MIKAILALSYS
Journal of Multidisciplinary Sciences

e-ISSN : 2987-2286
p-ISSN : 2987-3924

Index: Harvard, Boston, Sydney, Copernicus, Sinta 4, Scilit, Semantic, Google, etc

https://doi.org/10.58578/mikailalsys.v4i2.10438

The Influence of Fiqh Thaharah Practices and Consistency in Performing Dhuha Prayer on the Morals of Seventh-Grade Students at Darul Hijroh Canden Islamic Junior High School Boarding School, Academic Year 2025/2026

Yahya Hizbu Rohim, Ngatmin Abbas, Rara Intan Mutiara Fajrin
Iinstitut Islam Mamba'ul 'Ulum Surakarta, Indonesia
yahyahizburohim000@gmail.com; ngatminabbas@gmail.com

Article Info:

Submitted:	Revised:	Accepted:	Published:
Apr 21, 2026	May 19, 2026	May 31, 2026	Jun 5, 2026

Abstract

Students' moral development in Islamic educational settings is closely related to the habituation of worship practices, including *fiqh thaharah* and consistency in performing *dhuha* prayer. This study aims to examine the influence of *fiqh thaharah* practices and *dhuha* prayer consistency on the moral character of seventh-grade students at MTs Pondok Pesantren Darul Hijroh Canden during the 2025/2026 academic year. A quantitative field research approach with an ex post facto correlational design was employed. Data were collected through questionnaires, observation, and documentation using a saturated sampling technique. Data analysis involved descriptive and inferential statistics through multiple linear regression, supported by validity, reliability, and classical assumption tests. The findings indicate that *fiqh thaharah* practices and consistency in performing *dhuha* prayer positively and significantly influence students' moral character, both partially and simultaneously. Students with stronger worship habituation tended to demonstrate better discipline, responsibility, and moral awareness. The study concludes that structured

Mikailalsys is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License

worship habituation contributes to strengthening students' moral development in Islamic educational institutions. This study contributes to Islamic education and character education by providing empirical evidence on the role of religious practice habituation in shaping students' moral character. The practical implication is that Islamic educational institutions should design systematic, consistent, and supervised worship habituation programmes to support sustainable character formation among students.

Keywords: *Fiqh Thaharah*; *Dhuha* Prayer; Moral Character; Islamic Education; Worship Habituation.

INTRODUCTION

Education constitutes a deliberate and systematic process aimed at developing human potential in a comprehensive manner, encompassing intellectual, spiritual, emotional, and moral dimensions. In the Islamic educational tradition, education is not solely directed toward cognitive achievement but also toward the cultivation of ethical character and spiritual maturity as integral components of human development. Islamic education positions moral formation as one of its primary objectives because knowledge without moral consciousness may fail to produce socially responsible individuals. The cultivation of noble character (akhlak) therefore becomes an inseparable dimension of educational practice, particularly within Islamic educational institutions that emphasize religious habituation and spiritual discipline in everyday life (Bafadhol 2017)

Within the broader discourse of Islamic education, moral development is strongly associated with the habituation of religious practices that foster discipline, obedience, sincerity, and personal responsibility. Religious observances are not merely ritualistic obligations but are also regarded as pedagogical instruments capable of internalizing ethical values into students' daily behavior. Educational activities grounded in Islamic teachings are expected to shape individuals who demonstrate not only intellectual competence but also moral awareness manifested through discipline, honesty, humility, responsibility, and social sensitivity. Consequently, Islamic educational institutions are encouraged to integrate worship-based habituation into character education frameworks to strengthen moral development among students (Intyaswati et al. 2025). One of the religious practices that plays a strategic role in shaping students' moral behavior is the practice of *fiqh thaharah*, which concerns purification as a prerequisite for worship. In Islamic jurisprudence, *thaharah*

is not confined to physical cleanliness but also embodies moral and spiritual dimensions that contribute to behavioral discipline and ethical awareness. The implementation of *thaharah* involves maintaining bodily cleanliness, ensuring ritual purity, and consistently observing religious guidelines regarding purification from impurities (*najis*) and states of ritual impurity (*hadas*) before engaging in worship activities. Such practices may foster responsibility, self-control, discipline, and attentiveness among students because ritual purification requires careful adherence to rules and consistency in implementation(Hodila et al. 2025) .

From an Islamic educational perspective, *thaharah* represents a practical manifestation of obedience to divine commands and an embodiment of ethical values associated with cleanliness, orderliness, and discipline. The educational significance of *thaharah* extends beyond the validity of ritual worship because it also trains students to cultivate habits of cleanliness and personal accountability. Students who consistently apply purification practices in accordance with Islamic teachings are expected to develop disciplined behavior and a stronger awareness of moral responsibility in everyday life. Consequently, *thaharah* can be understood as both a ritual requirement and a pedagogical medium for shaping moral character among learners (Adawiah 2023).

The concept of *thaharah* in Islamic jurisprudence encompasses purification from both *najis* and *hadas*, involving practices such as ablution (*wudhu*), dry ablution (*tayammum*), and ritual bathing (*ghusl*). These practices are structured through clear procedural rules that require intentionality, consistency, and attentiveness. Through repetitive religious habituation, students may internalize values of discipline and obedience because the implementation of purification practices necessitates adherence to established procedures and sustained awareness of ritual requirements. In this regard, religious habituation becomes a means of reinforcing ethical behavior through repeated practice and internal reflection (Sarwat, 2010). In addition to *thaharah*, the consistent observance of *dhuha* prayer constitutes another important dimension in the moral formation of students within Islamic educational settings. *Dhuha* prayer is a recommended voluntary worship performed during the morning hours that emphasizes spiritual devotion, gratitude, and closeness to God. Although categorized as a non-obligatory act of worship, its implementation carries significant educational implications because repeated voluntary devotion may strengthen students' spiritual commitment and behavioral discipline. The continuous observance of *dhuha* prayer (*istiqamah*) is expected to nurture perseverance, sincerity, discipline, and

consistency in worship, thereby contributing to students' moral development (Intyaswati et al. 2025).

