



The Role of Shubuh Prayer in Building Readiness and Independence of Elementary School Children

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<http://dx.doi.org/10.18415/ijmmu.v11i7.5766>

Abstract

This research aims to determine the increase in understanding of the morning prayer regarding the alertness and independence of students studying in elementary schools. This research uses a qualitative approach to describe the problems and focus of the research. Qualitative methods are approaches that intend to understand the phenomena experienced by research subjects. This research was carried out for one month, namely on 03 - 31 August 2023 at the Bunda Mentrai Pocis 3 Foundation Rt 01 / Rw 01 BAkti Jaya Village, Setu District, South Tangerang City, participants in the implementation of this PKM were the entire community, including children, parents and elementary school teachers. The process of improving and understanding morning prayers in children is very important because not only does it build a sense of independence in elementary school children, but it also helps them prepare for all their work needs at school. Teachers are expected to be able to help implement the 5 daily prayers for their students, such as carrying out midday prayers in congregation if it is not time to go home from school. The results achieved include an increase in children's interest in carrying out morning prayers in congregation at the prayer room, as well as the success of several children in performing the five daily prayers in an istiqamah manner. The processes carried out to achieve this goal include conducting studies on the understanding of morning prayers, friendship with parents, and collaboration with elementary school teachers.

Keywords: *Making The Morning Prayer on Students' Learning and Independence*

Introduction

Islamic Religious Education is a very fundamental education that must be given to children from an early age, this is mandatory for a Muslim. Religious education is intended to increase spiritual potential and form children or learners to become human beings who believe in and are devoted to Allah and have good character. Therefore, as His creatures, we should follow all the rules that have been imposed by the Khaliq so that we can become human *khalifah fil ardh* (leaders on earth) and be safe on the last day, such

as doing good things, praying, reciting the Koran, giving zakat and others for that we as creatures must be happy to increase higher education.

This further education activity is based on the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, in which Article 20 Paragraph 2 states that: "Universities are obliged to organise education, research, and community service", and in Article 24 Paragraph 2 it is stated that: "Universities have autonomy to manage their own institutions as centres for higher education, scientific research, and community service" (Syardiansah, 2019).

Students themselves are required to be creative, one of which is in the form of PKM (Student Creative Program), PKM is a programme that works together with lecturers. so that in its implementation students carry out service together with lecturers to develop a programme or run a program that has been designed together. In addition to training students to live in society, this PKM can also help channel student creativity and help students channel the knowledge they have while studying in the world of lectures.

This PKM program aims to realise the points of the *caturdharma* of higher education, namely education, research and community service as well as making the community a laboratory for the application of service as well as training discipline and character education.

Yaumi (2016) explains that character education is an interesting phenomenon to study in the world of education. One of the character education that is made as the first mission of eight missions to realise the vision of national development in the national long-term development plan 2005-2025. Character education is character education plus, which involves aspects of knowledge (*cognitive*), *feelings* (*feeling*), and actions (*action*). So, what is needed in character education is not enough just to know, then take action in accordance with the knowledge. This is because character education is closely related to values and norms (Azzet, 2013).

In the world of education, having a religious character is also very much needed, because worldly life and religion are two things that cannot be separated. Then to be able to fulfil the religious character in students who in fact are being formed to become human beings who have a character towards perfection so that they can become a *khalifah fil ardh* (Leader on earth), prayer as *habluminallah* (human relationship with Allah SWT) and as a pillar of religion is expected to fulfil religious character as well as the disciplinary character of children in terms of obeying 1 of the many rules of the Creator on this earth to the perfect creatures he created.

One of the efforts that can improve character education is to perform the five daily prayers, especially the morning prayer. Fajr prayer time begins at the dawn of *shadiq* (second dawn). While the end of the morning prayer time as agreed by the scholars, is when the sun rises. The Prophet SAW explained that when the sun rises, it rises between the two horns of Satan, and that is where every disbeliever prostrates. Therefore, we are forbidden to perform the morning prayer when the sun begins to rise. And *fiqh* scholars have ruled it haram.

Imam Bukhari also added corroboration in his book in hadith no. 527 containing:

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: " سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْعَمَلِ أَحَبُّ إِلَى اللَّهِ؟ قَالَ: الصَّلَاةُ عَلَى وَقْتِهَا، قَالَ: ثُمَّ أَيُّ؟ قَالَ: ثُمَّ بِرُّ الْوَالِدَيْنِ، قَالَ: ثُمَّ أَيُّ؟ قَالَ: الْجِهَادُ فِي سَبِيلِ اللَّهِ

Which means "Abdullah ibn Mas'uud (may Allah be pleased with him) reported: I asked the Prophet (peace and blessings of Allah be upon him) what is the most beloved deed to Allah. He replied:

"Praying the prayer on time". Ibn Mas'ud said: What then? He replied: Doing good to one's parents. Ibn Mas'ud said: Then what? He replied: Jihad in the way of Allah. This proves that prayers performed at the right time can make us become people who are loved by Allah SWT.

