

The Role of Islamic Education Teachers in Fostering the Discipline of Performing the Dhuhr Prayer in Congregation Among Students at SMP Binong Permai

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ABSTRACT

This study aims to determine the role of Islamic Religious Education (PAI) teachers in fostering discipline in congregational Dzuhur prayers for students at SMP Binong Permai. This study was conducted because some students were still found to be inconsistent in performing prayers together. This type of research applies a qualitative descriptive approach. Data collection methods are carried out by observation, interviews, and documentation collection. The subjects that are the focus of the study are the parties at SMP Binong Permai, consisting of the principal, student representatives, PAI teachers and students of SMP Binong Permai. During the interview, the researcher analyzed the answers given by the respondents. In this study, to test the credibility of the data, the author applied an interactive model proposed by Miles and Huberman as quoted by Sugiono which includes data reduction, data presentation and drawing conclusions and verification. The results of the study indicate that through a variety of approaches, PAI teachers are able to foster positive habits and increase congregational Dzuhur prayers, although further coaching is still needed to increase individual student awareness.



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INTRODUCTION

Education is essentially a process of transforming knowledge for the benefit, strengthening, and refinement of all human potential. Therefore, education has always been an interesting topic of discussion. Consequently, education is not limited by space and time, not confined by thick school walls, and not restricted by the amount of time allocated for classroom learning. Education can be carried out anytime and anywhere an individual wants and is able to do it (Moh.roqib, 2017). Education is the process of changing the attitudes and behavior of an individual or group of people to mature humans through training and teaching (Padmowihardjo, 2014).

Discipline in worship is very important in shaping students' character because it helps them develop qualities such as responsibility, perseverance, and honesty. Worship also helps them internalize moral values and build mental and emotional resilience.

In addition, what is meant by discipline, etymologically, comes from the Latin word 'disciplina', which refers to teaching and learning activities. The term is closely related to the English word 'disciple', which means to follow someone to learn under the guidance of a leader. Another English term is 'discipline', which means orderly, obedient, or controlling behavior, self-mastery, and self-control (Anggraini, 2020). According to Ali Imron, citing several experts' opinions regarding the understanding of discipline, The Liang Gie states that discipline is "a state of order in which people within an organization adhere to existing rules willingly or with self-awareness (Maulidiyah, n.d.).

Prayer is the most important and meaningful act of worship, among other things giving a sense of peace and steadfastness of heart so that humans do not forget Allah when facing trials. Prayer serves to develop piety, as well as purify the soul and spirit from various bad traits and reprehensible behaviors. The environment has a considerable influence on shaping a child's personality. Likewise, in habituating the performance of prayer, the environment becomes a very important factor. It starts from the smallest scope, which is the family, then school, and society. All aspects must support each other for the realization of a good child personality who has obedience in worship.

School is a second home for a child. In the school environment, children will receive education and guidance. Schools also play a very significant role in the development of a child's character, such as instilling the habit of performing prayers.

Therefore, it is expected that a child can perform prayers properly and correctly according to its conditions and pillars, so that it can become a model of behavior in their daily life values. This means that performing prayers is not merely a duty to be carried out, but also a necessity that must be fulfilled in their life.

The role of parents in a child's education is very significant, especially when the child is in the family environment. However, we find children who receive little attention from their parents, one of the causes being the parents' busyness with work, which makes them unable to supervise their children to always remember and be enthusiastic in performing prayers.

One method that can be taken to familiarize students with performing prayer is by encouraging them to pray in congregation. One of the benefits of congregational prayer is that it serves as a motivator to compete with each other in obedience to Allah with wholeheartedness and sincerity. When the worshippers see their fellow friends, they will be encouraged to compete together in making efforts to draw closer to Allah SWT through this noble act of worship. This includes increasing good deeds, such as heading to the mosque immediately when the prayer time arrives.

At SMP Binong Permai, the congregational obligatory prayer program has been implemented from the beginning. However, with the progress of time, the religious values among children have decreased, and they tend to neglect the congregational obligatory prayers held at SMP Binong Permai at every prayer time. Therefore, it is important for Islamic Education teachers to teach discipline to children so that they can practice Islamic teachings properly. The hope is that they will become accustomed to and have an inner awareness to perform prayers, as well as be able to apply them in daily life.

