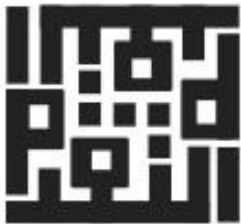


The Influence of Sunnah Prayer Spirituality on the Quality of Education

Muh. Hambali¹, Dewita Sekar Wangi²

¹Manajemen Pendidikan Islam, UIN Maulana Malik Ibrahim Malang, ²Pendidikan Agama Islam, Universitas Islam Negeri Maulana Malik Ibrahim Malang, Jawa Timur, Indonesia

*Correspondence email: hambali@pai.uin-malang.ac.id



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ABSTRACT

This study focuses on the influence of spirituality on the quality of education at MAN 3 Kediri. The purpose of the study was to test the extent to which spirituality carried out every morning can improve the quality of student learning outcomes. Spirituality activities in the form of dhuha prayer can affect the quality of learning concentration. The quality of education is characterized by the quality of student learning concentration. The approach used is quantitative with a descriptive research type. The data collection instrument is in the form of a Likert-scale questionnaire. The study population consisted of 401 class XI students of MAN 3 Kediri, with a sample of 80 students selected using simple random sampling techniques and the Slovin formula. Data assistance was analyzed using a simple linear regression test with the SPSS 24 application. The results showed that spirituality in the form of the habit of dhuha prayer has a positive influence on the quality of education in MAN 3 Kediri students. The calculated F value is 58.274 with a significance level of $0.000 < 0.05$, and a simple regression equation is obtained $Y = 12.98 + 0.751X$. Spirituality sharpened in dhuha prayer contributes 42.8% to the quality of learning in its concentration, which is categorized as a moderate influence. Meanwhile, other factors outside the scope of this study contributed 57.2%. This shows that the spirituality of sunnah prayer in the form of dhuha prayer helps students to be more focused or concentrated in learning, calmer in learning and can understand the lesson better

Introduction

Madrasah education institutions have a crucial role in developing the quality of

education. Through the quality of education, students can have the opportunity to actualize to a better level of learning, including ways of thinking and

acting. More than just knowledge, education is a tool to overcome underdevelopment, ignorance and poverty. In each stage of learning, through the learning process, there will be the transmission of knowledge, skills, and habits from the previous generation to the next generation. In addition, the quality of education also allows individuals to continue to develop according to the times. Through learning, knowledge and skills that continue to increase over time can produce graduates that are expected by the community (Juita, 2020, p. 24).

The quality of education is a graduate standard that is in accordance with user expectations and in accordance with planning provisions that are relevant to its implementation. The expected quality is, of course, learning standards that are able to guard the learning integrity of students. This means being able to concentrate on learning. Learning concentration is one of the factors that affect the quality of education. According to Slameto, the quality of education is one of them influenced by the concentration power of students. Learning concentration is the full concentration of the mind on the subject matter by ignoring various things that are irrelevant to the subject. (Slameto, 2013, p. 86) Meanwhile, according to Shaffat, learning concentration is focusing attention clearly and completely on the subject matter and learning objectives. (Shaffat, 2009, p. 73)

Currently, the quality of education has declined due to aspects of the learning ecosystem that are not able to encourage strong student learning. The learning ecosystem does not encourage students' concentration in learning. Students often

face difficulties in maintaining concentration while studying, due to various distractions, such as from mobile phones, playing *online games*, and other activities that can distract students. High concentration during the learning process is a must, because this has an impact on the success of learning. (Setyani & Ismah, 2018, p. 74) Students who cannot maintain concentration will have difficulty understanding the subject matter and making good use of it. This can result in wasted time, effort and costs (Slameto, 2013).

At various levels of madrasas, the improvement of the quality of education is closely related to the teaching and learning process and the environmental conditions of students. Students who are able to follow learning calmly, pay attention and concentrate on the material taught by the teacher will greatly support the success of the learning process in the madrasah. Concentration in learning plays a key role in achieving this success. (Setyani & Ismah, 2018, p. 74) On the other hand, students who do not concentrate tend to show a bored attitude, lack responsiveness, often change places, like to chat, interrupt classmates and divert the topic of conversation. (Winata, 2021, p. 16)

