

IMPLEMENTATION OF LEARNING DESIGN BASED ON THE HABITUATION OF DHUHA PRAYER TO IMPROVE STUDENTS' RELIGIOUS CHARACTER AT MIS NURUL QADIM JABUNG WETAN PAITON

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Abstract

This study aims to analyze the planning, implementation, values of religious character, and the impact of the implementation of learning design based on the habit of dhuha prayer on the religious character of students at MIS Nurul Qadim Jabung Wetan Paiton. This study uses a qualitative approach with field study methods through interviews, observations, and documentation. The research informants include madrasah heads, classroom teachers, accompanying teachers, and other educators who play a role in the implementation of dhuha prayer activities. The data was analyzed through the stages of reduction, presentation, and drawing conclusions. The results of the study show that the planning of the habit of dhuha prayer is carried out in a mature, structured manner, and is determined as an integral part of the learning design every morning. The implementation of activities took place regularly and in an orderly manner, involving teachers and students who served as imams and prayer readers. This activity was continued with dhikr and briefing of moral values by teachers. The findings also show that the habit of dhuha prayer is effective in fostering religious character values such as discipline, responsibility, sincerity, morals, manners, and social care. The impact of program implementation can be seen from increasing students' emotional calmness, increasing awareness of worship, reducing negative behavior, and creating a religious school culture. Overall, this study emphasizes that the habit of dhuha prayer is a spiritual-based learning strategy that is able to strengthen the formation of students' religious character comprehensively.

Keywords: Implementation, Dhuha Prayer, Students' Religious Character, MIS Nurul Qadim Jabung Wetan Paiton



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INTRODUCTION

Religious education at the elementary school level has a strategic role in shaping the character and spirituality of students.¹ At the Madrasah Ibtidaiyah level, religious values are not enough to be conveyed through subject matter alone, but need to be integrated into worship practices and daily habits.² MIS Nurul Qadim Jabung Wetan Paiton is one of the educational institutions that implements this strategy through a dhuha prayer habituation program that is carried out before the learning process begins.³ This program is designed as part of a learning design that aims to prepare students' spiritual condition while building religious character from an early age.⁴

The implementation of dhuha prayers in the school environment not only functions as a worship activity, but also as a means of habituating discipline, responsibility, example, and moral formation⁵. This activity is seen as able to have a positive influence on students' learning readiness, emotional calm, and spiritual motivation in following lessons.⁶ However, the effectiveness of the habit of dhuha prayer is highly dependent on the quality of its planning, the implementation system, and the teacher's ability to integrate character values into the worship guidance process.⁷ Therefore, research on the implementation of learning design based on the habit of dhuha prayer is important to find out how these activities are designed, implemented, internalized, and have an impact on students' character.⁸

¹ Siti Hanifah Parawansah and Ainur Rofiq Sofa, "Pendekatan Komprehensif Berbasis Al-Qur'an Dan Hadits Dalam Pengembangan Pendidikan Islam: Integrasi Nilai, Metode, Evaluasi, Sosio-Kultural, Dan Kompetensi Pendidik," *Karakter: Jurnal Riset Ilmu Pendidikan Islam* 2, no. 1 (2025).

² Nurul Harifah and Ainur Rofiq Sofa, "Penguatan Tradisi Keislaman Di Ma'had Putri Nurul Hasan MAN 2 Probolinggo: Implementasi Pengajian Kitab, Amalan Harian, Dan Ritual Kolektif Dalam Pembentukan Karakter Santri," *Akhlaq: Jurnal Pendidikan Agama Islam Dan Filsafat* 2, no. 1 (2025).

³ Suci Ramadani and Ainur Rofiq Sofa, "Kejujuran Dalam Perspektif Pendidikan Islam: Nilai Fundamental, Strategi Implementasi, Dan Dampaknya Terhadap Pembentukan Karakter Santri Di Pesantren," *Jurnal Manajemen Dan Pendidikan Agama Islam* 3, no. 1 (2025).

⁴ Sukandarman Sukandarman and Ainur Rofiq Sofa, "Harmoni Dalam Keberagaman: Toleransi Dan Kerukunan Antar Umat Beragama Berdasarkan Al-Qur'an Dan Hadits," *Perspektif: Jurnal Pendidikan Dan Ilmu Bahasa* 2, no. 4 (2024).

⁵ M. Romli and Ainur Rofiq Sofa, "Integrasi Al-Qur'an Dan Al-Hadits Dalam Pengembangan Pendidikan Islam Di Madrasah Tsanawiyah Thoiyyib Hasyim Jorongan Leces Probolinggo: Tantangan Dan Peluang Dalam Menyongsong Era Digital Dan Globalisasi," *Al-Tarbiyah: Jurnal Ilmu Pendidikan Islam* 3, no. 1 (2025).

⁶ Jannatul Firdausiyah and Ainur Rofiq Sofa, "Relevansi Al-Qur'an Dan Hadits Dalam Pembentukan Nilai Sosial, Etika Politik, Dan Pengambilan Keputusan Di Era Kontemporer: Kajian Terhadap Pengaruhnya Dalam Kehidupan Sosial, Kebijakan Publik, Demokrasi, Kepemimpinan, Hukum, Ekonomi, Pendidikan, Dan Tekn," *Jurnal Budi Pekerti Agama Islam* 3, no. 1 (2025).

⁷ Uswatun Hasanah and Ainur Rofiq Sofa, "Strategi, Implementasi, Dan Peran Pengasuh Dalam Pengembangan Pendidikan Agama Di Pondok Pesantren Zainul Hasan Genggong Probolinggo," *Jurnal Manajemen Dan Pendidikan Agama Islam* 3, no. 1 (2025).

⁸ Dewi Shinta Kurnia Ilahi et al., "Penilaian Pembelajaran PAI Berbasis Google Forms, Quizizz, Dan Grade Scope:: Strategi Dan Implementasi Efektif Di MA Zainul Hasan 1 Genggong," *Indonesian Research Journal on Education* 5, no. 2 (2025).

