

Implementation of Duha Prayer in Enhancing Students' Spiritual Intelligence A Case Study at Muhammadiyah High School (MAM) Bandung/Muhammadiyah Boarding School (MBS 1) Tulungagung

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Abstract: The essence of education lies in instilling noble morals within students, fostering an environment free from humiliation. Recognizing the crucial need for children to internalize values, norms, and morals, this research explores the implementation of the Duha prayer at MA Muhammadiyah Bandung (MBS 1) Tulungagung. The institution's strategic adoption of a prayer program serves as a commendable initiative to cultivate a steadfast commitment to spirituality and personal development. This research focuses on three key aspects: the methodology employed in implementing the Duha prayer, identifying the supporting factors and obstacles encountered during the implementation of the Duha prayer; and assessing the impact of Duha prayer on the enhancement of spiritual intelligence among students. This research uses a qualitative approach, this descriptive research utilizes data collection methods such as interviews and documentation of observations. The data analysis involves three stages: data condensation, presentation, and conclusion. The validity of the data is ensured through triangulation techniques and multiple sources. The findings reveal a comprehensive understanding of the Duha prayer implementation at MA Muhammadiyah Bandung (MBS 1) Tulungagung, encompassing execution, supervision, guidance, and the purpose behind prayer implementation. Factors supporting the Duha prayer implementation include collaborative efforts between teachers and students, well-equipped prayer facilities, and a conducive environment. Challenges arise from the limited capacity of the mosque, necessitating a rotational approach and leading to tardiness among students. The impact of Duha prayer implementation manifests in students exhibiting heightened enthusiasm, steadfastness, honesty, and responsibility, contributing to an overall increase in spiritual intelligence.

Keywords: *Duha Prayer, Spiritual Intelligence, Impact.*

INTRODUCTION

Education that elevates individuals to a higher level, namely those who are knowledgeable¹ and serve as benchmarks for a civilization.² Education aims to prepare the younger generation for the future by transferring knowledge to build a better tomorrow.³ Islamic education, as an institution acknowledged by accurate Islamic educational bodies, is recognized as a mandatory subject from elementary school to university. Islamic values are integrated into the national education system.⁴ Religious education is a part of the national education system aimed at developing the potential of students to become individuals with faith, piety, noble character, health, knowledge, competence, innovation, independence, and responsible citizens.⁵

The current development of adolescents is easily influenced by the changing times. If the development of the soul is turbulent⁶ and lacks religious foundation, it can have fatal and dangerous consequences. The role of educators is to provide a solid foundation⁷ and educate students towards a better future, starting from small steps to significant achievements, contributing to their spiritual intelligence. Spiritual intelligence is essential for efficiently utilizing emotional and intellectual intelligence. It is considered the highest form of intelligence;⁸ those with spiritual intelligence can accurately understand their actions, distinguishing what is meaningful and beneficial from what is a waste of time.⁹

Spiritual intelligence originates from the soul or conscience¹⁰ operating in the human brain's center. Individuals with good spiritual health have a strong connection with Allah (SWT), impacting their communication skills with other people, as their hearts incline towards Him.¹¹ Those with good spiritual health can endure suffering, find the true

¹ Saifuddin Amin, *Etika Peserta Didik*, 2nd ed. (Yogyakarta: CV Budi Utama, 2019), 1.

² Yohanes Andik Permadi, *Pengantar Pendidikan* (Medan: Yayasan Kita Menulis, 2021), 52.

³ Maesaroh Lubis, *Kapita Selekta Pendidikan Islam* (Tasikmalaya: Edu Publisher, 2018), 2.

⁴ Haidar Putra Dulay, *Pendidikan Islam Dalam Sistem Pendidikan Nasional Di Indonesia* (Jakarta: Kencana, 2012), 10.

⁵ Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional.

⁶ Elfi Mu'awanah, *Bimbingan Konseling Islam* (Jakarta: Teras, 2012), 1.

⁷ Asfiati, *Visualisasi dan Virtualisasi Pembelajaran Pendidikan Agama Islam Versi Program Merdeka Belajar dalam Tiga Era (Resolusi Industri 5.0, Era Pandemi Covid-19, dan Era New Normal)*, (Cet. I; Jakarta: Kencana, 2020), 234.

⁸ Darmadi, *Kecerdasan Spiritual Anak Usia Dini dalam Cakrawala Pendidikan Islam*, (Bogor: Guepedia, 2020), 97.