A learning ecosystem that meets learning standards also plays an important role in supporting students' concentration on learning. (Z. Mustofa et al., 2023, p. 31) In line with this, spirituality is a strong philosophy of learning. The philosophy of spirituality bases the values in the sunnah prayer. Prayer has a number of benefits for health, both from the physical and mental aspects. From a physical point of view, prayer contributes to keeping the body in

shape. Meanwhile, from a mental point of view, prayer has the potential to provide calm and train one's ability to concentrate. Meanwhile, the benefits of spirituality have an impact on the heart, namely it can form a sincere attitude, solemnity, and provide lessons about true inner peace. (Faried, 2004, p. 61)

According to Wratsangka and Sagiran in Rumiayati, the standing position in carrying out the spirituality of prayer can train body balance and concentration, besides that the movement in the final tasyahud is useful for reducing the tension on the lower left leg, so that there is an increase in the function of the balance nerve related to the optic nerve which can contribute to increasing or maintaining concentration. (Rumiayati, 2017)

In Islam, there are two types of prayer spirituality, which include the five-time obligatory prayer and the sunnah prayer. One example of sunnah prayer is the dhuha prayer. As the name implies, the dhuha prayer is carried out during dhuha, which is in the morning before noon. (Sadili, 2010, pp. 259–260) Some of the benefits of prayer in carrying out the dhuha prayer according to M. Khalilurrahman are, the heart becomes calm, the mind is more concentrated, maintaining physical health, getting ease in affairs, and receiving unexpected sustenance. (Al Mahfani, 2008, pp. 20–21)

Mustofa also argues that the spiritual benefits of adolescent dhuha prayer include: a) beautifying the birth and mind, maintaining skin health and body fitness through ablution and prayer movements and can mentally increase enthusiasm and intention to be better. b) Facilitate the academic journey because the dhuha prayer

brings good luck from Allah, including ease in the academic field. An upright position in prayer can affect brain performance, and a standing position with a hug helps increase the concentration needed by students and students. c) Getting calm in activities, regularly carrying out the Dhuha prayer helps to get closer to Allah and teaches how to cultivate the sense of turning anxiety into calmness. d) Having high productivity, dhuha prayer gives encouragement to continue to move and be productive in work. e) Facilitate getting a life companion by routinely praying dhuha and other practices. (I. Mustofa, 2017, pp. 51–59)

Literature Review

Similar research related to the spirituality of dhuha prayer has been carried out by several researchers, including; Parwis (2021) which showed that the dhuha prayer had a positive effect on students' concentration in learning. Ayunintias (2020) stated that the habit of praying dhuha has a positive effect on students' learning discipline. Rohman (2019) stated that dhuha prayer has a positive effect on the peace of mind of students. Some of these studies it indicates that the study of the habit of dhuha prayer is interesting because it can contribute to improving the quality of education. Many madrasas in Indonesia, including MAN 3 Kediri, have implemented this dhuha prayer habituation program. The purpose of this study is to prove whether or not the spirituality of the dhuha prayer has an effect on the learning concentration of MAN 3 Kediri students and how much the dhuha prayer can explain the variation

Research Method

The approach used is a quantitative approach with a descriptive type of research. The research object is MAN 3 Kediri, which has four major programs, namely Religion, Language, Science, and Social Sciences, and superior programs, namely MA Credits 2 Years of Service, MA Religion, MA Research, and MA Plus Skills. The research population is 401 students in class XI MAN 3 Kediri, with a sample of 80 students determined using *simple random sampling* techniques and the Slovin formula. The research instrument used a Likert scale questionnaire. Data analysis used descriptive statistical tests, simple linear regression tests, and determination coefficient tests with the help of the SPSS 24 application. The demographics of the respondents are as follows:

Table: 1 Respondent Demographics

Information		Jumlah	Percentage (%)
Gender	Man	28	35%
	Women	52	65%
	Total	80	100%
Class	XI C	31	38.75%
	XI D	38	47.5%
	XI I	11	13.75%
	Total	80	100%

Table 1 shows that the gender distribution of male respondents amounted to 28 35%, while female respondents amounted to 52 with a percentage of 65%. As for the distribution of class levels, class XI C amounted to 31 students with 38.75%, class XI D amounted to 38 students with a percentage of 47.5%, and class XI I

amounted to 11 students with 13.75%.

Referring to the research objectives, the form of the research model is as follows:

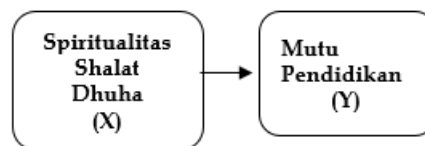


Figure: 1 Research Model

Based on Figure 1, there are two hypotheses formulated, namely:

H0: There was no significant influence of the spirituality of the dhuha prayer on the quality of education in MAN 3 Kediri students.