How significant and beneficial the obligatory prayers, such as the Zuhur prayer in congregation, are, so an educational institution should cultivate the habit in children to consistently perform prayers on time and also in congregation.

METHOD

This study uses a qualitative descriptive approach. The research was conducted at SMP Binong Permai Tangerang from January to June 2025. The research subjects included the principal, vice principal of student affairs, PAI teachers, and students. Data were obtained through observation, interviews, and documentation. Data analysis was conducted using the Miles & Huberman model, which consists of data reduction, data presentation, and drawing conclusions. The validity of the data was tested using source and technique triangulation.

RESULTS AND DISCUSSION

1. Islamic Religious Education Teacher (PAI)

Islamic Religious Education teachers play a role in fostering students' discipline in performing the congregational Dhuhr prayer at school, especially in the digital era where technology is highly advanced. As we know, Islamic Religious Education (PAI) teachers are individuals who not only serve as instructors of learning materials but also have an important role in the field of education, particularly in shaping students' religious character. PAI teachers are not limited to presenting learning materials cognitively, but also address students' affective and psychomotor domains. Therefore, PAI teachers serve as educators, moral guides, and role models in daily life.

In the context of fostering students' worship discipline, Islamic Education (PAI) teachers hold a significant responsibility because they are figures who directly guide and mentor students in practicing Islamic teachings, especially regarding obligatory and voluntary worship. Through both theoretical and practical learning approaches, PAI teachers help students understand the importance of worship and instill the habit of performing it consistently. Additionally, PAI teachers are guided to be able to become *uswatun hasanah*, or good role models.

According to Imam Al-Ghazali, the best education is by setting a direct example. In this case, Islamic education teachers must demonstrate proper, orderly, and consistent prayer behavior so that students can imitate what they see. (Abusyuja, 2020). A teacher's qualification is the 'ability and authority possessed by a teacher in carrying out educational duties' (Rahmawati, 2020).

The exemplary behavior of teachers in performing worship, being polite, honest, disciplined, and responsible will have a strong influence on student behavior. This is because students, especially during their teenage years, tend to imitate figures they consider role models. Islamic Education teachers also act as motivators who provide spiritual encouragement to students. In this context, teachers do not only motivate students through words but also by giving attention and a closer approach so that students feel noticed and valued.

Moreover, Islamic Education teachers serve as controllers and evaluators, meaning they regularly monitor students' religious practices, both through direct observation and through instruments such as worship record books and worship assessment points. The evaluation conducted is not punitive but serves as a reflection and constructive improvement.

Based on the results of the researcher's observations, at school, teachers have a significant responsibility in disciplining students' worship; they not

only teach in the classroom but also in the school environment, such as participating in religious activities to monitor students and ensure that they take part in religious activities like halaqah, muhadharah, and congregational Dhuhr prayer.

When it reaches Dhuhr time, the Islamic Education teacher, assisted by the student affairs teacher and other teachers, checks each class to ensure that all students participate in congregational prayer, because there is a school rule stating that the school has a point-based assessment system. If students do not follow the rules, there are consequences or punishments. If they repeatedly make the same mistakes, namely not following the rules, their parents will be called to the school to discuss the student's behavior and find solutions together with the parents.

The motivation of an Islamic Religious Education (PAI) teacher in teaching is not merely a duty or obligation, but more of a sense of responsibility and a calling from the heart. Since teaching religion is directly connected to the shaping of students' character and morals, teachers often feel that this work is noble and meaningful. Sometimes feelings of fatigue or boredom occur, which is normal. However, teachers usually have their own ways to boost their spirit, such as recalling the initial reason they chose the profession as a PAI teacher, or observing the positive impact on their students.

Things that others might consider ordinary but are meaningful to a PAI teacher include students beginning to regularly pray or changing their behavior, which can become a source of enthusiasm in worship. Additionally, support from fellow teachers and the school environment is also important. When a teacher feels supported and appreciated, their motivation naturally increases, and if the school also provides training or facilities for teachers, it can help them stay updated and not feel bored.

