

## **Implementation of the Seven Minute Lecture Program and the Duha Prayer Program in Shaping Student Piety**

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### **ABSTRACT**

*Student piety has become a relatively strong issue in Indonesia in the last two decades. This study aims to analyze the implementation of the Seven-Minute Lecture (Kultum) and Duha Prayer Programs in shaping student piety. This study uses a qualitative approach with a literature and field study approach. Data comes from students of the Timika Muslim Community Private High School. The study results indicate that implementing the Kultum Program in shaping student piety involves various activities, including program planning, speaker selection, material preparation, implementation, evaluation, and feedback. Implementing the Duha Prayer Program in shaping student piety involves various activities, including program planning, socialization and education, facilities and infrastructure, implementation, evaluation, and feedback. Internal supporting factors for implementing the Kultum and Duha Prayer programs are the environment, academic activities, extracurricular activities, social interaction, psychological support and counseling, community participation, teaching approaches, skills and characteristics, student relationships, school community involvement, and professional development. Meanwhile, external supporting factors include government initiatives to improve access and quality of education, teacher training programs, international assistance, technology, special programs, and community participation. The government and local governments need to provide support so that the Kultum and Duha Prayer programs to shape student piety can be implemented sustainably.*

**Keywords:** Student Piety, Cult, Duha Prayer, SMAS HMM Al Falah Timika

### **ABSTRAK**

Kesalehan siswa menjadi isu yang cukup kuat berkembang di Indonesia sejak dua dekade terakhir. Penelitian ini bertujuan untuk menganalisis implementasi Program Kuliah Tujuh Menit (Kultum) dan Salat Duha dalam membentuk kesalehan siswa. Penelitian ini menggunakan pendekatan kualitatif dengan pendekatan studi pustaka dan studi lapangan. Data berasal dari siswa Sekolah Menengah Atas Swasta Himpunan Masyarakat Muslim Timika. Hasil penelitian menunjukkan bahwa implementasi Program Kultum dalam membentuk kesalehan siswa dilakukan melalui berbagai kegiatan, antara lain: perencanaan program, pemilihan pembicara, penyusunan materi, pelaksanaan, evaluasi dan umpan balik. Implementasi Program Salat Duha dalam membentuk kesalehan siswa dilakukan melalui berbagai kegiatan, antara lain: perencanaan program, sosialisasi dan edukasi, fasilitas dan sarana, pelaksanaan, evaluasi dan umpan balik. Faktor pendukung internal terlaksananya program Kultum dan Salat Duha adalah lingkungan, kegiatan akademik, kegiatan ekstrakurikuler, interaksi sosial, dukungan psikologis dan konseling, partisipasi komunitas, pendekatan mengajar, keterampilan dan karakteristik, hubungan dengan siswa, keterlibatan dalam komunitas sekolah, pengembangan profesional. Sedangkan, faktor pendukung eksternal terdiri dari: adanya inisiatif Pemerintah dalam meningkatkan akses dan kualitas

pendidikan, program pelatihan guru, bantuan internasional, teknologi, program khusus, dan partisipasi komunitas. Pemerintah dan Pemerintah daerah perlu memberikan dukungan agar program Kultum dan Salat Duha untuk membentuk kesalesahan siswa dapat terlaksana secara berkelanjutan

**Kata kunci:** Kesalehan Siswa, Kultum, Salat Duha, SMAS HMM Al Falah Timika

## INTRODUCTION

Piety has become a fairly strong issue in Indonesia since the last two decades (Sairi & Fikri, 2024). This is in line with the many challenges faced by students in the current era, such as: online game addiction (Syahrul et al., 2024), fights between students (Rinaldi, 2015), and declining student achievement (Erna et al., 2022; Rozalia, 2017). One effort to overcome the various challenges faced by students is to build students' pious character (Mulia, 2024). This is in line with the mission of the apostle Muhammad SAW, namely to improve human morals (Ebrahimi & Yusoff, 2017; Falah, 2021; Halstead, 2007). Student piety can be an indicator in assessing the quality of education comprehensively (Syukri et al., 2019). Student piety is also the basic capital to achieve success both in this world and in the hereafter (Anwar & Sarjono, 2023). Therefore, students' piety needs to be a concern for various parties.

