

Development of Character Education Models in Madrasas Through the Establishment of the *Tahajud* Prayer

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Abstract

This study aimed to examine and explore the development of student character education models through habituation of programmed tahajud prayers in MTs As-Sa'idah. This research uses a qualitative approach with descriptive methods. Data collection techniques are interviews, observation, and study of literature. The results of this study, are: First, the reality of education in the inheritance of the values of character education through the process of habituating the programmed prayer; Second, the tahajud prayer is a character inheritance model that is able to preserve the values of the Sunnah of the Prophet Muhammad. The inheritance model of character education through habituation of tahajud prayer are: 1) focus, derived from the doctrine of the Qur'an and Sunnah; 2) Procedure, using a direct learning model. And the Third, the character values that can be implemented as a basis for character building show in 9 of character values.

Key Words: Education, Character, Habituation, Tahajud Prayers.

Abstrak

Penelitian ini bertujuan untuk mengkaji dan menggali pengembangan model pendidikan karakter siswa melalui pembiasaan shalat tahajud terprogram di MTs As-Sa'idah. Penelitian ini menggunakan pendekatan kualitatif dengan metode deskriptif. Teknik pengumpulan data adalah wawancara, observasi, dan studi pustaka. Hasil penelitian ini adalah: Pertama, realitas pendidikan pewarisan nilai-nilai pendidikan karakter melalui proses pembiasaan doa terprogram; Kedua, shalat tahajud merupakan model pewarisan karakter yang mampu menjaga nilai-nilai sunnah Nabi Muhammad. Model pewarisan pendidikan karakter melalui pembiasaan shalat tahajud adalah: 1) fokus, bersumber dari doktrin Alquran dan Sunnah; 2) Prosedur, menggunakan model pembelajaran langsung. Ketiga, nilai-nilai karakter yang dapat diimplementasikan sebagai dasar pembentukan karakter ditampilkan dalam 9 nilai karakter.

Kata kunci: Pendidikan, Karakter, Pembiasaan, Sholat Tahajud



Introduction

The formal educational institutions such as madrasas in Indonesia is increasing rapidly, as like in Kabupaten Sukabumi Jawa Barat. Some madrasas arise from Islamic boarding schools with their distinctive religious knowledge-based characteristics. As examples As-Saidah Islamic Boarding School (*Pondok Pesantren As Saidah*) Caringin Sukabumi that founded Madrasah Tsanawiyah and Madrasah Aliyah.

According to the informants, the arising background of these formal education units because concern about the prevalence of promiscuity, the cultured of battle over school between student, the unrest of the parents from late coming home of their children busy with traffic and chaotic transportation. The establishment of these formal education units it's hoped that will contribute the cultural heritage of the *pesantren* widely which has been considered success in building character of its students.

Caring to the quality and quantity of students in order to compete with general education is the way of Madrasas showing the capability for continue the mission of Islamic boarding schools in formal education institutions. According to Manfred Ziemek, *Pesantren* has many kinds of characteristics, those are: (1) the main component of the *pesantren*; (2) Madrasah; (3) Organize skill program; (4) a Public school; and (5) a Boarding school. This kind of *pesantren* that owned the Madrasah according to Mastuhu will last in the future, it's because between *pesantren* and formal education will complete each other.

Pesantren acts as an educational institution to form *Tafakkuh Fiddin* students with their distinctive religious characteristics and experiences. Meanwhile, madrasas and public schools as formal institutions have a role to work on the field of science (Supendi, 2015 : 128). This type of *pesantren* in this form is also called the *Khalafiyah pesantren* where the leadership pattern is usually collective-democratic, the duties and authorities have been clearly described than does not focus on *kyai* decisions, the system it built has clear and modern standards (Zuhriy, 2011 : 291).

The viewpoint of Manfred and Mastuhu is about development of dakwah patterns developed by *pesantren*, namely by opening a formal educational institution where in its implementation it can combine religious education as inherited by the scholars with general education. This view affects the world perspective, including the Indonesian people who think that madrasas are education that is able to build the character of students

better through the cultivation of the *pesantren* tradition and will not be left behind by the times advances by studying general knowledge.