This research departs from the need to understand more deeply how the planning of the learning design that integrates dhuha prayer activities is implemented at MIS Nurul Qadim, how this habituation is carried out every morning before the learning takes place, what religious values are instilled in students through these activities, and the extent to which its implementation has a real influence on the improvement of students' religious character.⁹ These questions are the main focus of the research as an effort to comprehensively describe the effectiveness of the program.¹⁰

Various relevant theories are also the basis for this research. The concept of *riyadhah al-nafs* according to Imam Al-Ghazali emphasizes that character is formed through a consistent and repetitive process of self-training, so that the habit of dhuha prayer can be seen as a form of daily spiritual training.¹¹ Meanwhile, Thomas Licona's theory of character education underscores the importance of integration between moral knowledge, moral feelings, and moral actions.¹² The dhuha prayer program as part of the learning design shows a combination of examples, habits, and direct experience in shaping students' moral character.¹³

Through this study, the research aims to describe how the design of learning based on dhuha prayer is planned, analyze the implementation process, identify the values of religious character that are internalized to students, and explain the influence of these activities on strengthening religious character in the MIS Nurul Qadim Jabung Wetan Paiton environment.¹⁴ The results of the research are expected to be able to make a theoretical contribution to the development of a worship-based character education model and enrich the literature on learning design based on Islamic values.¹⁵

⁹ Zakiatul Mardiyah and Ainur Rofiq Sofa, "Keutamaan Menuntut Ilmu Dalam Perspektif Islam Di Kehidupan Modern: Tantangan, Peluang, Dan Pengaruh Teknologi Dalam Pembentukan Karakter Di Era Digital," *Inspirasi Dunia: Jurnal Riset Pendidikan Dan Bahasa* 4, no. 1 (2025).

¹⁰ Laili Ramadhani and Ainur Rofiq Sofa, "Pembelajaran Bahasa Arab Berbasis Al-Qur'an Di Mushollah Zubhatul Hasan: Analisis Metode Dan Penerapannya," *Fonologi: Jurnal Ilmuan Bahasa Dan Sastra Inggris* 3, no. 1 (2025).

¹¹ Muhammad Helmi and Ainur Rofiq Sofa, "Melahirkan Generasi Berkarakter Unggul Melalui Transformasi Sosial Yang Berbasis Pendidikan, Nilai, Dan Kolaborasi Masyarakat Di MTs Miftahul Khoir Alastengah Besuk," *Reflection: Islamic Education Journal* 2, no. 1 (2025).

¹² Valentina Eka Amelia and Ainur Rofiq Sofa, "Strategi Pembelajaran Dalam Membaca Teks Arab Di Madrasah Diniyah Darul Lughah Wal Karomah Putra Untuk Kemampuan Literasi Arab," *AL-MUSTAQBAL: Jurnal Agama Islam* 2, no. 1 (2025).

¹³ Sus Shalawati and Ainur Rofiq Sofa, "Revitalisasi Nilai Al-Qur'an Dan Hadits Dalam Pembentukan Etos Kerja, Profesionalisme, Spiritualitas, Inovasi, Keseimbangan Sosial, Dan Keberlanjutan Muslim Modern," *Jurnal Budi Pekerti Agama Islam* 3, no. 1 (2025).

¹⁴ Hanafi Hanafi and Ainur Rofiq Sofa, "Refleksitas Iman Dan Ilmu Serta Apresiasi Berdasarkan Studi Al-Qur'an Dan Al-Hadits," *Moral: Jurnal Kajian Pendidikan Islam* 1, no. 4 (2024).

¹⁵ Hasanul Bulqiyah and Ainur Rofiq Sofa, "Strategi Meningkatkan Kompetensi Maharoh Qiroah Dalam Pembelajaran Bahasa Arab Di Pondok Pesantren Rofiu Darojah," *Ikhlas: Jurnal Ilmiah Pendidikan Islam* 2, no. 2 (2025).

Practically, this research is useful as an evaluation material for schools in improving the quality of worship habituation programs, providing guidance for teachers in designing learning that is integrated with religious activities, and becoming a basis for the development of further research on character education at the elementary level.¹⁶ Thus, this study not only provides an empirical picture of the implementation of dhuha prayers at MIS Nurul Qadim, but also becomes an important foothold in strengthening religious-based character education in elementary schools.¹⁷

RESEARCH METHODS

This study uses a qualitative approach with a field study method because it focuses on an in-depth understanding of the process of planning, implementing, and impacting the habit of dhuha prayer in the learning design at MIS Nurul Qadim Jabung Wetan Paiton. This approach was chosen to obtain data naturally according to real conditions in the field.