Piety is closely related to worship. Worship can be divided into two categories: special worship and social worship (Anwar & Sarjono, 2023). Etymologically, the word piety comes from the primary word saleh, which is given the prefix "ke" and the suffix "an" (Ardiansyah & Basuki, 2023; Rodin et al., 2023). Ardiansyah & Basuki (2023) identified that according to the Arabic dictionary written by Munawwir in 1997, the word Saleh comes from the word Saluha, which means good, excellent, and suitable. Furthermore, based on the Big Indonesian Dictionary, Saleh means obedient and serious in worshipping, holy, and faithful. Meanwhile, piety means obedience (compliance) in carrying out religious practices. Ultimately, student piety is born as a logical consequence of solid faith (Arifudin et al., 2023).

However, research on strategies for shaping students' piety has not been optimally described. The implication is that limited knowledge about strategies for shaping students' personalities needs to be improved. This study must be conducted as a reference for various parties to shape students' piety character. One of the best practices that has been carried out to shape students' piety is through the strategy of implementing the Seven-Minute Lecture (KUltum) and Duha Prayer activities carried out by students of the Private High School of the Muslim Community Association (SMAS HMM Al Falah Timika) in Central Papua.

Various analyses discuss student piety. Anwar & Sarjono (2023) discuss the strategy of Islamic religious education teachers in building the social piety of students at SMA Negeri 3 Yogyakarta. Furthermore, Mulia (2024) examines character formation through community piety. Meanwhile, a comprehensive discussion of strategies for forming student piety is still limited. In line with this information, research on strategies for forming student piety needs to be conducted because it can

provide comprehensive information to stakeholders about strategies for forming student piety. In addition, the findings obtained can be used as a basis for research on student piety. The results can also be utilized by stakeholders, including schools, Islamic boarding schools, and government institutions to realize student piety. Therefore, this study aims to analyze the implementation strategy of the Seven Minute Lecture Program (Kultum) and Duha Prayer in forming student piety.

## **RESEARCH METHODS**

This study uses a qualitative method with a descriptive approach. A descriptive approach is used to describe the phenomenon of activities related to student piety (Khumaini et al., 2022; Riyanta & Handayani, 2024). In qualitative research, the data came from the results of interviews, observations, documentation, memos, and other official documents (Cucu et al., 2021; Menajang et al., 2024; Science, 2024). Qualitative research was used to find out how the implementation of the Kultum and Dhuha Salat Program in shaping student piety at SMAS HMM Al Falah Timika Central Papua Province. Data analysis was carried out in three stages: data reduction, data display, verification and drawing conclusions (Fiah & Purbaya, 2016; Mezmir, 2020; Pujono et al., 2024). Data reduction is related to the process of selecting, directing, focusing, abstracting, and changing coarse data that emerges from field records. Furthermore, displaying data related to how to assemble data in an organization that makes it easier to make conclusions or proposed actions. The assessment of the validity and reliability of the data, in this study uses a triangulation approach (Susanto et al., 2023).

## **RESULTS AND DISCUSSION**

### **School Profile**

Private Senior High School of the Al-Falah Muslim Community Association (SMAS HMM AL FALAH) TIMIKA is a private high school. This school is under the auspices of the Cendrawasih Islamic Education Foundation (YPIC). This school is located at Jalan Pemuda SP 1, Kamoro Jaya Village, Mimika Baru District, Mimika Regency, Papua Province, postal code: 99910, email: smaalfalahtimika@gmail.com and website: www.ypic\_alfalah.com. SMAS HMM Al Falah Timika is in a strategic location close to the city center with a distance of approximately 6 KM or about 13 minutes by motorbike. SMAS HMM Al Falah Timika has received Accreditation A with accreditation decree 10/BAP-SM/TU/II/2016. SMAS HMM Al Falah Timika is led by Sartika, S.Pd as the Principal.

One of the founders of SMAS HMM Al Falah Timika is Setiyono, who became the first Principal. He had a powerful desire to build an Islamic-based school in Timika. With a strong desire and support from residents, local government, and the Cendrawasih Islamic Education Foundation (YPIC), SMAS HMM Al Falah Timika was established in 2001. As an illustration, YPIC is a foundation formed by Muslim employees of PT. Freeport Indonesia, united by the Muslim Community Association

(HMM), wants to develop education in Timika City, embrace Muslim children in Timika to get a good education, and, of course, be in an institution that inspires Islam. SMAS HMM Al Falah Timika continues to develop until now.

