

THE RELATIONSHIP BETWEEN THE PRACTICE OF OBLIGATORY PRAYERS AND STUDENT'S DISCIPLINE CHARACTER: FOCUSING ON TIME DISCIPLINE AND ENGAGEMENT

Risqiya Qurrota A'yun
Student UIN Raden Intan Lampung, Indonesia
e-mail: rQurrotaayun16@gmail.com

Syaripudin
Lecturer UIN Raden Intan Lampung, Indonesia
e-mail: syaripbasyar66@gmail.com

Waluyo Erry Wahyudi
Lecturer UIN Raden Intan Lampung, Indonesia
e-mail: waluyoerry@radenintan.ac.id

Abstract: This study is motivated by the importance of developing students' disciplinary character in Islamic education and the suboptimal implementation of obligatory prayers among madrasa students. Obligatory prayer (shalat fardhu), as a fundamental act of worship, has strong educational value in shaping discipline, particularly time discipline and activeness. However, in practice, many students still show inconsistency in performing prayers regularly. Therefore, this study aims to examine the relationship between the implementation of obligatory prayer and the disciplinary character of tenth-grade students at MAN 2 Bandar Lampung. This research employed a quantitative approach with an ex-post facto design. The research population consisted of 342 tenth-grade students, with a sample of 77 students selected through simple random sampling. Data were collected using Likert-scale questionnaires measuring obligatory prayer implementation and students' disciplinary character, focusing on time discipline and activeness. Data analysis involved prerequisite tests followed by Spearman Rank correlation analysis. The results indicate a positive and significant relationship between obligatory prayer implementation and students' disciplinary character, with a correlation coefficient of 0.611 at a 0.01 significance level. Furthermore, the coefficient of determination shows that obligatory prayer contributes 47.8% to the development of students' disciplinary character, while the remaining percentage is influenced by other factors. In conclusion, the study confirms that better and more consistent implementation of obligatory prayer is associated with higher levels of student discipline, particularly in time management and activeness. This study recommends strengthening obligatory prayer habituation programs as an effective strategy for character education in Islamic secondary schools.

Keywords: obligatory prayer, disciplinary character, time discipline, madrasah students

Abstrak: penelitian ini dilatarbelakangi oleh pentingnya pembentukan karakter kedisiplinan siswa dalam dunia pendidikan Islam serta belum optimalnya pelaksanaan shalat fardhu di kalangan siswa madrasah. Shalat fardhu sebagai ibadah wajib memiliki potensi edukatif yang kuat dalam membentuk sikap disiplin, khususnya disiplin waktu dan keaktifan, namun pada praktiknya masih ditemukan siswa yang belum konsisten melaksanakannya. Oleh karena itu, penelitian ini bertujuan untuk mengetahui hubungan antara pelaksanaan shalat fardhu dengan karakter kedisiplinan siswa kelas X di MAN 2 Bandar Lampung. Penelitian ini menggunakan pendekatan kuantitatif dengan desain *ex-post facto*. Populasi penelitian berjumlah 342 siswa kelas X, dengan sampel sebanyak 77 siswa yang ditentukan menggunakan teknik *simple random sampling*. Instrumen penelitian berupa kuesioner skala Likert yang mengukur pelaksanaan shalat fardhu dan karakter kedisiplinan siswa, khususnya pada aspek disiplin waktu dan keaktifan. Data dianalisis menggunakan uji prasyarat dan uji korelasi Rank Spearman. Hasil penelitian menunjukkan bahwa terdapat hubungan positif dan signifikan antara pelaksanaan shalat fardhu dengan karakter kedisiplinan siswa, dengan nilai koefisien korelasi sebesar 0,611 pada taraf signifikansi 0,01. Selain itu, hasil uji koefisien determinasi menunjukkan bahwa pelaksanaan shalat fardhu memberikan kontribusi sebesar 47,8% terhadap karakter kedisiplinan siswa. Kesimpulan penelitian ini menegaskan bahwa semakin baik dan konsisten pelaksanaan shalat fardhu siswa, maka semakin tinggi pula karakter kedisiplinan yang dimiliki, khususnya dalam aspek disiplin waktu dan keaktifan. Penelitian ini merekomendasikan penguatan program pembiasaan shalat fardhu sebagai strategi pendidikan karakter di madrasah.

