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## Cultivation of Disciplined Character Through Congregational Zuhur Prayer and Its Relevance to Fiqh Subjects

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### Abstract

*The advancement of technology in the digital era has impacted the character of student discipline at the Madrasah Ibtidaiyah (MI) level, particularly due to excessive gadget use. This situation demands educational institutions to strengthen students' discipline through contextual approaches rooted in madrasah culture. This study aims to examine how the character of discipline is instilled through the implementation of congregational zuhur prayer and its relevance to Fiqh learning. The focus of the problem lies in the integration between congregational worship practices and the understanding of Fiqh material in the classroom. This research employed a descriptive qualitative approach. Data collection techniques included observation, interviews, questionnaires, and documentation. The results indicate that the regular practice of congregational zuhur prayer at MI Matholiul Ulum Banjaragung fosters student discipline through punctuality, orderliness, and adherence to the rules of worship. Furthermore, Fiqh learning becomes more contextual as students are able to understand materials such as the conditions of valid prayer, manners of congregation, and pillars of prayer directly through their daily prayer practices.*

**Keywords**– Character Discipline, Congregational Prayer, Fiqh Learning



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## **1. Introduction**

The rapid advancement of technology has caused a duality of effects on the world of education. On the one hand, it has provided easy access to information for students, but on the other hand, it also presents new challenges to character quality, especially in terms of discipline. The learning process for children in this era of digitalization is just a transformation of knowledge without the instillation of disciplinary character values in it (Fimansyah & Ekomila, 2020). Unrestricted access to gadget use can weaken student discipline in school (Karpinski & Duberstein, 2019); Zalukhu, et al. (2024). In fact, children at the elementary/middle school level today are familiar with the use of gadget, not a few of them even spend hours playing until they forget their learning obligations.

Based on the results of pre-research interviews with religious subject teachers at MI Matholiul Ulum Banjaragung, the reality is that today's students are more preoccupied with gadgets such as playing online games. So that it has an impact on decreasing student concentration levels, the appearance of drowsiness during learning, and a lack of physical and mental readiness in participating in learning activities. This requires schools to more intensively build student discipline character. Because modernization can erode students' moral values if it is not balanced with a strong culture of values. A formal approach through the curriculum is not enough without the support of a consistent and contextual institutional culture. Therefore, it is not enough to habituate disciplinary values only to be taught in theory, but must be built through madrasah culture such as examples, habituation, and direct experiences that students experience in daily life in real and continuous schools (Lickona, 1991; Tilar, 2002). The Ministry of Education, Culture, Research, and Technology of the Republic of Indonesia through the Character Education Strengthening Program (PPK) since 2017 emphasizes that discipline along with religiosity, integrity, nationalism, and mutual cooperation must be part of school culture not just a discourse, but applied in real terms through students' daily activities. Because character is not

something that is inherited, but is formed through social and cultural processes that take place continuously.

Character education regulations in Indonesia, such as Permendikbud No. 20/2018 and the PPK guidelines (2017), strengthen the role of schools, including MI, in using real media such as congregational worship to shape students' characters. At the MI level, one form of implementation is the implementation of regular congregational zuhur prayers, which involves students in religious activities while building real-time discipline through regularity of time, ablution, and shaf rows as well as direct briefing by teachers. According to Amin (2022), efforts to be able to shape the discipline character of students do not seem to be enough to rely solely on the learning process. Another effort in shaping the character of student discipline is with congregational prayer activities that contain many meanings and character learning, especially the character of discipline in children, such as in the context of congregational prayer, makmum must not precede the imam, a definite prayer time, and also a harmonious sharia that must also be fulfilled. Several studies related to aspects of congregational prayer activities that can foster discipline are student regularity (Qomariyah, 2022), example, supervision, and sanctions (Majid and Muiz, 2025). So that indirectly students have followed the pattern of discipline rules in the form of real practice in congregational prayers.

Discipline is an attitude that shows obedience to rules and regulations, as well as the ability to regulate oneself in order to be able to carry out duties and responsibilities on time according to the provisions. Disciplined students are students who arrive on time, follow all the rules at school, and behave in accordance with applicable norms (Purwanti, 2020). Discipline has three elements, namely habits, rules, and punishments. Discipline that is constantly formed will make it a habit. Discipline is very important to be instilled in students, because discipline is the beginning of success (Anggraini, 2022).