## Implementation of Kultum

Kultum is an abbreviation for Kuliah Tujuh Menit, a short lecture lasting about seven minutes. Kultum is often carried out in a religious context, especially in Islam. Kultum is carried out through religious studies, the Commemoration of Islamic Holidays (PHBI), and after congregational prayers at the Mosque. Kultum is designed to last for a short time, about seven minutes. Thus, the message conveyed is concise and clear. Ultimately, this short duration makes it easier for students to focus more and listen to the message conveyed without getting bored. The basis for implementing Kultum is the Al-Qur'an, Surah An-Nahl, Verse 125: "Call (humans) to the path of your Lord with wisdom and good lessons and refute them in a good way. Indeed, it is your Lord who knows better those who stray from His path, and He knows better those who are guided."

Implementing Kultum consistently and continuously has provided benefits to SMAS HMM Al Falah Timika students in various aspects, including morals, knowledge, skills, motivation, and inspiration. In the moral aspect, Kultum functions as a reminder for students to become people with good morals. This activity can provide guidance, direction, input, helpful knowledge, and sound advice for students. In addition, in the moral aspect, Kultum provides benefits and changes in student behavior by becoming more disciplined and attending on time.

In terms of knowledge, Kultum has increased Islamic knowledge among students. This helps students understand and practice Islamic values in everyday life. Regarding skills, Kultum also helps students respect the person who is speaking and discipline time. This is an essential aspect of developing students' morals and social skills. Regarding motivation and inspiration, Kultum can motivate and inspire students to practice the knowledge delivered. This makes students more motivated to learn and develop themselves. Thus, Kultum has provided significant benefits to the formation of the character of Student Piety.

Implementing Kultum at SMAS HMM Al Falah Timika is one way to effectively convey moral, religious, and motivational messages to students in a short time. The implementation of Kultum at SMAS HMM Al Falah Timika is carried out in 5 (five) stages—first, program planning. At the program planning stage, objectives are set: Determine the main objectives of the Kultum program, such as strengthening moral and religious values, increasing learning motivation, and strengthening relationships between students and teachers. Second, prepare a routine schedule: In the second stage, the frequency and time of the Kultum implementation are determined, for example, every morning before starting lessons, once a week, or at certain events. The Kultum schedule can be seen in Table 1 in detail.

**Table 1. Schedule of the Dzuhur Kultum Program at SMAS HMM Al Falah Timika**

Source: SMAS HMM Al Falah Timika (2024)

Day	Student Name	Class	Topic
Monday	Abi Sulfahmi	XI IPA	Building Pious Character Amidst Diversity
Tuesday	Fadhil Ihram Hidayat	XI IPS	Achieving Piousness in Multicultural Life
Wednesday	Syarifudin Ahmad	XI IPA	Piousness and Diversity: Two Important Pillars in Education
Thursday	Muhammad Al-Fatih	X IPA	Becoming a Pious and Tolerant Student in the Modern Era
Friday	Abi Sulfahmi	XI IPA	Integrating Piousness and Diversity in Daily Life
Saturday	Abi Sulfahmi	XI IPA	Piousness and Tolerance Education: The Foundation of the Future Generation

Third, the selection of speakers. Speakers are selected from students and teachers in turns. This allows students to develop their public speaking skills. Kultum occasionally invites speakers from outside the school, such as religious figures, motivators, and alums who have achieved. Fourth, the preparation of materials. Ensure the topics presented are relevant to the needs and situations of the students. Topics can range from religious values, motivation, and study tips to social issues. Among the topics discussed are Building a Pious Character amid Diversity, Achieving Piousness in Multicultural Life, Piousness and Diversity: Two Important Pillars in Education, Becoming a Pious and Tolerant Student in the Modern Era, Integration of Piousness and Diversity in Daily Life, Piousness and Tolerance Education: The Foundation of the Future Generation, Maintaining Piousness in a Diverse Society, The Role of Piousness in Building Multicultural Life, Piousness and Diversity: Building Harmony in Schools, and Carving Piousness in Cultural and Religious Diversity.