Ha: There is a significant influence of the spirituality of the dhuha prayer on the quality of education in MAN 3 Kediri students.

Result and Discussion

The data obtained from the questionnaire will then be analyzed using a descriptive statistical test. The research variables are divided into two types: the habituation of dhuha prayer as an independent variable and the variable of learning concentration as a bound variable. This statistical test is carried out to calculate the minimum, maximum, average, and standard deviation values.

Table 2 Descriptive Statistical Test Results

	N	Min	Max	Mean	Std. Deviation
X	80	38	56	46.51	5.054
Y	80	37	64	47.93	5.807
Valid N (listwise)	80				

From Table 2, the number of samples is 80 respondents. The Dhuha Prayer Spirituality variable (X) has a minimum value of 38 and a maximum of 56. The average score is 46.51, with a standard deviation of 5.054. Furthermore, the results of descriptive statistics of the education quality variable (Y) are a minimum value of 37, a maximum value of 64, and an average value of 47.93 with a standard deviation of 5.807

The description of the variable of habituation of dhuha prayer refers to 14 statements, with the score of each statement ranging from 1-4. From a total of 80 respondents, it is known that the minimum score is 38, and the maximum score is 56. The distribution of variable frequencies of the spirituality of the dhuha prayer is as follows:

Table 3 Distribution of Variable Frequency of Dhuha Prayer Spirituality

Kategori	Interval	Frek	Presents
Excellent	53-56	14	18%
Good	48-52	18	23%
Enough	43-47	25	31%
Less	38-42	23	29%
Very Less	>37	0	0
Total		80	100%

Based on Table 3, the level of spirituality of the dhuha prayer in the very good category is a total of 14 students with an interval value of 53-56 and a percentage of 18%; for the good category, a total of 18 students with an interval value of 48-52 and a percentage of 23%, the fairly good category is a total of 25 students with an interval value of 43-47 and a percentage of 31%, the poor category is a total of 23 students with an interval value of 38-42 and a percentage of 29%. The category is very lacking, either 0 total or none. If the

conclusion is drawn, the level of spirituality of the dhuha prayer of MAN 3 Kediri students is included in the category of sufficient 31%.

As for the description of the variable of education quality, the aspect of learning concentration refers to 16 statements from a total of 80 respondents, the minimum value is known to be 37, and the maximum value is 64. The variable frequency distribution of learning concentration is as follows:

Table 4 Frequency Distribution of Variable Education Quality

Category	Interval	Frek	Presents
Excellent	61-64	4	5%
Good	53-60	10	13%
Enough	45-52	45	56%
Less	37-44	21	26%
Very Less	>36	0	0%
Jumlah		80	100%

Based on Table 4, the level of education quality in the aspect of students in the very good category amounted to 4 students with an interval of 61-64 and a percentage of 5%; in the good category, there were 10 students with an interval of 53-60 and a percentage of 13%, in the fairly good category there were 45 students with an interval of 45-52 and a percentage of 56%, the poor category amounted to 21 students with an interval of 37-44 and a percentage of 26%, in the category of very poor, there are zero or none if it is concluded that the quality level of learning concentration of MAN 3 Kediri students is included in the sufficient category with a percentage of 56%.

To prove whether the spirituality of the dhuha prayer influences the quality of

learning concentration of MAN 3 Kediri students, a hypothesis test will be carried out with a simple linear regression test and a determination coefficient test. The results of the linear regression test equation are as follows:

Table 5 Simple Linear Regression Equation Test Results

Model	Unstand ardized B	Coeffi cients Std. Error	Standa rdized Coeffi cients Beta	t	Si g.
1 (Const ant)	12.981	4.604		2.8 19	.0 06
Pemb. Shalat Dhuha	.751	.098	.654	7.6 34	.0 00

The results of the regression equation in Table 5, then included in the formula of the simple regression equation $Y = 12.98 + 0.751X$, means that 1) the constant number is obtained with a value of 12.981. This means that if there is no habit of praying dhuha (X), the consistent value of the quality of students' learning concentration (Y) is 12,981. 2) The regression coefficient obtained a value of 0.751, meaning that for every 1% increase in the habit of dhuha prayer (X), the quality of students' learning concentration (Y) will increase by 0.751

As for the hypothesis test, a simple linear regression test is used as follows:

Table: 6 Simple Linear Regression Test Results

Model	Sum of Squares	df	Mean Squar e	F	Sig.
1 Regress ion	1138.998	1	1138. 998	58.27 5	.000 b
Residua l	1524.552	78	19.546		
Total	2663.550	79			

Based on Table 6, it is known that the F value is calculated as 58.274 with a significance of $0.000 < 0.05$. Therefore, it

was concluded that the variable of habituation of dhuha prayer (X) affected the variable of education quality that encouraged learning concentration (Y).