The teacher deals with students who are less interested in religious studies in a relaxed and understanding manner. They do not immediately reprimand or force the students, but first try to understand the cause of their disinterest. After that, the teacher adjusts the teaching methods to make them more engaging and relevant to the students' daily lives, for example through stories or light discussions. In addition, the teacher also strives to create a comfortable learning environment so that students feel close and not pressured. This approach helps students become more open and gradually start to take an interest in religious studies without feeling forced.

This is reinforced by the researcher who directly entered the classroom; the researcher observed how the teacher explained the material to be delivered. The researcher noticed that the students were very enthusiastic about learning because the teacher not only taught but also shared stories

about their life. The teacher also invited the students to play games to supplement the lessons conducted in the afternoon, which is generally a time when students' concentration tends to decrease. After the lessons were completed and the games were played, at the end of the session, the teacher would provide motivation and advice, which would be useful for the students in the future.

In addition to the efforts made by Islamic Religious Education (PAI) teachers in guiding students, it can be seen that the school provides both moral and structural support for the implementation of activities related to PAI subjects. PAI teachers feel that the school is fairly open in providing space and opportunities to carry out various religious programs, both curricular and extracurricular. This support is evident from the coordination between PAI teachers and the school authorities, such as the principal and the student affairs department, in planning and implementing religious activities.

For example, activities such as congregational prayers, the habit of reading prayers before studying, lectures, study circles, and the commemoration of Islamic holidays are all carried out with the approval and assistance of the school. Although this support is not always in the form of ideal materials or facilities, good communication and the freedom to develop ideas become added value for Islamic education teachers. This provides motivation for teachers to be more active and creative in shaping students' character through a religious approach.

Support from the school is also an important aspect in the success of this program. The school provides space, facilities, and freedom for Islamic Education teachers to carry out religious activities. Coordination between Islamic Education teachers, student affairs staff, and the principal strengthens the implementation of religious programs at school, including congregational prayers, halaqah, and other habitual activities.

Thus, students' discipline in performing the Dzuhur prayer in congregation is formed through the active role of the Islamic Education teacher and consistent support from the school environment as a whole.

2. The Discipline of Students Praying Zuhur in Congregation at SMP Binong Permai

Based on the data obtained through interviews and observations conducted, it can be concluded that the lack of student discipline in performing the Dhuhur prayer in congregation at school is largely caused by factors within the students themselves, the family environment, as well as peer influence. Some forms of indiscipline that arise include not regularly

attending congregational prayers, arriving late at the prayer room, or even deliberately avoiding the worship activities.

Islamic Education (PAI) teachers at SMP Binong Permai know that the school has a program for practicing the noon congregational prayer, which is carried out daily in the prayer room. This program is part of a systematic effort to foster students' discipline in worship.

The teacher explained that students are scheduled in turns to serve as duty officers who are responsible for reminding their friends to participate in congregational prayers. In addition, the Islamic Education teacher, together with the student affairs teacher, also participates in supervision and provides direct examples in the practice of worship. The hope of this program is that students will become accustomed to performing prayers on time and consistently in their daily lives.

In addition, regular and repeated implementation according to schedule demonstrates the application of discipline as explained by Ali Imron, who writes about discipline. Discipline is a condition in which everything is in an orderly, neat, and appropriate state, without any violations, either directly or indirectly (Musolin, 2020).

Looking at the students' stories, many of them are lacking discipline in performing the congregational Dhuhr prayer, because the irregularity in performing congregational Dhuhr prayer at school is not entirely caused by unwillingness, but is also influenced by various factors. Some students expressed that they feel less motivated because they do not fully understand the importance of praying in congregation. There are also those who feel lazy or reluctant due to the influence of peers who are also not disciplined in participating in worship activities. In addition, some students stated that family conditions also affect their attitude towards worship. They admitted that they are rarely engaged in conversations by their parents, or even often witness conflicts within the family. Such situations make them feel more comfortable being outside the home and result in a lack of emotional closeness as well as religious guidance from their family. As a result, they are not accustomed to performing worship with discipline and bringing that habit into the school environment.