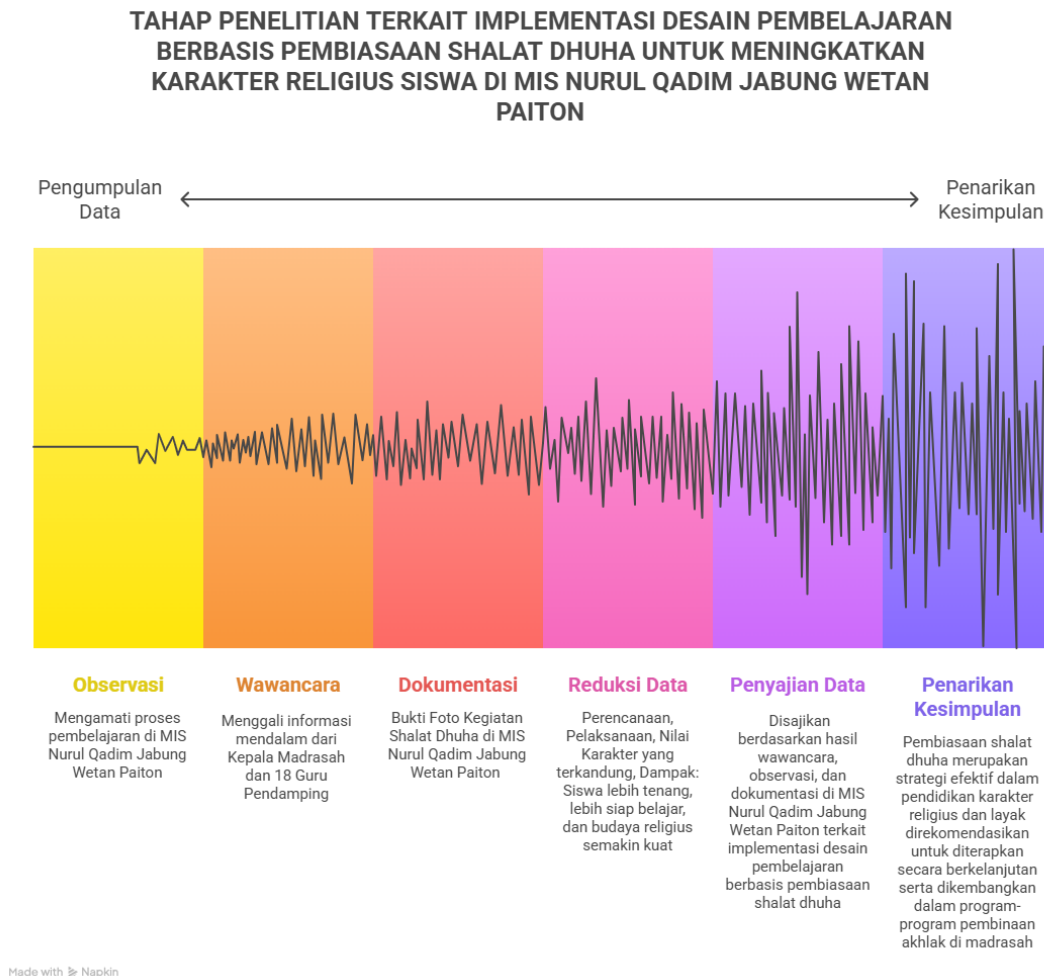
Research data was obtained through three main techniques, namely observation, interviews, and documentation. Observations were carried out to directly observe the implementation of dhuha prayers, teacher involvement, and student responses before learning started. Interviews were conducted in depth with the school to obtain a detailed explanation of the planning of the learning design and the internalization of religious values. The research informants included the head of the madrasah, the curriculum waka, class teachers, and the supervisor of dhuha prayer activities totaling 18 people, including: Suyanto, S.Pd.I; Tariman, M.Pd; Supriyatin, S.Pd.SD; Rofika Indriyana, S.Pd; Sapik, S.Pd.I; Makkiyatul Mukarromah, S.Pd.MI; Halawiyah, S.Pd.I; Siti Maisyaroh, S.Ag; Aisyatur Rodiyah, S.Pd.I; Alfiatul Hasanah, S.Pd.I; Insiyah, S.Pd.I; Muh. Riski, S.Pd.I; Khoiru Rosyid; Siaful Anwari, S.E.; Martik, S.Pd; Ulfa Qomariyah, S.Ag; Durrotul Ma'nuna, S.Pd; and Ghulamur Rasu. Documentation is used to collect supporting data such as activity schedules, activity photos, lesson plans related to worship habits, and teacher evaluation records. All the data obtained were then reduced, grouped, and compiled systematically to describe the research findings as a whole.

Data analysis is carried out through practical steps that include data collection in the field, re-examination of data to ensure validity, and the preparation of descriptive narratives based on emerging patterns and themes. The data were analyzed to determine the suitability between the planning, implementation, and impact of the program on the religious character of students. The analysis process is carried out continuously from the beginning of data collection until the research

¹⁶ Ainur Rofiq Sofa et al., "Pengembangan Penilaian Pembelajaran Pendidikan Agama Islam Berbasis Turnitin, Scribo AI, Dan ChatGPT Di Pesantren Raudlatul Hasaniyah: Implementasi Dan Strategi Pada Siswa Madrasah Aliyah," *Indonesian Research Journal on Education* 5, no. 2 (2025).

¹⁷ Uswatun Hasanah and Ainur Rofiq Sofa, "Peran Imam Al-Asy'ari Dan Al-Maturidi Dalam Pengembangan Pemikiran Aswaja Di Pendidikan Islam," *Ikhlas: Jurnal Ilmiah Pendidikan Islam* 2, no. 2 (2025).

is completed, so that the results of the study describe the actual conditions without engineering. It can be seen in the following diagram:



This method allows researchers to understand how the habit of dhuha prayer is actually applied, how teachers play a role in the habituation, and the extent to which this activity affects the formation of students' religious character.

RESULTS AND DISCUSSION

This study aims to analyze the learning design based on the habit of dhuha prayer at MIS Nurul Qadim Jabung Wetan Paiton and its influence on the improvement of students' religious character. The findings obtained through interviews, observations, and documentation show that the dhuha prayer habituation program is not just a routine activity, but has become an integral part of the madrasah learning design. The results of the research are presented as follows:

Planning of Learning Design Based on the Habit of Dhuha Prayer

The results of the study show that the planning of the habit of dhuha prayer is carried out carefully, systematically, and involves all classroom teachers and accompanying teachers. The teacher places the dhuha prayer as part of the spiritual approach before the learning activities begin, thus becoming the foundation for the formation of the religious character of the students.

This planning can be seen in the daily lesson plans, school schedules, and worship SOPs prepared by the madrasah. The head of the madrasah, Suyanto, S.Pd.I explained that this activity is not just a routine, but part of the school's official program. He stated that this habituation was arranged as a character learning model that was "structured to become a school culture". The accompanying teachers, such as Tariman, M.Pd and Supriyatin, S.Pd.SD, emphasized that the scheduling of activities has been designed since the beginning of the school year, including the division of duties of teachers who accompany worship every morning.

