Instillation of Prayer Values
in Nature Shaping Students' Personalities

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Abstract: Efforts made by educators in shaping the personality of good students have been carried out but have not produced maximum results. This study aims to identify the cultivation of prayer values This research uses a qualitative approach with a case study method. The results of the study show that: 1) the values of prayer that are instilled are religious values, such as being obedient to worship & loving cleanliness. Moral values, such as honesty, discipline, responsibility are not arrogant & polite. Social values, such as empathy & tolerance; 2) the process of inculcating the values of prayer is carried out in three stages, namely value transformation through PAI learning in class, value transactions through material appreciation & trans internalization of values through habituation programs; 3) the material used is PAI material related to fiqh; 4) the methods used are habituation of prayer, habituation of recitations of the Qur'an, habituation of Asmaul Husna, habituation of greeting in the morning, habituation of GPS & honesty stalls; 5) evaluation is carried out on the achievement of student personality using attitude assessment which results in prayer worship can shape the student's personality; 6) supporting factors for inculcating the values of prayer, namely the existence of worship facilities, school policies and partnerships with parents. While the inhibiting factors are less supervision from parents & a less supportive living environment.
Keywords: Cultivation of Values; Personality; Values of Prayer

Abstrak: *Ikthiar yang dilakukan oleh pendidik dalam membentuk kepribadian siswa yang baik telah dilakukan akan tetapi belum membuahkan hasil yang maksimal.Penelitian ini bertujuan untuk mengidentifikasi penanaman nilai-nilai sholat . Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kasus. Hasil penelitian menunjukkan bahwa 1) nilai-nilai ibadah shalat yang ditanamkan yaitu nilai religius, seperti taat beribadah & cinta kebersihan. Nilai moral, seperti jujur, disiplin, tanggungjawab, tidak sombong & sopan santun. Nilai sosial, seperti empati & toleransi; 2) proses penanaman nilai-nilai ibadah shalat dilakukan melalui tiga tahap, yaitu tranformasi nilai melalui pembelajaran PAI di kelas, transaksi nilai melalui penghayatan materi & trans internalisasi nilai melalui program pembiasaan; 3) materi yang dipakai adalah materi PAI yang berkaitan dengan fikih; 4) metode yang digunakan yaitu pembiasaan shalat, pembiasaan tilawah al-Qur'an, pembiasaan asmaul husna, pembiasaan sapa pagi, pembiasaan GPS & warung kejujuran; 5) evaluasi dilakukan pada hasil capaian kepribadian siswa menggunakan penilaian sikap yang hasilnya ibadah shalat dapat membentuk kepribadian siswa; 6) faktor pendukung penanaman nilai-nilai ibadah shalat yaitu adanya sarana ibadah, kebijakan sekolah dan kemitraan dengan orangtua. Sedangkan faktor penghambatnya yaitu pengawasan yang kurang dari orangtua & lingkungan tempat tinggal yang kurang mendukung.*
Kata Kunci: Kepribadian; Nilai-nilai Ibadah Shalat; Penanaman Nilai

INTRODUCTION

In the National Education System Law Number 20 of 2003 Article 3 it is stated that national education aims to develop the potential of students to become human beings who have faith, are devoted to God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens. (Noor, 2018). In order for this national education goal to be achieved, one way is through PAI learning in schools. Efforts like this are taken so that students become human beings who have faith, piety and have akhlakul karimah (Nikmah et al., 2020).

The existence of Islamic religious education by law is very clear. Furthermore, the author wants to highlight Islamic religious education that occurs in the field, precisely at SMP Negeri 3 Cimahi. The author observes that pai subjects in this school are already practiced quite well, with quite a lot of material, but a fairly short time. The number of class hours is 3 hours per week, with only 40 minutes per class hour. This situation will certainly be an obstacle in the development of PAI materials to students. As a solution, PAI teachers and schools try to implement PAI values in various kinds of habituation. Such as habituation of prayers (dzuhur congregation, Friday and dhuha), asmaul husna, tilawah al-Qur'an, whiteness and religious extracurriculars.