However, some students also stated that when PAI teachers provide personal guidance and create an enjoyable worship atmosphere, they feel more comfortable and motivated to participate in congregational prayers. This indicates that the appropriate approach from teachers and the school environment can have a positive impact on improving students' discipline in worship.

Islamic Religious Education (PAI) teachers have a special program aimed at fostering student discipline in participating in the Dhuhr prayer at school.

The program involves the regular performance of congregational Dhuhr prayer in the school prayer room, under the supervision of PAI teachers and duty teachers. This activity is part of the daily worship routine designed to instill discipline and responsibility in students. As a form of active student involvement, the school also sets a worship duty schedule, where students are responsible for reminding and encouraging their classmates to join the congregational prayer. This activity not only trains discipline but also builds students' sense of care towards the importance of fulfilling religious obligations.

The habituation of performing the Dhuhr prayer at school has become an effective means of shaping students' religious character. In addition to providing a spiritual experience, this activity also fosters obedience to rules and time. Although there are still obstacles, such as a lack of awareness among some students, teachers continue to provide guidance through a persuasive approach and exemplary behavior. With these steps, this program is considered capable of making a positive contribution and serving as a model. With these measures, the program is deemed capable of making a positive contribution to the development of Dhuhr prayer discipline.

This aligns with the researcher's observations in the field that the Islamic Education (PAI) teacher, the duty teacher, and the student affairs teacher cooperate to ensure students perform the congregational Dhuhr prayer in an orderly manner. When there are still students in the classroom, the duty teacher will check each class to make sure all students have gathered in the prayer room. The PAI teacher will instruct students to straighten the rows if they are untidy so that there is no wide gap during the prayer. Meanwhile, the student affairs teacher will monitor the students to ensure that no one is late for the congregational prayer. This is where the teachers work together to maintain discipline in performing the congregational Dhuhr prayer.

Islamic Education (PAI) teachers also take action against students who do not participate in the congregational Dhuhr prayer without a valid reason by using a persuasive and deductive approach. The initial step is to give a gentle reprimand, then engage in a conversation to understand the reasons for the student's absence from the worship. After that, the teacher provides advice and motivation about the importance of prayer as a fundamental obligation in Islam and as a means of developing a religious character.

This activity shows that students become more accustomed to performing prayers on time and more responsible for their religious duties. In addition, teachers also play a direct role in providing supervision and exemplifying proper behavior during the activity, thereby encouraging students to act with consistent discipline.

The way to do this is for the teacher to directly supervise the performance of congregational prayers, provide examples to the students, and encourage students to remind their classmates who have not yet participated in the prayers. Through this approach, students not only learn to perform acts of worship, but also develop attitudes of discipline, responsibility, and togetherness.

This aligns with research by Nurhidayatullah & Bahrodin, which shows that teacher role modeling has a very strong influence on student discipline, especially in the form of habitual compliance with rules and religious practices (Nurhidayatullah & Bahrodin, 2024). In addition, Permatasari also stated that consistent habituation, accompanied by role modeling and positive reinforcement, is the key to shaping a disciplined character in the school environment. (Permatasari et al., 2021).

In this mentoring process, teachers also periodically observe students' attitudes and discipline, which then become part of the assessment of spiritual attitudes. Discipline in performing congregational prayers also affects the scores in aspects of religious attitudes, such as responsibility, obedience, and honesty.

If the student still does not show improvement, the Islamic education teacher usually collaborates with the duty teacher or the student affairs department to provide follow-up, either in the form of personal guidance or a written warning. However, all measures taken still prioritize an educational approach, rather than harsh punishment.

At Binong Permai Junior High School, there are various challenges in maintaining the consistency of Zuhur prayer practices within the school environment. There are several challenges that often become major obstacles.

a. The low level of student awareness.

Not all students have a strong understanding and awareness of the importance of prayer, especially in congregational settings. Some students view this activity as merely a formal school obligation, rather than a personal spiritual necessity. This causes some of them to tend to be lazy or even look for excuses not to participate in the prayer.

b. The factor of inadequate facilities and infrastructure.