⁹ Ahmad Fahrissi, *Kecerdasan Spiritual Dan Pendidikan Islam* (Bogor: Spasi Media, 2020), 38. https://books.google.co.id/books?id=3fv_DwAAQBAJ.

¹⁰ Eko Jalu Santoso, *Revolusi Hati Nurani* (Jakarta: PT Elex Media Komputindo, 2007), 119.

¹¹ Mujahidah, *Aspek Kecerdasan Spiritual Dalam Al-Qur'an* (Pekalongan: NEM, 2022), 8.

meaning of life, and exhibit confidence in their actions, always extracting wisdom from every event.

Instilling spiritual intelligence in students is crucial¹² as it serves as a starting point for their future and enables them to comprehend their actions. Students with spiritual intelligence can withstand the challenges of the millennial era and are less susceptible to wavering in their principles due to the strong foundation within them. Therefore, educational institutions should facilitate and provide students with opportunities to develop spiritual and moral values,¹³ maximizing the integration of religious values into subjects and religious activities, including mandatory and voluntary prayers.¹⁴

Madrasah Aliyah Muhammadiyah (MAM) Bandung/Muhammadiyah Boarding School (MBS 1) Tulungagung is an educational institution under the supervision of the Muhammadiyah Bandung Branch. The institution consistently implements its vision and mission in every policy and educational program, including the incorporation of Duha prayer. Preliminary observations by researchers indicate a connection between Duha prayer and spiritual intelligence. Based on this information, the research team is curious to delve deeper into the Implementation of Duha Prayer in Enhancing the Spiritual Intelligence of Students at Madrasah Aliyah Muhammadiyah (MAM) Bandung/Muhammadiyah Boarding School (MBS 1) Tulungagung.

METHOD

The study was carried out at Muhammadiyah Boarding School (MBS 1) Tulungagung from January to March 2023. It utilized a descriptive qualitative research approach to present findings concerning the integration of Duha prayer for enhancing students' spiritual intelligence. The data sources encompassed persons, place, and papers.¹⁵ Data were collected through interviews¹⁶, observations¹⁷, and documentation.¹⁸ The research participants included MBS administrators, the madrasah head, the curriculum

¹² Alifia Nurrahmawati, *Menjadi Guru Profesional Dan Inovatif Dalam Menghadapi Pandemi* (Yogyakarta: UAD Press, 2021), 172.

¹³ Fita Mustafida, *Pendidikan Islam Multikultural* (Jakarta: PT Raja Grafindo Persada, 2020), 184.

¹⁴ Mimveda, *Pitulungan* (Sleman: Ziqron Studio, 2021), 131.

¹⁵ Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktek* (Jakarta: Rineka Cipta, 2002).

¹⁶ Sugiyono, *Metode Penelitian Kualitatif Dan R&D* (Bandung: Alfabeta, 2009).

¹⁷ Sugiyono, *Memahami Penelitian Kaulitatif* (Bandung: Alfabeta, 2012).

¹⁸ Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktik* (Jakarta: Rineka Cipta, 2006).

vice-principal, teachers, and students. In addition to conducting interviews, the researcher collected information through observations and a thorough examination of documentary data regarding the implementation of Duha prayer to enhance spiritual intelligence. Data analysis followed Miles and Huberman's method, involving three simultaneous processes: (a) condensing data, (b) presenting data, and (c) drawing conclusions or verification.¹⁹

RESULT AND DISCUSS

The implementation of Duha prayer at MAM Bandung (MBS 1) Tulungagung

The implementation of Duha prayer at MAM Bandung (MBS 1) Tulungagung has been carried out since 2011, based on a proposal from the Islamic Education teacher within the school. Subsequently, the school took the appropriate step of applying and organizing the entire school community to perform Duha prayer without exception. For female students who face challenges, they wait for their friends inside the classroom while studying the next lessons. Duha prayer is conducted at Baiturrahman Mosque, which is a community mosque nearby. Duha prayer at MAM Bandung (MBS 1) Tulungagung takes place from 07:00 to 07:15 AM before formal lessons begin. The number of prayer units (rakaat) is flexible, allowing for 2, 4, 6, and so on.²⁰ Fida mentioned that ideally, the implementation of Duha prayer should follow the established guidelines, which is when the sun has risen approximately a spear's length or when it is directly above the head, around 7:00 AM onwards until around 10:30 AM.²¹

The implementation of Duha prayer is motivated by the desire to shape the attitudes and character of students to reflect a Quranic and Islamic generation. Therefore, Islamic Education teachers have introduced a new method to positively influence student behavior through Duha prayer. According to Mu'awwamah, students may experience confusion and restlessness²² without a religious foundation. However, students who are equipped with religious knowledge²³ are more easily directed toward a positive path. The school has made

¹⁹ Matthew B. Miles and A. Michael Huberman, *Qualitative Data Analysis* (London: Sage Publication, 1994).