Kata kunci: shalat fardhu, karakter kedisiplinan, disiplin waktu, siswa madrasah

INTRODUCTION

Ideally the observance of the obligatory prayers (*ṣalāt al-fard*) constitutes one of the core acts of worship in Islam, serving not only as a religious obligation for Muslims but also as an educational instrument in character formation, particularly in fostering the value of discipline. ¹ The performance of prayer in a timely, consistent, and Sharia-compliant manner cultivates habitual orderliness in daily activities, fosters

¹ Imam Tabroni et al., "Parenting Patterns in Educating Children 's Prayer Discipline During the Coronavirus Disease (Covid-19)," 2022, 177–94, <https://doi.org/10.30868/ei.v11i01.2140>; Muhammad Anwari, Meti Agustini, and Agung Wibowo, "The Relationship Between The Intensity Of The Five Times Of Prayer To The Stress Of The Elderly In Pekauman Village" 14, no. 01 (2023): 42–50.

respect for time, and promotes strong self-regulation.² Within the educational context, students who are able to maintain consistent observance of prayer are expected to demonstrate a high level of discipline in their learning processes, adherence to school regulations, and systematic management of academic tasks.³ The character of discipline constitutes a crucial aspect in shaping individuals who are responsible and committed to fulfilling their obligations.⁴ Thus, ideally, the observance of the obligatory prayers serves as one of the fundamental pillars in shaping students' moral character and discipline within the madrasah context.⁵

However, the reality at MAN 2 Bandar Lampung indicates that students' observance of the obligatory prayers has not yet fully met expectations. There remain students who do not perform the prayers consistently, who are late in participating in congregational prayers, or who fail to maintain regular prayer routines outside school hours. Concurrently, low levels of discipline are also evident in students' tardiness, failure to complete assignments on time, limited compliance with school regulations, and minimal responsibility in the learning process. Learning conditions that insufficiently emphasize the internalization of devotional values have led some students to perceive prayer merely as a formal routine rather than as a means of character formation. This situation suggests that both the observance of obligatory prayers and students' disciplinary character have not been optimally developed, thereby necessitating an examination of whether a significant relationship exists between the two within the context of Islamic religious education in madrasahs.

Theoretically, the observance of obligatory prayers has the potential to exhibit a strong correlation with disciplinary character, as both are inherently

² Anwari, Agustini, and Wibowo, "The Relationship Between The Intensity Of The Five Times Of Prayer To The Stress Of The Elderly In Pekauman Village"; Adeeb Obaid Alsuhaيمي and Fouad Ahmed Atallah, "The Role of Ritual Prayer (Ṣ Alāh) in Self - Purification and Identity Formation : An Islamic Educational Perspective" 1, no. Asad 1993 (2025): 1–20; Lina Dweirj, "The Qur ' an : An Oral Transmitted Tradition Forming Muslims Habitus," 2023.

³ Sunarmi, "The Influence of Schedule Salat Towards the S Tudents ' Discipline of Doing Salat of SMP 4 Student in Pandemic Time" 619, no. Iciep 2020 (2021): 238–43.

⁴ Paul Froese and Rory Jones, "The Sociology of Prayer : Dimensions and Mechanisms," 2021.

⁵ Rif Ajizah, "Al-Adzka : Jurnal Ilmiah Pendidikan Guru MI The Role of the Connection Book i n Disciplining Students ' Five-Time Prayer In MI Integral Al-Ukhuwah" 12, no. 1 (2022): 38–47, <https://doi.org/10.18952/aladzkapgmi.v12i1.5883>.

associated with self-regulation, orderliness, and adherence to rules.⁶ The timely performance of prayer trains students to adhere to schedules, manage time effectively, and develop consistent habits that constitute the foundation of discipline.^{7,8} Moreover, prayer embodies spiritual educational values that assist students in developing self-awareness and moral responsibility..⁹ When students become accustomed to maintaining regular prayer observance, they simultaneously develop greater behavioral self-control, restrain themselves from negative actions, and find it easier to comply with school regulations. Conversely, students who exhibit insufficient consistency in prayer observance tend to demonstrate weaker self-regulation, which may also manifest in undisciplined behavior.¹⁰ Therefore, it is highly plausible that a positive relationship exists between the observance of obligatory prayers and students' disciplinary character.

A number of previous studies indicate that religious activities, including prayer, exert an influence on the formation of students' moral character and discipline. Abdurachman¹¹ found that the habituation of congregational prayer enhances punctuality, responsibility, and students' academic achievement.