The cultivation of PAI values implemented in the habituation program at SMPN 3 Cimahi certainly has a goal that is in line with the goals of national education, namely wanting to create a religious personality of children both individually and socially. This is in line with what Nunung Nurhasanah quoted from al-Ghazali's statement in his book Ayyuhal Walad, he said that the Muslim personality (good morals) can be formed with good knowledge and worship to Allah Almighty (Nurhasanah et al., 2018; Sulfemi & Yuliani, 2019). However, during the author's observation in the process of making a preliminary study, there was still a chat between the homeroom teachers and students who complained about some students whose personalities were still not good, lacking discipline and still lacking in rhythm. In fact, if you look at the efforts of SMPN 3 Cimahi, it has carried out efforts that are close to the maximum.

Islamic religious education as stated in GBPP PAI in public schools, it is explained that Islamic religious education is a conscious and planned effort in preparing students to know, understand, live, and follow the teachings of the Islamic religion, accompanied by demands to respect adherents of other religions in relation to harmony between religious people until the realization of national unity and unity (In'Ratnasari et al., 2020; Tambunan, 2018).

Islamic education is the spirit of national education. National education in the absence of PAI is likely to be paralyzed and lacking in meaning. This is proven by the inclusion of Islamic Religious Education into the national education law, namely the 2003 National Education Law. The articles discussing

PAI are quite numerous. Among them are article 1 paragraph 1 & 2, article 4 paragraph 1, article 12 paragraph 1, article 15, article 17 paragraph 2, article 18 paragraph 3, article 28 paragraph 3, article 36 paragraph 3 and article 37 (Jannah, 2013).

The ten articles above are an explanation of the position of Islamic religious education in the national education system. With these articles, it can be concluded that the existence of Islamic religious education is very much considered even though there are still articles that have not been effectively realized, namely regarding article 49 paragraph 1 concerning the education budget (Sholeh, 2017). However, so far the author considers that the government's performance in advancing education in Indonesia is quite good, only its shortcomings should be the focus with education practitioners.

Some of the studies that are relevant to this research include, research on the efforts of PAI teachers in fostering student personality, the results show, PAI teachers use their coaching with exercises that are identified with love problems to get ridho Alloh SWT significantly impacting students both at school and at home (Nuryana et al., 2021; Suryani et al., 2021). Next, research on the habituation of Dzhuhur prayers in congregations with the aim of instilling the value of student discipleship, the results although at the beginning of the implementation of this habituation many students were not used to it or forced so that habituation has not had an impact on significant results, but as time goes by students begin to get used to it and plan for congregational prayers at the beginning of time (Maharani et al., 2019).

Furthermore, there is research on the cultivation of the value of tolerance contained in prayer services, as for the results of the research which contains ways to instill tolerance values such as telling children aged 9-11 years to perform prayers on time, instilling so as not to discriminate, advising children not to be disobedient to parents and instilling children to share between sesame, in its implementation even though it goes as expected, but there are obstacles from parents when its cultivation is carried out at home (Gusmaneli & Arnum, 2020). Then research on the cultivation of religious values through habituation of dhuha and dhuhur congregational prayers where the research succeeded in improving the religious character of students (Hilmiati & Saputra, 2020). Finally, research on the internalization of Islamic values to shape student behavior and attitudes, the results of this study have influenced students' attitudes and behaviors to obey Allah, have charitable character to fellow humans and nature, as well as a fairly good, intelligent, brave and critical personality (Bermi, 2016).

Based on the results of previous studies that are relevant to this study, there are several similarities, namely both instilling prayer values. However, the novelty of this study is that it shapes its students not only for individuals but for social purposes as well besides that the novelty of this study is the locus of

research, namely in public public schools which is a challenge for PAI teachers (Nurulhaq et al., 2019). So that the purpose of this study is to instill the values of Prayer Worship in an effort to shape the personality of students individually and socially through habituation activities in schools.

RESEARCH METHOD

In this study, the author uses a qualitative approach, because the research conducted aims to produce descriptive data, in the form of written data, both from various documents, oral, and people's behavior to examine the cultivation of prayer values in shaping the personality of students individually and socially at SMP Negeri 3 Cimahi (Rusdi, 2019). This research method is a case study that can be interpreted as in-depth research on individuals, groups, organizations, programs of activities, and so on in a given time. The goal is to obtain a complete and in-depth description of an entity. Case studies generate data to be further analyzed to generate theories (Sugiarto et al., 2019).