This planning also includes the readiness of worship facilities, as revealed by Rofika Indriyana, S.Pd who stated that the preparation of prayer places and their completeness is an important part so that students can carry out worship comfortably. In addition, the determination of religious character indicators such as discipline, responsibility, and good manners is also part of the planning, so that this program has a clear direction.

The head of the madrasah compiled this program as part of the spiritual learning design before KBM started. Good planning makes dhuha prayer not just a worship activity, but a foundation for the formation of students' religious character.

The head of the madrasah, Suyanto, S.Pd.I, emphasized that the dhuha prayer has been integrated into the school policy, not just an additional activity. He says:

"We have included this dhuha prayer in the official madrasah program. Not a part-time activity, but part of the character learning design. We arrange it in a structured way so that it becomes a school culture."

He also explained that all teachers have agreed on this habituation as part of the formation of students' basic morals:

"We have given all teachers directions since the beginning of the year that this must be a consistent daily habit. Because this is where children's characters are built."

The accompanying teachers corroborated this statement. Tariman, M.Pd, explained that planning is carried out through work meetings and outlined in the school schedule:

"At the beginning of the school year, we have prepared a dhuha prayer schedule. Every teacher already knows the turn of his companion. So nothing goes without planning."

Meanwhile, Supriyatin, S.Pd.SD, added that this habituation is included in the RPP (Learning Implementation Plan) as a conditioning activity before learning:

"In our daily RPP, the habit of dhuha prayer is a preliminary activity. Children must be in the prayer room first before entering class."

Planning not only includes schedules, but also facilities and infrastructure for worship. Rofika Indriyana, S.Pd, conveyed the importance of the readiness of the place and equipment:

"We always ensure that prayer rooms are clean, mukena and prayer mats are available. We also train children to participate in arranging worship equipment every morning."

In addition, teachers also set indicators of religious character values that they want to achieve, such as discipline, responsibility, order, and politeness. This was emphasized by Makkiyatul Mukarromah, S.Pd.MI:

"Our target is not only to be able to pray, but to form an attitude of discipline and responsibility. We designed it from the planning stage."

Thus, the planning of the habit of dhuha prayer at MIS Nurul Qadim is not only technical but also visionary. All aspects are designed in harmony with the purpose of Islamic character education.

The findings of the study show that the planning of learning design based on the habit of dhuha prayer at MIS Nurul Qadim Jabung Wetan is designed systematically, starting from the preparation of routine schedules, the determination of daily activity steps, to the integration of religious values in learning tools such as lesson plans and daily classroom programs. The teacher not only designs dhuha prayer as a worship activity, but also links it with the purpose of character learning, so that each activity contains aspects of internalizing values such as discipline, spiritual awareness, order, and responsibility.

The results of interviews with homeroom teachers and PAI teachers corroborate that the planning of this activity is carried out with full awareness, not just a routine. Guru Ulfa Qomariyah, S.Ag explained that "our dhuha prayer is designed not only to perform worship, but as a means of building character. So every step, from marching, ablution, to dhikr, we have designed with the values that we want to instill." This statement shows that planning already integrates spiritual goals and character goals simultaneously.

These findings are in line with Winangun's theory which emphasizes the importance of integrating spiritual aspects in learning design. Winangun emphasized that learning does not only focus on cognitive aspects, but must also include affective and spiritual dimensions so that students experience a complete learning process. The integration of dhuha prayer as part of the learning design reflects the real implementation of the concept, because worship activities are used as the foundation in the formation of learning behavior and readiness.¹⁸

In addition, this finding is also in line with Fauzi's idea of character education, especially in the aspects of habituation, example, and a conducive moral environment. Careful planning of the habit of dhuha prayer shows that teachers understand the importance of a directed routine as a

¹⁸ I. Made Ari Winangun et al., *Teori Dan Aplikasi Model Aligned And Skilled Learning* (CV. Green Publisher Indonesia, 2022).

strategy for building character.¹⁹ Activities that are carried out in a structured manner every morning create a stable moral environment, which according to Fauzi is a prerequisite for cultivating religious character consistently in students.²⁰

Thus, learning planning based on the habit of dhuha prayer not only meets the administrative and technical needs of learning, but also represents the implementation of modern educational theory that emphasizes character formation through the integration of religious values and directed routines. This planning is an important foundation that supports the sustainability of the program, while ensuring that religious values are not only taught, but also habituated and enlivened in students' daily lives.

Implementation of the Habit of Dhuha Prayer Before Learning

The implementation of dhuha prayers at MIS Nurul Qadim Jabung Wetan Paiton takes place consistently every morning before learning activities begin. Students come to the madrasah early, perform ablution in the area that has been prepared, then are directed to the hall or prayer room to carry out dhuha prayers in congregation. The implementation of this worship is led in turn by teachers or by students who have been considered capable of becoming imams. From the results of the interview, Makkiyatul Mukarromah, S.Pd.MI, explained that students already understood the flow of activities because this habit had been going on for a long time. He said:

"Children are now used to it. As soon as they arrived, they immediately performed ablution and went to the prayer room without us having to keep reminding them. The prayer is also orderly."

This is strengthened by the statement of Siti Maisyarah, S.Ag, who ensures that the teachers are present not only accompanying, but controlling the order of worship so that the implementation is solemn and correct:

"We check the line, make sure the prayer readings are correct, and keep the atmosphere solemn. This is important so that children not only participate, but understand the manners of prayer."

After the dhuha prayer is over, the activity continues with dhikr and spiritual motivation. According to Aisyatur Rodiyah, S.Pd.I, this session is very helpful in instilling moral values and character formation:

"After prayer, we give a little tausiyah or motivation. Usually about the importance of manners, gratitude, discipline. Children become more mentally prepared before learning."