⁶ Ibid.; Rihab Wit Daryono Ni'matul Faidah, Siti Rohmaturosyidah Ratnawati, "Self Control Mediation: The Insfluence Of Islamic Learning and Parent's Support On Student's Religious Character" 08, no. 01 (2024): 42–58; Muslimah Hikmah Wening and Enung Hasanah, "Strategies For Developing Religious Culture To Shape, The Character Of Students" 1, no. 3 (2020): 262–70.

⁷ Labib Muhammad, "Contextual Strategies for Prayer Learning in Islamic Religious Education : A Comparative Study of Urban , Suburban , and Rural Elementary Schools," 2025, <https://doi.org/10.4108/eai.14-10-2024.2356029>.

⁸ Walada Paradisa, Dhiana Ratu Nabhila, and Naylasyani Siti Alhafidhza, "Improving Worship Discipline and Focus Through Prayer Reminder Apps" 4, no. 2 (2025): 219–40; Lilik Masruroh, "Religious Strengthening Program to Improve Student Discipline at SMPN 2 Pandaan in 2024" 2 (2024): 285–91, <https://doi.org/10.59525/gej.v2i3.273>.

⁹ Ravi Gokani et al., "'We ' Re Looking for Support from Allah ": A Qualitative Study on the Experiences of Trauma and Religious Coping among Afghan Refugees in Canada Following the August 2021 Withdrawal," no. August 2021 (2023): 1–15.

¹⁰ Ardha Zahro Nareswari, "The Effect of Dhuha Prayer Habituation on Student Discipline (Study at Muhammadiyah 2 Surakarta Senior Highschool)" 2, no. 2 (2024): 282–93; Khairunnisa A Shukor et al., "Fostering Self-Regulatory Behaviour through Religious Values : Challenges , Strategies , and the Role of Parents" IX, no. 2454 (2025): 1497–1505, <https://doi.org/10.47772/IJRIS>; Miftachul Nadila et al., "Implementation Of Congregational Duha And Zuhur Prayers As An Effort To Discipline Students" 6, no. 2 (2024): 342–53, <https://doi.org/10.37680/scaffolding.v6i2.6061>.

¹¹ Abdurachman Abdurachman, Nanang Hanafiah, and Ahmad Sukandar, "Manajemen Program Pembiasaan Shalat Berjamaah Dalam Membentuk Karakter Disiplin Siswa," *Edukasi: The Journal of Educational Research* 1, no. 3 (2021): 101–15, <https://doi.org/10.57032/edukasi.v1i3.103>.

Muhammad Zainul Arifin¹² demonstrated that the routine observance of the five daily prayers has a positive impact on discipline and quality of life. Eggy Nararya Narendra Widi¹³ identified a significant relationship between discipline in performing obligatory prayers and senior high school students' disciplinary behavior. Siti Nuraeni¹⁴ confirmed the influence of habituating the Duha prayer on the discipline of Islamic elementary school students. Meanwhile, Neng Zakiyah Zein¹⁵ showed that the habituation of congregational prayer at SMP/MTs Az-Zainiyyah fostered disciplinary character, although it remained constrained by the low level of awareness among some students. Studies on the habituation of religious practices have likewise provided substantial evidence that students' religious activities can enhance compliance with rules and promote positive behavior. However, most of these studies have measured the effects of religious practices in general, without specifically focusing on obligatory prayers or directly linking them to students' disciplinary character in public madrasahs. In addition, prior research has predominantly concentrated on elementary schools or Islamic boarding schools, thereby offering limited insight into the context of adolescents at the senior high school level, whose behavioral dynamics are distinct. This gap is what the present study seeks to address. The novelty of this research design lies in its focus on examining the relationship between the observance of obligatory prayers and the disciplinary character of tenth-grade students at MAN 2 Bandar Lampung, a context that has received limited scholarly attention to date.

This study is of high urgency, given that contemporary educational challenges extend beyond academic understanding to encompass character formation. Discipline constitutes a crucial element in students' learning success, particularly at

¹² Muhammad Zainul Arifin et al., "Pengaruh Shalat Lima Waktu Terhadap Disiplin Dan Kualitas Hidup," *Jurnal Inovasi Ilmu Pendidikan* 3, no. 1 (2024): 70–78, <https://doi.org/https://doi.org/10.55606/lencana.v3i1.4458>.

¹³ Tri Dayakisni Eggy Nararya Narendra Widi, Putri Saraswati, "Kedisiplinan Siswa-Siswi SMA Di Tinjau Dari Perilaku Shalat Wajib Lima Waktu," *Jurnal Psikologi Islam* 4, no. 2 (2020): 135–50.