Even though madrasas are born with a different system with no longer dependence on one kyai figure and use new, more modern standards, the educational pattern that is built must continue to run effectively. It is assumed that the tradition established by *pesantren* will be able to be implemented in the madrasah education system. The problem is in the practice of education in madrasas, whether educators are able to carry out the mandate and implement the *pesantren* tradition that is usually played by kyai to build the character of their students, especially madrasas that are not directly affiliated with the *pesantren* which are more numerous. Madrasas are said to be public educational institutions with Islamic characteristics, namely integrating religious and general knowledge. This institution should have maintained its existence by continuing to foster the values of character education in Islamic boarding schools, because according to An-Nahlawi that one of the duties of madrasas is to improve the education of families, mosques and *pesantren* (Miskiah, 2018 : 65).

One of the *pesantren* traditions to build the character of its students is through habituation of *tahajud* prayers. Based on several research results, reported that, the people who perform *tahajud* prayers such as *tahajud* prayers, they will always be humble (Payumi, 2013 : 37). Who is carried out *Tahajud* prayer correctly, sincerely and *istiqomah* can build discipline for they own self and will get the highest place in heaven (Arif Ridwan et al., 2017 : 34). *Tahajud* prayer can giving an effect on reducing stress resulting from internal demands and external influences (Ritonga & Azizah, 2018 : 36). *Tahajud* prayer can help stroke sufferers socialize with an environment that has an influence to calm their souls, they won't feel bored and inferior (Nuron A'la, 2018).

How important the *tahajud* prayer tradition applied and preserved, including in the madrasa education system. Through the habituation of *tahajud* prayers at the madrasa, besides continuing the tradition of the *pesantren*, it also will form other cultures such as behaving honestly, disciplined, independent, clean culture, humble, all of which strengthen the character of students who have been there before. With a tradition that is carried out continuously, it will form the mental character of students who have moral character in every action (Zuhriy, 2011 : 301).

This character education is important to develop, because it is part of an effort to develop the potential of students, both physical, spiritual, and spiritual potential based on the values of religious teachings that have been passed down by previous scholars (Hasanah, 2012a : 212).

The tradition of cultivating character education for students through habituation of *tahajud* prayers contains noble values that are still strong and are inherent in the identity of pesantren and madrasah. However, this tradition is often ignored in daily education practices, including in the madrasah environment. Even though in the world of pesantren, this tradition is an important part to be implemented which can be used as a model for developing character education in formal educational institutions such as madrasahs.

One of the madrasa educational institutions that maintain this tradition is Madrasah Tsanawiyah As-Saidah Caringin Sukabumi. This madrasah is the same as madrasah in general, but is considered successful in shaping the character of its students well because it has its own model developed in the institution. The development of character education that is implemented in this madrasah is through programmatic habituation of 40 *raka'at* of *tahajud* prayer once a week, namely on every Friday night. The habituation of *tahajud* prayer is designed systematically and programmatically so that students are able to understand and practice it independently in daily life.

Research Method

This research is focused on the values of character education through habituation of *tahajud* prayer at *Madrasah Tsanawiyah As-Sa'idah Caringin Sukabumi*. Sources of data or informants in the study include the leaders or teachers of the pesantren / *ustadz*, the head of the madrasah, teachers / teachers of MTs As-Sa'idah, active students, parents of active students, alumni, and the local community.

Type Research

This study uses a qualitative approach because it is considered relevant to research that describes and analyzes phenomena, in fact, social activities, attitudes, beliefs, perceptions, thoughts of individual people in religious activities.

Data, Instrument and Collecting Data

Data collection techniques through observation, interviews, and literature studies. The method used in this research is descriptive method. Researchers focus on describing the values of character education through habituation of *tahajud* prayer at MTs As-Sa'idah. The data collection was carried out in several stages, there are: a) the orientation stage, namely by conducting a preliminary study to find initial data sources; b) The exploration stage, which is collecting data by means of observation, interviews, and literature study; and c) The participant examination stage, which is the stage carried out to provide the opportunity for the research subject to assess and consider the information that has been collected with the aim that the existing data on the researcher is complete.

Result and Discussion

Madrasah Tsanawiyah As-Sa'idah Caringin Sukabumi profile

MTs. As-Sa'idah is one of the formal institutions under the auspices of the As-Sa'idah Caringin Islamic Boarding School Foundation which in its implementation of education and teaching is integrated with the As-Sa'idah Islamic Boarding School. With an address Jl. Cikukulu Desa Caringin Kulon Km. 3.5 Kecamatan Caringin Sukabumi Jawa Barat, Motto ““Dengan Berfikir Dan Berdzikir Hidup Jadi Modern”” founded on the basis of the background, the prevalence of promiscuity, the cultured of battle over school between student, the unrest of the parents from late coming home of their children busy with traffic and chaotic transportation.

