way of thinking for the better by using science and noble morals by being implemented through religious teachings so that they can change human behavior better.

Religious education is intended to increase religious potential and shape students to become human beings who have faith and piety in God Almighty and have noble character that includes ethics, ethics, and morals as the embodiment of religious education¹. As Allah Almighty said in the Qur'an surah Al-Luqman verse 17,

يٰۤاِبْنٰى اَقِمِ الصَّلٰوةَ وَاْمُرْ بِالْمَعْرُوفِ وَاَنْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلٰى مَا اَصَابَكَ اِنَّ ذٰلِكَ مِنْ عَزْمِ

It means : "Oh my son! Perform prayers and tell (men) to do the makruf and prevent (them) from the poor and be patient with what befalls you, indeed such a thing is an important matter"(Q.S. Luqman-17)².

¹Asmaun Sahlan, *Mewujudkan Budaya religius di Sekolah, Upaya Mengembangkan PAI dari Teori ke Aksi* (Malang,:UIN Maliki Press,2010), 29-30.

² QS Luqman-17

Departing from the quote from the Qur'an verse above, one of the efforts that can be made to create students who are able to have a religious character is to foster the character values of religiosity itself, through religious activities and activities such as habituation of dhuha prayers in congregations both in the family environment, school and in the community. It is necessary to realize how important the character education of students is as a means of shaping behavior, enriching individual values by becoming exemplary figures for students and being able to create an environment conducive to the growth process in the form of comfort and security that can help the atmosphere of individual self-development as a whole from a technical, intellectual, psychological, moral, social and religious point of view.

According to Vienna Sanjaya, education is an effort to be conscious that is planned to create an atmosphere of pleasant learning process and an active learning process, so as to develop abilities and float the potential of the learner. This process involves and involves various types of components of the ability of one's potential to achieve the objectives that Desired. The component of self-potential plays an important role in realizing students' thinking power, which includes the goals to be achieved, resources and learning outcomes³.

Talking about character is very important and fundamental in the world of education. Character is a living mustika that differentiate humans from animals. A human being without character is a human being who is already "animalistic". People who have strong character and both individually and socially are those who have good morals, morals, and ethics, considering the urgency regarding character, educational institutions have a great responsibility and great mandate to instill it through the learning process⁴. Character building itself takes a long time and its implementation must be carried out sustainable.

³ Wina Sanjaya, *Strategi Pembelajaran Berorientasi Standar Proses Pendidikan*. (Jakarta: Kencana, 2013), 12.

⁴ Zubaedi, *Desain Pendidikan Karakter*, (Jakarta: Kencana, 2012), 1.

Religious or religion is an attitude and behavior that is obedient in carrying out the teachings of the religion it adheres to, tolerant of the implementation of worship of other religions, and living in harmony with followers of other religions. Whatever term is used by scholars to refer to the religious aspect of man, it points to the fact that religious activity is indeed inseparable from human life. It contains various things related to morals or morals, as well as one's faith and piety⁵. Worship is an effort to get closer to Allah Swt. It is recognized by scholars and researchers or experts, that one of the very important worship in Islam is prayer. Prayer has a special position both in terms of the way it obtains its commands that are carried out directly, the position of the prayer itself in religion and the impact or *fadhilahnya*. Prayer services in its outline are divided into two types, namely: first, prayers that are in *fardlu*, named *maktubah* prayers and the second prayer that is not in *fardlu* is called *sunnah* prayer.⁶ The *sunnah* prayer is a prayer that is encouraged to mukallaf people to do it in addition to the *fardlu* prayer, but is not required. He was instructed to patch up the shortcomings that may occur in *fardlu* prayers in addition to the fact that prayers contain virtues that are not found in other worship services.

The habit of carrying out congregational dhuha prayers before teaching and learning activities is an effort to realize the value of students' religious character. From the results of observations on July 24, 2022, that the habituation of congregational dhuha prayers at MTs Al-Iman Ngadirojo, Wonogiri.⁷ The habituation starts from the order of the head of the Al-Iman Islamic Boarding School foundation and is handed over to the principal of MTs Al-Iman Ari Fauzi S.Pd, M.Pd, this order exists with the hope of this habituation so that the students have moral values, namely morals to Allah SWT that we must remember Allah SWT in carrying out daily activities.

⁵Annisa Fitriani”*Peran Religiusitas Dalam Meningkatkan Psychological Wellbeing*”*Journal*, Vol 11, No.1, Januari- Juni 2016, 13.