¹⁴ Siti Nuraeni, "Pengaruh Pembiasaan Shalat Dhuha Terhadap Karakter Disiplin Siswa Di MI Salafiyah Kota Cirebon," *Indonesia Journal Of Elementary Education* Vol 2, no. 1 (2020): 1–17.

¹⁵ Neng Zakiyah Zein and Mulyawan Safwandy Nugraha, "Pembentukan Karakter Disiplin Peserta Didik Melalui Pembiasaan Salat Berjamaah," *Epistemic: Jurnal Ilmiah Pendidikan* 1, no. 1 (2022): 77–108, <https://doi.org/10.70287/epistemic.v1i1.5>.

the madrasah level, where value-based education is strongly emphasized. On the other hand, the obligatory prayers, as routine acts of worship, possess substantial potential to reinforce such character when properly and consistently practiced. By examining whether a relationship exists between prayer observance and discipline, schools may design more targeted and effective programs for habituating religious practices. Practically, this study assists teachers and madrasah administrators in evaluating the implementation of prayer habituation as a character education strategy. Theoretically, it contributes to the body of scholarship on the relationship between obligatory prayers and disciplinary behavior within the context of modern Islamic education. Therefore, this research is essential for strengthening comprehensive efforts toward students' character development.

METHOD

This study was conducted at MAN 2 Bandar Lampung during the 2025/2026 academic year, with tenth-grade students as the research subjects. A quantitative approach employing an ex post facto research design was utilized, as the researcher did not administer any specific intervention but instead examined variables that had already occurred. This design was selected to investigate the natural cause-and-effect relationship between the independent variable, namely the observance of obligatory prayers, and the dependent variable, namely students' disciplinary character. The initial stages of the research included the development of a theoretical framework, the formulation of research hypotheses, and the determination of the variables under investigation.

The research population comprised all tenth-grade students at MAN 2 Bandar Lampung, totaling 342 students distributed across ten classes. From this population, a sample of 77 students was determined using the Slovin formula and selected through a simple random sampling technique, ensuring that each student had an equal opportunity to be included in the sample. This technique was chosen due to the relatively homogeneous nature of the population and its capacity to provide more accurate representation. The research instrument employed was a

Likert-scale questionnaire developed based on indicators of the obligatory prayer observance variable and students' disciplinary character.

The questionnaire contained statements measuring students' activeness in performing obligatory prayers as the independent variable, while the indicators of the disciplinary character variable included time discipline. Prior to data collection, the instrument was subjected to validity and reliability testing. Following the distribution of the questionnaires through both online and offline modes and the subsequent data collection, statistical analyses were conducted, beginning with prerequisite tests (normality, homogeneity, and linearity) and followed by Pearson correlation analysis to determine the relationship between the observance of obligatory prayers and the disciplinary character of tenth-grade students at MAN 2 Bandar Lampung.

RESULT

A. Assumption Testing Results

1. Normality test

The normality test is conducted to determine whether the research data are normally distributed. The data are considered to be normally distributed if the significance value exceeds 0.05; conversely, if the significance value is less than 0.05, the data are not normally distributed. The results of the prerequisite tests for the five daily prayers and the discipline character variables are presented in Table 1.

Table 1. Result of Normality Test

Tests of Normality							
	Kelompok	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
		Statistic	df	Sig.	Statistic	df	Sig.
I 1.00		.124	77	.005	.921	77	.000
a 2.00		.138	77	.001	.941	77	.001
t							
a							

a. Lilliefors Significance Correction

Based on the results of the normality test using the Shapiro–Wilk procedure for both data sets, most of the significance values were found to

be below 0.05. In the first data set, the Shapiro–Wilk significance value was 0.000. Similarly, in the second data set, the Shapiro–Wilk significance value was 0.001. Significance values lower than 0.05 indicate that the data are not normally distributed. Therefore, it can be concluded that neither the first nor the second data set satisfies the assumption of normality.

2. Homogeneity Test

The homogeneity test is employed to examine whether the variances of the data distribution are consistent (homogeneous) or inconsistent (heterogeneous). The data are considered homogeneous if the significance value (Sig.) exceeds 0.05.

