



Habit of Ashar Prayer In Congregation to Improve Responsible Character of Early Childhood

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Abstract

Character is one of the important things that must be formed from an early age. The formation of character in children does not occur spontaneously, there is a process that is passed through stimulation. One of the characters that must be formed is responsibility. This study aims to determine the habit of praying Ashar in congregation in improving the character of responsibility of early childhood at TPQ Darul Muttaqin, Buayan District. The method used is a descriptive qualitative approach with observation, interview, and documentation. The subjects of this study were male and female students of TPQ Daarul Muttaqin Buayan Kebumen. The results of the study showed that the habit of praying Ashar in congregation is carried out every Monday, Tuesday, Wednesday, Thursday, and Saturday routinely. The habit of praying in congregation also forms an attitude of discipline, independence, and responsibility in children. Children begin to get used to coming on time for congregational prayers, performing ablution independently, getting used to queuing and tidying up their own prayer equipment. This activity also encourages children to have a sense of social responsibility, such as reminding friends to join in ablution. The conclusion of this study is that the habit of praying in congregation is an effective strategy in forming a character of responsibility in early childhood.

Keywords: Character; Responsibility; Ashar prayer; early childhood; TPQ

Introduction

Responsible character can be formed, then parenting can also determine the character of the child. Democratic parenting is considered the most appropriate parenting pattern to foster a sense of responsibility in oneself. This is because the relationship between children and parents created by democratic parenting becomes very ideal. Children are given freedom of opinion, parents are more sensitive to the needs in every development of the child (Kurniawan, 2015).

Responsibility is one of the characters that can be formed in each individual, so that responsibility is not something that can grow by itself, but through proper guidance and direction by the right people such as education from parents by carrying out all their duties and obligations seriously, ready to bear all risks for their own actions. This value of responsibility can be taught by parents to children from an early age by giving simple examples so that children can easily understand, by getting children used to performing prayers at home (Halimatussadiah et al., 2017).

According to Krismayani (2021), responsibility is a condition that requires a person to accept the consequences of his actions, both positive and negative. Children begin to have the will from within their hearts to carry out the obligations given, understand the cause and effect

of their actions, and are able to distinguish between good and bad so that they can make decisions wisely (Kurniati et al., 2020).

According to Triyani in her journal, Ulya Zainus stated that the attitude of responsibility in children includes: children obey the rules and complete the tasks given to them. Children show concern and care for themselves and others, fulfill their obligations, participate in social processes, try to alleviate suffering, and fight for a better world. The most basic responsibility is responsibility for oneself, starting from how children can perform congregational prayers of their own accord without having to be told by their parents. as a provision for their life in social life, they will not easily blame others so as not to cause individual or group conflict (Nazula & Munastiwi, 2020).

Parents can do simple activities at home that can stimulate children's sense of responsibility, such as parents who directly become role models for children, parents provide examples of how to be responsible by inviting children to perform the five daily prayers. All humans who live in this world, both early childhood and adults, have their own responsibilities, the difference is the level of responsibility that must be carried out. The responsibilities that must be borne by children are certainly different from adults, the burden of responsibility borne by children is simpler than the burden of responsibility of adults (Jailani, 2014).

From the existing activities, a sense of responsibility in Early Childhood needs to be applied as early as possible as a provision for later life. Responsibility training refers to techniques or approaches that aim to help someone recognize, accept, and take responsibility for their feelings, actions or commitments. This technique is often used in advising situations to develop personal awareness in increasing a sense of responsibility to perform prayers on time, children are usually too busy with their cellphones which sometimes makes children forget the time of their responsibilities to God (Hermawan, 2021).

Related to responsible training through the habituation of religious character shows that the activity of habituating religious character through the habituation of congregational prayer is very influential in improving the character of discipline and responsibility of children at TPQ Darul Muttaqin. Parents also have full responsibility in instilling religious character through habituation at home (Lickona, 2009).