The notion of *istiqamah* occupies a central place in Islamic moral discourse because it reflects steadfastness, consistency, and perseverance in performing righteous deeds despite varying circumstances. In educational contexts, *istiqamah* may function as a mechanism for developing behavioral discipline by encouraging students to consistently engage in beneficial practices regardless of external supervision or fluctuating motivation. The persistence required in maintaining routine worship strengthens students' capacity for self-regulation and commitment to moral principles, thereby contributing to the cultivation of stable ethical behavior(Zuhdi, n.d.)

The educational significance of *dhuha* prayer extends beyond ritual observance because the act of maintaining consistent devotion may shape emotional stability, responsibility, patience, and gratitude among students. Repeated engagement in voluntary worship has the potential to foster moral awareness and inner discipline through sustained spiritual practice. Students who consistently participate in *dhuha* prayer are often perceived as demonstrating more respectful behavior toward teachers, greater discipline in fulfilling school responsibilities, and stronger emotional control in social interactions. Therefore, *dhuha* prayer may function not only as an act of worship but also as an instrument for strengthening character education within Islamic schools (Siti Nor Hayati 2017).Despite the normative ideals embedded in Islamic education, practical realities frequently reveal discrepancies between expected moral outcomes and students' actual behavior. Preliminary observations conducted at MTs Pondok Pesantren Darul Hijroh Canden, particularly among seventh-grade students, indicate that challenges remain regarding the implementation of *fiqh thaharah* practices and the consistent observance of *dhuha* prayer as components of moral development. Several students reportedly demonstrate inadequate understanding regarding the classification of ritual impurities and the procedures for purification, while others perform ablution carelessly or without full attentiveness to procedural requirements. Such conditions suggest that ritual purification practices have not yet been optimally internalized as disciplined religious behavior(Dewi 2023).

Furthermore, inconsistencies in students' *dhuha* prayer practices were observed in the form of low motivation, irregular participation, dependence on teacher supervision, and the tendency to perform worship merely as institutional compliance rather than as sincere

religious commitment. Some students reportedly engage in prayer only when monitored by teachers, whereas others perform it hastily or without adequate spiritual concentration. These circumstances indicate that the moral values embedded in consistent worship practices may not yet be fully internalized into students' everyday conduct (Gusti Ma`rifattullah Alianto, Muhammad Tri Ramdhani 2025). The discrepancy between the normative objectives of Islamic education and empirical realities in schools demonstrates an urgent need to examine the relationship between religious practices and students' moral development more comprehensively. Since Islamic education fundamentally seeks to cultivate moral character through habituation, discipline, and spiritual development, investigating the extent to which *fiqh thaharah* practices and the consistency of *dhuha* prayer influence students' moral behavior becomes particularly relevant. Such inquiry is essential for strengthening Islamic character education models that integrate ritual worship into moral development programs in educational institutions(Zahro et al. 2025)

Previous studies have extensively examined moral education and religious habituation within Islamic educational settings, particularly regarding the role of worship practices in shaping students' discipline and character. Existing scholarship generally suggests that habitual religious activities contribute positively to behavioral formation because repeated engagement in worship strengthens internal discipline and moral awareness. Studies focusing on Islamic educational practices have emphasized that structured religious habituation can reinforce ethical conduct and support the internalization of values among students through consistent repetition and guided supervision (Hidayah, Rosidi, dan Shofiyani 2023). Several studies have specifically addressed the educational relevance of *thaharah* in shaping moral behavior and personal discipline among learners. Research on purification practices has demonstrated that students who understand and consistently implement *thaharah* tend to exhibit stronger awareness of cleanliness, orderliness, and religious responsibility. Ritual purification encourages attentiveness and discipline because the procedures involved require careful observance and adherence to established religious principles. Consequently, *thaharah* is frequently understood not merely as a ritual prerequisite for worship but as an educational instrument for instilling moral values in students' daily lives (Idrus dan Hidayat 2024)

Other studies have focused on the implementation of *thaharah* education in schools as a means of cultivating behavioral awareness and ethical responsibility. Findings from previous research indicate that the habituation of purification practices contributes to

students' understanding of bodily cleanliness, ritual purity, and discipline, particularly within Islamic boarding school environments where religious observance forms part of everyday institutional culture. Such findings support the assumption that worship-related practices may play a meaningful role in moral formation when implemented consistently and supported through educational supervision (Rustina dan Rahman 2024). In parallel, a growing number of studies have investigated the role of *dhuha* prayer in fostering students' discipline, spiritual awareness, and moral character. Educational research has indicated that routine participation in voluntary prayers may positively influence students' emotional balance, responsibility, and behavioral discipline because repeated worship reinforces spiritual consciousness and self-control. The habituation of *dhuha* prayer has therefore been recognized as an effective strategy for strengthening character education within Islamic educational institutions(Rifa et al. 2016). Empirical findings further suggest that students who consistently engage in *dhuha* prayer tend to display greater discipline in learning activities and stronger commitment toward school responsibilities. Since voluntary worship requires intentional participation rather than external obligation, repeated engagement may contribute to the development of self-regulated behavior and intrinsic motivation. The educational role of *dhuha* prayer thus extends beyond spirituality because it can shape behavioral dispositions associated with perseverance, responsibility, and emotional maturity(Subianto 2026)

The habituation of *dhuha* prayer has also been discussed as an institutional strategy for strengthening students' religious character in Islamic schools and madrasahs. Educational programs emphasizing morning worship practices are considered beneficial in encouraging discipline, gratitude, sincerity, and respect toward others because students repeatedly encounter moral values through practical religious engagement. Such practices are particularly important within Islamic educational settings that seek to integrate spiritual and moral development as complementary dimensions of learning (Islahuddin dan Sya'bani 2020). Although prior studies have generated valuable insights regarding *thaharah*, *dhuha* prayer, and moral development, important limitations remain evident. Existing scholarship frequently examines ritual purification and worship habituation separately, with limited attention devoted to understanding how these two religious dimensions simultaneously influence students' moral character. Some studies primarily emphasize the implementation of *thaharah* as a component of cleanliness education, while others focus on *dhuha* prayer as a

strategy for strengthening discipline and religiosity without examining their interconnected educational implications (Diki et al. 2024)