Fifth, determine the duration: As the name implies, the Kultum lasts about seven minutes. The material is concise, dense, easy to understand, and easy to remember. Then, sixth, implementation. The place where the Kultum is held is in the SMAS HMM Al Falah Timika Mushalla. Meanwhile, the time for the Kultum is after the Dzuhur Prayer at 12.05 - 12.30 WIT. The supporting technology used is a microphone or loudspeaker if necessary, especially if it is done in a large room or outdoors. Sixth, conduct evaluation and feedback. Feedback from students and teachers is obtained after several sessions. Feedback is collected and analyzed for effectiveness and impact. Adjust the topic, speaker, or delivery method if necessary based on the feedback received. Based on the evaluation results of the Kultum implementation at SMAS HMM Al Falah Timika, it has helped develop student character by delivering positive and inspiring values. In addition, Kultum has allowed students to practice

public speaking, increase self-confidence, train communication skills, strengthen relationships between students and teachers, and create a more harmonious school environment.

Implementing Kultum at SMAS HMM Al Falah Timika has provided many benefits. The first is character development. Kultum can help develop students' character by delivering positive and inspiring values and improving speaking skills. Kultum has allowed students to practice public speaking and increase self-confidence and communication skills. Third, the formation of good habits. Fourth, strengthening relationships. Kultum has strengthened student and teacher relationships and created a more harmonious school environment. Thus, the implementation of Kultum, which is good and consistent, can provide many benefits for the overall development of students, both in terms of academics and non-academically.

## Implementation of Duha Prayer

Prayer, including the Duha prayer, is one of the pillars of Islam and the main form of worship in Islam (Hayati, 2020; Yurwanto, 2014). It is an obligation for every Muslim who has reached puberty and is married (Rusli et al., 2024). The Duha prayer, specifically, is a beautiful act of worship that must be performed five times a day at certain times (Bachtiar, 2014). The word 'prayer' comes from the Arabic word 'صلاة,' which means prayer (Amelia et al., 2024). In the context of worship, the Duha prayer is a ritual act that involves a series of specific movements and readings, all with the profound aim of connecting with and worshipping Allah SWT (Hayati, 2020; Sodri et al., 2024).

In addition to obligatory prayers, there are sunnah prayers, one of which is the Duha prayer. The Duha prayer has its advantages, as explained in the *Hadith*. "In the morning, it is obligatory for all joints among you to give alms. Every recitation of *tasbih* (*subhanallah*) can be alms, every recitation of *tahmid* (*alhamdulillah*) can be alms, every recitation of *tahlil* (*laa ilaha illallah*) can be alms, and every recitation of *takbir* (*Allahu akbar*) can also be alms. Likewise, *amar ma'ruf* (inviting to obedience) and *nahi mungkar* (forbidding evil) are alms. All of this can be fulfilled (replaced) by performing the Duha prayer as many as two rakaats" (HR. Muslim, no. 720). (Sarmilah & Windusari, 2022; Yustina & Adibah, 2021)

Prayer is the most proportional act of worship for the anatomy of the human body. Its movements are very much attached to a Muslim's gestures (typical body movements). Prayer as a means of increasing spirituality seems to be their responsibility alone. The prayer worship, which is performed at least five times a day, has not been widely felt as a formula and answer to fundamental human problems, especially for adherents of Islam. While the Duha Prayer is performed in the morning after sunrise until before the time of Duha, so important is the time of Duha Allah SWT swears by the Time of Duha related to human activities when it begins, then fortunate are those who do not neglect the strictness, related to the Duha Prayer explained in the Qur'an Surah Ad-Duha verse one.

The implications of Duha Prayer for SMAS HMM Al Falah Timika students also influence the psyche, which can be seen from several aspects. Firstly, Moral Development: Duha Prayer helps students develop good morals, such as time discipline and respect for others. These morals affect the way students interact and communicate in the school environment. Secondly, Increasing Learning Motivation: Performing Duha prayer before studying provides calm and spaciousness in receiving lessons. This motivates students to learn and actively participate in the learning process. Thirdly, Communication Skills Development: Dhuha prayer in a congregation helps students develop verbal and non-verbal communication skills. Then, Students learn to respect the person speaking and interact well in the learning process.

