

# Dhuha Prayer and Character Strength of Students

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**Abstract**—There is an interesting phenomenon in the Al-Kautsar MAN prayer room in Kotawaringin Timur, Central Kalimantan at every break. Not a few students and students came to the prayer room to perform the Dhuha prayer, which is one of the Sunnah prayers that are carried out around the sun begins to rise until before the time of Dhuhr. The students come one by one to the prayer room, take ablution water, and perform the Dhuha prayer between two and eight raka'at. This phenomenon shows that the spiritual attitude of students begins to grow and develop, which in the next level grows and develops the social attitude of students. So that manifested the strength of the character of Kotawaringin Timur MAN students. The issues raised in this study are first; what is the motivation of students to perform Dhuha prayer. Second; What strengths of character that appear in students after diligently performing the Dhuha prayer? The methodology used in this study rests on the paradigm of social definition, with the *verstehen* (interpretative understanding) method. While the approach used is the phenomenological approach. Data collection methods used are observation, interviews, and documentation. Analysis of the data used is through data reduction after previously the various data entered are summarized, summarized or selected into which themes, which focus. Then the next step is the process of displaying data to mapping data that has been reduced in order to facilitate the construction in order to tell, infer and interpret the data. The results of this study indicate that students' motivation to perform Dhuha prayers include to get closer to God, to feel calm, to refresh the body. The strengths of the characters that emerge include courage, integrity, hope, vitality, and spirituality.

**Keywords**-Dhuha prayer, character strength.

## I. INTRODUCTION

There was an interesting phenomenon in the Al-Kautsar Madrasah Aliyah Negeri (MAN) prayer room in Kotawaringin Timur, Central Kalimantan, Indonesia at every break. Not a few students and students came to the prayer room to perform Dhuha prayers, which is one of the Sunnah prayers that are carried out around the sun begins to rise until

before the time of Dhuhr. The students come one by one to the prayer room, take ablution water, and perform the Dhuha prayer between two to eight raka'at. This phenomenon shows that the spiritual attitude of students begins to grow and develop, which in the next level grows and develops the social attitude of students. So that manifested the strength of the character of Kotawaringin Timur MAN students.

The issues raised in this study are: First; what is the motivation of students to perform Dhuha Prayer? Second; What strengths of character appear in students after diligently performing the Dhuha Prayer?

Salat in general is a compulsory ritual performed five times a day in special conditions through the manner taught by the Prophet Muhammad in Arabic [1]. In addition to the obligatory prayers, Muslims are also encouraged to perform Sunnah prayers, as additional rituals of worship that are recommended, get merit for those who carry them out, and do not sin for those who leave them. One of the recommended Sunnah prayers is the Dhuha Prayer. Dhuha Prayer is Sunnah Prayer which is established at Dhuha (morning) since the sun begins to rise until nearing Zhuhur [2]. Dhuha's Sunnah prayers have many virtues, including to ask forgiveness of Allah, seek the peace of life, and ask for abundant fortune. Dhuha prayers are also believed to be able to control oneself so that they do not commit heinous and evil deeds, as well as actions that can harm themselves and others. This self-control will eventually lead to noble behavior or morals [3].

Character is the values of human behavior related to God who is almighty, self, fellow human, environment, and nationality manifested in thoughts, attitudes, feelings, words, and actions based on norms of religious norms, law, manners, culture and customs [4]. Chaplin defines that character is a quality or trait that is continuous and eternal which can be used as a characteristic to identify a person, or object, or event. Or the character can also be said of a person's personality, which is considered from an ethical or moral point of view [5]. According to Asmadi Alsa that character is a personality trait owned by someone related to moral, social,

and religious issues. The character can be interpreted as a special mental and moral quality of a person, which has positive attributes such as integrity, determination, courage, determination, tenacity, honesty, loyalty, and all good habits and behavior. In short, characters are evaluated personalities [6], not values-free personalities. Based on some of the definitions above, it can be concluded that the characters are the personality traits that are good in someone who is united in his soul and mentality, which are related to ethical, moral, and religious issues that are held and adhered to.