Based on the reviewed literature, a significant research gap emerges regarding the limited empirical investigation into the combined influence of *fiqh thaharah* practices and the consistency of *dhuha* prayer on students' moral development within a single quantitative framework. Previous studies tend to isolate one variable while overlooking the possibility that ritual purification and voluntary prayer may operate as complementary dimensions of Islamic moral education. Furthermore, empirical evidence examining the simultaneous contribution of both variables among junior secondary students in Islamic boarding school contexts remains relatively scarce, particularly within madrasah environments emphasizing religious habituation as part of institutional culture(Sabila dan Sa'diyah 2021). The present study adopts a critical position toward this issue by arguing that students' moral development cannot be sufficiently understood through isolated examinations of religious practices. Islamic education emphasizes the integration of ritual, spirituality, and ethics as interconnected aspects of human formation, thereby requiring a more comprehensive understanding of how multiple forms of worship collectively shape moral behavior. Accordingly, this study assumes that *fiqh thaharah* practices and consistent *dhuha* prayer may reinforce one another in contributing to students' moral development because both cultivate discipline, obedience, sincerity, and responsibility through repeated religious habituation(Rodiyah 2024)

The novelty of this study lies in its integrative examination of two practical religious variables, namely *fiqh thaharah* practices and the consistency of *dhuha* prayer, in relation to students' moral character. Unlike earlier studies that predominantly discuss these dimensions separately, this research investigates their simultaneous contribution within a unified quantitative model. This integrative perspective provides a more comprehensive understanding of how ritual purification and voluntary worship jointly function as pedagogical instruments for strengthening moral education in Islamic schools (Nuraeni 2020). In addition to conceptual novelty, this research also contributes methodologically through the application of a correlational quantitative approach designed to empirically measure the extent of influence generated by both independent variables on students' moral development. By examining seventh-grade students at MTs Pondok Pesantren Darul Hijroh Canden during the 2025/2026 academic year, the study seeks to generate contextual

evidence concerning the implementation of worship habituation within Islamic boarding school education and its implications for character formation (Sugiyono, 2022).

The theoretical foundation of this study is rooted in Islamic educational perspectives concerning *thaharah*, *istiqamah*, worship habituation, and moral formation. The concept of *thaharah* emphasizes ritual purity as both a spiritual and ethical practice involving cleanliness, obedience, and discipline in worship preparation (Sarwat, 2010). The concept of *istiqamah* highlights steadfastness and consistency in maintaining righteous deeds as an essential dimension of spiritual commitment and behavioral discipline (Zuhdi, n.d.).Meanwhile, moral development in Islam is understood as the cultivation of virtuous character grounded in obedience to God, ethical conduct toward others, and harmonious social interaction within educational environments (Al-Ghazali, 2017). From this theoretical standpoint, repeated engagement in purification and worship practices may function as mechanisms for moral internalization because habitual action strengthens behavioral consistency and ethical awareness over time. Students who repeatedly engage in disciplined acts of worship may gradually develop moral dispositions reflected in responsibility, self-discipline, sincerity, social respect, and spiritual consciousness. Thus, worship habituation may serve as an important foundation for strengthening moral education within Islamic institutions (Annisa 2023). Based on these considerations, this study focuses on examining the influence of *fiqh thaharah* practices and the consistency of *dhuha* prayer on the moral character of seventh-grade students at MTs Pondok Pesantren Darul Hijroh Canden during the 2025/2026 academic year. Specifically, the research aims to investigate whether *fiqh thaharah* practices significantly influence students' moral character, whether the consistency of *dhuha* prayer significantly contributes to moral development, and to what extent both variables collectively affect students' moral behavior. Through this inquiry, the study is expected to contribute empirical evidence for strengthening Islamic character education through structured worship habituation in madrasah contexts (Siti Nor Hayati 2017)

METHODS

This study employed a quantitative research approach using a field research design, as data were collected directly from respondents through questionnaires, observation, and documentation. Quantitative research was selected because it enables the systematic measurement of relationships among variables through statistical procedures to test empirical assumptions. More specifically, the study applied an ex-post facto method with a correlational design to investigate naturally occurring phenomena without manipulation or experimental treatment. This design was considered appropriate because the study sought to examine the relationship between the practice of *fiqh thaharah* and the consistency of *dhuha* prayer in relation to students' moral conduct. The research aimed to determine both the partial and simultaneous influence of the independent variables, namely the practice of *fiqh thaharah* (X_1) and the consistency of *dhuha* prayer (*shalat dhuha*) (X_2), on students' moral behavior (*akhlak*) as the dependent variable (Y). The conceptual relationship among these variables was analyzed using multiple linear regression to identify the degree of contribution of each predictor variable to students' moral development. The study was conducted at MTs Pondok Pesantren Darul Hijroh Canden, Sukoharjo Regency, Central Java, Indonesia, during the 2025/2026 academic year. Data collection was undertaken from March 1 to March 30, 2026, indicating a research duration of approximately one month. The selection of this research setting was based on its relevance to the implementation of religious practices associated with *thaharah* and *dhuha* prayer among junior secondary Islamic students.

The participants consisted of all seventh-grade students enrolled at MTs Pondok Pesantren Darul Hijroh Canden. The research population comprised 51 students distributed across two classes. However, the final research sample consisted of 50 students selected using a saturated sampling technique (*total sampling*), in which all members of the accessible population were included as research respondents. This sampling strategy was chosen because the population size was relatively small, making comprehensive data collection feasible and ensuring a more representative assessment of the research variables. The use of saturated sampling also strengthened the reliability of the findings because all eligible participants were involved in the study. Data were primarily collected using a structured questionnaire developed based on a five-point Likert scale, ranging from strongly disagree to strongly agree. The questionnaire consisted of favorable and

unfavorable statements intended to measure respondents' perceptions, habits, and behavioral tendencies regarding the variables under investigation. The *fiqh thaharah* variable (X_1) was operationalized through four theoretical indicators, including bodily purity from ritual impurity and filth, clothing cleanliness, environmental cleanliness, and students' discipline, responsibility, and concern regarding *thaharah* practices. Meanwhile, the consistency of *dhuha* prayer (X_2) was measured through indicators of consistency, motivation, sincerity, and internal appreciation of the meaning and benefits of *dhuha* prayer. Students' moral conduct (Y) was operationalized through five indicators derived from Islamic moral theory, namely morality toward Allah, the Prophet Muhammad, oneself, fellow human beings, and the surrounding environment. Each variable was represented by twenty questionnaire items developed according to theoretical constructs outlined in the study. In addition to questionnaires, observation and documentation techniques were employed as supporting instruments to reinforce empirical findings through direct observation and institutional records.