There are studies that are relevant to the research conducted by the author, including: First, a journal written by Imas Jihan Syah, a method of habituation as an effort to instill discipline in children towards carrying out worship (a study of the Prophet's hadith regarding the command to teach children to perform prayer). Second, Syarifati's research forms a character of responsibility through habituation of discipline in children through obligatory prayer activities. In previous studies, children's sense of responsibility can be taught through congregational Dhuha prayer, congregational obligatory prayer. However, it is different from the research that I will examine. Sense of responsibility through habituation of congregational Ashar prayer. One of the institutions that implements the congregational Ashar prayer program is at TPQ Darrul Muttaqin by implementing a congregational Ashar prayer program every Monday, Tuesday, Wednesday, Thursday and Saturday to increase the sense of responsibility in early childhood.

The program of habituation of congregational prayer is according to Surahyo and Nurwahyudi Congregational prayer activity is a prayer activity carried out in congregation, where one of them is the imam and the others are the congregation or as a congregation. There are virtues and psychological aspects that can provide motivation so that they will help shape a person's social behavior. In carrying out congregational prayer, children will apply an attitude of discipline and responsibility (Abriellia et al., 2024).

Based on the background of the problem that the researcher has explained. The researcher will take the title of the habit of praying Ashar in congregation in increasing the character of responsibility of early childhood at TPQ Darul Muttaqin.

Literature Review

According to Lickona, the core of character is action. Character develops when values are adapted into beliefs, and used to respond to an event in accordance with good moral values. According to Suyanto, character is a way of thinking and behaving that is characteristic of each individual to live and work together, both within the family, society, nation and state. Individuals with good character are individuals who can make decisions and are ready to be responsible for every consequence of the decisions made (Syamsurrijal, 2018).

Character according to the Great Dictionary of the Indonesian Language is the mental, moral or moral traits that distinguish a person from others; nature, disposition. Having character means having a personality. Character can be formed through education, because education is the most effective tool to make individuals aware of their human identity. With education, human qualities will be produced that have a refined mind and soul, have brilliant thoughts, physical agility, and have an awareness of their own creation (Lickona, 2018).

Character is a distinctive good value (knowing the value of goodness, wanting to do good, and having a good impact on the environment) that exists within oneself and is manifested in behavior. Character has the characteristics of a person or group of people who contain values, abilities, capacities, morals and resilience in facing difficulties and challenges. In relation to education, character education can be interpreted as education in values, manners, morals, disposition, responsibility, which aims to develop children's ability to make good and bad decisions, maintain goodness, realize and spread goodness in everyday life with all their heart (Afnan et al., 2024).

Responsibility is an important moral value in social life and also a human awareness of behavior for every action. Responsibility has become human nature, meaning it has become part of human life. Responsibility needs to be instilled from an early age so that children grow into individuals who are confident in making decisions, feel satisfied with their efforts, are able to overcome the problems they face, and are able to do their tasks regularly. The formation of a child's responsible character is very dependent on family education, especially parents and teachers at school. The formation of a responsible character can be formed through habituation and exemplary methods that are carried out both at home and at school (Eva Triyani, A. Busyairi & Eva Triyani, A. Busyairi, 2020).

Habits are one of the most important educational tools, especially for children, so children must be trained in good habits and actions, because good habits are important for character formation and continue to have an influence until old age (Dewi & Ginanjar, 2019). The program of habituation of congregational prayer is according to Surahyo and Nurwahyudi Congregational prayer activity is a prayer activity carried out in congregation, where one of them is the imam and the others are the congregation or as a congregation. There are virtues and psychological aspects that can provide motivation so that they will help shape a person's social behavior. In carrying out congregational prayer, children will apply an attitude of discipline and responsibility (Afnan et al., 2024)

Responsibility is a condition that requires a person to accept the consequences of his actions, both positive and negative. A sense of responsibility must be fostered from an early age, so that children who have a responsible character will never be afraid or run away to bear the consequences of their actions. Responsibility is a character that can be formed in every individual, so responsibility is not something that can grow by itself, but rather through proper guidance and direction by the right people such as educators and parents.

Responsible attitude is the result of encouragement and praise that gives spirit to grow into a more mature person, also shown by being independent. The Big Indonesian Dictionary defines responsibility as a condition that requires an individual to bear something. Getting children used to praying, especially in congregation, is important. In everyday life, habituation is very important, because many people act and behave only because of habit (Hasanah et al., 2023).