⁶ Ash-Shiddieqy, Tengku M. Habsyi, *Pedoman Shalat*, (Semarang:Pustaka Rizki,2001), 287.

⁷ Interview observation with Ustadz Muhammad Arif Praditya pada tanggal 24 July 2022

This habituation istiqomah is carried out and applied to all students from grade 1 MTs to grade 3 MTs until now it is still running. However, the implementation of the congregational dhuha prayers was not conducive to the large number of students who entered the mosque late and the lack of supervision from the organization's administrators in conditioning the students so that there were still many students who were still negligent and late. Conditions like this will not increase the value of the student's religious character. Therefore, the head of MTs worked with the ustadz who supervised the ubudiyah section to participate in controlling from the entry of students into the mosque to the implementation of congregational prayers⁸.

Based on this, the researcher wants to examine more deeply from this background, so the researcher wants to examine and examine more deeply about the **“Fostering Students Religious Character Through The Happying Of Congregational Dhuha Prayers at MTs Al Iman Wonogiri year 2022/2023”**.

B. Problem Formulation

Researchers depart from the background of the problems described above, so to obtain concrete answers and the right targets, it is necessary to formulate a specific problem as follows:

1. What is the process of building students' religious character through congregational dhuha prayers in MTs Al Iman?
2. What are the obstacles and solutions faced in overcoming the development of students' religious character through congregational dhuha prayers at MTs Al Iman?

⁸ Interview observation with Ustadz Muhammad Arif Praditya pada tanggal 24 July 2022

C. Research Purposes

Departing from the formulation of the problem above, the research objectives are as follows:

1. To describe the process of building students' religious character through congregational dhuha prayers in MTs Al Iman.
2. To identify the obstacles faced in the development of students' religious character through congregational dhuha prayers in MTs Al Iman Wonogiri.

D. Benefits Reserch

After knowing the purpose of this study, the results of this study can be useful as:

1. Theoretical Benefits

The results of this research are expected to contribute science and knowledge to the world of education, especially enriching the characteristics of science in the field of religious character value education.

2. Practical Benefits

Practically this research can be useful as follows:

a. For Institutions

Provide an overview of success and recommendations for improvement in religious character building and can also be a characteristic of MTs Al Iman Wonogiri in carrying out the dhuha prayer in congregation so as to be able to provide an example for students.

b. For Student

With the development of religious character through dhuha prayer in congregation at MTs Al Iman Wonogiri, it is hoped that students can apply it in everyday life both in the family, school and community environment and everyday in life.

c. For Researchers

Can add experience and religiosity directly about the development of character values through congregational dhuha prayers, and hopefully can practice the knowledge gained in everyday life, as well as improve the ability of researchers related to what has been obtained in the field.

E. Research Methods

1. Types of Research

The type of research that the author will use is field research, which is a data collection method that is carried out directly at the research location. This research has the nature of descriptive preparation, where it is shown to analyze and present the actual situation that occurs at the research location, the type of data is qualitative. Qualitative research is a type of research whose findings are not obtained through quantification procedures, statistical calculations, or other forms of means that use the size of numbers. Qualitative research is principally to understand the object under study in depth⁹. In terms of the place of research, this research is a type of field research, namely looking at symptoms in the field or conducting observational studies. Researchers use field research because of research on the Efforts of Teachers and Ustadz in Fostering Religious Character Values through Dhuha Congregational Prayers at MTs Al Iman Ngadirojo, Wonogiri. So it is necessary to conduct direct research into the field, which is known as observation and uses a systematic approach called qualitative. Thus the data that has been obtained both primary and secondary data can really be accounted for as the final conclusion of the research results.

⁹ Ajat Rukajat, *Pendekatan Penelitian Kualitatif*, (Yogyakarta: CV Budi Utama, 2018), 4.

2. Research Approach

Qualitative research is essentially observing people in their living environment, interacting with them, trying to understand language and interpretation of them and the world around them, with the characteristics of (a) qualitative research using a natural setting as a direct source of data and the researcher himself is a key instrument. While other instruments as supporting instruments, (b) qualitative research is descriptive. The data presented is collected in the form of words and pictures. The research report contains excerpts of data as illustrations and factual support for presentations. This data includes interview transcripts, field notes, photographs, documents, and other recordings. And in understanding the phenomenon, researchers try to do as much analysis as possible to approach the form of data that has been recorded¹⁰.

3. Data and Research Sources

According to Lofland the main data sources in qualitative research are words and actions, the rest are additional data such as documents and others¹¹. The main source of data in this study is words and actions (the results of interviews and direct field observations) the rest are additional data such as documents and others.

