THE EFFECTIVENESS OF PPK RELIGIOSITY THROUGH HABITUATION OF DUHA PRAYERS IN FORMING THE DISCIPLINE CHARACTER OF STUDENTS IN MTS. MANBA'UL QUR-AN OF MOJOKERTO

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Abstract

The Effectiveness of PPK Religiosity through Duha Prayer Habit in Forming Discipline Character of Students in MTs. Manba'ul Qur-an, Mojokerto City, Thesis of Islamic Education Study Program, Postgraduate Program, Muhammadiyah University of Surabaya. The research is motivated by the existence of character improvement efforts through (PPK). In this case, it specialize the value of religiosity through habituation of duha prayers in forming the disciplinary character of students. This research uses quantitative methods with data collection techniques using questionnaires, interviews and documentation. The sample was taken by applying proportional random sampling technique and data analysis using multiple linear regression analysis with SPSS for windows version 22.0. The results of the study concluded that both PPK religiosity and duha prayer are partially significant in forming the disciplinary character of students. This is proven by the results of the T test with a significance value of 0.000 which is lower than the value of α = (0.05). While the results of the correlation coefficient (R) of 0.800, which means that the influence of PPK religiosity and duha prayer is high or very strong with the measurement parameter of the correlation value from 0.70 to 0.89 which means it has a very strong relationship. This means that PPK religiosity through the habituation of praying duha is simultaneously effective in forming the disciplinary character of students.

Keywords: *Effectiveness, Character Education, Religiosity, Duha Prayers, Discipline..*

A. INTRODUCTION

In this modern era that have entered the 4.0 industrial revolution, technology and science advances are increasingly complex by providing many conveniences for humans to carry out activities. These technological advances have also had a negative impact on adolescents by showing various kinds of problems related to character issues, particularly the character of the Indonesian nation. The character of the Indonesian nation has deviated a lot from norms, both legal norms, social norms, and even religious norms. People today are experiencing a crisis that has such a great impact on civilization, namely a crisis of character.[1]

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[1] Muchlas Samani & Hariyanto, *Konsep dan Model Pendidikan Karakter* (Bandung: PT. Remaja Rosdakarya, 2011), 2.

The impact of globalization that has occurred today has led Indonesians to forget about the character education of the nation. In fact, character education is a very important nation foundation and needs to be instilled in children from an early age. Especially for junior high school aged children, because education at this level is a period of character formation and development of children.

Character can provide an image of a nation, as a marker, an identifier as well as a differentiator of a nation from other nations. Character provides instruction about how the nation walked and passed through an era and delivered it to a certain degree. A great nation is a nation that has a character that is able to build a large civilization which then influences the development of the world.[2]

The Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System (UU Sisdiknas) state the functions and goals of national education that should be used in developing education efforts in Indonesia. The aim of education in Indonesia is very clear, namely that the development of the quality of education must begin with a strong foundation, namely the education of the nation's culture and character. This is done so that children can solve their problems when they become adults to the face of the world's rapid development.

In the Presidential Regulation of the Republic of Indonesia Number 87 of 2017 concerning (PPK), which is strengthened by Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 20 of 2018 concerning Penguatan Pendidikan Karakter in Formal Education Units states, Penguatan Pendidikan Karakter, hereinafter abbreviated as PPK, is a movement education under the responsibility of the education unit to strengthen the character of students through harmonization of heart, feeling, thought, and sports with involvement and cooperation between educational units, families and communities as part of the National Movement for the Mental Revolution (GNRM).[3]

PPK is implemented by applying Pancasila values in character education, especially including religious values, honesty, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love for the country, respect for achievement, communicative, love. peaceful, fond of reading, caring for the environment, caring socially and responsible. These values are the manifestation of five (5) main interrelated values, namely religiosity, nationalism, independence, mutual cooperation and integrity.[4]

The main value of character in the Penguatan Pendidikan Karakter (PPK) Religiosity, reflects faith in God Almighty which is manifested in the behavior of implementing religious teachings and beliefs, respecting religious differences, upholding a tolerant attitude towards the implementation of religious worship and other beliefs, living in harmony and peace with followers of other religions.