Disciplined and consistent implementation cannot be separated from the role of teachers as examples. Insiyah, S.Pd.I, emphasized that the example of teachers is a key factor in the success of this habituation:

¹⁹ Muhammad Latif Fauzi, Halim Nurrohman, and Lusiana Indah Sari, *Inovasi Kurikulum Pendidikan Islam* (PT Arr Rad Pratama, 2025).

²⁰ Ria Ristiani et al., *Buku Referensi Model Pembelajaran Inovatif* (PT. Sonpedia Publishing Indonesia, 2025).

"If the teacher prays with the children, the atmosphere is different. Children are more serious, more orderly. They imitate what they see."

This statement is in line with the concept of *role model* in the social learning theory of Albert Bandura which emphasizes that teacher behavior is a moral reference for students. The presence of teachers in worship has a strong psychological impact and strengthens the internalization of religious values.

In addition, supporting the successful implementation of this habituation is the existence of adequate infrastructure, coordination between accompanying teachers, and the commitment of the head of the madrasah in building a religious culture. All informants agreed that this activity has now become a positive tradition that is alive and lived by all madrasah residents.

Overall, the implementation of the habit of dhuha prayer went smoothly, orderly, and effectively. The consistency of the implementation shows that this program has been successfully realized as a religious school culture and conducive to the formation of student character.

The implementation of the habit of dhuha prayer before learning at MIS Nurul Qadim Jabung Wetan shows a structured, consistent, and involving all components of the madrasah. Every morning, students are directed to march, maintain order, then take ablution in an orderly manner before entering the prayer room. The activity continued with congregational dhuha prayers, dhikr, and a short cult by teachers or appointed students. The results of the observation showed a solemn, orderly, and disciplined atmosphere. Documentation of photos of the activities shows that students follow each stage in an orderly manner, from the process of marching to listening to the cult.

An interview with Ghulamur Rasul corroborates these findings. He stated that "the implementation of dhuha prayers every morning makes students more prepared to learn mentally and spiritually. They become calmer, less rowdy, and more manageable." Meanwhile, teacher Ulfa Qomariyah, S.Ag emphasized that this routine "conditions students' hearts to be soft, so that it is easier to receive guidance and more focused when the lesson starts." The teachers' statements reflect that dhuha prayer is not only a ritual activity, but also serves as a spiritual conditioning process that organizes students' emotions and behavior.

These findings are in line with Fogarty's theory that effective learning must pay attention to students' emotional and spiritual readiness.²¹ Fogarty views that value-based pre-learning activities, such as worship or reflection, can improve mental readiness so that the academic process becomes more meaningful. The implementation of dhuha prayer before learning fulfills this

²¹ Sofwan Hadi, *Integrasi Pembelajaran Matematika Dengan Nilai Ke Islaman Pendekatan Teori Integrasi Fogarty*, n.d.

principle because it is able to create a stable and supportive psychological condition for learning activities.²²

In addition, the results of the research are also in line with the concept of character education according to Thomas Lickona which emphasizes the importance of habituation, example, and the formation of a moral environment. The implementation of dhuha prayers routinely every morning forms a religious and consistent school culture. The teacher is present as an example in prayer, dhikr, and giving a cult, which is in accordance with the Lickona principle that character needs to be instilled through real examples, not just theory. Routines carried out together strengthen the values of togetherness, obedience, responsibility, and respect for teachers and friends.²³

This activity also creates a conducive moral environment, where all students feel a religious atmosphere every morning. Such an environment proved to be very effective in forming religious character, as Lickona emphasized. Students are not only commanded to be religious, but actually live in a structured religious culture.²⁴

Thus, the implementation of the habit of praying dhuha before learning is not only technically effective, but also theoretically relevant.²⁵ This routine fulfills the principles of modern learning design according to Fogarty and supports the implementation of character education according to Lickona. Consistent, orderly, and exemplary implementation is an important element in shaping students' religious character in a sustainable manner.

Values of Religious Character Grown Through the Habit of Dhuha Prayer

The results of the study show that the habit of dhuha prayer at MIS Nurul Qadim Jabung Wetan has a significant impact on the formation of students' religious character.²⁶ The values of character that grow are not only seen in the aspect of ritual worship, but also reflected in the moral, social, and emotional behavior of students in daily life.²⁷ This strengthens that worship that is carried out consistently is able to form positive habits as the foundation of religious character such as the value of discipline, the value of responsibility, the value of sincerity, the value of politeness

²² Muhammad Syaiful Hidayat and Maltuful Anam, "Penilaian Pembelajaran Bahasa Arab Berbasis Connected Project Model Robin Fogarty," *Tanfidziya: Journal of Arabic Education* 1, no. 03 (2022).

²³ Nur Hidayatingsih and Ainur Rofiq Sofa, "Implementasi Pendidikan Karakter Islami Dalam Program Keluarga Harapan (PKH) Untuk Masyarakat Pedesaan: Studi Kasus Di Desa Dawuhan," *Karakter: Jurnal Riset Ilmu Pendidikan Islam* 2, no. 2 (2025).

²⁴ Nurul Khofifah and Ainur Rofiq Sofa, "Upaya Pemeliharaan Kesehatan Dan Kebersihan Di Pondok Puteri Pusat Pesantren Zainul Hasan Genggong Berdasarkan Ajaran Al-Qur'an Dan Hadits," *Karakter: Jurnal Riset Ilmu Pendidikan Islam* 2, no. 2 (2025).

²⁵ Nuzulus Sakinah and Ainur Rofiq Sofa, "Implementasi Pendekatan Holistik Dalam Pembelajaran Bahasa Arab Di MA Raudlatul Syabab Sukowono Jember," in *Ikhlas: Jurnal Ilmiah Pendidikan Islam*, vol. 2, no. 2 (2025).