Habituation can encourage accelerated behavior, and without habituation, a person's life will run slowly, because before doing something, they must first think about what they are going to do. In the field of psychology, habituation is known as operant conditioning, teaching students to get used to commendable behavior, discipline, studying hard, working hard, being sincere, honest and responsible for every task that has been given (Dua Dhiu et al., 2023).

Methods

This type of research uses a qualitative descriptive approach. The qualitative approach is used to examine the condition of natural objects. Seeing the phenomenon of the formation of responsible character through the habit of praying Ashar in congregation (Sugiyono, 2013). The subjects of this study were eight male and seven female students of TPQ Daarul Muttaqin Buayan Kebumen. The collaboration of this study is the parents who will be interviewed as informants by the researcher (Moleong, 2011).

The study used three techniques in data collection, namely observation, interviews, and documentation. The researcher's observation was to determine the habit of congregational Ashar prayer in the formation of responsible character in children. The documentation technique was to document several phenomena in congregational Ashar prayer activities in the form of photos. The interview technique was to interview teachers or ustadzhah in the habit of congregational Ashar prayer. The data analysis technique was through data reduction, data presentation, and conclusions (Sugiyono, 2010)

Result

Activities to Get Used to Praying Ashar Prayer in Congregation

Based on the results of observations, interviews, and documentation conducted at TPQ Darul Muttaqin, the habit of praying Ashar in congregation which is implemented every Monday, Tuesday, Wednesday, Thursday, and Saturday has a very positive influence on increasing the character of responsibility of early childhood in the habit of praying Ashar in congregation after completing the activities of reciting the Iqro and memorizing prayers and short surahs. This activity is carried out in a structured manner, with a fixed schedule and guidance from usthad and usthadah as well as support and motivation from parents towards their children.

This research was conducted at TPQ Darul Muttaqin, Buayan District, with 15 children aged 5–6 years as research subjects, consisting of 8 boys and 7 girls. The methods used were observation, interviews with educators and parents, and documentation of congregational Ashar prayer habits for one month.



Fig. 1. Congregational Ashar prayer activities at TPQ Darul Muttaqin

The habit of praying Ashar in congregation is an important breakthrough for children in the formation of their responsible character. According to Ustadzah A (educator) when this habit was first implemented, many children did not know the procedures for ablution or prayer and prayer movements, but after this habit was carried out consistently and continuously every day, the children became better.

The Role of Female Teachers in The Habit of Performing Ashar Prayers in Congregation

The role of educators in the habit of praying Ashar in congregation is first as a guide. The role of teachers as guides is very important in the process of forming a character of responsibility. Teachers guide how to form a character of responsibility through the habit of praying Ashar in congregation. The presence of teachers or ustadzah in their lives to guide male and female students to become children who have good character, are pious, and have responsible personalities.

Second, teachers as role models, namely early childhood education teachers are the ones who are closest to the child's life, therefore every attitude seen from the teacher will be imitated by the child. Children are not yet able to choose which behaviors can be imitated and which cannot. Every behavior observed by the child will be considered as behavior that must be imitated. Teachers need to understand how to behave and behave in front of children, so that the attitudes and behaviors that children imitate are behaviors that are expected to be embedded in the child.

Children learn most easily by observing and imitating, especially in character education. The easiest way to instill character is through habituation of expected behavior in every activity. The success of habituation will determine the success of the formation of the child's character which will affect their future development. Educators give examples to children of the correct way to pray by memorizing prayer prayers and their movements. Educators give awards for moving up a class to children who have memorized all the prayers and prayer movements correctly. Educators also give direction to children that prayer is important and obligatory for Muslims.

Third, educators can observe and evaluate children's ability to take responsibility for the tasks given. In this case, educators can provide constructive feedback to help children improve their responsibility skills. This habit can give rise to a feeling of having an obligation and role in a joint activity. Children feel appreciated when they are given the trust to carry out certain tasks such as being a small muezzin, leading prayers, or reminding friends to perform ablution.

This study greatly determines the success of the formation of character values of responsibility, through this habit is greatly influenced by the involvement of educators and parents. Consistency in the implementation of congregational prayers, communication between educators and parents, and appreciation for positive behavior of children are the main supporting factors. Overall, the results of this study indicate that the results of the habit of congregational Ashar prayers can be an effective strategy in character education, especially in forming the responsibility of early childhood.