The value of this religiosity character includes three dimensions of relations at once, namely the relationship of individuals with God, individuals with others,

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[2] Akh. Muwafik Saleh, *Membangun Karakter dengan Hati Nurani* (Jakarta: Erlangga, 2012), 1.

[3] Salinan Peraturan Presiden Republik Indonesia Nomor 87 Tahun 2017 Tentang Penguatan Pendidikan Karakter, Bab 1, Pasal 1, Ayat 1.

[4] Salinan Peraturan Menteri Pendidikan dan Kebudayaan Republik Indonesia Nomor 20 Tahun 2018 Tentang Penguatan Pendidikan Karakter Pada Satuan Pendidikan Formal, Pasal 2 ayat 1-2.

and individuals with the universe (environment). The value of this religiosity character is shown in loving behavior and maintaining the integrity of creation. Religious sub-values include love of peace, tolerance, respect for differences in religion and belief, steadfastness, self-confidence, cooperation between followers of religions and beliefs, anti-concern and violence, friendship, sincerity, not imposing one's will, loving the environment, protecting the small and the excluded.

Duha prayer is a sunah prayer which is done when the sun has risen approximately a piece (as high as a pole) and ends when the sun slides during the midday prayer. Seeing the intensity of performing duha prayer by the Prophet, and his messages about the importance of praying duha, then this prayer is included in the *sunnah mu'akkadah*. This is based on the hadith of Abu Hurairah r.a. which means: "My beloved Rasulullah sallallahu 'alaihi wasallam gave me a testament to fast for three days every month, to pray two rakaah and pray witr before I sleep."[5]

The hadith above is one of the strong reasons for the extinction of the Duha prayer. Therefore, through the habituation of the Duha prayer, it is expected that it can make students more motivated in carrying out other worship. With the implementation of the duha prayer, it is intended to have a significant impact in forming the character of discipline for students.

B. RESEARCH METHODS
1. Types and Research Design

Based on the approach, this research is included in quantitative research. Quantitative research is research that is empirical or based on evidence and real data carried out systemically (regularly) on environmental phenomena both social and natural, the results of which are presented in statistical form.[6]

The research design is defined as the process of collecting data and analyzing research. The data collection process begins with knowing the population and sample, namely MTs. Manba'ul Qur-an students Mojokerto City using sampling techniques, testing instruments of their validity and reliability. Collecting data through questionnaires, documentation, and interviews and finally the analysis of the collected data using statistical multiple linear regression analysis and t test with the help of SPSS for windows version 22.0, and research reports.

2. Population and sample

The population in this study were all students at MTs. Manba'ul Qur-an Mojokerto City for the 2019/2020 academic year, which numbered 103 students. While the number of samples in this study was determined using the Slovin formula with the following formula:[7]

$$n = \frac{N}{1+ N (e)^2}$$

$$= \frac{103}{1+ 103 (0,05)^2}$$

Information:
n : Sample size
N : Population Size
e : In this study using an inaccuracy of 5%

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[5] Syakir Jamaluddin M.A, *Shalat Sesuai Dengan Tuntunan Nabi SAW* (Yogyakarta: LPPI UMY, 2015), 223.

[6] Puguh Bodro Irawan, *Metode Penelitian Survei* (Bogor: IN MEDIA, 2015), 25.