The educational institution under the As-Sa'idah Islamic Boarding School Education Foundation was founded by KH. Wawan Sofwan with the hope of saving the nation's generation who has strong faith and piety, and also master science and technology. Educational institutions under this foundation include; *TK Islam Assa'idah, DTA Tarbiyatul Falah, MTs. As-Sa'idah, MA Boarding School As-Sa'idah, Majelis Taklim, and Pondok Pesantren Putra Putri*. All students are required to board. Geographically, this Islamic boarding school is located in the border area between Cisaat and Kadudampit Districts and can be reached by public transportation

Tahajud Prayer

The *tahajud* prayer is a *sunnah* prayer that is performed at night when the majority of people are sleeping. Tahajud prayer consists of two words,

namely the word prayer and the word tahajud which both come from Arabic words. Etymologically, the word prayer means prayer. *Shalat* has the meaning of prayer because it consists of several prayers. The second word, *tahajud* (al-*Hujud*), means waking up from sleep at night (Nuron A'la, 2018 : 59). Meanwhile, according to the term, the *tahajud* prayer is the sunnah prayer which done at night between the evening prayer and the *Fajr* prayer and is carried out after going to bed first even though it takes a short nap. The long time between *Isha* and *Fajr* is divided into three parts: First, it is called the prime time, which is between 19.00 and 22.00. Second, it is called the prime time, namely between 22.00 and 01.00, and: Third, it is called the most important time, namely between 01.00 and 04.00. As for the number of *raka'ats* in the *tahajud* prayer, there is no definite stipulation. But what is clear is that at least two *raka'at* were carried out even though there were also those who mentioned one rak'ah (Payumi, 2013 : 13).

The suggestion for performing this *tahajud* prayer is as stated in Al-Quran *Surah Al-Isra* (17: 79) which has meaning "*Dan pada sebagian malam, lakukanlah salat tahajud (sebagai suatu ibadah) tambahan bagimu: mudah-mudahan Tuhan mengangkatmu ke tempat terpuji*" (Kementerian Agama Republik Indonesia, 2010). Besides having additional worship value, *tahajud* prayer as mentioned in the verse can also elevate the person who performs it to a commendable place (*maqam mahmudan*). *Maqam mahmudan* it's meaning as the higher place (Imam Syamsuddin Al-Qurthubi, 2016). The *tahajud* prayer has benefits for a person's life, including religious and health reasons. It's can wash away the sins, bring the serenity, and avoid the illness (Ritonga & Azizah, 2018 : 6). Who is done this *tahajud* prayer is carried out sincerely for getting the *Ridho* of Allah, especially, sincerely, according to the rules, and is carried out continuously, it will grow in oneself, namely positive motivation and perception, and positive emotional response (positive thinking), life more realistic, optimistic, ready to face the various problems, constructive attitude, survive in difficult situations or under pressure, and rise from the problems it faces (Sulfahmi & Ridha, 2017).

Basically, this *tahajud* prayer activity is an activity that is closely related and synonymous with Islamic boarding schools and madrasas. Because the *tahajud* prayer is one of the traditions of the Prophet SAW and has become a tradition that is deeply rooted in the pesantren and madrasas themselves. Even in some Islamic boarding schools or madrasas, making the *tahajud* prayer as a method of character building for students

The habituation of Tahajud prayer as a means of character education

Basically, the term tahajud prayer as a scientific activity or activity is becoming popular among Muslims, especially educators at madrassas. Prayer as an auto suggestion, which is trying to guide his personality by continuously repeating his words in secret to himself so that there is a sense of confidence that he will do good things continuously (Sehat Sul-toni Dalimunte, 2012 : 301). This *tahajud* prayer is prioritized by the Prophet Muhammad SAW., Because Allah SWT promises to those who carried out well, will be placed in *maqom mahmudan* (a praiseworthy place) both while living in this *dunya* and *akhirat*. This message motivates Muslims to carry it out wholeheartedly and earnestly, especially for preachers including educators and students.