Fourthly, the influence on character: Duha prayer forms the character of students who like to perform sunnah prayers, maintain friendships, respect each other, and have respect. This affects the development of students' morals and ethics. Fifthly, habituation of time. Performing Duha prayer helps students get used to the right time to be more disciplined in their daily routines. Sixthly, improving social skills. Duha prayer in congregation strengthens students' social skills, such as greeting each other, kissing the teacher's hand, and interacting well in class. Seventhly, developing religious behavior. Duha prayer forms students' religious behavior, such as caring for others, liking to help, and respecting their elders. Thus, Duha prayer positively impacts improving morals, learning motivation, communication skills, character, habituation of time, social skills, and religious behavior of students at SMAS HMM Al Falah Timika.

The involvement of Duha Prayer between teachers and students at SMAS HMM Al Falah Timika also has significant benefits. First, the development of morals. Performing Duha Prayer in a congregation helps students develop good morals, such as time discipline and respect for others. This affects the way students interact and communicate in the school environment. Second, increasing learning motivation: Performing Duha Prayer before studying provides peace and a feeling of spaciousness in receiving lessons. This motivates students to learn and actively participate in the learning process.

They are third developing communication skills. Praying Duha in congregation helps students develop communication skills both verbally and nonverbally. Students learn to respect the person who is speaking and interact well in the learning process. Fourth, character building: Praying Duha forms the character of students who like to perform sunnah prayers, maintain friendships, respect each other, and have respect. This affects the development of students' morals and ethics. Fifth, getting used to time. Performing Duha prayer helps students get used to the right time to be more disciplined in their daily routines. Sixth, improving social skills. Praying Duha in congregation strengthens students' social skills, such as greeting each other, kissing the teacher's hand, and interacting well in class. Seventh, developing religious behavior. Praying Duha forms students' religious behavior, such as caring for others, liking to help, and respecting their elders.

Teachers have an important role in involving students in Duha Prayer. This program is carried out to develop morals, increase learning motivation, and provide communication skills, character building, time habits, social skills, and religious behavior. Thus, the involvement of teachers and students at SMAS HMM Al Falah Timika in the Duha Prayer program has broad positive implications for developing morals, learning motivation, communication skills, character, time habits, social skills, and religious behavior.

## Steps for Implementing Duha Prayer

Steps for Implementing Duha Prayer at SMAS HMM Al Falah Timika are an essential part of a student's character and spiritual education. Duha Prayer at SMAS HMM Al Falah Timika is implemented in 5 (five) stages—first, Program Planning. In the planning stage, two activities are Setting goals and determining. The schedule-setting activity explains the main objectives of implementing Duha Prayer at school, such as increasing discipline, forming spiritual character, and getting students used to worship. Furthermore, in the Schedule determination activity, the right time to perform Duha Prayer is determined, for example, before or after morning break, according to the school's activity schedule.

Second, Socialization and Education. Activities at this stage are counseling and training. In counseling activities, counseling is carried out to explain the benefits and importance of Duha Prayer to students, teachers, and school staff through lectures, seminars, and brochures. In training activities, training is provided on the procedures for Duha Prayer, especially for students who may not be familiar with it. This can be done through religious lessons or special activities. Third, Facilities and Resources. Prayer Room: Provide adequate and comfortable space to perform Duha Prayer, such as a prayer room or school hall that can be used. Equipment: Ensure sufficient equipment, such as prayer mats and mukenas, for students who need them.

Fourth, Routine Implementation. Schedule Setting: Set certain weekly days to implement Duha Prayer together. Depending on the agreement, it can be every day or several times a week. Teacher Involvement: Involve teachers to accompany and lead Duha Prayer and provide short sermons after the prayer to deepen students' understanding of religion. The routine Duha Prayer Imam schedule can be explained in detail in Table 2.

**Table 2. Routine Duha Prayer Imam Schedule**

Source: SMAS HMM Al Falah Timika (2024)

Hari	Nama Siswa	Kelas	Pendamping
Monday	Abi Sulfahmi	XI IPA	La Iryadi,S.Pd
Tuesday	Fadhil Ihram Hidayat	XI IPS	Azizuddin,S.Pd
Wednesday	Syarifudin Ahmad	XI IPA	Faradila Tuhuteru,S.Pd
Thursday	Muhammad Al- Fatih	X IPA	Rosmalinda,S.Si
Friday	Abi Sulfahmi	XI IPA	Istighfaroh Mubarokah,S.Kom

Fifth, evaluation and feedback. Evaluation and feedback activities are supervision and feedback. In supervision activities, routine supervision and evaluation are carried out to ensure that the implementation of Duha Prayer runs well and according to objectives. Furthermore, in feedback activities, feedback results are collected from students, teachers, and parents regarding the implementation of Duha Prayer, and adjustments are made if necessary.

