

## **The Efforts of Religious Education Teachers in Al-Qur'an Elementary Schools to Establish Congregational Prayer Disciplines**

**M. Iqbal Azmi Al-Latif<sup>1</sup>, Alfiana Nur Rahmah<sup>1</sup>, Puspita Sari<sup>1</sup>, Siti Roudhotul Jannah<sup>1</sup>**  
<sup>1</sup>Universitas Ma'arif Lampung (UMALA), Indonesia

Corresponding author e-mail: [iqbalfani0708@gmail.com](mailto:iqbalfani0708@gmail.com)

Article History: Received on 18 May 2023, Revised on 28 May 2023  
Accepted on 2 June 2023

**Abstract:** This study discusses the efforts of Islamic religious education teachers in forming the discipline of congregational prayers at Al Qur'an Summersari Elementary School. Data obtained in various ways, namely observation, interviews, and documentation. All data were analyzed using qualitative analysis techniques, namely data analysis methods in the form of words, not numbers. efforts of Islamic religious education teachers in forming the discipline of congregational prayers at Al Qur'an Summersari Elementary School: 1) Motivating all students to be able to participate in religious activities; 2) Providing perceptions/stimuli so that all students can easily understand what is explained by the teacher; and 3) Give awards in the form of added value. The efforts of Islamic religious education teachers in forming the discipline of congregational prayers for students will be more effective if the teacher is able to synergize facilities at school with other educational activities that are able to stimulate student discipline in worship.

**Keywords:** Congregational Prayer Disciplines, Religious Education, Teachers

### **INTRODUCTION**

Prayer is a way for beings to communicate with the Kholiq in worldly life and helps them develop spiritually. Prayer balances the worldly aspect of every servant, because only through prayer can one reach the presence of God. Because prayer separates faith from disbelief and prevents bad and evil deeds.

Elementary school students on the other hand are in a "curiosity period" a stage of development where psychological changes occur. Students usually face various problems and difficulties when making adjustments or school regulations during this period of change. Therefore, the description of teacher behavior that is expected to have a significant impact on the number of religious activities carried out. Because the teacher's job is to educate, supervise, and provide knowledge to students.

If you look at the current situation among children, there are many behaviors that deviate from Islamic teachings, such as brawls between students and forgetting the time. So, there needs to be religious activities in schools that can build a teenager's religious mentality. Therefore, in order to make students and teachers more friendly, schools must

organize congregational prayers. because prayer will function as a measure of human charity in reckoning.

According to A. Hasan (1999), Bigha (1984), Muhammad bin Qasim Asy-syafi (1982), and Rasjid (1976) prayer according to Arabic means to pray. Added by Ash Siddieqy (1983) that the word prayer in Arabic means prayer for goodness and praise, whereas in essence it means "hope the heart (soul) to Allah and bring fear to him, and grow in the soul a sense of majesty, greatness and Him and the perfection of His power."

Since Al Qur'an Elementary School is located in the city center, the ethics and morals of students can be influenced by the environment. Consequently, schools should encourage their students to participate in religious activities or congregational prayers. This is because the discipline in doing so can improve their spirituality. School discipline is built and developed by all parties in the school. It is a dynamic environment that generates a sense of awareness, order and safety among students, teachers and other employees.

### **Literature Review**

An Islamic Religious Education teacher, or Islamic religious teacher, is a person who teaches Islamic religious material to children and helps them develop physically and spiritually to reach maturity. In addition, he educates his students to become people who fear God in the future. Islamic religious education teachers also function as educators so that students can from the start behave in accordance with Islamic teachings and implement Islamic rules. According to Western theory, educators are people who are responsible for the development of students. Educators are responsible for ensuring that all psychomotor, cognitive, and affective potentials of students develop.

The term discipline comes from the Latin "disciplina" which refers to learning activities. The English term "disciple" which means following others to learn under the tutelage of a leader, is very similar to this. In the same way that parents and teachers act as leaders, children become students who learn from them how to live lives that are rewarding and enjoyable.

In English, "discipline" also means orderly, obedient, or controlling behavior, self-mastery, and self-control. In addition, discipline refers to the calm and diligent state required during the teaching process. In the Oxford Advanced Learner's Dictionary of Current English, discipline means training, especially in reason and personality, to produce the capacity for self-mastery and the habit of obedience. The point is to build an ingrained mind, which produces a person who obeys the law out of conscience rather than fear of threats, punches, or kicks.