Congregational prayers that can help foster discipline must be accompanied by an adequate understanding of religious knowledge.

The subject of Fiqh has an important relationship in this regard because it not only offers the theory of religious law, but also the meaning of spiritual worship procedures. Farida, L. (2022) shows that the integration of character in Fiqh learning can increase students' awareness of the value of ritual discipline. Therefore, the relevance of Fiqh in character cultivation arises when students not only know legal theory, but also feel spiritual meaning and discipline through the practice of congregational culture. But more than that, the practice of congregational prayer has a strong connection with the subject of fiqh. Fiqh in madrasah ibtidaiah contains various materials related to worship, including prayer chapters: starting from time, conditions, harmony, to its ordinances and virtues. These materials will be easier for students to understand and interpret if they not only learn them on paper, but also feel them in their daily lives. The implementation of congregational prayer with discipline allows students to understand fiqh holistically, connecting the text of the lesson with the reality they experience.

In the curriculum of MI Matholiul Ulum Banjaragung, Fiqh subjects contain various materials that are closely related to the implementation of prayer, such as the laws of prayer, the terms and harmony, the time of implementation, the virtues of congregation, and manners in worship. If the Fiqh learning process only takes place in the classroom cognitively, then students will only get normative knowledge without experiencing internalization of values. Therefore, the practice of congregational prayer is a contextual means that brings together the cognitive aspect (Fiqh material) with the affective and psychomotor aspects (the implementation of worship and discipline). Experiential learning in Islamic education can optimize students' understanding of fiqh values.

Thus, this research is important for the purpose of examining in depth how the cultivation of disciplined character through congregational prayer

activities at MI Matholiul Ulum Banjaragung not only functions as a moral habit, but also has relevance and contribution to strengthening fiqh understanding.

## **2. Method**

This study uses a descriptive qualitative approach. A research approach in which data is collected in descriptive form, images and not in the form of numbers. The data can be obtained from interview results, field notes, photographs, video recordings, personal documentation, notes or memos and other documentation (Moelung, 2016). This approach does not use statistical figures as the primary data, but uses narratives, descriptions, field records, and other documents that reflect the social experiences and processes that occur in the field. This is very relevant in the context of this research which seeks to explore in depth the process of cultivating disciplined character through the implementation of congregational zuhur prayers at MI Matholiul Ulum Banjaragung and its relevance to Fiqh subjects.

The selection of this approach also considers the characteristics of the phenomenon studied, namely habituation and internalization of disciplinary values in the context of congregational prayer. This research was carried out at MI Matholiul Ulum from April to May 2025. The subject of this research is determined based on the role and direct involvement in congregational zuhur prayer activities and Fiqh learning. According to Azwar (2004), informants in qualitative research are parties who are considered to know the information needed by the researcher. Therefore, in this study, the key informants are Fiqh Teachers who have a role in conveying disciplinary values through the learning of worship materials and Islamic law, School Principals who have a strategic role in determining school policies, visions, and cultures, including in terms of habituation of congregational worship, student body involved in student supervision activities and the implementation of character development programs and 4th grade students, 5 and 6 as direct perpetrators

in congregational zuhur prayer activities which are the main object of this research. Data was obtained through participant observation, interviews, distribution of questionnaires and documentation.

The instruments used in data collection include interview sheets to dig up information in depth to the principal and student body while the structured questionnaire sheet instrument is used to accurately dig up information from students. The presence of researchers in conducting this research is the first to be carried out formally where the researcher goes directly to the field or school to monitor and directly identify the activities that are the focus of the research. Second, the presence of researchers is informal, such as the presence of researchers as planners, implementers, data collectors, analyzers, interpret data, and as reporters of research results. The data analysis of this study uses a Miles and Huberman analysis model called interactive analysis. This analysis is divided into several stages, namely data collection, data reduction, data presentation, and drawing conclusions.