Table 2 Result of Homogeneity Test
Test of Homogeneity of Variances

		Levene Statistic	df1	df2	Sig.
Data	Based on Mean	1.855	1	152	.175
	Based on Median	1.502	1	152	.222
	Based on Median and with adjusted df	1.502	1	151.833	.222
	Based on trimmed mean	1.694	1	152	.195

Test of Homogeneity of Variances

Based on the results of the homogeneity test using Levene's Test, all significance values obtained whether based on the mean, median, or trimmed mean were greater than 0.05. The respective significance values were 0.175, 0.222, 0.222, and 0.195. These results indicate that the variances of the two data groups are homogeneous. Therefore, the assumption of homogeneity is satisfied, and the data are deemed appropriate for further analysis in the correlation study.

3. Linearity Test

The linearity test is a statistical method used to examine whether the relationship between two variables (independent and dependent) is linear in nature. Essentially, this test evaluates whether the relationship can be adequately represented by a straight line. The relationship is considered linear if the significance value exceeds 0.05. The results of the linearity test for the five daily prayers and discipline character variables are presented in Table 4

Table 3. Result of Linearity Test

ANOVA Table			Sum of	df	Mean	F	Sig.
			Squares		Square		
shalatlimawaktu * disiplin	Between Groups	(Combined)	567.093	14	40.507	6.828	.000
		Linearity	446.586	1	446.586	75.283	.000
		Deviation from Linearity	120.508	13	9.270	1.563	.121
	Within Groups		367.790	62	5.932		
	Total		934.883	76			

The results of the linearity test indicate that the relationship between the obligatory prayer variable and the discipline character variable is linear. This is evidenced by the significance value of 0.121 in the linearity test, which exceeds the 0.05 threshold, thereby confirming a linear relationship between the variables. Accordingly, the data satisfy the assumption of linearity, allowing correlation analysis to be conducted appropriately.

B. Hypothesis Test

1. Spearman's Rank Correlation Test

The Spearman's rank correlation test is employed to examine the relationship between the research variables within a nonparametric statistical framework. This analysis does not require the assumption of data normality. The primary purpose of the Spearman's rank correlation test is to determine

the existence of an association between the two variables and to assess the strength of that relationship. A significance value of less than 0.05 indicates that the variables are statistically correlated.

Correlations

			Shalat fardhu	disiplin
Spearman's rho	shalatfa rdhu	Correlation Coefficient	1.000	.611**
		Sig. (2-tailed)	.	.000
		N	77	77
	disiplin	Correlation Coefficient	.611**	1.000
		Sig. (2-tailed)	.000	.
		N	77	77

**. Correlation is significant at the 0.01 level (2-tailed).

Based on the results of the Spearman's rho correlation analysis, a correlation coefficient of 0.611 was obtained between the variables of the practice of obligatory prayers and students' discipline character. The significance value (Sig. 2-tailed) was 0.000, which is lower than 0.01, indicating that the correlation is statistically significant at the 99% confidence level

The correlation coefficient of 0.611 indicates that the relationship between the practice of obligatory prayers and students' discipline character is strong and positively directed. This finding suggests that better adherence to obligatory prayer practices among students is associated with higher levels of discipline, particularly in terms of time discipline and activeness.

2. Coefficient of Determination Test

The R-squared test, or coefficient of determination, is a statistical measure used in regression analysis to assess the extent to which variation in the dependent variable (response variable) can be explained by the independent variable(s) (predictor variable[s]) within the regression model.

Table 4. Coefficient of Determination Test

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
Ilmuna: Jurnal Studi Pendidikan Agama Islam Vol. 8, No. 1 March (2026) ISSN: 2715-9981 . EISSN: 2715-9434 . DOI: https://doi.org/10.54437/ilmuna .				

1	.691 ^a	.478	.471	2.82872
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a. Predictors: (Constant), shalatlimawaktu

The results of the coefficient of determination test indicate that the R Square value is 0.478, meaning that 47.8% of the variance in obligatory prayer scores can be explained by the discipline character variable. Meanwhile, the remaining 52.2% is influenced by other factors outside the scope of this research model. The Adjusted R Square value of 0.471 further confirms that the regression model demonstrates adequate explanatory power. Accordingly, the observance of obligatory prayers makes a strong and significant contribution to explaining variations in students' disciplinary character scores.