Implementing the Duha Prayer program at SMAS HMM Al Falah Timika has provided many benefits. The first is the formation of spiritual character. The Duha Prayer program can help students develop worship habits and strengthen their faith. They were second, increasing discipline. The Duha Prayer program has taught discipline in worship and time management—third, increasing concentration. The Duha Prayer program can help students to be calmer and more focused in studying after performing worship. Fourth, the formation of togetherness. The Duha Prayer program increases students' sense of togetherness and brotherhood through joint worship. The Duha Prayer Implementation schedule can be seen in Table 3 in detail.

**Table 3. Duha Prayer Program Implementation Schedule**

Source: SMAS HMM Al Falah Timika (2024)

Waktu	Activities
07.00 - 07.10	Preparation and Call for Duha Prayer
07.10 - 07.20	Implementation of Duha Prayer in Congregation
07.20 - 07.30	Short sermon or joint prayer
07.30 - 07.35	Preparation to return to class

With careful planning and consistent implementation, Duha Prayer can become an essential part of daily school activities that help form students' character and spirituality.

### Supporting Factors

This study has identified supporting factors in implementing the Student Piety program at SMAS HMM Al Falah Timika, which consist of internal and external supporting factors. Internal factors that support the implementation of the Student Piety program at SMAS HMM Al Falah Timika include environment, academic activities, extracurricular activities, social interaction, psychological support and counseling, community participation, teaching approaches, skills and characteristics, relationships with students, involvement in the school community, and professional development. Furthermore, external factors that support implementing the Student Piety program at SMAS HMM Al Falah Timika include Government initiatives, international assistance and non-governmental organizations (NGOs), technology, special programs, and Community Participation.

## **Inhibiting Factors**

This study has also identified inhibiting factors in implementing the Student Piety program at SMAS HMM Al Falah Timika, including Infrastructure, Teacher Quality, Lack of Facilities, and Student Absenteeism. Regarding infrastructure, many areas in Timika are remote and difficult to reach. This can limit access to adequate educational facilities. Schools in rural areas often need more facilities and infrastructure. In terms of teacher quality, the availability and quality of teachers are often a problem. Qualified and experienced teachers may be reluctant to be placed in remote areas. Furthermore, many schools need more basic facilities, such as libraries, laboratories, and access to technology, which can limit students' learning experiences. Finally, in terms of student absenteeism, the long distance to school, family economic conditions, and health problems also affect student attendance rates.

## **CONCLUSION AND SUGGESTIONS**

This study has analyzed the implementation of the Seven Minute Lecture (Kultum) and Duha Prayer Program in shaping students' piety. The Kultum and Duha Prayer Programs can shape the piety of SMAS HMM Al Falah Timika students, including increasing tolerance for diversity, cultural exchange, and knowledge, establishing interactions with individuals from various religious backgrounds can open up opportunities for cultural and knowledge exchange, cooperation in social activities, religious behavior, integration of moral values, ethics (morals), and culture. Furthermore, implementing the Kultum program includes program planning, speaker selection, preparation of materials, implementation, evaluation, and feedback. Meanwhile, implementing the Duha Prayer program includes program planning, socialization, education, facilities and infrastructure, implementation, evaluation, and feedback. Internal supporting factors for the implementation of the Kultum and Duha Prayer program are the SMAS HMM Al Falah Timika environment, which reflects the values of tolerance and diversity, namely: physical environment, academic activities, extracurricular activities, social interaction, psychological support and counseling, community participation, teaching approaches, skills and characteristics, relationships with students, involvement in the school community, professional development. Meanwhile, external supporting factors include government initiatives to improve access and quality of education by building new schools and teacher training programs, international and NGO assistance, technology, special programs, and community participation. In addition, there are inhibiting factors, such as internal (infrastructure, teacher quality, lack of facilities and student absence, health, motivation and interest, and personal problems) and external (economic conditions, transportation, social environment). The government and local governments need to provide support so that the Kultum and Duha Prayer programs can shape student piety and be implemented sustainably.

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