It cannot be denied that the *tahajud* prayer is an activity that is very useful and has many benefits for Muslims. No wonder if this *tahajud* prayer becomes a means of self-development for knowledge prosecutors both in religious schools and public schools, regardless of when the *tahajud* prayer is proportioned as a learning method or as a scientific activity. Therefore, in its development, many madrasas or schools in Indonesia, especially in the Java region, have made the *tahajud* prayer activity one of the programmed activities that are routinely carried out. In this case, MTs As-Sa'idah Caringin Sukabumi is one of the Tsanawiyah madrasas which makes the *tahajud* prayer a method of cultivating character education that is routinely carried out.

Educational values from the implementation of the *tahajud* prayer at MTs. As-Sa'idah is used as the attitude and belief of educators and students which are preserved continuously. The form of education is through theoretical and practical learning so that students know, understand, and practice it in everyday life, give examples to one another, and apply rules in a disciplined and consistent manner. Teachers as educators have to try providing good role models for their students, because an educator will not be able to educate if themselves do not give a wholehearted example manner, less professional, or just aborts obligations. Both educators and students have to understand and set an example manner for each other in order to create harmony in a group of people, especially in the madrasa environment. With a variety of different backgrounds, there needs to be an adaptation process because everyone in the new community brings their character, personality, attitude and behavior. Character can hinder or

inhibit adaptation. It depends on a person's personality, attitude and behavior (Ujang Saepullah, Obsatar Sinaga, 2020 : 464). These values are embodied in everyday life by behaving honestly, trustworthiness, discipline, humility, simple life, hard work, commitment, and good in words and actions. This is as formulated by the Indonesia Heritage Foundation that there are nine basic characters that serve as the goal of character education, there are: 1). Loving Allah and the universe, (2) Responsible, disciplined, and independent, 3). Honestly, 4). Have respect and courtesy, (5) Have compassion, care, and cooperation, (6). Have self-confidence, be creative, work hard and never give up, (7) behave fairly and have a leadership spirit, (8) have a kind and humble nature, and (9). Tolerant, love peace, and a spirit of unity (Syafe'i, 2017 : 63).

The purpose of implementing the Tahajud prayer customization activities at MTs. As-Sa'idah

The implementation of education in madrasas or schools have to clear about the objectives or motives to be achieved, because it is difficult to imagine, if an activity including the habituation of *tahajud* prayers has no clear purpose. In every educational practice, this goal is not surprising if there is a serious learning from experts regarding the importance of a goal. Quality educational institutions certainly has clear goals to be achieved as the aspirations expected since their inception. Quality education is education that shows its ability to satisfy the needs of consumers or users of that education.

As an Islamic educational institution, MTs. As-Sa'idah has a massy commitment to shaping the character of students through the activities of thinking and *dhikr* to become complete human beings, that is a student who has intellectual, emotional and spiritual intelligence so that they can maximize their role as *abdullah* (servant of Allah) and *khalifah fi al.-ardl* (leader/successor of God on earth). Therefore, all educational activities that can lead to the achievement of these goals must be implemented. Through thinking activities, students learn and driven by knowledge with optimal potential intelligent which has been bestowed by Allah SWT in order to be able for choosing the best way of life. We have to decide the choices what we choose and avoid. Whereas with *dhikr*, students are expected to fill in the emptiness of their own souls and trigger them to carry out their charitable activities by relying on Allah SWT. This *dzikir* activity is directed at deepening the spiritual values and moral greatness of students. Character or values developed in the aspect of spiritual depth are carried out in eight ways, thereare; (1) Habituate of praying in congregation, (2) Habituate of

praying on time, (3) Habituate to pronounce of reading material prayer correctly, (4) and Habituate to reading *Al-Qur'an* every *Maghrib* and *Isha* (Lailial Muhtifah, 2012 : 218). In every *dzikir* activity there is a prayer constantly said, that is a wish from a servant to his Lord for keeping in the right place. The five senses of ours will be sharp to accept the truth, knowledge, and science, when Allah answers the prayer. And *tahajud* prayer will become the sixth Islamic pillar for the people who believe (*muslim yang beriman*). Whereas for a Muslim in general, *tahajud* is part of the five Islamic pillars as same as we know. Performing the *tahajud* prayer is not an easy matter to do for who doesn't habitual as well, it's needs an effort, commitment and strong hope to Allah SWT to be given convenience. Meanwhile, it's easy for who became a habit (Farida Hanum, 2004 : 240).