DISCUSSION

The results of the study indicate that Hypothesis H1 is accepted, signifying the existence of a significant relationship between the observance of obligatory prayers and students' disciplinary character. Statistically, the more actively students engage in performing obligatory prayers, the higher their level of discipline, particularly in terms of time discipline. This relationship can be explained by the fact that obligatory prayers are governed by strict and structured time requirements, which train students to develop punctual and consistent habits.¹⁶ Students who are accustomed to performing prayers on time tend to transfer this pattern into their daily activities, including punctual class attendance, timely completion of assignments, and adherence to school regulations.¹⁷ Prayer constitutes a mandatory and binding injunction in Islamic law, as affirmed by Allah SWT in Qur'an Surah Taha (20:14), which commands believers to establish prayer for the remembrance of God. This verse underscores that the essence of prayer lies in God-consciousness (*dhikrullah*), which fosters obedience and commitment in fulfilling obligations. Such consciousness encourages a sense of responsibility, including discipline with respect

¹⁶ Dwi Heppy, "The Relationship between Mental Resilience and the Implementation of the Five Daily Prayers," no. 2028 (2025): 1–8; Nikmatur Rodiyah, "The Habit of Dhuha Prayer in Forming Children Character" 7, no. 1 (2024).

¹⁷ Abdul Wahab and Dewi Urifah, "The Role of Prayer in the Moral Education of Children in West Nusa Tenggara" 2, no. 2 (2025): 102–12.

to time and orderliness in daily life.¹⁸ Furthermore, Qur'an Surah Al-Mu'minun (23:1–2) states that believers who perform prayer with humility and devotion are those who attain success, indicating that prayer not only affects personal worship but also contributes to character formation, such as discipline and active engagement. These findings demonstrate that devotional practices exert a direct influence on the development of disciplinary character.¹⁹

The indicator of activeness in prayer observance reflects students' routine, conscious, and voluntary engagement.²⁰ Such activeness trains students to manage time, defer personal interests, and prioritize obligations. These activities foster the development of internal disciplinary habits, through which students learn to exercise self-control by not exceeding prescribed prayer times, avoiding procrastination, and adhering to worship schedules.²¹ This process aligns with the indicator of time discipline, as obligatory prayers directly and practically teach time management. When students become accustomed to observing prayer times, they are more likely to apply such discipline within academic and social contexts at school.²² Consequently, the relationship between the two variables becomes behaviorally logical and robust. The observance of obligatory prayers is not merely a ritual

¹⁸ Siti Maslahatul Khaer, "Pemaknaan 'Ana' Dalam Qs. Thaha Ayat 14 Analisis Semiotika Roland Barts" 1, no. 4 (2025): 1–18.

¹⁹ Irfan Afandi, "Pendidikan Keberuntungan (Pemahaman Qs. Al-Mu'minun : 1-9 Dalam Perspektif Tafsir Tarbawy)" 03, no. 01 (2022): 1–9.

²⁰ Zhuo Job Chen et al., "The International Journal for the Psychology of Religion Muslim Verbal and Active Prayer (MVAP): Measurement and Psychological Functioning of Supplications in Islam Psychological Functioning of Supplications in Islam," 2020.

²¹ Kavita Roy and Khritish Swargiary, "Religious Engagement and Academic Success," 2023; David B Newman, John B Nezelek, and Todd M Thrash, "The Dynamics of Prayer in Daily Life and Implications for Well-Being" 124, no. 6 (2023): 1299–1313; Tumin Nabila Khoirunnisa, "Islamic Education Teachers' Strategies to Form Students' Discipline Character" 10, no. 1 (2025).

²² Sam A Hardy et al., "Adolescent Religious Motivation : A Self-Determination Theory Approach," *The International Journal for the Psychology of Religion* 32, no. 1 (2022): 16–30, <https://doi.org/10.1080/10508619.2020.1844968>; David B Newman, John B Nezelek, and Todd M Thrash, "The Dynamics of Prayer in Daily Life and Implications For-Being" 124, no. 6 (2024): 1299–1313, <https://doi.org/10.1037/pspp0000454>; The; Zhuo Job Chen et al., "The International Journal for the Psychology of Religion Muslim Verbal and Active Prayer (MVAP): Measurement and Psychological Functioning of Supplications in Islam Psychological Functioning of Supplications in Islam," *The International Journal for the Psychology of Religion* 00, no. 00 (2020): 1–11, <https://doi.org/10.1080/10508619.2020.1858254>.