²⁰ Ibnu Majah, *Sunan Ibnu Majah*, n.d., Hadits no 1313.

²¹ Yazid Abu Fida, *Lautan Mukjizat Sholat Duha*, 1st ed. (Solo: Taujih, 2014), 43.

²² Mu'awanah, *Bimbingan Konseling Islam*, 1.

²³ Asfiati, *Visualisasi Dan Virtualisasi Pembelajaran Pendidikan Agama Islam Versi Program Merdeka Belajar Dalam Tiga Era (Resolusi Industri 5.0, Era Pandemi Covid-19, Dan Era New Normal)*, 1st ed. (Jakarta: Kencana, 2020), 234.

a wise decision by adopting innovative strategies in education, including the implementation of the Duha prayer program.

Before performing the prayer, it is advisable to purify oneself through ablution (wudhu). Ablution not only cleanses the body but also refreshes both the body and the mind, facilitating the transfer of knowledge. Students and teachers can perform ablution either at school or in the mosque. After performing a proper ablution, they proceed together to the mosque to establish the prayer. The consistent practice of ablution and Duha prayer will become a routine and steadfast habit, fostering commendable behavior based on self-awareness.²⁴

The supervision of Duha prayer aims to observe students and assess how well they can carry out their assigned tasks in an orderly manner. The supervising teacher or mentor will identify students who, at times, engage in playful behavior with their friends during Duha prayer or are still unprepared. Therefore, the supervision of Duha prayer is conducted to monitor students. Moreover, it is not only about ensuring the proper execution of the prayer but also to identify any female students facing difficulties without providing excuses, as Duha prayer at MAM Bandung (MBS 1) Tulungagung is a mandatory program that must be attended by the entire school community without exception.

Through supervision, teachers can also identify students who may be performing the prayer without understanding its recitations. In such cases, teachers of Islamic Jurisprudence (Fikih) and Quranic Hadiths will handle the situation. The Fikih teacher will assist students who do not understand the movements of the prayer, while the Quranic Hadiths teacher will provide guidance on the recitations of the prayer. Supervision is an effort and action to determine the extent to which the tasks have been carried out in accordance with the established guidelines. Therefore, supervision is a process of observing the implementation of all activities in line with the predetermined plan.²⁵ Guidance on Duha prayer plays a crucial role in mentoring students. Duha prayer guidance at MAM Bandung (MBS 1) Tulungagung is usually conducted during flag ceremonies or morning assemblies. The ceremony supervisor remains patient and consistently educates and advises students towards a better path.

²⁴ Abdul Aziz, *Filsafat Pesantren Genggong* (Yogyakarta: Deepublish, 2014), 108.

²⁵ Raharjo Adisasmita, *Manajemen Pemerintah Daerah* (Yogyakarta: Graha Ilham, 2011), 15.

Through the challenges present at MAM Bandung (MBS 1) Tulungagung, such as the less organized behavior of students and the introduction of the Duha prayer program, teachers at the school, especially Islamic Education (PAI) teachers, exhibit patience in guiding their students. Teachers consistently accompany and collaborate with students, reminding them to perform Duha prayer. Teachers have the ability to instill effective practices, enabling students to excel in carrying out tasks proficiently. This includes their role in shaping character, forming behavior, and instilling ethical values in the students.²⁶

The school has the goal of implementing Duha prayer to cultivate students to establish a consistent practice of Duha prayer wherever they are, not just at school. Even during school holidays, they continue to perform Duha prayer in their respective homes. Duha prayer brings many benefits to the school, teachers, and students. Among them, the school receives appreciation from the community for producing good graduates, teachers become successful indicators when their students behave as taught, and students will always remember what is taught by their teachers.