²⁶ Anindya Zhafira Azurazmi et al., "Analisis Pelaksanaan Shalat Dhuha Terhadap Karakter Religius Siswa Di Sekolah Dasar," *Educational Journal of Bhayangkara* 4, no. 2 (2024).

²⁷ M. Rizqil Hasan Muqorrobin and Ainur Rofiq Sofa, "Peran Pendidikan Islam Dalam Pengembangan Karakter Keluarga: Strategi Pembinaan Iman, Ibadah, Dan Akhlak Di Era Globalisasi Dan Digitalisasi," *Al-Tarbiyah: Jurnal Ilmu Pendidikan Islam* 3, no. 1 (2025).

and morality, the value of social concern, the value of love for the mosque and worship which is unraveled from the results of the following interviews:

Discipline is the most prominent character value that can be seen from student behavior. They are used to coming early to the madrasah, preparing themselves for prayer, and following the rules of activities regularly. This is in line with the statement of Khoiru Rosyid as a classroom teacher, who said that:

"Children are now more disciplined in coming in the morning because they already understand that before learning there is a congregational dhuha prayer. Without being told, they went straight to the prayer room."

This information shows that discipline no longer arises because of supervision, but is already inherent as part of the routine.

In addition, the value of responsibility is also growing. Students carry out dhuha prayers without coercion and begin to show independence in worship. Some students have even been able to become priests and lead prayers. This is reinforced by the statement of Martik, S.Pd,

"There are some students that we trained to become priests, and they are now confident in leading their friends. It shows a growing sense of responsibility for themselves."

The value of sincerity is also seen in the implementation of worship. Students begin to understand that worship is not just a routine, but a spiritual necessity. Durrotul Ma'nuna, S.Pd said in an interview,

"Children increasingly understand that dhuha prayer is not only an obligation of school, but worship for their own good. They look calmer after doing it."

The value of politeness and morals is another obvious impact. The teacher of Aqidah Akhlak, Siaful Anwari, S.E explained that the habit of worship has a positive influence on the daily attitude of students,

"Their language is smoother, the way they interact is more polite, and they have more respect for teachers. This character grows because every morning they start the day with worship and moral advice."

The value of social care arises from the habit of helping each other prepare places of worship and reminding each other to be disciplined. Khoiru Rosyid also added,

"Children usually help each other spread prayer mats, arrange the line, and even remind their friends who are late."

This shows that the habit of dhuha prayer is able to foster a good social spirit among students.

The value of love for mosques and worship is also formed. Many students feel happy and calm when performing dhuha prayers. According to the testimony of Siaful Anwari, S.E,

"When asked about their favorite activities, many students say they like to pray dhuha because the atmosphere is calming."

The results of the study show that the habit of dhuha prayer makes a strong contribution to the development of students' religious character. Character values not only grow in the aspect of

worship, but are also reflected in students' attitudes, social behaviors, and emotions in daily life. Students appear to be more disciplined, responsible, polite, and have better spiritual awareness than before the habituation program was implemented.

Discipline can be seen from the habit of students coming early, participating in activities in an orderly manner, and obeying the teacher's directions without being reminded much. An interview with Khoiru Rosyid revealed that "children are now more punctual, sometimes even reminding their own friends not to be late to the mosque." This shows the internalization of disciplinary values born from routine and habituation.

The value of responsibility has also grown significantly. Students are able to carry out worship without coercion and some are even active in becoming priests or leading prayers. Siaful Anwari, S.E explained that "students who are usually shy, are now starting to dare to become imams. This is a form of courage as well as responsibility." This change illustrates the spiritual independence that begins to be formed through regular worship practice.

Sincerity and awareness of worship also seem to increase. Guru Martik, S.Pd said that "the dhuha prayer is no longer considered a burden by students, they begin to feel calm and comfortable after carrying it out." This indicates that students are beginning to understand the meaning of worship as a spiritual need, not just a formal obligation. This finding is in line with Al-Ghazali's theory of *riyadhah al-nafs*, which is the training of the soul through worship routines so as to produce stable and sincere morals.

Politeness and noble morals also developed. Teacher Durrotul Ma'nuna, S.Pd said that students became more polite in speaking and easier to direct. This shows that worship that is carried out regularly has an influence on the formation of moral character, both verbal and behavioral.

In addition, social awareness is also increasing. Students were seen helping each other prepare a place to pray, reprimanding friends who played during worship, and working together to maintain the cleanliness of the prayer room. The attitude of reminding and helping each other is an indicator that social and religious values are naturally inherent through congregational activities.

These findings are in line with Thomas Ligona's theory of character education which asserts that character values can grow through habituation, example, and a consistent moral environment. The habit of dhuha prayer creates a positive routine that takes place every day, while also providing space for students to learn through hands-on practice. The presence of teachers in activities is a source of moral example, in accordance with the Lickona principle that character is not only taught

but exemplified. The religious environment of madrassas further strengthens the internalization of character values.²⁸

Thus, the habit of dhuha prayer not only builds worship habits, but also instills comprehensive religious character values including discipline, responsibility, sincerity, noble morals, social concern, and love for worship. This process proves that worship can be an effective means of character education when carried out consistently, structured, and full of example.

The Impact of the Implementation of the Dhuha Prayer-Based Learning Design on the Religious Character of Students

The implementation of a learning design based on the habit of dhuha prayer has been proven to have a positive and significant influence on the improvement of the religious character of students at MIS Nurul Qadim Jabung Wetan. This change can be seen from students' daily behavior, readiness to learn, and religious attitudes that are getting stronger.²⁹ Data from observations and interviews with teachers show that habituation that is carried out consistently every morning has a comprehensive impact on the development of students' character.³⁰

Guru mengamati adanya peningkatan yang jelas dalam kedisiplinan siswa. Mereka lebih tepat waktu datang ke madrasah dan tidak lagi menunggu diarahkan untuk mengikuti kegiatan ibadah. Ulfa Qomariyah, S.Ag menyampaikan,

"Since there is a habit of dhuha prayer, children have become more disciplined. They came early and immediately prepared themselves for worship. The classroom atmosphere is also calmer after the dhuha activity is over."