Salah, in Arabic, means prayer. Then in terms, prayer is worship which consists of several words and deeds, starting with takbir, ending with greetings, and carried out by fulfilling several conditions. Prayer is a ladder for those who believe and a place to communicate with Allah. Prayer has no intermediary between its believing servants and their Lord, so their love for God will be seen in their prostrations. Nothing is more pleasant to someone who loves than to ask for what he asks. Congregational prayers are prayers that are performed together, at least there are two people, namely one as an imam and the other as a congregation.

## **METHODS**

Descriptive data of people and their observable behavior resulted from this qualitative research. This method focuses on the background and the individual as a whole. Therefore, there is no need to divide groups or individuals into variables or hypotheses in this situation. Because the research subject is the efforts of religious teachers to improve the discipline of congregational prayers, this research is considered a type of qualitative research.

In qualitative research, observation is very important because the role of the researcher determines the whole situation. Therefore, the researcher acts as a key instrument in this study, participating fully and collecting data, while other instruments serve as a support.

The location is SD Al-Qur'an, which is located on Jalan Merdeka Square, Kec. Village, East Lampung Regency. There are two data obtained and collected in this study: 1) primary in nature, namely data obtained directly from the research object. The primary data in this study are religious school principals and teachers; 2) is secondary, namely all data that is not obtained directly from the object under study. Such as documents in the form of interview notes, and photos.

There are several data collection processes in this study, namely observation, interviews, and documentation. The concept of validity (validity) and reliability (reliability) has developed into an important concept of data validity. Perseverance in question is finding features and components in situations that are strongly related to the problem or problems being sought. The triangulation technique makes use of something other than the data for checking or as a comparison with the data.

## **RESULTS AND DISCUSSIONS**

Various kinds of religious activities carried out at SD Al-Qur'an: 1) Routine activities: a) Performing Dhuhur prayers in congregation; b) Carry out the Asr prayer; and c) Reading the Qur'an at the start of each lesson. And 2) Situational Activities: Holding Commemoration of Islamic Holidays (PHBI).

In accordance with the results of the research carried out, the researcher obtained data about the efforts of PAI teachers in fostering the discipline of congregational prayers at SD Al-Qur'an. In this study the authors used interview and documentation methods. As for the data that the author obtained from SD Al-Qur'an regarding the efforts of PAI teachers in fostering the discipline of congregational prayers at school are as follows.

Schools are trying to increase congregational prayers in schools as part of their efforts to encourage students to behave religiously. This is because, by holding congregational prayers at school, one's life environment can be influenced by existing norms and values. especially at school.

In the development of students in schools, an educator does not only serve as a teacher but as a motivation to increase the spirituality within students. adequate facilities, because by providing facilities it will consider aspects of efficiency. This means that the existence of these facilities can provide convenience in the implementation of

religious activities and at the same time can also develop the potential of students. Besides that, it must also be considered that the facility should be in accordance with environmental conditions, and the characteristics of religious activity programs.

There are several factors that influence the process of religious activities in SD Al-Qur'an. These factors can support or even hinder religious activities. According to Ustadz Risqi Rahman, the inhibiting factors were: a) the condition of students who were difficult to condition; b) The condition of the school environment that is less supportive; and c) The condition of school buildings that still lack facilities to support religious activities.

Based on the results of an interview on December 14 2017 with one of the PAI teachers as the curriculum which took place in the teacher's room at Al-Qur'an Elementary School said that the solutions given in disciplining congregational prayers were: a) To make it easier to control students directly, the teacher and other staff should provide an approach to all students. This is because students will become like friends with their teachers, which makes it easier for teachers to discipline and condition students during activities, especially during congregational prayers; b) In order to launch congregational prayers, the school is now adding school facilities, namely increasing the number of places for ablution so that congregational prayer activities can run smoothly, although there are still some students who are lagging behind in carrying out congregational prayers. And now the school at Al-Qur'an Elementary School is also still processing a new building to facilitate students who do not participate in congregational prayer activities, because with the new building all students who do not participate in these activities will be given activities to fill their free time, namely activities daughter development guided by a religious teacher who is none other than the school itself. With this activity, all students will get additional knowledge; c) Studying Islam as knowledge—in other words, studying religion is to develop religious behavior that is committed, loyal, and caring. It also allows one to be in a position as a critical learner, researcher, and observer to enhance and develop Islamic knowledge; and d) The teacher must be familiar and involved. Familiarity and enthusiasm of the teacher changes the behavior of students. It is a perspective that will make students feel good.