This is as implemented by MTs As-Sa'idah to students for the habituation of *tahajud* prayers every week with a total of 40 *raka'at*. Through this activity, it is expected could push the students to apply the knowledge, so it can be seen how far they awareness and ability in practice the knowledge in daily life. The habituation of this *tahajud* prayer has been carried out from generation to generation, from clerics to other scholars and emulated by their students, including in MTs. As-Sa'idah. The hope is that will be easier to make the students who are disciplined in worship, smart, lucky, genius and health. This *tahajud* prayer will guide the journey of life for those who carry it out

The Procedures for Conducting the Tahajud Prayer Activities at MTs As-Sa'idah Sukabumi

The procedure for implementing the *tahajud* prayer activities at MTs. As-Sa'idah in general is almost the same as the procedure for performing the *tahajud* prayer in general. The reason MTs. As-Sa'idah held the habituation of *tahajud* prayers for his students initially from the leader of *pesantren*, there are several things that differentiate it from the implementation of *tahajud* in general, i.e students are required to perform this *tahajud* prayer for as much as 40 *raka'at*. This is a characteristic that carried out to build the character of students in this institution. In addition to passing knowledge from teacher to teacher by qualifying it regarding the practice of this *tahajud* prayer, it is also in order to perfect the spiritual activities of students for one week. The *tahajud* prayer which is usually carried out everyday is the practice independently by each student with the number of *raka'at* as possible. Because the various reasons many students independently breaking their own disciplin to do this practice every night. Then, to patch up the shortage, it is perfected with programmed *tahajud* prayers once a week with a predetermined number of *raka'at* by 40, making it easier for educators to supervise its implementation.

The *tahajud* prayer activities at MTs. As-Sa'idah is carried out for all grade levels, from class VII, VIII, to class IX on every Friday night. In the practical process, the *tahajud* prayer activities carried out by each class are

the same. For more details, the author will describe the procedure for implementing the *tahajud* prayer activities based on the results of observations and interviews.

Taking *wudlu* is required before prayer, the supervisors woke up the student from the sleep simultaneously, they have to wake up at one o'clock at midnight. After everyone ready to pray, each student praying with independently base on what has been learned before. The time span for the implementation of *tahajud* prayer is from 01.00 WIB to 04.00 WIB. This *tahajud* prayer activity is under the supervision of the administrator of the dormitory, namely senior students who have been appointed by the educators. They are tasked with waking up, directing the process of *wudlu*, checking tidiness, and making sure all students carry out this activity properly and correctly. The educator's duty is to ensure that senior student carry out their duties properly. To check attendance, the management is equipped with a checklist or attendance data book and records of violations which will later be used as report material during the evaluation. For students who are unable to do, such as illness or menstruation for women, they are exempt from *tahajud* prayer. But, if there a student who absent without any reason, they will get the punishment such cleaning classrooms, bathroom and dormitories. Considering the number of *raka'at* is pretty much for student side, they pray independently as well as they can take a break each two *raka'at*. In general, the implementation of this *tahajud* prayer takes approximately about two hours. This depends on the specificity and length of the prayer readings of each student in the implementation. The student required to read Qur'an for who has finished the pray in *tartil* and a low voice. According to educators at MTs As-Sa'idah by carrying out the *tahajud* prayer and reading the al-Qur'an build students organized, straight in their lives, both in speech and behavior. This is in accordance with the commandment in the Qur'an, *Surah Al-Muzammil*, who is to wake up in the middle of the night then perform prayers and read the Qur'an with *tartil*, then Allah will bestow upon him a gift with a weighty speech (*qaulan tsaqilan*). So that the students will be awake from bad words. From they mouth always comes out the words that contain wisdom that give a positive effect on themselves and those who hear them. All of they life activities will be guided by the wisdom of the prayer. This *tahajud* prayer activity, if it is carried out sincerely, *khusyu* and *istiqomah*, then students will be given the convenience of carrying it out every night including other *Sunnah* prayers.

Evaluation of the Implementation of the Tahajud Prayer Habituation in MTs. As-Sa'idah

Basically, every individual who is involved in an activity, each step there is an evaluation. Evaluation serves as a tool for assessing the progress of an activity, including in educational and learning activities. An

evaluation is needed in every activity including the *tahajud* prayer at MTs. As-Sa'idah, because evaluation can be used as a measuring tool and provides an overview of the seriousness of educators in carrying out their duties properly towards achieving the goals and program activities that are expected. Evaluation is the final stage in an activity process that cannot be ended, so that in its implementation, activity evaluation must be carried out continuously, from planning, implementation, monitoring to the end of the activity.