Next, to find out how much the spirituality of the dhuha prayer influences the quality of education of MAN 3 Kediri students, a determination coefficient test is carried out as follows:

Table 7 Coefficient of Determination Test Results

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.654 ^a	.428	.420	4.421

Based on Table 7, the results of the determination coefficient test of 0.428, if expressed as a percentage, are 42.8%. In conclusion, the spirituality variable of dhuha prayer contributes 42.8% to the variable of education quality. Meanwhile, 57.2% of the residual value was influenced by other factors outside the scope of this study.

The spirituality of dhuha prayer has a positive and significant influence on the quality of education. The spirituality of the dhuha prayer effort in improving the quality of education is also supported by the opinion of Mustofa, who states that one of the benefits of dhuha prayer for students is to help increase the concentration needed by students and all students through prayer movements, namely an upright position that affects brain performance and a standing position that can help increase concentration. (I. Mustofa, 2017, pp. 51–59) M. Khalilurrahman also stated that one of the benefits of the spirituality of the dhuha prayer is to make the mind more

concentrated and the heart calm.(Al Mahfani, 2008, pp. 221–222)

The results of the respondents' questionnaire answers showed that after performing the dhuha prayer, students could better understand the subject matter, concentrate more, feel calmer, be more focused, be able to ignore things outside of learning, have high learning enthusiasm, and be able to concentrate for a long period. Several previous studies have shown that praying dhuha positively influences various aspects of student development, including learning concentration, discipline, spiritual intelligence, and morals.

The quality of learning concentration is one factor that affects the quality of education because learning concentration affects learning outcomes. Students who cannot maintain concentration will have difficulty understanding and using the subject matter well. This can result in wasted time, effort, and costs. (Fatchuroji et al., 2023, p. 13759; Slameto, 2013)

According to Slameto, the quality of learning concentration is influenced by several things, including interest in the subject being studied, feelings of anxiety, stress, anger, worry, fear of hatred and resentment, an uncondusive learning atmosphere, suboptimal physical condition, and a sense of boredom.(Slameto, 2013, p. 86)

From the internal aspect of spirituality, the dhuha prayer will make the perpetrator gain peace of mind, a more concentrated mind and inner peace.(Al Mahfani, 2008, pp. 20–21; Dewangga & Payumi, 2013, p. 295) Validating the habit of dhuha prayer in the madrasah curriculum can be an

alternative strategy to increase learning concentration. The program not only helps in the spiritual aspect but also positively impacts the academic aspect. Studies have shown that learners with a spiritual routine tend to have better self-discipline, contributing to improved learning outcomes.

The spirituality of dhuha prayer is one of the actions that educational institutions can take to increase students' concentration in learning, and the quality of this education is very important for students' learning success. The habits that have been formed make children not find it difficult to carry out worship. Moreover, worship will be part of charity and a source of happiness in their lives.

Spiritual activities such as dhuha prayers can provide inner peace and emotional balance, which is crucial in supporting the learning process. Thus, the habit of praying dhuha is not only beneficial in a spiritual context but also makes a significant contribution to improving the overall quality of education.

Conclusion

The spirituality of the dhuha prayer is proven to have a positive and significant influence on the quality of education in the learning aspect of MAN 3 Kediri students by 42.8%. The spiritual movements of the dhuha prayer, such as an upright position and standing in a row, can improve brain performance; the dhuha prayer also makes the mind more concentrated and the heart calm. Getting used to the dhuha prayer can be one of the alternatives carried out by educational institutions to increase students' concentration on learning, which is very important for learning success.

For madrasas that have implemented spirituality through the dhuha prayer habituation program, it is recommended to maintain it by increasing supervision, understanding, and facilities for students to increase their participation in this program. For future researchers, conducting a more in-depth study related to the habit of dhuha prayer at various levels of education and its impact on other aspects of student development is recommended.

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