Instrument validity was established through content validity procedures using expert judgment assessed with Aiken's V coefficient to determine the relevance of questionnaire items to the intended indicators. Instruments were considered valid when the coefficient met the established acceptance criteria. Reliability testing was conducted using Cronbach's Alpha through IBM SPSS Statistics version 29 to ensure consistency and internal stability of the measurement instrument. A reliability coefficient of at least 0.70 was considered acceptable for confirming instrument reliability. The data analysis process was carried out systematically through several stages, including editing, coding, data entry, and data cleaning to ensure accuracy before statistical analysis. Descriptive statistics were first used to summarize respondent characteristics and variable tendencies through measures such as mean, median, mode, standard deviation, minimum score, and maximum score. Inferential analysis subsequently involved classical assumption testing, including normality, linearity, multicollinearity, and heteroscedasticity tests, to verify the suitability of regression analysis. Finally, multiple linear regression analysis was employed to examine the simultaneous and partial effects of *fiqh thaharah* practices and *dhuha* prayer consistency on students' moral conduct, supported by F-tests, t-tests, and the coefficient of determination (R^2) to explain the magnitude of relationships among variables.

RESULTS

1. Normality Test

One-Sample Kolmogorov-Smirnov Test

			Unstandardized Residual
N			51
Normal Parameters[a,b]	Mean		.0000000
	Std. Deviation		7.27526046
Most Extreme Differences	Absolute		.095
	Positive		.043
	Negative		-.095
Test Statistic			.095
Asymp. Sig. (2-tailed)[c]			.200[d]
Monte Carlo Sig. (2-tailed)[c]	Sig.		.285
	99% Confidence Interval	Lower Bound	.273
		Upper Bound	.296

Figure 1. Normality Test Results

Figure 1. Normality Test Result shows that the data are normally distributed, as indicated by the Kolmogorov–Smirnov test with an Asymp. Sig. (2-tailed) value of 0.200 (> 0.05), based on 51 samples (N = 51). Therefore, the data meet the normality assumption and are suitable for further analysis.

2. Multicollinearity Test

Table 1. Multicollinearity Test Results

Variables	Tolerance	VIF
Thaharah (X_1)	0.637	1,570
Dhuha (X_2)	0.637	1,570
Variables	Tolerance	VIF

source: Compiled by the researcher (2026)

Table 1. Multicollinearity test results show that the Thaharah variable (X_1) obtained a tolerance value of 0.637 and a VIF value of 1.570, while the Dhuha prayer variable (X_2) also obtained a tolerance value of 0.637 and a VIF value of 1.570. These results indicate that both variables do not experience multicollinearity because the tolerance value is >0.10 and the VIF value is <10. Therefore, the regression model is suitable for further analysis.

3. Hypothesis Testing

a. T-Test (Partial)

Table 2. t-Test Results (Partial)

Variables	t count	Sig.	Information
Thaharah (X_1)	4,321	< 0.001	Have a significant impact
Dhuha (X_2)	2,695	0.010	Significant influence

source: Compiled by the researcher (2026)

Table 2. t-test (partial) results show that the Thaharah variable (X_1) obtained a t-value of 4.321 with a significance value of <0.001, while the Dhuha prayer variable (X_2) obtained a t-value of 2.695 with a significance value of 0.010. These results indicate that both variables have a positive and significant effect on morals (Y), as the significance values are less than 0.05. Therefore, better implementation of Thaharah and Dhuha prayer is associated with better student morals.

b. F-test

Table 3. F Test Results (Simultaneous)

Model	F count	Sig.	Information
Regression	31,364	< 0.001	Have a significant impact

source: Compiled by the researcher (2026)

Table 3. F-test (simultaneous) results show that the regression model obtained an F-value of 31.364 with a significance value of <0.001. These results indicate that Thaharah (X_1) and Dhuha prayer (X_2) simultaneously have a positive and significant effect on morals (Y), as the significance value is less than 0.05. Therefore, the regression model is feasible and suitable for further analysis.

c. Coefficient of determination (R^2)

Table 4. Coefficient of determination (R^2) results

R	R Square	Adjusted R Square	Std. Error
0.753	0.567	0.548	7.42528

source: Compiled by the researcher (2026)

Table 4. Coefficient of determination (R^2) results show that the regression model obtained an R value of 0.753, an R Square value of 0.567, and an Adjusted R Square value of 0.548. These results indicate that Thaharah (X_1) and Dhuha prayer (X_2) are able to explain 54.8% of the variation in morals (Y), while the remaining 45.2% is influenced by

other variables outside this study. Therefore, the independent variables have a moderate contribution in explaining students' morals.

DISCUSSION

The findings of this study indicate that the practice of fiqh thaharah and istiqamah in performing dhuha prayer are closely related to the moral development (akhlak) of seventh-grade students at MTs Pondok Pesantren Darul Hijroh Canden. The statistical description of the data demonstrates that students generally exhibited relatively favorable levels of thaharah practice, consistency in dhuha prayer, and moral behavior. This tendency suggests that religious habituation and Islamic worship practices implemented within the pesantren educational environment contribute to the cultivation of students' moral attitudes and behavioral discipline. Rather than functioning solely as ritual obligations, thaharah and dhuha prayer appear to operate as educational instruments through which students internalize religious values, discipline, responsibility, and ethical awareness. From the descriptive analysis, the variable of fiqh thaharah practice (X_1) showed a mean score of 82.14, indicating that most students possessed a relatively high level of understanding and implementation of purification practices. The categorization results further revealed that the majority of respondents fell within moderate and high categories. Such findings imply that students have demonstrated awareness regarding bodily cleanliness, environmental purity, and responsibility in maintaining ritual cleanliness. In Islamic education, thaharah is not merely interpreted as physical purification but also represents a foundational moral discipline that shapes spiritual awareness and responsible conduct. The findings reinforce the understanding that ritual cleanliness is inseparable from behavioral formation because habitual engagement in purification practices encourages self-control, orderliness, and ethical discipline(Adawiah 2023).