For example, prayer rooms that are too cramped, a lack of equipment such as prayer mats or prayer garments, or uncomfortable ablution areas can be reasons why students are reluctant to perform prayers. A physically unsupportive environment will affect students' interest and comfort in practicing their worship.

c. The extracurricular activity schedule is not very flexible

Sometimes, the time for performing the Dzuhur prayer conflicts with extracurricular activities. If the school does not adjust the schedule properly, students may feel rushed or even miss the prayer out of fear of falling behind in school extracurricular activities.

d. Support and supervision from teachers are not yet optimal.

Although the Dhuhr prayer has been scheduled, in practice there are still teachers on duty or staff who are not firm enough in guiding and supervising the students. In fact, the role of teachers is very important in fostering this good habit. The absence of teachers in overseeing prayer activities can make students feel free to disregard the rules.

In the statement above, it has been verified by the school researcher that at SMP Binong Permai, careful attention is given to the conduct of the Dhuhr prayer in congregation. However, many students still do not understand the importance of the Dhuhr prayer, as they consider performing the congregational prayer to be merely a formality conducted by the school. Some students even hide or make excuses to avoid performing the congregational Dhuhr prayer, especially since teacher supervision is lacking because not all teachers directly participate in going to the prayer room to perform the Dhuhr prayer in congregation. This leads students to feel free to disregard school rules. On the other hand, the timing of the Dhuhr prayer conflicts with extracurricular activities or other school events.

This is what makes students rush in performing the congregational Dhuhr prayer, and some students even do not perform the Dhuhr prayer for that reason.

The interview results presented by the researcher indicate that the implementation of the congregational Dhuhr prayer at SMP Binong Permai has become a regular program aimed at fostering students' discipline in worship. This activity involves Islamic Education teachers, duty teachers, student affairs staff, and students scheduled on duty to remind each other.

In general, persuasive approaches, direct supervision, and teacher role modeling have proven to be quite effective in fostering the habit of praying on time. However, the main challenges faced are students' low personal awareness, lack of habit formation at home, weak supervision by some teachers, as well as technical constraints such as limited space and schedules that conflict with other activities.

Some students begin to feel motivated to perform prayers because they are accustomed to being supervised and guided, but continuous guidance and synergy between the school and parents are highly needed to build stronger and more comprehensive discipline.

Based on the results of interviews, observations, and documentation conducted by the researcher at SMP Binong Permai, several important

findings were obtained regarding the role of Islamic Education teachers in fostering students' discipline in performing the Dhuhr prayer in congregation, as well as the supporting factors and obstacles that influence it.

a. The Congregational Dhuhr Prayer Program as an Effort to Foster Discipline

The implementation program of the Dhuhr congregational prayer has become a routine activity carried out daily at the school prayer room. The Islamic Education teacher, the duty teachers, and the student affairs staff cooperate in supervising the prayer. In addition, there is a worship duty system that involves students to remind their friends to participate in the congregational prayer. This effort demonstrates that the school is committed to fostering discipline in worship as part of nurturing students' religious character.

b. PAI Teacher's Strategy in Fostering Worship Discipline

PAI teachers actively participate through persuasive and educational approaches in instilling discipline values in students. When a student is found not performing prayers without a clear reason, the PAI teacher first engages in personal communication to understand the cause, then provides guidance in an instructive manner. If the violation is repeated, the PAI teacher will coordinate with the supervising teacher or student affairs to follow up with further guidance. This discipline in worship is also reflected in the assessment of students' spiritual attitudes.

c. The Positive Impact of Habituation on Student Behavior

Most students admitted that they initially felt lazy or unaccustomed to performing prayers on time. However, due to consistent practice, teacher supervision, and peer involvement in religious duties, they began to get used to it and felt more motivated to perform congregational prayers at school. This activity also gave them a pleasant spiritual experience and fostered a sense of responsibility.