To ensure the effectiveness of this *tahajud* prayer activity, the management and educators of MTs As-Sa'idah conduct regular evaluations, i.e daily, weekly, monthly, and semester evaluations. The implementation of this evaluation is conveyed in a special forum for educators and administrator of dormitory. Each administrator who has been assigned to submit a written report to the forum regarding the implementation of activities, they present the results of their supervision and then discuss it. The material presented consists of planning, implementation, obstacles faced, and solutions to overcome. Daily evaluations usually only involve administrators and educators at madrasah. Meanwhile, at the end of semester evaluation, in this forum will be involved the boarding school leader to provide direction and suggestion to the implementation of activities. If there some problems they make some decision, change or improvements according to the expected goals.

The success of the implementation of the Tahajud prayer in Habituation activities at MTs. As-Sa'idah

Madrasahs are typical educational institutions in Indonesia. Attention: the purpose of establishing a madrasa cannot be separated from the *pesantren* institution that gave birth to it, that is carrying out the worship is an obligation and devotion to Allah SWT, not for satisfy the interests of the world. Based on the results of the study, it was found that the successful development of the character education model through the habituation of Mts as-Sa'idah programmed *tahajud* prayer provides considerable benefits for students in impart the values of character education inherited by the scholars. At least by following the habituation program for the *tahajud* prayer, students will have the knowledge and spiritual experience to guide themselves to think, to speak, and behave in accordance with the guidance of the Al-Qur'an and as-Sunnah. In addition, they also learned valuable

lessons, that is the religious culture of madrasas which can provide physical and spiritual benefits.

Character Education Values in the Implementation of Tahajud Prayer Habitation Activities at MTs. As-Sa'idah

Each educational institution such as madrasah certainly has its own uniqueness and advantages in accordance with the vision and mission that has been set since its inception. The hopes and aspirations of the founder will be internalized in the vision and mission of the institution. So, before establishing an educational institution such as a madrasa, the first step to think is about what kind of graduate quality is expected, next step is the curriculum, infrastructure etc. In viewing of the Motto: "Dengan Berfikir Dan Berdzikir Hidup Jadi Modern" The As-Sa'idah Caringin Islamic Boarding School Foundation contains a deep meaning, that is hoping that all elements of its management have the strength in thought and *dhikr* to achieve success. This was explained by MTs As-Sa'idah by developing a character education model through programmed habituation of *tahajud* prayer. This program is unique and has its own appeal for the community to send their children to this institution. Parents feel comfortable sending their children to this institution because the development of intellectual, skill and spiritual values is balanced. Value is a quality inherent in a matter, case or on a certain subject which results in whether or not the case is chosen in people's lives (Hasanah, 2012b : 277). Of course, this uniqueness does not come by itself, but has undergone a long process which in the end can be implemented as well as today. Based on the results of depth study of this research, there are several motives behind the development of character education models through the habituation of programmed *tahajud* prayers in MTs. As-Sa'idah, among others are:

The motive builds love for Allah and the universe. Everyone in this world certainly has the same motive, which is a hope to have closeness and protection from Allah. This institution has a strong motivation so that all elements involved in the implementation of this education are get closer to Allah SWT as the form of love for Allah, including love for surrounding of the nature. Worship with the foundation of love needs to be accustomed in daily life from an early age, especially for those the seekers of knowledge. The form of love for Allah or *mahabbah*, in *Sufi* meaning has been passed down from generation to generation through some special training under the guidance of the teacher (Lilik Umami Kaltsum, 2017 : 51).

Motives build a sense of responsibility, discipline, and independence. Through habituation of *tahajud* prayer in educational institutions, will generate a spirit of discipline in carrying out of duty, being independent in behavior, and being responsible for what is done and every decision it makes (Muchlas Samani, 2012 : 51). Independent attitude born from the awareness within himself, also the influence of the attitude was showed by the teacher or people who are considered as his idols (Yusutria & Febriana, 2019). Both ritual worship or daily activities, it will influence them from those experiences.

Motive builds honesty. Honest behavior is easy to say but difficult to do when our faith in Allah is weak. Habituation an honest attitude will lead to goodness. Honest to say what the truth, consistent with commitment, dare to the truth, and can be trusted. Honest means right or *siddiq* in Arabic, its mean there is a match or conformity between speech and deeds. *Tahajud* prayer will emit of truth, where someone will be guided to say what is right is right and what is wrong is said to be wrong (Rochmawati Nikmah, 2018 : 6).