## CONCLUSION

Based on the descriptions of the research results that have been put forward, several conclusions can be drawn as follows: 1) The purpose of holding congregational prayers at school at SD Al Qur'an is to practice the school curriculum and get used to carrying out congregational prayers. In addition, holding congregational prayers at school can help discipline students to pray in congregation. Therefore, obedience to religious teachings is a habit shared by those who have been taught at school by their religious teacher; 2) The efforts of religious teachers in improving the discipline of congregational prayers at school are: a) Provide motivation to all students to be able to participate in religious activities; b) Provide perceptions/stimuli so that all students can easily understand what the teacher explains; c) Give rewards in the form of added value. The obstacles faced by religious teachers in disciplining congregational prayers at school are: a) The condition of students who are less able to be conditioned; b) Unsupportive

school environment; c) The teacher's condition is still unstable; d) The condition of the school building is still lacking in supporting facilities. Factors that influence disciplining students include: a) Family environment; b) School environment; c) Community environment. 3) Solutions given by religious teachers in disciplining congregational prayers at school: a) All other teachers or staff provide an approach to all students so that it makes it easier to control directly; b) To launch congregational prayers, the school is now adding school facilities, namely increasing the number of places for ablution so that congregational prayer activities can run smoothly, although there are still some students who are lagging behind in carrying out congregational prayers. And for students who don't attend prayers, they are given female development activities guided by a religious teacher who is none other than the school itself. With this activity, all students will get additional knowledge; c) The teacher must be friendly and enthusiastic. The teacher's familiarity and enthusiasm have a positive effect on changes in student behavior. Such an attitude will bring students into a pleasant atmosphere; and d) It is necessary to create activities that are educative in nature and in them require the ability of adolescents to interact, socialize and adapt to themselves, the activities they participate in, and other people who are equally active in the process of these activities.

#### **ACKNOWLEDGEMENT**

Thank you to the Rector of Universitas Ma'arif Lampung (UMALA), Indonesia, and friends who have supported us in conducting this research.

#### **REFERENCES**

- Alhamid Abdul Qadir Syaiban, 2006. *Figihul Islam*. Jakarta: Darul Haq.
- Ash-Shawwaf Muhammad Mahmud. 2007. *Sempurnakan Shalat*. Yogyakarta: MitraPustaka.
- Alfauzan Shalih bin Fauzan bin Abdullah, 2005. *Ringkasan Fikih Lengkap*. Jakarta: PT Darul Falah.
- Rahman Risqi Guru Agama SD Al-Qur'an.
- Hasbullah, 1999. *Dasar-dasar Ilmu Pendidikan*. Jakarta: PT Raja Grafindo Persada.
- Ismail Al-Muqaddam. 2007. *Mengapa Harus Shalat*. Jakarta: Amzah.
- Ismail Muqaddam. 2007. *Keutamaan dan 1001 Alasan Kenapa Harus Shalat*. Solo: Aqwam.
- Jalaluddin, 2008. *Psikologi Agama*. Jakarta: PT Raja Grafindo Persada.
- Roham Abu Jamin. 1992. *Shalat Tiang Agama*. Jakarta: Media Da'wah
- Rimm Sylvia. 2003. *Mendidik dan Menerapkan Disiplin pada Anak Pra Sekolah*. Jakarta: PT Gramedia Pustaka Utama.
- Rosda Karya Mujab Abdul, Mudzakir Jusuf. 2006. *Ilmu Pendidikan Islam*. Jakarta: Fajar Interpratama Offset.
- Sukmadinata Nana Syaodi. 2005. *Landasan Psikologi Proses Pendidikan*. Bandung: PT Remaja Rosdakarya.
- Sa'adah. 2006. *Materi Ibadah Menjaga Akidah dan Khusus Beribadah*, Surabaya: Amalia.
- Suharsimi, Arikunto. 2006. *Prosedur Penelitian Suatu Pendekatan Praktik*. Jakarta, PT Asdimahasatya.

Sukmadinata Syaodih Nana. 2007. Metode Penelitian Pendidikan. Bandung PT Remaja Rosdakarya.