The tendency toward relatively strong thaharah practices among students may be interpreted as an indication that pesantren-based educational settings successfully integrate religious teachings into students' daily behavior. The institutional emphasis on cleanliness, discipline, and obedience within Islamic boarding school traditions potentially strengthens students' consistency in applying purification principles beyond formal classroom instruction. In this regard, thaharah functions not only as doctrinal knowledge but also as practical moral training that contributes to the development of responsible attitudes. This interpretation aligns with the perspective that Islamic educational institutions serve as

spaces for habituation where moral values are continuously reinforced through repeated practice and supervision . The results are also consistent with prior studies emphasizing the educational significance of thaharah in character development. Hanafiah (2024) argued that fiqh thaharah serves as an essential foundation for developing awareness of cleanliness and ritual purity among Muslim learners, thereby strengthening ethical responsibility and self-discipline. Likewise, Rustina and Rahman (2024) emphasized that implementing thaharah material in madrasah education contributes to cultivating a culture of cleanliness and moral responsibility among students. The present study extends these findings by demonstrating that thaharah practices are not limited to hygiene-related outcomes but are potentially associated with broader moral development reflected in students' akhlak.

Similarly, the statistical description of istiqamah in performing dhuha prayer (X_2) revealed a mean score of 80.33, suggesting that students generally maintained relatively favorable consistency in dhuha prayer practices. The categorization findings indicated that most respondents belonged to moderate and high categories, illustrating that students had established a pattern of voluntary worship characterized by consistency, sincerity, motivation, and spiritual awareness. Within Islamic educational philosophy, istiqamah is widely regarded as an important dimension of character formation because regular worship activities encourage emotional control, discipline, and moral consciousness. Therefore, the relatively strong consistency in dhuha prayer among respondents may be interpreted as evidence that repeated religious habituation supports moral strengthening. Theoretically, istiqamah in worship reflects not merely ritual repetition but also psychological commitment toward obedience and moral refinement. Rahman (2019) argued that istiqamah represents consistency in maintaining righteous conduct despite various internal and external influences. Consequently, the implementation of dhuha prayer within educational settings potentially contributes to shaping disciplined behavior, emotional maturity, and ethical awareness among students. The findings of this study suggest that students who consistently engage in dhuha prayer may develop stronger tendencies toward responsible and morally guided actions because repeated worship fosters self-regulation and internal moral reflection.

Previous studies also support the role of dhuha prayer in moral and character formation. Siti Nor Hayati (2017)explained that dhuha prayer contributes significantly to the development of akhlakul karimah because it strengthens spiritual consciousness and

habitual obedience. Similarly, Siswanto et al. (2021) reported that religious habituation programs within Islamic schools positively contribute to moral behavior formation among students. The findings of Ariyani and Mutia (2024) further demonstrated that dhuha prayer habituation supports discipline and religious character building among elementary-level students. In this study, such conclusions are reinforced through empirical evidence obtained from MTs students, suggesting that consistency in dhuha prayer may contribute to strengthening moral behavior during adolescence. Another important aspect emerging from the findings concerns the dimensions of motivation and sincerity associated with istiqamah in dhuha prayer. The relatively high scores on indicators related to motivation, sincerity, and internal appreciation indicate that students do not merely perform dhuha prayer as institutional compliance but may also perceive spiritual meaning in the practice. This interpretation resonates with the perspective of (Zuhdi, n.d.), who explained that sincerity (ikhlas) represents a crucial component in Islamic worship because behavioral quality is strongly influenced by internal intentions and spiritual awareness. Therefore, the educational value of dhuha prayer should not only be interpreted through quantitative frequency but also through its role in shaping internal moral consciousness.

Regarding the dependent variable, the findings revealed that students' akhlak (Y) generally fell within moderate to high levels, with a mean score of 82.31. The categorization results showed that most students occupied moderate and high categories, indicating relatively positive moral development. These findings suggest that students have demonstrated commendable behavior in dimensions such as morality toward Allah, the Prophet Muhammad, oneself, fellow human beings, and the environment. Within Islamic educational discourse, akhlak is considered an integral outcome of education because intellectual mastery alone is insufficient without moral refinement. Consequently, the relatively favorable moral condition among respondents may indicate the effectiveness of pesantren culture in integrating moral instruction into students' daily routines. The findings support the argument that moral education within Islamic institutions becomes more effective when religious teachings are translated into repeated practical habits. According to Renaldo (2023), emphasized that Islamic moral education requires the cultivation of behavioral habits rooted in religious values rather than theoretical understanding alone. The present findings appear to support this perspective because students' favorable moral tendencies coincide with their engagement in thaharah practices and dhuha prayer habituation.

An important implication emerging from these findings concerns the interconnected nature of ritual practice and moral conduct. Rather than viewing worship practices as isolated religious obligations, the findings suggest that ritual activities such as thaharah and dhuha prayer may serve as mechanisms for reinforcing moral discipline. The repeated engagement in purification and voluntary prayer potentially cultivates emotional regulation, personal discipline, and spiritual accountability, which subsequently manifest in ethical behavior. Such an interpretation expands prior understandings by positioning worship practices as experiential educational processes rather than solely theological requirements. Furthermore, the normality and linearity assumptions tested in this study provide methodological support for interpreting the relationship among variables. The normality test demonstrated that the data distribution met statistical assumptions, while linearity analysis revealed a significant linear relationship between thaharah and akhlak. Although dhuha prayer exhibited some deviation from perfect linearity, the relationship remained meaningful and statistically relevant. This pattern may indicate that moral behavior is influenced by multiple dimensions beyond worship consistency alone, including environmental, familial, and institutional factors. Consequently, moral development among adolescents should be understood through a multidimensional perspective rather than attributing behavioral outcomes solely to one religious variable.

The findings of this study also invite broader reflection concerning the role of Islamic educational environments in shaping adolescent morality through structured religious habituation. In pesantren-based institutions, religious practices are integrated into students' daily schedules and supervised systematically. This educational atmosphere creates repeated exposure to spiritual values, which potentially strengthens behavioral internalization. Therefore, the relatively favorable moral outcomes identified in this study may not merely reflect individual religiosity but also indicate the influence of institutional culture in reinforcing moral consistency through repetitive practice. The boarding school environment may function as a moral ecosystem where religious observance and behavioral expectations continuously interact.