This shows the existence of a spiritual conditioning that makes students more mentally and emotionally prepared to receive the lessons.

The value of responsibility has also increased. Students begin to realize that worship is a personal obligation, not just a school assignment. There is a desire from within to carry out worship well. Ghulamur Rasul said,

"The habit of dhuha prayer really touches the side of students' hearts. Worship is no longer considered a burden. Instead, they feel the need and are comfortable doing it."

This quote shows that change does not only occur externally, but also in the spiritual and emotional realms of the student.

²⁸ Mainuddin Mainuddin, Tobroni Tobroni, and Moh Nurhakim, "Pemikiran Pendidikan Karakter Al-Ghazali, Lawrence Kolberg Dan Thomas Lickona," *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah* 6, no. 2 (2023).

²⁹ Qhoirul Hafid Hermawan, "Implementasi Pendidikan Karakter Religius Melalui Shalat Dhuha Kelas 4 Di MI Kluwih Kecamatan Bandar Kabupaten Batang," preprint, UIN KH Abdurrahman Wahid Pekalongan, 2024.

³⁰ Sofiatul Sholeha and Ainur Rofiq Sofa, "Konsep Etika Keutamaan Dalam Tasawuf Abdul Qadir Al-Jailani Dan Pengaruhnya Terhadap Terbentuknya Akhlak Manusia," *Jurnal Manajemen Dan Pendidikan Agama Islam* 3, no. 1 (2025).

In addition, some students already have the courage to take on the role of priests, prayer readers, or reminders to their friends. According to the statement of Ulfa Qomariyah, S.Ag,

"There are some children who now dare to lead prayers and become priests. We didn't force it, but it came from their own initiative."

This shows that the habit of worship has fostered the spirit of religious leadership and students' confidence in the spiritual context.

This positive influence can also be seen from the reduction of negative student behavior. Teachers reported that the level of commotion, delays, and violations of discipline has decreased since the dhuha prayer habituation program was implemented. The student coordinator said in an additional interview,

"Children who used to be rowdy are now more able to control themselves. After dhuha, they look calmer, more focused, and less irritable."

This change is in line with the concept of Islamic education which emphasizes that worship is an effective means for character building. Dhuha prayers that are performed consistently every day function as spiritual *conditioning* that instills religious values in depth. The results of this study strengthen Al-Ghazali's theory that spiritual training through worship is able to cleanse the heart, calm the soul, and strengthen morals. In addition, this is also in line with Thomas Lickona's idea that character is formed through habituation that is carried out continuously and consistently.

The habit of dhuha prayer not only has an impact on the religious quality of students, but also creates a school culture that is calm, moral, and ready to receive learning. This implementation has proven to be effective as a strategy for the formation of a comprehensive religious character in the madrasah environment.

The results of interviews and field observations regarding the implementation of the habit of dhuha prayer before learning were strengthened by various documentation data owned by the madrasah. This documentation data is objective evidence that dhuha prayer activities are not only planned, but actually carried out in a structured, consistent, and well-documented manner.

First, the daily Learning Implementation Plan (RPP) document shows that the dhuha prayer activity is listed in the introduction as a spiritual habitation routine that must be followed by all students. In some lesson plans, the purpose of habituation is recorded such as "instilling discipline," "forming religious character," and "building students' mental readiness to learn". This document strengthens the statement of the Head of Madrasah, Suyanto, S.Pd.I who emphasized that the habit of dhuha prayer is an official program and integrated into the daily curriculum.

Second, the madrasah activity schedule shows that there is a special time allocation of 20-30 minutes every morning before the lesson starts which is intended for the implementation of congregational dhuha prayers. This schedule is consistent with the results of interviews with

Tariman, M.Pd and Supriyatin, S.Pd.SD who explained that habituation has been designed since the beginning of the school year with the division of tasks of accompanying teachers.

Third, photos of congregational dhuha prayer activities obtained from homeroom teachers and madrasah documentation illustrate the orderly implementation of activities, starting from students marching, performing ablution, carrying out congregational prayers, dhikr, to listening to a short cult. This visual documentation is in line with the statement of Makkiyatul Mukarromah, S.Pd.MI that students are used to the flow of implementation without having to be directed continuously.

Fourth, the list of pickets for worship companion teachers shows that there is an organized rotation system, where each teacher has a special schedule to accompany students during dhuha activities. The existence of this list supports the statement of Insiyah, S.Pd.I who emphasized that the presence of teachers in worship activities has a great influence on student examples.

Fifth, the attendance recap of students shows a significant increase in the discipline of morning attendance since the dhuha prayer habituation program was implemented. This strengthens the results of an interview with Ulfa Qomariyah, S.Ag who stated that students now tend to arrive early so as not to be late for dhuha.

Finally, teachers' daily observation records showed a decrease in negative behaviors such as being rowdy, late, or disrespecting teachers. This note is in accordance with the statement of Ghulamur Rasul who sees that students are now calmer, focused, and have better spiritual awareness after participating in the dhuha prayer regularly.

With the support of this documentation, research findings become more powerful, valid, and reliable. The documentation not only corroborates the results of interviews and observations, but also shows that the habit of dhuha prayer is a program that is really running, planned, and has a real impact on the formation of students' religious character, which can be seen in Figure 1 below:



Figure 1. Photo Documentation of Dhuha Prayer Activities Together

Figure 1 above is a documentation in the form of photos of dhuha prayer activities obtained from homeroom teachers and madrasah archives providing a clear visual picture of how this habituation takes place in an orderly and structured manner. The photos show a series of activities that run systematically, starting from the preparation stage to the closing of worship.