In the implementation of this PKM, we carry a theme related to "increasing understanding of morning prayer towards the readiness and independence of students learning in elementary school". As for some of the material that we present related to the theme above are:

1. Discussing the pillars of Islam
 2. Discussing the definition of prayer
 3. The history of the 5 daily prayers
 4. Reasons why we as Muslims must pray
 5. Benefits of morning prayer
 6. Benefits of waking up early
- Summary of material presentation:

The pillars of Islam are acts of worship that, if performed, they will earn the reward of virtue from Allah, but if abandoned, they will earn sin or punishment from Allah. The pillars themselves consist of: Shahada, prayer, zakat, fasting Ramadan, and performing Hajj if able. Among the pillars of Islam is the term prayer. Ghafur, (2018) explains the word "prayer" comes from the word "shalla", which has two denotative meanings. The first meaning refers to prayer in terms of terms and shari'a, as well as asking, asking for forgiveness, and praying. The second meaning refers to burning. Shar'i prayer is an act of worship with certain words and actions that begin with takbiratul ihram and end with salam with conditions and pillars.

The recitation or speech uttered during prayer, from beginning to end.

Prayer can also be interpreted as a word or action that begins with a takbir movement and ends with a salam movement. Prayer itself is a way for a servant to communicate or establish a good relationship with his creator, namely Allah SWT. 5-time prayer occurs on the occasion of the isra and miraj of the Prophet Muhammad SAW, at this time the prophet negotiated prayer to Allah SWT from the original 50 rakats to 5 rakats of prayer a day. The 5 rak'ahs consist of dawn, dhuhr, asr, maghrib and isha prayers.

M. Hanafi, (2021) Fajr prayer is a prayer that is performed as many as 2 rak'ahs, which distinguishes the fajr prayer from other prayers is that there is a qunut which is performed after the second raka'at. The benefits of dawn prayer and waking up for:

1. The opening of doors of sustenance
2. Receive perfect light on the Day of Judgement
3. Getting the reward of praying all night
4. The Fajr prayer congregation is witnessed by angels.
5. Salvation from the punishment of Hell.
6. The body becomes healthier.
7. Stay young
8. Preparation for school became more mature

The benefits of the implementation of the real work lecture itself include:

1. Through several programmes that have been implemented, it is hoped that it can benefit the surrounding community, especially the younger generation, to be more responsible for their obligations to Allah SWT, such as being more diligent in performing their 5 daily prayers.
2. Through some of these programmes, it is hoped that it can help provide the benefits of a little knowledge of religious knowledge to the surrounding community.
3. Help sharpen the skills of students for the knowledge that has been obtained during lectures as well as build a sense of social spirit and learn to live in society.

Research Method

This research uses a qualitative approach to describe the problems and research focus. The qualitative method is an approach that intends to understand the phenomenon of what is experienced by the research subject. This research was conducted for one month, namely on 03 - 31 August 2023 which took place at the Bunda Mentari Foundation Pocis 3 Rt 01 / Rw 01 BAKti Jaya Village, Setu District, South Tangerang City, the participants in the implementation of this PKM were the entire community both from children, parents and elementary school teachers there.

Yayasan bunda mentari pocis was originally formed in 2017 starting from the afternoon TPA activities carried out by a group of children from the local community who participated in various activity programmes made by Mr Misriandi and Mr Teguh from the Faculty of Islamic Religion, Muhammadiyah University Jakarta.

Some of the programmes that are implemented begin with the formation of studies in advance such as carrying out morning prayers in congregation, studying the Qur'an related to its meaning and explanation and conducting martial arts learning together with colleagues from tapak suci every 7 am.

These programmes are carried out once a week but routinely on Sundays, which is considered to be an effective time because it does not interfere with children in carrying out their obligations to go to school. Judging from the smooth running of these programmes and the children's interest in participating in these programmes, the teachers tried to build consistency by forming a TPA Matahari Pocis, which they considered could help children learn religion and fill their spare time.

In the middle of the road when the TPA was in the process of being formed, Mr Teguh could no longer participate or contribute to teaching, so there were frequent changes in the TPA teachers. In running the morning prayer and TPA programmes, several obstacles were encountered so that the teaching staff was reduced and could only be continued by Mrs Eva Yuniati.