According to positive psychology, one branch of Western psychology that studies the goodness and power that opens up opportunities for people and individuals to grow healthy sees that humans are dominated by positive potential, namely positive emotions, positive traits, and positive institutions [7]. The strength of human character (character strengths), which was developed in positive psychology, according to Martin Seligman, is divided into six groups (1) Wisdom and knowledge (wisdom and knowledge); (2) chivalry (courage); (3) humanity and love (humanity and love); (4) justice; (5) self-management (temperance); and (6) transcendence [8] [9]. From each of these groups, several characters are divided again, namely: Characters of wisdom and knowledge (wisdom and knowledge), are virtues related to cognitive functions, namely about how to obtain and use knowledge. This character consists of six virtues, namely (1) curiosity or interest in the world, (2) love learning, (3) critical thinking and openness, (4) originality and practical intelligence, (5) social intelligence or emotional intelligence, and (6) perspective or ability to understand a variety of different perspectives and synergize them to achieve a good life.

Chivalry (courage), is an emotional virtue that involves a strong will to achieve a goal despite obstacles or opposition, both external and internal. These virtues include three strengths, namely (1) courage, (2) fortitude or perseverance, and (3) integrity, honesty and self-presentation.

Humanity and love (humanity and love), are the virtues that include interpersonal skills and how to make friends with others. The forces embodied in this virtue are (1) kindness and generosity; always have the time and energy to help others, and (2) love and allow yourself to be loved.

Justice (justice), underlies a healthy life in a society. There are three forces involved in this: (1) citizenship or being able to carry out tasks, be dedicated and loyal for mutual success, (2) fairness and equality; treating others equally or not discriminating against the treatment given to each person; (3) leadership.

Self-management (self-control), is the virtue to protect themselves from all bad consequences that may occur in the future because of one's own actions. This includes strength (1) self-control or the ability to hold back; (2) caution; and (3) humility.

Transcendence (transcendence), is a virtue that connects human life with the entire universe and gives meaning to life. In this virtue there are (1) appreciation of beauty and perfection; (2) gratitude for all good things; hopeful, optimistic and future-oriented; (3) spirituality; has a purpose that leads to unity with the universe; (4) forgiving and forgiving; (5) enjoying life and having an adequate sense of humor; and (6) have great enthusiasm and passion to welcome day after day [9] [10].

**II. METHOD**

*A. Research Methodology and Approaches Used*

The methodology used in this study rests on the paradigm of social definition, with the *verstehen* (interpretative understanding) method [11]. While the approach used is the phenomenological approach. Phenomenological religion can be defined as an awareness of the existence of opposing worlds (occult and empirical), how humans as part of an empirical world can establish a symbolic relationship with the unseen world [12]. Phenomenology also emphasizes the subjective aspects and behavior of people, trying to enter the conceptual world of the subjects studied in such a way as to understand what and how an understanding is developed by them around the life events they experience [13].

*B. Research Location*

This research was carried out in Madrasah Aliyah Negeri (MAN), Kotawaringin Timur, Central Kalimantan province. There is an interesting thing in this MAN Kotawaringin Timur students, where every time they break, they flock to the Al-Kautsar prayer room in the Kotawaringin Timur MAN complex to perform the Dhuha prayer. Dhuha prayer activities are carried out by students with full awareness, without command and are escorted by the teachers.

*C. Data Collection Methods and Sources*

Data collection methods used were observation, interviews, and documentation [14]. Sources of data collected are expected to come from and the informants associated with the focus of this study with a purposive sampling method. The informants who became the object of the study consisted of ten students from the Department of Religious classes X, XI, and XII. These ten informants were students whom the writer met at the prayer room while performing the Dhuha Prayer. Class X Religious 3 one person, class XI Religious 3 six people, and class XII Religious 1 three people. As for sex, the students who become informants are six men and four women. For more details, see the following table:

TABLE 1. RESEARCH INFORMANT

Class	Male	Female	Number
X Religious 3	1	-	1
XI Religious 3	4	2	6
XII Religious 1	1	2	3
Total	6	4	10

*D. Data Analysis Methods*

Data analysis begins with data reduction, then summarized, summarized or selected into which themes, which focus. Then the data is presented to map the data that has been reduced in order to facilitate the construction in order to tell, conclude and interpret the data.

