



Building Religious Character and Social Concern for the Students of Madrasah Aliyah Darus Syifa' Kudus Perspective of Sheikh Nawawi Al-Jawi

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Abstract

Keywords:

Building Religious Character; Social Care; Sheikh Nawawi Al-Jawi.

This research describes building religious character and social concern for the students of Madrasah Aliyah Darus Syifa' Kudus from the perspective of sheikh Nawawi al-Jawi. This research uses a qualitative approach with a descriptive type. Data collection techniques in this research are through observation and interviews. Meanwhile, the data analysis technique is carried out by data reduction, data presentation and drawing conclusions. The results of this study conclude that: first, religious character building for children through the delivery of the book material 'Nasháih al-'Ibád' and the application of the essence of religious character education values is carried out through several activities including: a) praying before learning, b) tafsir and tafsir al-Qur'an, c) dhuha prayer, d) congregational prayer. Second, social care character building through distributing aid to flood victims in Karanganyar Village, Demak Regency.

Abstrak:

Kata Kunci:
Membangun Karakter Religius; Kepedulian Sosial; Sheikh Nawawi Al-Jawi.

Penelitian ini mendeskripsikan pembangunan karakter religius dan kepedulian sosial untuk siswa MA Darus Syifa' Kudus menurut perspektif Sheikh Nawawi al-Jawi. Penelitian ini menggunakan pendekatan kualitatif dengan model deskriptif. Teknik pengumpulan data pada penelitian ini melalui pengamatan dan wawancara. Sedangkan teknik analisis datanya menggunakan reduksi data, penyajian data, dan pengambilan kesimpulan. hasil dari penelitian ini menyimpulkan bahwa: pertama, pembangunan karakter religius bagi anak-anak melalui penyampaian materi kitab "Nasháih al-'Ibád" dan penerapan intisari nilai pendidikan karakter religius yang dilaksanakan melalui beberapa kegiatan diantaranya: a) berdoa sebelum belajar, b) tafsir dan tafsir al-Qur'an, c) shalat dhuha, d)

sholat berjamaah. Kedua, pembangunan karakter peduli sosial melalui menyalurkan bantuan bagi korban banjir di Desa Karanganyar, Kabupaten Demak.

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1. Introduction

It's no secret that some students around us engage in brawls, violent behavior, quick temper, arrogance, rudeness, and lack of shame in public displays of affection. Added to this is the lack of solidarity, respect, mutual assistance, caring attitude, and the absence of brotherhood. Such phenomena are the result of low morals and character, as well as the lack of interaction and communication with parents and teachers. The proliferation of technological gadgets without balanced Islamic studies exacerbates these issues. In this regard, the role of parents and teachers is crucial in shaping the morals, character, and manners of children. Therefore, parents and teachers can employ various approaches to guide and educate their charges towards improvement.

Citing Eryana (2014), it is observed that there is now a widespread lack of social concern towards others. One example of this lack of social concern is the increasing disregard for communal activities such as mutual cooperation within society. Individuals prioritize personal interests over collective well-being, which can diminish the sense of unity among humanity.¹

To further strengthen character education as outlined in Law Number 20 of 2003 concerning the National Education System, Article 3 of the law states that National Education functions to develop capabilities and shape the character and civilization of the nation in a dignified manner to enrich the nation's life. It aims to develop the potential of learners to become individuals who are faithful and devoted to the One Almighty God, possess noble character, are healthy, knowledgeable, skilled, creative, independent, and become democratic and responsible citizens.²

Article I of Law Number 20 of 2003 concerning the National Education System states that the goal of National Education is to develop the potential of learners to have intelligence, personality, and noble character. The aforementioned goal illustrates that education not only shapes intelligent individuals but also fosters strong personality or character and noble morality that embody the noble values of the nation and religion.³

One of the characters that needs to be built is religious and social concern. Religious character, as stated by Subaidi (2023), is defined as follows: "religious character, students will act and behave in accordance with religious commands and prohibitions."⁴ Furthermore, it is stated that religiosity in this context refers to

¹ N. Setiawati and A. Kosasih, "Implementasi Pendidikan Karakter Peduli Sosial Pada Masyarakat Pluralisme Di Cigugur Kuningan," *Jurnal Pendidikan Karakter* 9, no. 2 (2019): 179–92, [https://doi.org/https://doi.org/10.21831/jpk.v9i2.22986](https://doi.org/10.21831/jpk.v9i2.22986).