Discussion

Habituation can be interpreted as a method in education that involves the application of instilling certain habits or characters in someone. This process is carried out repeatedly with the aim of making something a habit or character that is inherent in someone (Ghasya, 2018). Based on the results of observations and interviews, it can be seen that the habit of consistently performing Ashar prayers in congregation after completing four weeks of studying the Koran at TPQ Darul Muttaqin has a significant impact on increasing children's responsible character.

The increase in the number of children who are able to attend on time for congregational prayers, perform ablution independently, get used to queuing, and tidy up prayer equipment shows that routine habits are effective in instilling responsible behavior. This is in line with the theory of early childhood development which states that children learn through repetition, concrete examples, and praise. In measuring a person's responsibility ability, it is important to pay attention to the context and environment in which the ability is developed. In addition,

measurements must be carried out objectively and can provide constructive feedback to help someone improve their responsibility ability (Sholicha & Darajatul Aliyah, 2024)

In developing responsible practice through habituation it is important to do it in a learning environment that supports children in developing their social-emotional and moral skills. By involving effective guidance and habituation techniques, children can develop positive characters and be able to face the challenges faced in everyday life (Wayan Suarmini, 2014).

Awareness to perform ablution independently: After finishing their break and entering the time for Ashar prayer, children began to show independence in performing ablution by queuing, without having to be told. **Children's discipline in attending Ashar prayer in congregation:** Most children are accustomed to going to the mosque on time after queuing from ablution, indicating that there is awareness and a routine that is starting to form. **Maintaining calm and solemnity during prayer:** Although there are still some children who like to joke around, children continue to follow all the series of prayers by following the imam until the prayer is finished, there is an increase in their ability to maintain calm (Zainus Syifa et al., 2022).

Responsibility for prayer equipment (mukena/sarong, prayer mat): Children are getting used to tidying up their prayer equipment after use and putting it in their bag. **Maintaining the cleanliness of the mosque and the study room:** children are used to their respective duty schedules to clean the mosque and study room, habits that show a sense of maintaining environmental cleanliness are instilled from an early age.

According to Piaget (1952), early childhood is in the pre-operational stage, where they learn through concrete experiences. Meanwhile, according to Hurlock (1993), character can be instilled through habituation and role models. The habit of praying in congregation is a combination of both: real activities that are carried out repeatedly, and the existence of role models from teachers. In Islam, praying in congregation not only has an impact on the spiritual aspects of children, but also forms social characters such as responsibility, discipline, and cooperation. This habituation can give rise to feelings of having obligations and roles in a joint activity. Children feel appreciated when they are given high trust. Children who are accustomed to praying in congregation tend to learn discipline, be responsible for their equipment, and respect their friends.

Conclusion

The formation of children's responsible character at TPB Darul Muttaqin is carried out through the habit of praying Ashar in congregation carried out by the female teacher to the male and female students at TPQ Darul Muttaqin. This can be seen in the children who are accustomed to being responsible for the rules that have been agreed upon between the female teacher and the male and female students. Every day the children leave before Ashar time, put their bags on the shelves, perform ablution for congregational prayers, and perform congregational prayers without being ordered by the female teacher. In addition, the children are accustomed to wearing mukenah and sarongs according to their own. After the congregational prayer is finished, the children immediately tidy up their respective prayer mats. Before going home from TPQ, the children rearrange the chairs and tables that have been used.

Responsibility activities are also applied to children while at home. The habit of praying Ashar in congregation in forming a character of responsibility in children at TPQ Darul Muttaqin has regulations, rules, and guidelines for children's activities. Planning in implementing the formation of a character of responsibility is carried out through a method of routine habituation, and direct practice every day. Where every day children carry out the habit of praying Ashar in congregation in the formation of a character of responsibility is seen from the child being able to be responsible for the rules made, the child is used to ablution before praying in congregation, the child is used to putting things on the shelf, the child is used to tidying up their respective prayer tools. Evaluation of the habituation of praying Ashar in congregation in the formation of a character of responsibility is carried out through observation by the ustadzah and interviews with parents regarding the habituation.

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