3. The Role of Islamic Religious Education (PAI) Teachers in Fostering Discipline for Dhuhr Prayer Among Students at SMP Binong Permai

In the context of fostering students' discipline in worship, PAI teachers play an important role as they are directly responsible for guiding and mentoring students in practicing Islamic teachings, particularly concerning obligatory and voluntary acts of worship. Through both theoretical and practical learning approaches, PAI teachers help students understand the importance of worship and instill the habit of practicing it consistently. In addition, PAI teachers are expected to be good role models or exemplary figures. The teacher's example in performing worship, being polite, honest, disciplined, and responsible exerts a strong influence on students' behavior,

especially since students, particularly adolescents, tend to imitate figures they view as role models. This aligns with the theory stating that training children to develop discipline actually needs to be conducted consistently. This action is a very useful method for children to easily understand the importance of discipline in their lives, as they are taught about the logical consequences and the natural consequences of their actions. Various forms of feedback should be given to children, both through words and actions. (Nashori, 2005)

PAI teachers also act as motivators who provide spiritual encouragement to students. In this regard, the teacher not only inspires through words but also by giving attention and a personal approach, so that students feel noticed and valued. Moreover, PAI teachers serve as controllers and evaluators, monitoring students' worship development regularly, both through direct observation and through instruments such as worship journals and worship assessment points.

According to Djamaludin Ancok in the work of Muhammad Tolha, students' success in education is influenced not only by their cognitive abilities but also depends on how well they can adapt to the school environment. Children who exhibit aggressive behavior, lack discipline, are quick to attack, and are difficult to control tend to have less satisfactory learning outcomes. (Purwantoro, 2008).

This aligns with the observations of the researcher at Binong Permai Junior High School. The researcher observed that the role of teachers is very significant at the school because Islamic Religious Education (PAI) teachers not only teach in the classroom but also act as organizers, caregivers, and shapers of students' spiritual character, ensuring that they always obey rules and are devoted to Allah SWT. The role of the PAI teacher when entering the classroom is to always explain lessons related to the importance of prayer, and the teacher provides students with an understanding that every action taken by humans has consequences. One of these is that failing to perform religious duties will incur the wrath of Allah SWT.

Collaboration between Islamic Religious Education (PAI) teachers, homeroom teachers, and student affairs teachers also plays a significant role in maintaining students' worship discipline. PAI teachers are indeed responsible for providing religious material and guiding students in worship, but in practice within the school environment, they cannot work alone. Cooperation with other parties who also play a role in comprehensive student development is necessary. Homeroom teachers, for example, have a fairly close relationship with students because they interact with them daily. This makes it easier for homeroom teachers to remind and monitor students' religious behavior, particularly their discipline in worship. On the other hand, student affairs teachers have a role in general discipline. Therefore, the

involvement of student affairs teachers in supervising religious activities, such as congregational prayers or Qur'an recitation, greatly helps in creating an environment that supports the habituation of worship.

If these three parties can establish good cooperation, such as through regular coordination, clear division of tasks, and mutual support in religious activities, then efforts to maintain students' discipline in worship will be more effective. Conversely, if there is no collaboration, guidance will feel burdensome for one party alone and the results will be less than optimal. Therefore, it can be concluded that collaboration between Islamic education teachers, homeroom teachers, and student affairs teachers is very necessary in creating disciplined and sustainable worship guidance for students.

This finding is reinforced by the results of the researchers' observations in the field, which show that collaboration among Islamic education (PAI) teachers, homeroom teachers, and student affairs teachers is indeed being implemented in students' worship habituation activities. The researchers believe that the collaboration between PAI teachers, homeroom teachers, and student affairs teachers is carried out effectively in students' worship habituation activities. Each of these parties has their respective roles that complement each other. PAI teachers, as religious mentors, serve as the main guides in the worship program; homeroom teachers provide personal supervision at the classroom level, while student affairs teachers are responsible for general disciplinary oversight.

Coordination and communication among the three also appear to be active, both through face-to-face meetings and communication media such as WhatsApp groups. This indicates that the guidance of religious practices in school is not solely the responsibility of the Islamic education teacher, but a solid team effort aimed at shaping the students' religious character.