In some photos, students can be seen lining up neatly in the madrasah yard, waiting for their turn to go to the ablution place. The line shows the discipline that has been formed through habituation every morning. The next photo depicts students performing ablution in an orderly manner, under the supervision of an accompanying teacher who ensures that each child performs ablution correctly and does not play around in the area.

The next photo shows the atmosphere of congregational dhuha prayer in the hall or prayer room of the madrasah. Students appeared to line up neatly, following the prayer movements solemnly, while teachers stood in the back row to ensure order and help students who still needed guidance. Some documentation shows that the imam prays not only from teachers, but also from students who have good leadership skills, as conveyed by the teachers in interviews.

After the prayer is over, the documentation shows the students doing dhikr together, in a calm and solemn atmosphere. Some photos also show moments where the teacher gives a brief cult, containing moral messages, spiritual motivations, or moral values. Students appear to sit in an orderly listening order, indicating an increase in respect and spiritual awareness as found in the interview results.

The findings of the study show that the habit of dhuha prayer has a strong impact on improving students' religious character, both in terms of discipline, responsibility, emotional calmness, and awareness of worship. This discussion can be understood through several main theories in character education and Islamic education which are in line with the following theories:

First, the results of this study are in line with character theory according to Thomas Lickona, who emphasizes that character is formed through three main components: *moral knowing*, *moral feeling*, and *moral action*. The habit of dhuha prayer fulfills all three in an integrated manner. Through daily worship, students know the value of worship (knowing), they feel the benefits mentally (feeling), and most importantly, they perform worship regularly (action). It is this repetition of actions that Lickona says will give birth to a consistent and profound character, because habits will shape personality.

Second, these findings are also consistent with the concept of exemplary (*uswah*) in character education. In Lickona's perspective and Albert Bandura's social learning theory, children will imitate the behavior displayed by the figure they respect. Students who watch the teacher perform the dhuha prayer with them in a disciplined manner will see a real example, so that a new moral standard is formed in them.³¹ The proximity of teachers as role models makes religious values easier to absorb and internalize.

Third, the positive impact of the habit of dhuha prayer can be explained through the concept of *riyadhah al-nafts* according to Imam al-Ghazali, which is the training of the soul through worship routines. According to Al-Ghazali, good morals will not be formed only through knowledge, but through spiritual practice that is carried out continuously until it becomes a habit. The dhuha prayer that is carried out every morning is a form of *riyadhah* that trains patience, solemnity, time discipline, and emotional control. This explains why students become calmer, more prepared to learn, and more responsible in daily activities.

Fourth, the findings of this study are also in line with the principles of Islamic education that worship has psychological and social functions. Dhuha prayer is not just a sunnah worship, but has educational values that bring calm (*sakînah*), blessings of time (*barakah al-waqt*), and improve social relationships. This impact can be seen in changes in the attitude of students who are more polite, more caring, and more respectful of teachers and friends. This is in accordance with An-Nahlawi's idea that worship is the most powerful medium to form self-control and noble morals.

Fifth, from a modern pedagogical perspective, this habituation shows the effectiveness of the spiritual conditioning approach, which is the formation of behavior through the regulation of spiritual atmosphere and routines. This approach is supported by the theory of behavioral psychology which states that repeated behaviors in a consistent environment will become a long-

³¹ Albert Bandura and Richard Isadore Evans, *Albert Bandura* (Insight Media, 2006).

term habit. The consistency of the implementation of dhuha prayers every morning, accompanied by an orderly atmosphere and the guidance of the teacher, creates a strong conditioning so as to form a stable spiritual and emotional response in students.

Overall, this photo documentation corroborates the findings of the research that the dhuha prayer activity at MIS Nurul Qadim is not only a ceremonial routine, but a program that is truly lived by teachers and students. These photos are concrete evidence that this worship habit is disciplined, directed, and has a positive impact on the formation of students' religious character.

CONCLUSION

The results of the study show that the implementation of a learning design based on the habit of dhuha prayer at MIS Nurul Qadim Jabung Wetan Paiton has been carried out systematically and has a significant impact on improving the religious character of students. The habit of dhuha prayer that is carried out every morning before learning activities is not just a worship routine, but has become a school culture that is integrated into the daily educational process.

Activity planning is carried out carefully through the preparation of lesson plans, routine scheduling, division of duties of accompanying teachers, and determination of indicators of religious character to be instilled. All teachers are actively involved in the planning and implementation process, so that activities can take place in an orderly and consistent manner. The implementation of dhuha prayers applied by the madrasah takes place in a disciplined atmosphere, starting from students performing ablution, marching, performing congregational prayers, dhikr, to listening to a short cult. The example of teachers is an important element in the success of this program, because students directly imitate the attitude and behavior of teachers when carrying out worship.

This habituation has been proven to produce a real development of religious character in students. Values such as discipline, responsibility, sincerity, politeness, social concern, and love for worship are increasingly seen in their daily lives. Positive changes are also seen in student behavior, such as arriving on time, being polite to the teacher, decreasing rowdy behavior, and increasing calmness and readiness to learn after performing dhuha prayers. The teacher noted that students are more focused and have a calmer inner attitude in teaching and learning activities.

Overall, the implementation of the dhuha prayer-based learning design provides a deep spiritual influence and helps to form religious character more effectively. This habituation is a relevant means of character education because it combines worship practices, positive habits, examples, and strengthening Islamic values in the lives of students.

This research provides recommendations for madrasas to continue to maintain and develop this program as part of the school culture. Teachers are expected to continue to be role models in worship and morals, so that character development can run continuously. Further research is also recommended to explore the influence of the habit of dhuha prayer on other aspects, such as learning motivation, emotional stability, and students' leadership abilities. Thus, the habit of dhuha prayer can be a strong foundation in forming a generation that is religious, has noble character, and is ready to face future challenges.

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