[7] Ibid., *82.*

= 82

By using the Proportional Random Sampling technique, the number of samples obtained are:

Table 1. List of Research Samples

No	Research Location	Total	*Propotional Random Sampling*	Total
1	Class VII	46 Students	46/103 x 82	18
2	Class VIII	36 Students	36/103 x 82	20
3	Class IX	21 Students	21/103 x 82	23
	Total	103 Students	82 Students	

3. Research Instruments

The grids used as the basis for making instruments in this study are as follows:

Table 1. PPK Religiosity instrument grid

Variable	Indicator	Number Statement Positive	Number Statement Negative	Number of Items
PPK Religiosity	The habituation of praying duha	1		3
	Implementation of the Duha prayer habituation	2		
	Function and purpose of the duha prayer habituation	3		

Table 2. Duha prayer instrument grid

Variable	Indicator	Number Statement Positive	Number Statement Negative	Number of Items
Duha prayer	Fiqh prayer duha	4,5		12
	The virtue of Duha prayer	6,7,8		
Students Discipline	Discipline at home	9		
	Discipline in school	10,11,12		
	Discipline of Worship	14,14		
	Deed discipline		15	
Total		**14**	**1**	**15**

4. Testing Research Instruments

The validity test of the PPK variable of religiosity and duha prayer no items failed. The instrument reliability test for the PPK religiosity variable was 0.686, the Duha prayer variable was 0.877, and the discipline character variable was 0.745. The value of the reliability is greater than the minimum alpha ($\alpha = 0.60$), it can be concluded that the PPK instrument of religiosity, duha prayer and the character of the discipline are reliable.

C. RESEARCH RESULTS AND DISCUSSION
1. Descriptive Statistics

Descriptive statistics aim to provide an overview or description of data seen from the number of respondents, the average value (Mean), the lowest value (Minimum), the highest value (Maximum), and the standard deviation of the independent and dependent variables. The descriptive statistics obtained by calculating SPSS 22.0 are as follows.

Table 3. Descriptive Statistical Test Results

Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation
PPK Religiusitas	82	9	15	12.35	1.636
Salat Duha	82	10	25	18.73	3.994
Karakter Disiplin	82	21	35	29.84	3.057
Valid N (listwise)	82				

In table 3, it is known that the subjects studied were 82 respondents. From the PPK Religiosity, the lowest value (Minimum) is 9, the highest value (Maximum) is 15, the average value (Mean) is 12.35 and the standard deviation is 1.636.

Meanwhile, from the duha prayer variable, the lowest value (Minimum) is 10, the highest value (Maximum) is 25, the average value (Mean) is 18.73 and the standard deviation is 3.994.

For variable Y, the lowest value (Minimum) is 21, the highest value (Maximum) is 35, the average value (Mean) is 28.84 and the standard deviation is 3.057.

2. Multiple Linear Regression Analysis

Based on the research data collected for both the dependent variable (Y) and the independent variable (X) which are processed using the help of the SPSS 22.0 program, the results of multiple regression calculations are obtained in the following table.

Table 4 Anova Results

ANOVAᵃ

Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	9.908	2	4.954	70.379	.000ᵇ
Residual	5.561	79	.070		
Total	15.468	81			

a. Dependent Variable: Karakter Disiplin
b. Predictors: (Constant), PPK Religiusitas, Salat Duha

From the ANOVA table above, it is obtained that F count is 70.379, with a significance level of 0.000 <0.05. This means that the regression model obtained later can be used to predict PPK religiosity through habituation of duha prayers on the character of students.

3. Discussion of Research Results
a. PPK Religiosity

To find out the level of the PPK religiosity variable, the researcher made a percentage with the formula $P = F / N \times 100\%$, where F is the frequency or total number of respondent data, and N is the number of respondents multiplied by the maximum number of data, so that for PPK religiosity through habituation of duha prayer is obtained percentage of 82% and it can be concluded that PPK religiosity is included in the "Good" criteria. By looking at the percentage results, the researcher can see that the level of PPK religiosity is relatively high. This is based on the existence of school regulations that are integrated with the boarding school regulations and other regulations. In this case, PPK Religiosity plays a significant role in forming the discipline of students in MTs. Manba'ul Qur-an.