practice but also a process of cultivating self-control and moral awareness.²³ Linguistically, the term *ṣalat* means supplication (*du'a*), as the word itself encompasses the meaning of prayer. When attributed to Allah, *ṣalat* denotes praise and mercy, whereas when attributed to the angels, it signifies supplication. In terminological usage, *ṣalat* refers to an act of worship directed to Allah SWT that consists of specific utterances and prescribed physical movements, such as standing upright, bowing (*ruku*), prostrating (*sujud*), and facing the *qiblah*, commencing with the *takbir* and concluding with the *salām*.²⁴ Obligatory prayer (*ṣalat fard*) is a prescribed act of worship (*ibadah maktubah*) that must be performed by all Muslims as a manifestation of obedience, compliance, and submission to the commands of Allah SWT, in accordance with its established conditions and essential pillars.²⁵ Obligatory prayer (*ṣalat fard*) constitutes a means of demonstrating obedience and compliance with prescribed rules, as it represents a command ordained by Allah SWT.²⁶ Obligatory prayer is required of every believing Muslim who has reached maturity and is in a state of physical capability, provided that no legitimate legal impediment (*'udhr shar'i*) exists, such as menstruation in the case of women.²⁷

Within the framework of Islamic psychology, prayer functions as a form of spiritual training that cultivates tranquility, focus, emotional stability, and adherence to rules. Etymologically, the term discipline derives from the Latin *disciplina*, which denotes rules, principles, norms, standards, and patterns of behavior. Discipline refers to an individual's conscious willingness to act in obedience and compliance with agreed-upon regulations without coercion, accompanied by a commitment not

²³ Shukor et al., "Fostering Self-Regulatory Behaviour through Religious Values: Challenges, Strategies, and the Role of Parents"; Nabila Khoirunnisa, "Islamic Education Teachers' Strategies to Form Students' Discipline Character."

²⁴ Abdullah bin Abdul Hamid Al-Atsari, *Sholat: Definisi, Anjuran and Ancamannya* (tt.p, n.d.).

²⁵ M. Wahyu Irvan Maulana, "Pengaruh Shalat Lima Waktu Terhadap Kedisiplinan Diri," *Jurnal Sudut Pandang (JSP)* 2, no. 12 (2022): 137–40, <https://doi.org/https://doi.org/10.55314/jsp.v2i12>.

²⁶ Nanda Pramusinta, "Layanan Bimbingan Konseling Islam Dengan Terapi Puasa Senin Kamis Dalam Meningkatkan Kesadaran Sholat Lima Waktu Remaja," *Pamomong: Journal of Islamic Educational Counseling* 2, no. 1 (2021): 38–49, <https://doi.org/10.18326/pamomong.v2i1.38-49>.

²⁷ Eni Fariyatu Fahyuni Cindy Mistiningsih, "Manajemen Islamic Culture Melalui Pembiasaan Sholat Dhuha Berjamaah Dalam Meningkatkan Karakter Kedisiplinan Siswa," *Jurnal Manajemen Dan Ilmu Pendidikan* 2, no. 7 (2020): 157–71, <https://doi.org/10.36088/palapa.v7i2.358>.

to violate those rules.²⁸ Discipline is a condition that is created and developed through a process consisting of a series of behaviors that reflect values of obedience, compliance, loyalty, orderliness, and regularity. These values become an integral part of an individual's life, with such behaviors being shaped through processes of family upbringing, education, and lived experience.²⁹ When students actively engage in performing prayers, they are trained to follow strict regulations—such as prescribed postures (bowing and prostration), recitations, and time requirements—thereby fostering an internalized capacity to comply with rules, which constitutes the core of discipline.³⁰ This interconnectedness positions the observance of prayer as a factor that strengthens students' disciplinary character.³¹ Consequently, the correlation between the two variables is not merely habit-based, but also rooted in the formation of spiritual and psychological character that influences disciplined behavior.

The findings of this study are consistent with the research conducted by Abdurachman³², which demonstrated that the habituation of congregational prayer at SMP Plus Al-Ittihad Cianjur effectively enhanced students' punctuality, responsibility, and academic achievement. Muhammad Zainul Arifin³³ findings further confirm that the regular observance of the five daily prayers contributes to discipline and overall quality of life, including mental health and social relationships. Eggy Nararya Narendra Widi³⁴ also identified a significant positive relationship between discipline in performing obligatory prayers and high school students' overall

²⁸ Dkk Samuel Mamonto, *Disiplin Dalam Pendidikan*, 1st ed. (Malang, 2023).

²⁹ (Nur Agus Salim, 2022)

³⁰ Fadillah Annisa, "Planting Of Discipline Character Education" 1, no. 1 (2018): 107–14; Faaiza Nabiela, "The Influence of the Discipline of Congregational Prayer on Student Learning Achievement" 353, no. IcoSIHESS (2019): 108–10; Naufal Luthfi and Triono Ali Mustofa, "The Effect of Dhuha Prayer Habituation on Student Learning Discipline : A Study at a Junior High School in Surakarta" 11, no. 2 (2024): 175–86, <https://doi.org/10.17509/t.v11i2.75670>.