**III. RESULT**

The results of this study indicate that students' motivation to perform Dhuha prayers include: to draw closer to Allah, feel calmness, obtain abundant fortune, and so that God gives ease in dealing with all matters. The informants stated that they performed the Dhuha prayer to draw closer to Allah [15] [16]

[17] [18], so that the heart always wanted to worship [19], get blessings [19], and granted all prayers and requests [15]. The informants also stated that they were motivated to perform Dhuha prayers that they wanted to feel calmness [15] [21], so that the heart became cold [21], both because after studying, filling empty hours instead of being noisy and disturbing other classes [23], also complained of anxiety, anxiety, and the life problems faced [23] [16]. So with the Dhuha prayer, they hope to get peace of mind and clarity of mind. The next motivation is that the informants perform Dhuha prayers to be given abundant fortune from any path by Allah [22] [15], which can be directly given or can also be through parents [18]. Next, the informants were also motivated to perform Dhuha prayers so that they could be given the ease in dealing with all matters [19] [15], both learning, personal, and organizational matters [23].

The strength of character that appears in students who diligently carry out Dhuha prayers is spirituality, courage, integrity, hope, and vitality. Spirituality refers to beliefs and practices that are based on the belief that there is a transcendent (non-physical) dimension of life [25]. This belief is persuasive, pervasive, and stable. The students who diligently perform the Dhuha Prayer show the good character of their spirituality, they perform the Dhuha Prayer which is a Sunnah prayer service at every break studying at school. Even not only at school but at home on holidays they also perform Dhuha prayers [24] [15]. This belief seems stable and continues to be improved. Feeling close to Allah [17], saying a prayer in the hope of being granted [19].

Next is courage, courageous action must be voluntary, courage is very valuable because it allows people to reduce their immediate response to danger and evaluate the appropriate action [25] [8]. Courage involves mastering fear. Students who diligently perform the Dhuha prayer foster a brave attitude in themselves when facing problems encountered in student organizations, and want these problems to be resolved immediately [23]. Another courage that grows also is when facing fear or fear when having to appear in front of the class [18]. Students who perform the Dhuha prayer grow in courage, confident when having to present their assignments in front of their peers [20].

Integrity, that is authenticity, and honesty captures the character traits in which people are honest with themselves [25]. The informants stated that the Dhuha prayer encouraged them to become someone who had integrity, appeared as they were, simply, self-discipline. It is time for them to study, then to learn, at rest, at rest, at rest, they immediately go to the prayer room to perform the Dhuha prayer, which is the number of raka'at performed according to the time available [18]. If there is still time they add the raka'at of the prayer, when it is approaching the bell goes, they take the fewest raka'at, which are the two raka'at'. The informants also stated that they liked life as it was, not worldly. [21]

Expectations, namely attitudes of optimism, future thoughts, and future orientation represent cognitive, emotional, and motivational attitudes toward the future [25] [8]. The informants are very hopeful for the future, in addition to the hope of praying in order to get fortune and be facilitated for all the problems faced, rationally they also take action so that they can save and use their savings later for their school needs. With Dhuha prayer I can save my allowance [16]. For people who want to save money, I suggest it is better for the

first break of the Dhuha prayer, the allowance should not be spent [18]. They showed hope for the future with rational action, using the break time to pray Dhuha, so as not to shop at the madrasa canteen, because they had brought provisions from home. While the savings can be used for greater purposes in the future.

Vitality, which describes the dynamic aspects of well-being characterized by subjective experiences of energy and passion. The informants stated that their lives with Dhuha prayers were so passionate and enthusiastic. Every time you feel tired and bored when you finish learning, then go to the prayer room to take ablution water, then the passion and enthusiasm for learning to recover and become energized. With physical Dhuha prayer feels fresh, after learning dizzy, then ablution, washing face, the energetic feeling grows again [18]. Salat Dhuha delivered the informant to be happy when he had done it [16]. So they feel always energetic, energetic, and cheerful in carrying out daily activities.

#### IV. CONCLUSION

The results of this study indicate that the Dhuha prayer strengthens the formation of student character, namely the character of spirituality, courage, integrity, hope, and vitality. All of these characters play a role in the development of student psychology. Because the formation of the character of spirituality, courage, integrity, hope, and vitality will lead them to become a generation that is ready to face the challenges ahead and build a more advanced, modern and dignified Indonesia.

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