Inhibiting and Supporting Factors the Implementation of Duha Prayer in Enhancing the Spiritual Intelligence of Students at MAM Bandung (MBS 1) Tulungagung

Supporting and hindering factors in the implementation of Duha prayer in enhancing students' spiritual intelligence originate from the students themselves and their environment. Supporting factors for the implementation of Duha prayer at MAM Bandung (MBS 1) Tulungagung include collaboration between teachers and students, as well as the availability of worship facilities. These findings are also corroborated by Haryu Islamuddin, who suggests that factors influencing student learning can be categorized as external and internal. Internal factors encompass the physical and spiritual conditions of students, including physiology, psychology, intelligence, attitude, talent, interest, and motivation. External factors include the surrounding environment, comprising social and non-social aspects. Social environment involves teachers, friends, and the community, while non-social factors encompass learning tools, study time, and study space.²⁷

²⁶ Syarwani Ahmad and Zahrudin Hodsay, *Profesi Kependidikan Dan Keguruan* (Yogyakarta: Deepublish, 2020), 71.

²⁷ Haryu Islamuddin, *Psikologi Pendidikan* (Yogyakarta: Pustaka Pelajar, 2012), 181.

The inhibiting factors in the implementation of Duha prayer at MAM Bandung (MBS 1) Tulungagung include the mosque's inability to accommodate all students from the levels of kindergarten (TK) to senior high school (MA). However, this limitation is not insurmountable. Additionally, some students arrive late due to commitments at home, but the school understands this and may impose appropriate consequences. Based on these findings, it is evident that they align with existing theories. Supporting factors for the Duha prayer program at MAM Bandung (MBS 1) Tulungagung include collaboration between teachers and students, the availability of worship facilities, and a comfortable environment. On the other hand, inhibiting factors include the absence of a mosque within the school premises, the mosque's inability to accommodate all students, and some students arriving late.

The Impact of Implementing Duha Prayer in Enhancing the Spiritual Intelligence of Students at MAM Bandung (MBS 1) Tulungagung

Based on the research results, it can be stated that the impact of implementing Duha prayer in enhancing the spiritual intelligence of students at MAM Bandung (MBS 1) Tulungagung includes the following aspects: steadfastness, students will be steadfast in performing Duha prayer without being instructed by the accompanying teacher or duty teacher. When the bell rings, it indicates that it is time for the first schedule, which is to perform Duha prayer in the mosque. Students and all teachers rush to the mosque to perform Duha prayer.

The discipline of students begins to be organized; those who were once late can now utilize their time to arrive at school on time. Likewise, with the teachers, those who have responsibilities in the morning, whether on duty or on an early schedule, must also be disciplined. Responsibility, when a burden is given, it must be carried out orderly and in accordance with the regulations. Enthusiasm, students have an increasing enthusiasm for performing Duha prayer because of the sense of calm within themselves, and concentration in participating in lessons improves after performing Duha prayer before the start of formal lessons.

The researcher's findings align with the theories of Zohar and Marshal, asserting that one's spiritual intelligence develops when they become aware of their true selves.²⁸ Meanwhile, Azzet suggests that strategic and wise steps must be taken to acquire or enhance spiritual intelligence, such as engaging in positive actions, giving one's best abilities, and extracting wisdom from experiences.²⁹ The impact of Duha prayer in enhancing students' spiritual intelligence includes the development of noble moral qualities such as steadfastness, discipline, responsibility, and enthusiasm. Students exhibit more humility towards their teachers, show affection towards younger individuals, and undoubtedly feel more comfortable and at peace in facing life.

CONCLUSION

The implementation of the spiritual education program at MAM Bandung (MBS 1) Tulungagung is open to all students without restrictions. The program is conducted in the Baiturrahman mosque, a large mosque with a capacity of 2, 4, 6, and seven students. The program aims to teach students about the importance of faith and its significance, making them more engaged in learning and able to apply it in various settings. The implementation of the spiritual education program is supported by strong relationships between teachers and students, which can lead to success. However, the school does not have a mosque or facilities, which can challenge students. Despite this, implementing the spiritual education program at MAM Bandung (MBS 1) Tulungagung can increase students' enthusiasm, commitment to learning, and interest in learning and learning.

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²⁸ Danah Zohar and Ian Marshall, *SQ Memanfaatkan Kecerdasan Spiritual Dalam Bepikir Integralistik Dan Holistik Untuk Memaknai Kehidupan* (Bandung: Mizan, 2001), 4.

²⁹ Akhmad Muhaimin Azzet, *Mengembangkan Kecerdasan Spiritual* (Jakarta: PT. Gramedia Pustaka Utama, 2002), 50.

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