³¹ Anggun Sugianti and Anatun Nisa, "Implementation of Dhuha Prayer in Forming Student Character," no. 20 (2023): 1–10; Universitas Madako Tolitoli, "Strategy for Shaping the Religious Character of SDIT Students Through the Congregational Fardhu Prayer Program" 3, no. 2 (2024): 117–33; Ike Yuliani, "The Implementation of Religious Culture to Develop Students ' Discipline Character" 6, no. 1 (2025): 302–7.

³² Abdurachman, Hanafiah, and Sukandar, "Manajemen Program Pembiasaan Shalat Berjamaah Dalam Membentuk Karakter Disiplin Siswa."

³³ Arifin et al., "Pengaruh Shalat Lima Waktu Terhadap Disiplin Dan Kualitas Hidup."

³⁴ Eggy Nararya Narendra Widi, Putri Saraswati, "Kedisiplinan Siswa-Siswi SMA Di Tinjau Dari Perilaku Shalat Wajib Lima Waktu."

discipline. Siti Nuraeni³⁵ demonstrated that the habituation of the Duha prayer positively influences the discipline of students at MI Salafiyah Cirebon, while Neng Zakiyah Zein³⁶ showed that habituating five-time congregational prayers at SMP/MTs Az-Zainiyyah fosters disciplinary character, although it remains constrained by the low awareness of some students. These findings reinforce the empirical evidence that prayer is not merely a religious obligation, but also an effective means of shaping students' character, particularly in the domain of discipline. The effectiveness of this correlation is also influenced by the educational environment of MAN 2 Bandar Lampung, which is characterized by a strong religious culture. Religious activities such as the habituation of congregational prayer, short religious sermons (*kultum*), spiritual guidance programs, and supervision of worship practices train students to consistently perform prayers on time. A school environment that supports discipline in worship indirectly reinforces disciplined habits in other aspects of students' lives. Students are not merely active in performing prayers out of obligation, but as a result of an established religious culture, thereby fostering more stable patterns of time discipline. This context constitutes an important factor explaining why the correlation between prayer observance and students' discipline can be empirically substantiated.

The novelty of this study lies in its highly contemporary focus on the relationship between the observance of the five daily prayers and disciplinary character within the context of modern madrasah education, particularly among tenth-grade students in state Islamic senior high schools (MAN). While previous studies have largely examined the relationship between religiosity and morality in general terms, this study specifically emphasizes time discipline as a quantitatively measured indicator of disciplinary character. Furthermore, it links conventional religious practices with students' character development in the modern era, offering a new perspective that character formation is not achieved solely through school-based disciplinary programs, but also through the consistent and structured habituation of

³⁵ Nuraeni, "Pengaruh Pembiasaan Shalat Dhuha Terhadap Karakter Disiplin Siswa Di MI Salafiyah Kota Cirebon."

³⁶ Zein and Nugraha, "Pembentukan Karakter Disiplin Peserta Didik Melalui Pembiasaan Salat Berjamaah."

religious practices. Accordingly, this study makes a novel contribution to the development of spiritually grounded character education models that are relevant to contemporary school life.

CONCLUSION

The findings of this study demonstrate that the observance of obligatory prayers has a significant and strong relationship with the disciplinary character of tenth-grade students at MAN 2 Bandar Lampung, in which greater consistency in prayer observance is associated with higher levels of discipline, particularly in the dimension of time discipline. These findings theoretically affirm that prayer is not merely a ritual act of worship, but also a mechanism for cultivating self-control and behavioral order. Practically, this study offers novelty by focusing on the context of a state Islamic senior high school and by emphasizing time discipline as a specific indicator of disciplinary character that has rarely been examined in depth. Nevertheless, this study has several limitations, including the use of an ex post facto design that does not allow for control over extraneous variables, a sample limited to a single madrasah, and reliance on self-report questionnaire instruments that are susceptible to social desirability bias. Therefore, future research is encouraged to expand the research settings, employ longitudinal or mixed-method designs, and incorporate direct observation to enrich the data. Overall, this study makes a significant contribution to the development of Islamic education scholarship by demonstrating that the habituation of religious practices, particularly the five daily prayers, can serve as an effective strategy for fostering students' disciplinary character and can be integrated into spiritually based character education programs in both madrasahs and general schools.

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