b. Duha prayer

To find out the level of the Duha prayer variable, the researcher made a percentage using the formula $P = F / N \times 100\%$, where F is the frequency or total number of respondent data, and N is the number of respondents multiplied by the maximum number of data, so that for Duha prayer a percentage of 75% is obtained. and it can be concluded that the Duha prayer variable is included in the "Good" criteria. By looking at the results of these percentages, the researcher can see that the level of the student's duha prayer variable is relatively high, this is due to the integration between schools and Islamic boarding schools which in turn can support the disciplinary character of students.

c. The effectiveness of PPK Religiosity through habituation of Duha Prayers in Forming Discipline Character of Students in MTs. Manba'ul Qur-an

From the linear regression analysis that has been carried out, the equation $Y = 1.791 + 0.344 X1 + 0.281 X2 + e$ is obtained with a constant value of 1.791 which states that if there is no PPK religiosity and duha prayer, then student discipline is 1.791. The regression coefficient of 0.344 for X1 and 0.281 for X2 states that each addition (because it is positive) 1 PPK religiosity score and duha prayer, will increase the discipline character by 1.791. Thus the more positive the PPK religiosity and duha prayer, the higher the level of student discipline. And vice versa, the more negative the PPK's religiosity and duha prayer, the lower the character of discipline of students.

Table 5 Coeficent Value Of Determination

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.800[a]	.641	.631	.26531

a. Predictors: (Constant), PPK Religiusitas, Salat Duha

In the model summary table above, the correlation coefficient (R) is 0.800, which means that the influence of PPK on religiosity and duha prayer is high or very strong with the measurement parameter of the correlation value from 0.70 to 0.89 which means that it has a very strong relationship. Meanwhile, the coefficient of determination (R Square) is 0.641 which, if the percentage becomes 64.1%, indicates that the discipline character variable (Y) is influenced by PPK religiosity (X1) and duha prayer (X2), the rest is influenced by other variables.

Based on the R Square value of 0.641, it means that the ability of the PPK religiosity variable (X1) and Duha prayer (X2) simultaneously have an influence on the disciplinary character of students by 64.1% and the remaining 35.9% is influenced by independent variables which not studied such as role model, nature, self-awareness and so on.

D. CONCLUSION

Based on the results of the analysis that has been obtained and discussed in the previous chapter, several things can be concluded as follows:

1. PPK religiosity (X1) is partially effective in shaping the character of students in MTs. Manba'ul Qur-an. This is shown in the results of the T test that the significance value is 0.000 which is lower than the value of α = (0.05), which means that PPK religiosity has a significant influence in forming the character of students.

2. Duha prayer (X2) is partially effective in forming the character of students in MTs. Manba'ul Qur-an. This is measured by the significance value of 0.000 which is also lower than the value of α = (0.05), which means that the duha prayer has a significant effect on the character formation of students. So, the first and second hypotheses in this study are accepted. So it can be concluded that Penguatan Pendidikan Karakter (PPK) religiosity which is carried out through the habituation of duha prayers partially is effective in forming the character of students in MTs. Manba'ul Qur-an Mojokerto City.

3. The result of F count is 70.379 with a significance value of 0.000 or less than α = (0.05), so it can be concluded that PPK religiosity and duha prayer together have a positive and significant effect in forming the character of students in MTs. Manba'ul Qur-an, so that the third hypothesis in this study is accepted. While the value of the correlation coefficient (R) is 0.800, which means that PPK religiosity and duha prayer are high or very strong with the measurement parameter of the correlation value 0.70 - 0.89 For the coefficient of determination (R. Square) of 0.641 which if the percentage becomes 64.1%, it can be seen from this percentage that PPK Religiosity through habituation of

duha prayer in forming the character of students influences as much as 64.1%. This means that there are still other factors of 35.9% that can influence the character formation of students' discipline. Thus, Penguatan Pendidikan Karakter (PPK) is the main value of religiosity which is carried out through habituation of duha prayers in forming the character of students at MTs. Manba'ul Qur-an, must be accompanied by other factors that influence discipline such as role model, nature, awareness, interest, and motivation.

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