### **3. Result and Discussion**

MI Matholiul Ulum Banjaragung (MI MUBA) is a private educational institution at the ibtidaiyah level under the auspices of the Ministry of Religion. MI MUBA is located at RT 02 RW 05 Banjaragung Village, Bangsri District, Jepara Regency, Central Java Province. Since its establishment in 2001, this educational institution has developed as one of the Islamic study institutions that helps students in forming character and gaining imu both cognitive, affective and psychomotoric aspects. Geographically, MI MUBA is located in a rural area. Apart from the quality of the school which is still in the process of developing, however, to answer the challenges of the times in various forms of student needs in terms of maintaining character stability, schools continue to strive for maximum education.

MI MUBA is currently led by the principal Rizqum Muzairoh, S. Pd. I., with a vision of Islamic, quality and populist schools. The vision is detailed in

several points, namely being able to compete with equivalent graduates to continue or be accepted at a higher level, the realization of a generation of people who excel in academic and non-academic performance as a provision to continue to higher education and or live independently, able to think actively, creatively and problem-solving skills, have skills, academic and non-academic skills according to their talents and interests, have firm convictions and practice the teachings of Islam correctly and consistently. It can be an example for friends and the community.

MI MUBA is one of the educational institutions in Banjaragug that seeks to maintain traditional Islamic values while encouraging educational innovation, especially in character education. This character education process not only relies on classroom learning but also teaches real practices in the school culture. One of the positive biases taught by MI MUBA is the habit of praying in congregation with teachers. In this case, the congregational prayer policy is only for students in grades 4 to 6 who at the time of the zuhur prayer are still in the school environment. They have a learning time at school from 07.00 to 13.00 WIB, while grades 1-3 are only active in learning at school from 07.00 to 11.00 WIB. More specifically, this research was conducted on students in grades 4 to 6 (155 students) who participated in congregational prayer activities at school out of a total of 289 students, student waka (Syafiq, S. Pd.), fiqh teachers and school principals (Rizqum Muzairoh, S. Pd. I.), which have an important role in the habit of congregational prayer for students.

#### ***Cultivation of Disciplined Character through Congregational Zuhur Prayer***

Based on the results of research observations, MI MUBA has 16 teachers, 1 principal, and around 300 students divided into 6 grade levels in the 2024/2025 school year. One of the programs raised by MI MUBA is to instill student character by requiring students to participate in congregational zuhur prayers. Congregational zuhur prayer activities are carried out every Monday-Sunday during the second break time, except Friday (according to the school entrance schedule) which is held in the madrasah prayer room, and is led in turn by religious teachers, class teachers or school principals. In addition, teachers

also organize students in turn to become muadzin. This routine can indirectly instill the values of time discipline, ablution queue, order of prayer rows, and obedience to congregational rules. This is in line with Lickona (1996), that character can be formed through habituation, example or direct experience. So that students not only understand character education just verbal information from teachers or learning through books, but students can also feel and implement it directly in the form of practice.

MI MUBA chooses the habit of congregational zuhur prayer as a transformative approach in cultivating discipline. This strategy is implemented consistently and systematically, involving all parties, both teachers and students at the top level (grades 4 to 6). Congregational prayer activities begin with the organization of the time of the bell break in the sense of congregational prayer time, student conditioning, ablution, adhan and the implementation of congregational prayers. An important aspect in the implementation of congregational prayer as an effort to cultivate disciplined character is its inflexible implementation structure.

In more detail in terms of time discipline, students are trained to be sensitive to time, especially the time of zuhur. The second break bell is a crucial moment to invite students to the prayer room immediately. Students who are late will be persuasively coached by the teacher. Gradually, students become accustomed to monitoring the clock and independently remind their friends to perform ablution immediately before the call to prayer rings. In addition, the impact on behavioral discipline is also quite significant. Congregational prayer activities require students to be orderly, calm, and focused. They are taught to queue during ablution, maintain manners in the prayer room, arrange the saf neatly, and do not joke during prayer. This creates an atmosphere conducive to learning discipline socially and spiritually.

This learning is in line with Bandura's Social Learning Theory (1986), where children learn through observation and imitation. Teachers who are orderly, punctual, and solemn in prayer become a very strong role model for children. This example is more effective than just verbal advice. In line with



Damayanti's research, et al (2025) stated that there was a significant positive correlation between the habit of congregational prayer and the discipline of elementary school students. This research confirms that congregational worship that is routinely habitual not only forms a spiritual routine, but also strengthens students' self-control in daily life.