Seeing some obstacles, Mrs Eva Yuniati and several other fellow teachers planned to make a pre-school for local children, this pre-school can be reached by all circles, especially the lower middle class. Yayasan bunda mentari pocis stands on waqf land owned by Mr Misriandi, he donated his land to make a small saung so that children can learn and feel the bench of paud education.

The existence of the Yayasan Bunda Mentari Pocis has received a good response from the surrounding community, so that the community also often participates in activities carried out by the Yayasan Bunda Mentari Pocis.

Geographical and Social Situation

Yayasan bunda mentari pocis is located on the outskirts of the city of south tanggerang precisely in the setu area in babakan pocis 3 behind Al-Amanah Pocis school, this foundation is located in a densely populated environment, where the surrounding population works as private employees, factory labourers and also household assistants. It is from these social conditions that the Bunda Mentari Foundation gets a positive response from the surrounding community.

The culture of congregational prayer in the mosque is still applied by the surrounding community, not only for men and children, but also mothers always participate in istiqamah to carry out congregational prayers in the nearest mosque and recite the Koran together. Not only that, the mothers who have entered the elderly phase still have a high spirit of enthusiasm to learn the Koran together every Sunday afternoon, the recitation is in the form of an explanation of how to read the Qur'an and makharjul letters and pronunciation.

The existence of a Sunday afternoon Quranic programme carried out by mothers who have entered the elderly phase is very positive for them and the surrounding environment, because in addition to filling their spare time they are also happy and not ashamed to learn the Koran even though it starts from iqro lessons, this culture may be considered rare and few if seen in modern times today.

Some of the programmes that already exist in the area around the Yayasan Bunda Mentari Pocis itself are considered to provide many positive values for the surrounding community.

Site Plan



Picture of the location of Yayasan Bunda Mentari Pocis

Activity Results and Discussion

The process of increasing and understanding the morning prayer in children is very important because in addition to building a sense of independence in elementary school children, but also to help them prepare for all the needs of their duties at school. Teachers are expected to help apply the 5 daily prayers to their students such as performing the dzuhur prayer in congregation if the time to leave school has not yet arrived.

These results indicate that an educative, collaborative and social approach to improving children's religious understanding and independence can have a positive impact in improving the situation regarding the implementation of morning prayers. This effort also strengthens the role of parents and teachers in guiding children to pray on time and with full awareness. This PKM activity is expected to make a positive contribution in building children's religious understanding and independence, which in turn can better prepare them for school life and other educational tasks.

Growth and development do not only involve physical and non-physical factors. The spirit also greatly influences one's development in human development. The results of observations obtained by researchers in mukim activities external obstacles such as rain, distance from home to school do not become a barrier for students to compete to gain knowledge through mukim activities, with thousands of struggles to orderly follow the mandatory activities in the form of mukim tersenut. The realisation of character education is a school planting system towards the success of character values in students through the components of legal, religious, and cultural norms. With the quality of handling, willingness, relationships and actions, the management of activities will run properly which brings students towards psychological and cognitive recognition that leads to the goal of improving the quality of education. To get to this, schools also need the support of stakeholders as curriculum stakeholders as well as empowering infrastructure.

Activity Evaluation

Evaluation is a systematic process to determine the value of something (provision, activity, decision, performance, process, person, object, etc.) through assessment based on certain criteria. Here are some of the points that become the evaluation assessment of the running of the programme:

1. The lack of enthusiasm of the children in participating in the study activities that are conducted every week so that the number of participants who attend is not consistent.
2. Lack of maturity of the concept of study from the students.

3. Lack of good communication between students and some teachers so that there is often
4. miscommunication in some tasks. The evaluation carried out is expected to provide changes for the implementation of the programme itself to be better in the future.

Conclusion

During the implementation of PKM with the theme "increasing the understanding of morning prayer towards the readiness and independence of students learning in elementary school," it was identified that children in the community experienced challenges in performing morning prayers in congregation at the local mushala. This challenge is influenced by the lack of active role of parents and the local community in inviting children to pray Fajr in congregation. Children are more likely to choose to play with their friends rather than pray together.

However, through the PKM programme that has been implemented, positive changes have been seen. Some of the results achieved include an increase in children's interest in performing the morning prayer in congregation at the mushala, as well as the success of some children to perform the five daily prayers with istiqamah. The processes undertaken in achieving this goal included organising a study on understanding the morning prayer, friendship with parents, and collaboration with primary school teachers.

Some points that become evaluation materials are expected to be a reflection for future students who will carry out KKN at the Yayasan Bunda Mentari Pocis to be even better in the future and provide more benefits to local residents with better and creative programmes.

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