The type of data used in this study is qualitative data. Qualitative data in the form of soft data, in the form of words, actions, written data sources, and photos (Nugraha et al., 2014). The data source of this study consists of two sources, namely primary and secondary. Primary data is directly taken from the place of study by individual researchers as well as organizations. Examples include direct interviews with teachers, staff, students, and school leaders. While secondary data is data obtained not directly from the object of study (Bala et al., 2015).

The authors used data collection techniques in this study with observation, interview, and documentation techniques. The author also uses qualitative descriptive analysis techniques with the consideration that this research seeks to describe and represent data systematically, concisely and simply, so that it is easier to understand by researchers or other people who are interested in the results of the research that has been carried out. The data analysis process carried out by researchers is through data reduction, data presentation and data verification. The location of this study is at SMP Negeri 3 Cimahi Jl. Sriwijaya IX No. 32, Setiamanah, Central Cimahi District, Cimahi City, West Java 40524.

RESEARCH RESULT AND DISCUSSION

SMP Negeri 3 Cimahi is a school located at Jl. Sriwijaya Raya No. 32, Setiamanah, Central Cimahi District, Cimahi City, West Java 40524. This school has a vision of excellence, creativity and achievement through the development of science and technology and art that are integrated into faith and piety that are environmentally friendly and healthy living. From this vision, jargon emerged that was used as a reference in fostering and educating its students, namely "REDICITA" which stands for religious, discipline, love for the homeland and responsibility.

From the vision that has been conveyed above, it is clear that SMPN 3 Cimahi prioritizes the religious side of its students. In addition to the existence of PAI subjects that can be used as guidelines, this school also strengthens the religious aspects of students through religious and extracurricular habituations. This is what makes the author interested in conducting research in this school by focusing on the values of prayer worship and the personality of its students.

In the author's monitoring during observation, activities or programs in realizing the values of prayer worship are already available at SMPN 3 Cimahi. Such as the habituation of Wednesday takwa which includes reading the Qur'an, habituation of Fridays such as dhuha prayers and chanting asmaul husna, garbage collection movements (GPS), morning greetings, honesty stalls and educational posters displayed on the walls of the school. All of these are efforts made by the school to instill good values reflected in prayer services. However, these values the process of cultivation cannot stand alone but must be combined with other activities that can push towards the realization of value. The values of prayer services that Fauzi Irwansyah hopes can be classified based on existing theories. As mentioned in the paragraph above, prayer has religious, psychological, physiological, medical, social and moral values. Well, the values of prayer services instilled in SMPN 3 Cimahi seem to only be included in three types of values, namely religious, social and moral.

Actually, although no emphasis is placed on psychological, physiological and medical values, these three values will automatically be obtained as well. In detail, the author presents the values of prayer services instilled in SMPN 3 Cimahi in the following points: a. Religious values, which are included in the religious value, namely obedience to worship and love of cleanliness / thaharah. b. Moral values, which are included in moral values, namely honesty, discipline, responsibility, not being arrogant and polite. c. Social values, which include social values, namely empathy and tolerance. These values are then developed in the form of habituation methods, the goal is that the values of prayer services can be effectively embedded in students.

Regarding the flow of implementing the cultivation of the values of prayer worship, the author found several stages that became a reference to be discussed further in the discussion point. Among the stages carried out in the cultivation of the values of prayer worship: A). Through the learning process, at this stage students are equipped with various kinds of knowledge, especially regarding the discussion of prayer. B). Through the passion process, at this stage students are directed to explore the material that has been given and guided by the teacher so that the worship activities carried out by students are in accordance with the guidance of the Prophet Muhammad SAW. C). Through the value application process, the teacher motivates and encourages students to carry out prayer services while also exploring the values in prayer. In the application process, the

school has also facilitated children to get used to doing prayer services, namely with prayer habituation programs and other supporting programs.

One of the mainstay methods used in instilling the values of prayer worship is the habituation method. The habituation method is a method of practice that is carried out repeatedly and earnestly with the aim of strengthening or perfecting a skill so that it is permanent(Widya & Setiawan, 2018). Likewise, the habituation of prayer at SMPN 3 Cimahi is carried out repeatedly so that the religious spirit is permanently attached to the child. Among the habituation methods used are habituation of prayer, habituation of reading the Qur'an, habituation of chanting asmaul husna, morning greetings, garbage collection movements and honesty stalls.