The character of discipline formed through congregational prayer is also in line with the theory of social learning put forward by Albert Bandura (1986). The student learning process is obtained through observation and imitation. The habit of congregational prayer at MI MUBA teaches students through the example of teachers, being present on time, orderly in worship, and being calm during prayer. Based on the results of a structured questionnaire to students and interviews with student representatives, fiqh teachers and the principal of MI MUBA. Based on the results of the questionnaire distributed to students in grades 4–6, about 84% of students felt more sensitive to prayer times, and 76% of some students even said that they also invited their parents to pray on time at home. This shows that time discipline is not only formed, but also transmitted to the home environment. This shows that the value of discipline does not stop in the madrasah environment, but is carried over into daily life at home. From the results of the interview with the Student Affairs Officer of MI MUBA, information was obtained that many upper-class students (grades 5–6) began to show behavioral changes such as coming to school early so as not to be late to join the congregation, becoming neater in appearance when praying, giving examples to younger classmates on how to perform ablution and pray well. This indicates that the religious practice has infiltrated the affective aspects of students, forming a more organized attitude and personality.

This example creates the effect of students' consistency in applying discipline attitudes. The learning is not only related to knowledge, but very strong affectively and behaviorally. But apart from all that, teachers experience several challenges such as teachers having to invite students to the prayer room for congregational prayers collectively, organizing students during the ablution queue, choosing students to become muadzin and managing students so that

they do not make noise during congregational prayers. In addition, teachers must also be able to be role models for students by setting an example of how to perform ablution, adhan and arranging saf properly and correctly. On the other hand, if the teacher gives a negative example such as not participating in congregational prayers in the sense that the teacher only instructs the students, it will not be able to have a significant impact on the students. In line with the research of Ruslan & Juddah (2020), it is emphasized that the example of teachers in carrying out prayers is able to strengthen the culture of student discipline. So that teachers who consistently carry out and behave in an orderly manner during congregational prayers have a great influence on student behavior in participating in prayers and other activities at school.

MI MUBA's strategy by arranging a muadzin and iqamah schedule for students in grades 4-6 in turn makes students feel involved and responsible. Students who get their turn will take better care of themselves, play less much, and prepare themselves from the first break. This approach creates the awareness that they are not just participants, but also part of the execution of prayer. According to religious teachers, students who are diligent in attending congregations tend to be more polite to teachers, more disciplined in completing assignments, and do not make much noise in class. This shows that spiritual disciplines carry multidimensional impacts, touching on social, emotional, and cognitive aspects.

### ***The Relevance of Cultivating Disciplined Character through Congregational Zuhur Prayer with Fiqh Subjects***

Fiqh subjects at MI Matholiul Ulum (MI MUBA) cover several topics such as the requirements and pillars of prayer, implementation time, and the virtues of congregation. The implementation of congregational prayer is a concrete practice in strengthening the understanding of fiqh subjects. Likewise, congregational prayer cannot be done without sufficient fiqh knowledge. Thus, fiqh learning and the implementation of congregational prayers are no longer purely cognitive, but also affective and psychomotor students.

Fiqh material in the classroom is not enough if it is only taught as a formal law. The reality is that students at the MI level have not been able to absorb the meaning of worship only from the theories in the book. Therefore, congregational zuhur prayer is a medium for contextualizing fiqh material. The material taught in the book such as the legal requirements for prayer, ablution procedures and the virtues of congregational prayer can be practiced directly in these activities. When students practice prayer in congregation, they experience the internalization of fiqh law in nature. Some examples include talking to friends during prayer services because it can cancel prayers or many movements, bumping into each other with friends and not preceding the imam's movements. Fiqh teachers can also use congregational prayer activities as a material for reflection in learning, for example when discussing the importance of intention, orderly movements, and punctuality.

At MI MUBA, the school prayer room not only functions as a place of worship, but also as a laboratory for living fiqh practice. Every congregational zuhur prayer, the fiqh teacher or homeroom teacher pays attention to whether the students have carried out the appropriate requirements and prayer pillars. For example, before the prayer begins, students are asked to make sure they are wearing holy clothes, have performed ablution, and do not bring uncleanness. The teacher will take an educational approach to students who have not complied with these provisions, then make it a topic of discussion in class the next day.