The present findings both support and extend previous studies on worship-based character formation. Research conducted by Umikyar (2021) emphasized that routine dhuha prayer practices contribute to strengthening students' religious character by promoting obedience and responsibility. The present study corroborates these conclusions while offering additional empirical evidence that consistency in dhuha prayer may also be

associated with broader moral dimensions, including morality toward oneself, fellow humans, and the surrounding environment. Moreover, findings regarding thaharah practice contribute to expanding previous scholarly discourse by emphasizing the ethical implications of ritual cleanliness. While prior research frequently positioned thaharah as a jurisprudential obligation or a dimension of ritual compliance, this study suggests that purification practices possess broader pedagogical significance. Wika (2019) explained that implementing fiqh thaharah in educational contexts contributes to shaping students' cleanliness-related character. Similarly, Rustina and Rahman (2024) highlighted the role of thaharah instruction in fostering a culture of hygiene and religious responsibility among students. However, the current findings suggest that thaharah may additionally contribute to moral discipline by encouraging habits of responsibility, self-regulation, and environmental awareness.

This interpretation becomes particularly relevant when viewed through Islamic conceptions of morality. According to (Hidayah, Rosidi, dan Shofiyani 2023), moral refinement emerges through repeated practice and habituation, whereby virtuous behavior gradually transforms into stable personal characteristics. In this context, repeated acts of purification and prayer may function as forms of moral training rather than isolated acts of worship. Through repetition, students potentially internalize discipline, obedience, humility, and accountability, thereby strengthening moral consciousness in everyday interactions. Consequently, ritual observance becomes inseparable from ethical behavior because spirituality and morality are fundamentally interconnected within Islamic educational philosophy. From a theoretical perspective, this study contributes to discussions regarding the integration of ritual behavior and moral education in Islamic pedagogy. Existing educational discourses often discuss moral formation in conceptual or philosophical terms, emphasizing values transmission and religious instruction. However, the present findings suggest that practical religious habituation represents an equally important mechanism for moral internalization. The findings indicate that repeated engagement in thaharah and dhuha prayer potentially reinforces behavioral regulation, thereby contributing to moral consistency among adolescents. Thus, the study supports theoretical assumptions that religious practices serve as behavioral reinforcement systems rather than merely symbolic expressions of faith.

The findings also carry practical implications for Islamic educational institutions, particularly pesantren and madrasah. First, institutions should strengthen habituation-based

religious programs rather than limiting Islamic instruction to cognitive knowledge transmission. Since students demonstrated favorable moral tendencies alongside relatively strong engagement in thaharah and dhuha prayer, schools may consider increasing opportunities for guided worship accompanied by reflective understanding of its moral dimensions. Educational programs should not solely emphasize ritual performance but also encourage students to understand the ethical meaning underlying religious obligations. Second, teachers and Islamic education practitioners may benefit from integrating moral reflection into daily worship supervision. For instance, thaharah instruction may be linked explicitly to values of personal responsibility, environmental awareness, cleanliness, and social discipline. Similarly, dhuha prayer activities may be accompanied by discussions on sincerity, gratitude, emotional discipline, and ethical conduct. Such integration would potentially strengthen students' understanding that worship is intended not merely for ritual completion but for moral refinement. Third, the study implies that educational policymakers should consider religious habituation as an essential component of character education frameworks within Islamic institutions. Contemporary educational challenges, particularly among adolescents, frequently involve behavioral issues associated with discipline, emotional instability, and social interaction. Therefore, strengthening religious routines within educational systems may represent a preventive and constructive strategy for cultivating ethical behavior. As argued by Hasbullah Mat Daud et al. (2020), moral and personality formation among students is closely connected to social and religious learning environments that continuously reinforce desired values.

Methodologically, this study contributes to educational research by demonstrating the usefulness of combining descriptive statistics and inferential analysis in understanding religious behavior and moral development among adolescents. The study employed validated and reliable instruments, thereby increasing confidence in the consistency of measurement. Reliability coefficients exceeding acceptable thresholds suggest that the research instruments adequately measured the constructs under investigation. Additionally, the normality, linearity, and multicollinearity tests strengthened the robustness of statistical interpretation because they ensured that assumptions for further regression analysis were sufficiently fulfilled.

Nevertheless, several limitations should be acknowledged in order to interpret the findings objectively. First, the study was conducted within a relatively limited population consisting of seventh-grade students at a single pesantren-based madrasah. Therefore, the

findings should not be generalized indiscriminately to broader educational contexts because institutional culture, regional characteristics, and student demographics may differ substantially. Religious habituation within boarding school environments is often more intensive than in public educational institutions, potentially affecting the extent of moral internalization. Second, the use of self-report questionnaires may introduce subjectivity into the measurement process. Since the variables investigated involved worship consistency and moral behavior, respondents may have provided socially desirable answers aligned with institutional expectations rather than entirely reflecting actual behavior. Consequently, future studies may consider integrating observational approaches, teacher assessments, or qualitative interviews to strengthen measurement validity and produce richer interpretations. Third, although the study demonstrated meaningful associations between thaharah, dhuha prayer, and akhlak, moral behavior among adolescents is likely influenced by multiple interconnected factors beyond religious practices alone. Family upbringing, peer interactions, educational climate, digital exposure, and personal psychological conditions may also contribute substantially to behavioral outcomes (Siti Nor Hayati 2017). Therefore, future research should adopt broader analytical frameworks capable of examining moral development through multidimensional perspectives.

Furthermore, the findings concerning deviation from linearity in the relationship between dhuha prayer and akhlak indicate that moral development may not progress uniformly through worship consistency alone. Instead, religious practices may interact dynamically with emotional, social, and environmental dimensions that shape behavioral outcomes differently across individuals. This observation provides an important reminder that Islamic moral education should remain holistic and integrative, combining ritual habituation with social guidance, emotional mentoring, and family support. Overall, this study confirms that the practice of fiqh thaharah and istiqamah in dhuha prayer possess meaningful educational significance in strengthening students' moral development. The findings reinforce the argument that Islamic worship, when consistently practiced and educationally integrated, functions as an instrument for moral cultivation rather than merely ritual fulfillment. The originality of this study lies in its effort to simultaneously examine thaharah practices and istiqamah in dhuha prayer as interconnected predictors of akhlak among adolescent students in a pesantren-based educational setting. By integrating ritual practice, behavioral consistency, and moral outcomes into a single analytical

framework, this study contributes to a more comprehensive understanding of Islamic moral education and its practical implementation in contemporary educational institutions.