- a) Place, researchers made direct observations at MTs Al Iman Ngadirojo.
- b) Person (Human), the researcher conducted a direct interview on Ustadz and Teachers who are concerned in seeking the cultivation of religious character values through congregational dhuha prayers. In this study, the source of the data was Ustadz the supervisor of the ubudiyah section and the students from grade 1 MTs to Grade 3 MTs Al Iman.

¹⁰ Nasition, *Metodologi Natuiralistik Kualitatif*,(Bandung: Tarsito, 1998), 5

¹¹ Ibid, 157.

- c) Paper, including documents, photos and books relevant to research at MTs Al Iman Wonogiri.

4. Data Collection Techniques

Data collection techniques are a major important step in research, because the main purpose of research is to obtain data. Without knowing the data collection techniques, researchers will not get data that meets the established data standards.¹² In this study, researchers used several techniques, including: Observation, and Interview.

1. Observation

In this observation, the researcher looked directly at the daily activities of the person who was being observed or who was used as a source of research data. With this observation, the data obtained will be more complete and come to know at the level of meaning of each apparent behavior. The observation carried out at MTs Al Iman Wonogiri is a technique used to obtain data related to the efforts of ustadz and teachers in fostering religious character values to students, how the process of fostering students' religious character values, how the students' religious character values are through congregational dhuha prayers.

2. Interview

An interview is a conversation with a specific intention. The conversation was conducted by two parties, namely the interviewer who asked several questions and the interviewee who gave the answers to the questions.

Structured interviews are used as a data collection technique, when the researcher or data collector has known with certainty about what information will be obtained¹³. Therefore, in conducting interviews, data collectors have prepared research instruments in the form of

¹² Sugiyono, *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif, dan R&D*, (Bandung: Alfabeta, 2016), 308.

¹³ Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, 186.

alternative written questions. By conducting these structured interviews each respondent was given the same question, and the data collector recorded it.

This technique is used to collect data through interviews. Interviews will be conducted with ustadz supervisor of the ubudiyah section, in addition to that it will also be conducted together with the principal and teachers of MTs. How ustadz efforts in fostering religious character values through congregational dhuha prayers.

5. Data Validity Techniques

1. Trigulation

Triangulation in credibility testing is defined as checking data from various sources in various ways and at various times. To check the correctness of the research, researchers use source triangulation, source triangulation, which is to test the credibility of the data by checking the data that has been obtained through several sources¹⁴.

6. Data Analysis Techniques

Data analysis in qualitative research is carried out from before entering the field, while in the field, and after completion in the field. In reality, qualitative data analysis takes place during the data collection process rather than after the data collection is completed. The data analysis technique used in this study used the Miles and Huberman model. Data analysis in qualitative research, carried out at the time of data collection takes place, and after completion of data collection in a certain period. Miles and Huberman, stated that activities in qualitative data analysis are carried out interactively and take place continuously until complete¹⁵. Activities in data analysis are:

¹⁴ Ibid., 372.

¹⁵ Ibid., 337.

1) Data Reduction

The data obtained from the field is quite a lot, for that it needs to be recorded carefully and in detail. As already stated, the longer researchers go to the field, the more abundant the amount of data will be, complex and complicated. Reducing data means summarizing, choosing the essentials, focusing on the things that matter, looking for themes and patterns and getting rid of unnecessary ones. Thus the reduced data will provide a clearer picture, and make it easier for researchers to carry out the next data collection, and look for it when necessary.¹⁶

2) Data Display (Data Presentation)

After the data is reduced, the next step is to display the data. In qualitative research, the presentation of data can be done in the form of brief descriptions, charts, relationships between categories, and the like. In this case Miles and Huberman stated that the most frequently used to present data in qualitative research is with texts of a narrative nature. By displaying data, it will make it easier to understand what is happening, plan the next work based on what has been understood.¹⁷

3) Conclusion Drawing/Verification

The third step in qualitative data analysis according to Miles and Huberman is drawing conclusions and verification. The preliminary conclusions put forward are still temporary, and will change if no solid evidence is found to support them at the next stage of data collection. But if the conclusions put forward at an early stage, are supported by valid and consistent evidence when researchers return to the field collecting data.¹⁸

¹⁶ Ibid., 338.

¹⁷ Ibid., 341.

¹⁸ Ibid., 345

Thus the conclusions in qualitative research may be able to answer the formulation of the problem formulated from the beginning, but it may also not, because as has been stated that the problem and problem formulation in qualitative research is still temporary and will develop after the research is in the field.