These activities form a learning cycle that integrates theory, practice, and reflection. A fiqh teacher once said during an interview that in one semester, almost all fiqh subjects can be exemplified directly through daily congregational activities. For example, when students speak during prayer or precede the imam's movements, the teacher immediately makes that moment a learning about things that cancel the prayer. This strategy is particularly effective because students get a learning experience that is contextual and embedded in their memory.

In practice at MI MUBA, the implementation of congregational zuhur prayers is not just a routine of daytime worship, but has been arranged with a systematic habituation scheme. For example, before entering the time of zuhur, the teacher first informs the students about their readiness to perform ablution and prepare themselves in the prayer room. This arrangement includes ablution times, orderly queues, and the use of worship tools such as prayer mats and mukena that each student brings by themselves. In this process, the teacher also accompanies and supervises the children, ensuring that all stages of ablution are carried out according to the correct rules, as part of the practical application of fiqh material.

This activity creates a collective habit that is very closely related to the formation of disciplinary character. Children learn to manage time, be orderly, and follow directions obediently. In fact, upper-class students are involved in the management of worship, such as being muadzin and shaf administrators. It provides a space for spiritual leadership experience for students and serves as a means to practice responsibility in person. For example, when there are students who are tasked with becoming muadzin but are late, the teacher will give a light evaluation as a form of coaching so that they do not repeat the omission.

Fiqh learning in the classroom is not separate from students' experiences in congregational prayer. Teachers will often cite students' daily experiences in congregation as an example when explaining the laws of fiqh. For example, in the lesson on makmum masbuq (makmum who arrives late), the teacher will ask the students how they behave when they arrive late to the prayer room. Students are then asked to share their experiences, and from there the teacher improves their understanding and practice.

Based on the results of the distribution of questionnaires with students, it shows that congregational prayer activities have an impact on time awareness, order, and courage to appear in public. Some students stated that they now know when the time of the dawn arrives, more appreciating the time. The relevance between fiqh learning and the habit of congregational worship is a meeting point between theory and practice in Islamic education. This is in line

with the findings of Fatimah, L. (2025) the application of fiqh material has a positive impact on the consistency and responsibility of students' congregational worship, in addition to that, it is also strengthened by Izzah, L. (2017) that the contribution of teachers (especially fiqh teachers) as educators, role models, and facilitators is very useful for students in getting used to congregational prayers. In the context of MI Matholiul Ulum, fiqh teachers use congregational prayer activities as a reference when explaining prayer chapters in the curriculum and providing knowledge for students related to prayer readings or ablutions and procedures.

Fiqh teachers not only teach concepts and postulates, but also become role models in the implementation of worship. One of the teachers even became a permanent imam for the zuhur prayer if there was no tour. The teacher showed how a solemn attitude, orderly saf, and patience during prayer should be done. When students see that their teachers are consistent in the implementation of worship, they will tend to imitate these behaviors, as reinforced by the social learning theory from Albert Bandura (1986) that learning through observation and imitation has a strong impact on behavior formation. During classroom learning, teachers use true stories in the implementation of congregational prayers as a case study. For example, when there is a student who becomes a muadzin with a less clear voice, the teacher makes it an educational moment to discuss the law of the call to prayer and the importance of intention and preparation in duty.

On the other hand, the school's policy on the habit of congregational prayer, in addition to teaching the procedure for performing prayers, is also aimed at shaping the character of student discipline. So that to form good and correct students in worship as well as form a disciplined character is not enough only with policies and rules, but requires the synergy of teachers as educators, role models and facilitators for students.

#### 4. Conclusion

The habit of congregational zuhur prayers at MI Matholiul Ulum Banjaragung is an effective means of instilling student discipline character. This activity teaches cognitive (fiqh material), affective (religious awareness), and psychomotor (real action) aspects. The role of teachers, school culture, and student involvement are important parts and must work together in forming a sustainable discipline culture. The relevance of fiqh learning and the habit of congregational prayer is a meeting point between fiqh learning in the classroom related to legal materials, legal requirements, and prayer and ablution procedures and real practice in congregational prayer activities. With a consistent and collaborative approach, schools can be a forum for students to form good disciplinary character.

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