CONCLUSION

This study concludes that the practice of fiqh thaharah and the consistency of performing dhuha prayer significantly contribute to the moral development of seventh-grade students at MTs Pondok Pesantren Darul Hijroh Canden in the 2025/2026 academic year. The findings indicate that both variables have a positive and statistically significant influence on students' moral behavior, demonstrating that religious habituation through ritual practice plays an essential role in shaping students' character. Furthermore, the combined contribution of fiqh thaharah practice and istiqamah in dhuha prayer reflects a substantial influence on moral formation, indicating that the cultivation of religious discipline and habitual worship is closely associated with the development of positive student behavior. These findings successfully address the research objective, namely to examine the influence of religious practices on students' morality within the Islamic educational environment.

Theoretically, this study contributes to the discourse of Islamic education by strengthening the perspective that habituation of worship functions not merely as ritual observance but also as a practical mechanism for character formation. The study highlights the importance of integrating spiritual discipline into educational processes to foster responsibility, obedience, self-control, and ethical behavior among students. Practically, the findings provide relevant implications for Islamic educational institutions, particularly madrasahs and Islamic boarding schools, in reinforcing structured and sustainable religious habituation programs as part of moral education. Teachers, especially Islamic Religious Education teachers, are encouraged to integrate moral reinforcement through practical worship activities rather than emphasizing theoretical knowledge alone. This study also implies the need for continuous institutional support in maintaining students' religious practices as part of character development strategies. Future research is recommended to involve broader populations, different educational settings, and additional variables that may influence students' morality to obtain a more comprehensive understanding of moral formation within Islamic education.

REFERENCES

Ahmad, P. S., & Ma'rifatulloh, S. (2023). The effectiveness of using comic strips toward students' reading comprehension on narrative text. *ELT Worldwide: Journal of English Language Teaching, 10*(2), 276–287. https://doi.org/10.26858/eltww.v10i2.50567

Amaliyah, N., & Rande, R. (2024). Komik Digital Sebagai Media Inovatif untuk Meningkatkan Kemampuan Membaca Pemahaman Siswa Sekolah Dasar. *Jurnal Pendidikan Dasar Islam, 2*(3), 113–120. https://doi.org/10.58540/jurpendis.v2i3.814

Ansari, R., Suwarni, L., Selviana, Rochmawati, & Mawardi. (2020). Media Komik Sebagai Alternatif Media Promosi Kesehatan Seksualitas Remaja. *Jurnal Ilmiah Kesehatan, 19*(1), 10–14. https://doi.org/10.33221/jikes.v19i01.431

Ardiningrum, N., Fatgehipon, A. H., & Martini. (2025). Fenomena "Marriage is Scary" di TikTok dan Implikasinya terhadap Persepsi Pernikahan pada Kalangan Mahasiswi. *Triwikrama: Jurnal Ilmu Sosial, 10*(2), 51–60. https://cibangsa.com/index.php/triwikrama/article/view/3462

Azizah, M., Aini, N. N., Sari, S., & Hamzah, M. A. (2025). Pengaruh Fenomena "Marriage is Scary" terhadap Stigma Pernikahan dan Perilaku Seksual Pra-Nikah pada Generasi Muda. *ETNOREFLIKA: Jurnal Sosial dan Budaya, 14*(2), 265–275. https://doi.org/10.33772/etnoreflika.v14i2.3026

Badan Pusat Statistik. (2024). *Nikah dan Cerai Menurut Provinsi (Kejadian), 2024*. Aad, Idrus, M., & Hidayat, S. (2024). Peran Guru Pendidikan Agama Islam Dalam Pembiasaan Ibadah di SDIT Persis Koja Jakarta Utara. *Jurnal Syntax Imperatif: Jurnal Ilmu Sosial dan Pendidikan, 5*(4), 1–8. https://doi.org/10.54543/syntaximperatif.v5i4.859

Adawiah, E. R. (2023). Implementasi Thaharah Dalam Mengelola Hidup Bersih dan Berbudaya. *Pendekar: Jurnal Pendidikan Berkarakter, 1*(4). https://doi.org/10.51903/pendekar.v1i4.301

Al-Ghazali, A. H. M. b. M. (2017). *Ihya' 'Ulum ad-Din*. Dar al-Kutub al-'Ilmiyyah.

Alianto, G. M., Ramdhani, M. T., & Syarif, A. (2025). Implementasi Pembiasaan Sholat Dhuha Sebagai Bentuk Karakter Religius Peserta Didik di MIN 1 Pulang Pisau. *Al-Marhalah: Jurnal Pendidikan Islam, 9*(1), 71–79. https://doi.org/10.38153/almarhalah.v9i1.157

Annisa, U. W. (2023). Analisis Program Sekolah Sholat Dhuha Dalam Upaya Penanaman Sikap Disiplin pada Siswa Kelas VI SD Muhammadiyah PK Baturan. *Al Qalam: Jurnal Ilmiah Keagamaan dan Kemasyarakatan, 17*(4), 2687–2698. https://doi.org/10.35931/aq.v17i4.2390

Bafadhol, I. (2017). Pendidikan Akhlak Dalam Perspektif Islam. *Edukasi Islami: Jurnal Pendidikan Islam, 6*(12), 45–61. https://doi.org/10.30868/ei.v6i12.178

Hanafiah. (2024). Pentingnya Fiqh Thaharah Sebagai Dasar Pendidikan Hukum Islam untuk Meningkatkan Kesadaran Kebersihan dan Kesucian di Kalangan Muslimah. *Ameena Journal, 2*(4), 412–424. https://doi.org/10.63732/aij.v2i4.132

Hasbullah Mat Daud, A., Yussuf, A., & Abdul Kadir, F. A. (2020). Pembentukan Akhlak dan Sahsiah Pelajar Melalui Pembelajaran Sosial Menurut Perspektif Islam. *e-Bangi: Journal of Social Sciences and Humanities, 17*(9), 75–89. https://ejournal.ukm.edu.my/ebangi/article/view/44628

Hayati, S. N. (2017). Manfaat Sholat Dhuha Dalam Pembentukan Akhlakul Karimah Siswa: Studi Kasus pada Siswa Kelas XI MAN Purwoasri Kediri Tahun Pelajaran 2014–2015. *Spiritualita, 1*(1), 43–54. https://doi.org/10.30762/spr.v1i1.640