Motive builds respect and courtesy. The *tahajud* prayer activities can build a good relationship pattern between students and parents, teachers, and others. The attitude of respect and courtesy that is developed continuously will remain with them in the long time. The parties that influence the formation of this pattern are teachers, parents, friends, and the environment. The resulting pattern will be a role model for students to carry out daily activity (Aini, 2019 : 43).

Motives build love, care, and cooperation. The principle that must be built in education is love between people. If the affection has been planted in the soul, then his heart will be motivated to care for the environment, to have a sense of care for the fate of others. So that the principle will build a sense of helping each other and cooperation in kindness. If we see someone in trouble, we have to help him. That is the tradition of our ancestors to help others regardless of status or class. Concern is an attitude that is raised by always trying to prevent and repair damage or irregularities around it (Pranowo Joko Dwiyanto, 2013 : 221).

Motives build self-confidence, creativity, hard work, and never give up. For those who are accustomed to doing the *tahajud* prayer sincerely and patiently will have a good effect on him, even though it feels heavy, sleepy, tired for the first time. But beside it, all keep secrets the invaluable value;

there will be a sense of self-confidence because they have a strong-bond with Allah SWT. He will be sure that every effort he does will be lightened by getting help from Allah SWT. So that he will maximize his work wholeheartedly stay creative in realizing his dreams without giving up. He will show a good work ethic because it's built on high optimism accompanied by Allah SWT. People who have a good work ethic are certainly the hope of everyone and working world. There are four parameters to measure whether someone has a good work ethic or not, there are: 1) how a person views work, for those who have a good work ethic, he will think that his job is something noble; 2) the passion of appearance in finishing a job; 3) high productivity at work; 4) have a sense of pride for their job (Muhammad Tholchah Hasan, 2004 : 183).

Motives build fair behavior and have a leadership spirit. Leadership and justice have a close relationship, the expected leader is who was fair in his policies. As a human who become a leader for our own level; leader in family, community, or country, how unfortunate if we can't for getting up at night to carry out the *tahajud*. Where would our family, society, or our country be taken if they were led by a soul who was dirty and covered in *Satan's* urine. The expected leadership is certainly imbued with spiritual value, namely leadership based on religious ethics and spiritual intelligence and based on faith and conscience as a result of being close to Allah (Baharuddin, Elihami, Imron Arifin, 2017 : 111).

Motive builds kindness and humility. People who have obtained the Grace of Allah SWT through their closeness, will bring good qualities in their life. He will not act arrogantly? he fully believes that arrogance belongs to Allah SWT. Why did Allah create hearts? There are two functions of our heart there are: (1) heart as feeling when used by spirit, and (2) the heart as mind when used by the body (Farida Hanum, 2004 : 193). Because, sometimes we see the people who has highly educated without feelings. The people with authoritarian character, cruel, stiff, and heartless, using their mind while their heart doesn't function at all. But, other character of the people who put feelings too much without functioning their minds indicate a sentimental and melancholy character, their mind overpowered by their emotions.

The Motive to build tolerance, love peace, and unity. The positive impact resulting from the development of spiritual character to hit oneself will have the implications for external life. After establishing a strong

relationship with Allah SWT, then the character of *ukhuwah* (brotherhood) will be built between fellow humans and Muslim. *Ukhuwah basyariyah* (brotherhood with the principle of equality), *ukhuwah insaniyah* (brotherhood with the principle of equality in terms of having each other's weaknesses and strengths), and *ukhuwah wathaniyah* (brotherhood between nations and countries, respecting each other's sovereignty create the peacefulness) that will be realize. (Hamdani Hamid, 2013 : 93).

Conclusion

From the results of the discussion it can be concluded that (1) Madrasah has a commitment to build their students into perfect human beings (*insan kamil*), that the students who has an intellectual, emotional and spiritual intelligence to optimize their role as *abdullah* and *khalifah fi al-ardl*. To achieve this perfect goal, a character education model is needed, through the habituation of 40 *raka'at* programmed *tahajud* prayers every Friday night. (2) The implementation of MTs As-Saidah programmed *tahajud* prayer habituation activities in general has been running effectively and efficiently as expected both male and female students. And (3) The success of MTs As-Sa'idah programmed *tahajud* prayer habituation model provides considerable value and benefits for all student

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