The stages of the process that have been implemented must of course be evaluated with the right evaluation tools in order to produce the desired goals. This evaluation activity is carried out with non-test evaluation techniques. Non-test techniques are divided into six types, namely multilevel scales, questionnaires, matching lists, interviews, observations and history(Hutapea, 2019). From this explanation, the evaluation technique carried out on the cultivation of the values of natural prayer worship to shape the personality of students is carried out by means of observation and interviews. From this evaluation, it produces research achievements, namely prayer services can shape the personality of students individually and socially.

In a program that is implemented there will be supporting factors that can make the program run smoothly, behind that there will also be inhibiting factors that can hinder the pace of the program that has been created. As is the case in the cultivation of the values of prayer worship to students, there are supporting and inhibiting factors that slice it. Among the factors include the existence of complete worship facilities, the existence of a clear principal policy, cooperation between teachers and the attention of parents to children's education. Meanwhile, the inhibiting factors are that there is still a weak awareness of some students towards worship, the supervision of some parents who are lacking in children and there is still a child's living environment that does not pay attention to the spiritual side of the environment that is not in harmony with the child's religious education will greatly affect the smooth running of the education. All regional apparatuses ranging from administrators and the community must work hand in hand in creating an educational and religious environment.

The cultivation of the values of prayer services is the right step to be held in schools. Seeing the conditions of the era of globalization that is growing rapidly, it will certainly affect the personality of students in schools. To be able to dismiss all forms of negative effects of the globalization era on children, this habituation of prayer is a fairly effective answer to be implemented. Allah Almighty said in surah al-Ankabut verse 45 namely:

ٱتْلُ مَآ أُوحِيَ إِلَيْكَ مِنَ ٱلْكِتَٰبِ وَأَقِمِ ٱلصَّلَوٰةَۖ إِنَّ ٱلصَّلَوٰةَ تَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِۗ وَلَذِكْرُ ٱللَّهِ
أَكْبَرُۗ وَٱللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

45. Read what has been revealed to you, namely the Bible (Quran) and establish prayers. Indeed, the prayer prevents from (deeds) heinous and cruel. And indeed remembering Allah (prayer) is greater (its primacy over other worships). And God knows what you do.

In Ibn Katsir's interpretation, it is explained in relation to the surah above that a devout person who observes the prayer service the least benefit that will be obtained is to be free from doing evil deeds and deeds prohibited by religion. People who obey the automatic prayer service of their heart will always be awake from various liver diseases, in the end this person will always spread kindness and radiate on him a shalih personality. This statement is also in line with al-Ghazali's statement which states that humans are divided into three dimensions, namely body (physiological), soul (psychological) and spirit (Hafizallah & Husin, 2019). One of the dimensions, especially the soul is cultivated or accustomed to good deeds such as prayer, it will have implications for other good values, such as the creation of a good personality in humans, al-Ghazali calls it "mutakhalliq li akhlaq Allah" (Fauzi, 2019).

CONCLUSION AND IMPLICATION
Conclusion
After describing the cultivation of prayer values in shaping the personality of students individually and socially at SMP Negeri 3 Cimahi, this study can be concluded that the values of prayer worship instilled in SMPN 3 Cimahi are religious values, such as obeying worship and love of cleanliness / thaharah. Moral values, such as honesty, discipline, responsibility, not being arrogant and polite. Social values, such as empathy and tolerance. Then the process of planting prayer values at SMP Negeri 3 Cimahi is carried out through three stages, namely value transformation through PAI learning in class, value transactions through material passion and trans-internalization of values through habituation programs.

Implication
The results of the analysis of the cultivation of prayer values in determining the personality of these students are still many shortcomings. Therefore, it is hoped that readers, researchers / authors will be able to review this writing, in the hope that there will be corrections and improvements. The cultivation of the values of prayer services in the khsusunya and religious activities in schools must continue, due to the increasingly concerning crisis of faith and personality of the shalih. Therefore, educators are expected to compete again in creating

innovations in religious activities in schools so that they continue to exist, attract and can be a bulwark in cultivating generations of faith and morality. The cultivation of the values of prayer services must continue to be carried out and socialized. This is done as one of the steps to improve worship and cultivate the personality of human beings in living life in order to obtain the happiness of the world and the Hereafter.

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