In addition, the role of Islamic Education (PAI) teachers is to teach students to perform the Dhuhr prayer correctly outside of school hours, which is one of the aspects that requires an active role from Islamic education teachers. According to information from PAI teachers, this supervision is not always physical, but rather focuses on moral and spiritual guidance through motivation and fostering awareness of worship.

PAI teachers strive to provide continuous guidance through additional religious activities outside of learning hours, such as recitation sessions and Islamic extracurricular activities. Not only that, PAI teachers also collaborate with students' parents to ensure supervision and guidance are synergistically carried out at home. Cooperation between the school and parents is considered important so that discipline in performing religious practices is not solely the responsibility of the school, but also of the family.

The truth of this matter was obtained through the researcher's direct observation at the school, where the PAI (Islamic Education) teachers, assisted by student affairs teachers, provided understanding regarding the importance of students performing religious practices at school and in activities integrated with religion. The roles of the PAI and student affairs teachers are very diligent in constantly conveying the importance of performing prayers. Sometimes, there are students who still do not follow the rules, but with patience, the PAI and student affairs teachers always advise these students until they participate in the congregational Dhuhr prayer.

The role of parents is also very important in shaping children's discipline and developing their character at school, because children are not always at school, so parents also play the role of teachers at home. Parents must always support both formal school activities and religious activities, because if parents do not support the school in cultivating discipline in their children, the process will not run smoothly or will be in vain.

Based on several interview results conducted by the researcher, it can be concluded that Islamic Religious Education (PAI) teachers play a very important and strategic role in fostering students' discipline in worship, particularly in the implementation of congregational Dhuhr prayers. The role of PAI teachers is not only limited to delivering religious teaching materials, but also includes being a role model (*uswatun hasanah*), a spiritual motivator, a character guide, as well as a controller and evaluator of students' worship.

PAI teachers strive to instill awareness of worship through theoretical and practical approaches, as well as to strengthen guidance through personal and emotional approaches to students. Through exemplary attitudes that are religious, disciplined, and responsible, PAI teachers significantly influence students' religious behavior.

However, in the implementation of student religious guidance at school, Islamic Education (PAI) teachers cannot work alone. Collaboration is required between the PAI teacher, the class teacher, the student affairs teacher, and the school principal. The class teacher plays an active role in supervising classroom-level religious discipline, while the student affairs teacher helps maintain general order and discipline in religious activities such as congregational prayer. The school principal provides support through policies and coordination among educators.

In addition, the development of worship also includes students' worship outside of school hours, such as performing the five daily prayers at home. Since teachers cannot directly supervise this, reinforcement is carried out through motivation, classroom communication, and collaboration with parents. Parental involvement becomes very important in strengthening the worship habits that have been instilled at school.

These facts indicate that fostering students' religious discipline is a shared responsibility between the school and the family. The success of this cultivation will be more effective if carried out collaboratively, in a coordinated manner, and continuously, both in the school environment and at home.

CONCLUSION

Based on the discussion presented, it can be concluded that Islamic Education (PAI) teachers at SMP Binong Permai have a strategic role in fostering the discipline of students in performing the Dhuhr prayer in congregation. This role is not limited to delivering teaching materials in the classroom but is also manifested through tangible examples, habituation, guidance, and motivation provided to the students. PAI teachers strive to instill awareness of worship through persuasive, emotional approaches, as well as collaboration with other teachers and the student affairs department, so that the implementation of congregational prayer runs more orderly and is well-supervised.

In general, the implementation of congregational Dhuhr prayers at SMP Binong Permai has been going well and has become part of the students' daily routine. This is inseparable from the regular guidance provided by the Islamic Education teachers as well as the school's support in creating a religious atmosphere. Although there are still a small number of students who are less consistent in their awareness of worship, ongoing guidance is able to strengthen this discipline. Thus, it can be asserted that the role of Islamic Education teachers is very important in shaping students' discipline in worship. Through guidance, motivation, and instilling values about the meaning of prayer, students gradually become accustomed to performing the Zuhr prayer in congregation with full awareness, so that worship is not only seen as an obligation but also as a spiritual necessity in daily life.

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