Hidayah, N., Rosidi, A. R., & Shofiyani, A. (2023). Konsep Ikhlas Menurut Imam Al-Ghazali dan Relevansinya Terhadap Tujuan Pendidikan Islam. *Urwatul Wutsqo: Jurnal Studi Kependidikan dan Keislaman, 12*(2), 190–207. https://doi.org/10.54437/urwatulwutsqo.v12i2.957

Hodila, M. H., Al Khifari, I., Dariyanti, A., Husna, S. H., Putri, N. A., & Wismanto, W. (2024). Menerapkan Thaharah untuk Mewujudkan Gaya Hidup Bersih dan Berbudaya. *Akhlak: Jurnal Pendidikan Agama Islam dan Filsafat, 2*(1), 85–97. https://doi.org/10.61132/akhlak.v2i1.282

Intyaswati, D., Saputra, W. T., Maryam, S., & Setiadarma, A. (2025). Pembiasaan Sholat Dhuha untuk Pembentukan Karakter dan Disiplin Siswa Madrasah Ibtidaiyah Khoirul Huda Depok Dengan Metode Participatory Action Research (PAR). *Smart Dedication: Jurnal Pengabdian Masyarakat, 2*(1), 102–108. https://doi.org/10.70427/smartdedication.v2i1.155

Islahuddin, M., & Sya'bani, M. A. Y. (2020). Pengaruh Shalat Terhadap Akhlak Al-Karimah Siswa di SMA Muhammadiyah 8 Cerme Gresik. *Tamaddun: Jurnal Pendidikan dan Pemikiran Keagamaan, 20*(2), 123–133. https://doi.org/10.30587/tamaddun.v20i2.1308

Linda, Rustina, N., & Rahman, M. A. (2024). Implementasi Materi Thaharah Dalam Membentuk Budaya Hidup Bersih Peserta Didik di MTs Negeri 1 Maluku Tenggara dan MTs Raudah Kota Tual. *Jurnal Pendidikan Islam Al-Ilmi, 7*(2), 175–185. https://doi.org/10.32529/al-ilmi.v7i2.3636

Nuraeni, S., & Jaelani, A. (2020). Pengaruh Pembiasaan Shalat Dhuha Terhadap Karakter Disiplin Siswa di MI Salafiyah Kota Cirebon. *Indonesian Journal of Elementary Education (IJEE), 2*(1), 1–17. https://doi.org/10.24235/ijee.v2i1.6709

Rahman, A. D. F., Mutmainah, N., Ataqi, I. N., Septiana, V., & Mardani, D. A. (2024). Pembentukan Karakter Religius Peserta Didik Melalui Pembiasaan Sholat Dhuha dan Tahfidz Al-Qur'an: Studi Kasus MTs Nurussalam Jatiwaras Kabupaten Tasikmalaya. *Al-Afkar: Journal for Islamic Studies, 7*(4), 650–658. https://www.al-afkar.com/index.php/Afkar_Journal/article/view/1195

Rahman, P. (2019). *Konsep Istiqamah Dalam Islam*. Deepublish.

Renaldo, N. (2023). *Pengaruh Totalitas Sholat Dhuha Terhadap Akhlak Siswa Kelas VIII di MTs Roudlotul Ulum Ma'arif 13 Seputih Surabaya* [Skripsi, Institut Agama Islam Negeri Metro]. https://repository.metrouniv.ac.id/id/eprint/7746

Rifa, A. (2016). Pendidikan Karakter dan Pendidikan Akhlak. *Al Qalam: Jurnal Ilmiah Keagamaan dan Kemasyarakatan, 9*(17), 97–116. https://doi.org/10.35931/aq.v0i0.55

Rodiyah, N., Mispani, M., & Amirudin, A. (2024). The habit of dhuha prayer in forming children character. *International Journal on Advanced Science, Education, and Religion, 7*(1), 103–115. https://doi.org/10.33648/ijoaser.v7i1.523

Sabila, I., & Sa'diyah, M. (2021). Hubungan Pemahaman Materi Thaharah Dengan Kebiasaan Perilaku Hidup Bersih dan Sehat (PHBS) pada Siswa di MTs Darul Muttaqien, Bogor. *Al-Murabbi: Jurnal Studi Kependidikan dan Keislaman, 7*(2), 163–170. https://doi.org/10.53627/jam.v7i2.4255

Sarwat, A. (2010). *Seri Fikih Kehidupan Jilid 2: Thaharah dan Shalat*. Rumah Fiqih Publishing.

Siswanto, S., Nurmal, I., & Budin, S. (2021). Penanaman Karakter Religius Melalui Metode Pembiasaan. *AR-RIAYAH: Jurnal Pendidikan Dasar, 5*(1), 1–12. https://doi.org/10.29240/jpd.v5i1.2627

Subianto, S., & Sofa, A. R. (2026). Efektivitas Pembiasaan Shalat Dhuha Terhadap Penguatan Karakter Islami Siswa SDN Kalianan II Krucil Probolinggo. *Al-Madrasah: Jurnal Ilmiah Pendidikan Madrasah Ibtidaiyah, 10*(2), 905–917. https://doi.org/10.35931/am.v10i2.6456

Sugiyono. (2022). *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. Alfabeta.

Sumiati, S., Dewi, P. A., & Rosliati, R. (2023). Manfaat Shalat Dhuha Dalam Pembentukan Akhlakul Kharimah Siswa di SMP N 1 Padang Gelugur. *Madani: Jurnal Ilmiah Multidisiplin, 1*(11), 793–797. https://doi.org/10.5281/zenodo.10391322

Zahro, F., Royyana, D., Nurghifari, F., & Zuhri, A. (2025). Implementasi Nilai-Nilai Akhlak Dalam Pembelajaran Akidah Akhlak di Madrasah Tsanawiyah Negeri 4 Cirebon. *Khazanah: Jurnal Mahasiswa, 17*(2), 20–25. https://doi.org/10.20885/khazanah.vol17.iss2.art3

Zuhdi, M. H. (2011). Istiqomah dan Konsep Diri Seorang Muslim. *Religia, 14*(1), 111–127. https://doi.org/10.28918/religia.v14i1.36