² Laila. Husna, "Pendidikan Karakter Mandiri Pada Siswa Kelas IV SD Unggulan Aisyiyah Bantul," *Jurnal Pendidikan Guru Sekolah Dasar* 6, no. 10 (2017): 964–74.

³ Try Riduwan Santoso and Lilis Cahrolis, "Critical Analisys: Konsep Pendidikan Karakter Dalam Perspektif Tasawuf," *LATIFAH: Jurnal Ilmu Tasawuf Dan Kebudayaan Islam* 2, no. 2 (2018): 15–29.

⁴ Subaidi, Abdulaziz Kalupae, Warnika Febri Astanty, "Implementation Of Dzikir And Prayer In Strengthening Mahasantri Ma'had Aly's Personality In Indonesia," *Jurnal*

the obedience of students to religious values. Religious values are values that originate from the Almighty, so automatically these values can control a person's behavior.⁵

Social concern is the implementation of human awareness as social beings who cannot live alone. Humans need others to fulfill their needs, so there is a sense of interdependence between one individual and another.⁶

The goal of building character related to awareness in each individual is managed by instilling religious values and social concern among students in the madrasah environment. Students who have strong religious character foundations and care for others are considered to have noble or commendable character.

Sheikh Nawawi Al-Jawi was a prominent scholar and religious figure from Indonesia. He was born on January 22, 1813, in Banten, a region in Java, Indonesia, and passed away on October 7, 1897. He was renowned for his extensive knowledge in various Islamic sciences, such as theology, jurisprudence, hadith, exegesis, and Arabic language. His scholarship and piety earned him a high reputation in the Islamic world during his time. Sheikh Nawawi Al-Jawi studied under the guidance of leading scholars of his time and later became a teacher, attracting many students eager to benefit from his knowledge and wisdom. As a prolific writer, he authored numerous books on Islamic themes and made significant contributions to the Islamic literary tradition in the Malay Archipelago.⁷

Sheikh Nawawi Al-Jawi is one of the prominent scholars widely recognized to this day. His focus on the study of Islamic texts is extensive, particularly in the fields of ethics and character development, including Islamic character and assisting others. This is evident in his works on the subject of ethics. The book "Nashâih al-'Ibâd," which is the focus of discussion, contains various discussions related to the values of moral education or character along with their evidence. These values can serve as a reference in shaping the ethical and moral values needed by children in educational institutions.⁸

The book "Nashâih al-'Ibâd" contains various pieces of advice aimed at providing enlightenment to the community, especially students or religious learners. It is divided into 10 chapters, comprising a total of 214 pieces of advice. Forty-five of these pieces of advice are sourced from Hadiths, while the rest are sourced from the statements or actions of the Prophet Muhammad's companions. Each chapter in this book is followed by an explanation from Sheikh Nawawi Al-Jawi, detailing the number of pieces of advice as well as the number of Hadiths and companion-related texts relevant to the chapter.⁹

The researcher aims to explore the phenomenon of student behavior at Madrasah Aliyah Darus Syifa' Kudus, particularly in relation to the development of religious character and social concern. This study is motivated by the need to understand how the teachings of Sheikh Nawawi Al-Jawi, especially as

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<https://doi.org/10.34001/intelegensia.v11i2.5729>.

⁵ Subaidi, *Pendidikan Anak Dalam Islam*, ed. Azzah Nor Laila (Jogjakarta: Lingkar Media Jogja, 2022).

⁶ Novi Setiawati and Aceng Kosasih, "Implementasi Pendidikan Karakter Peduli Sosial Pada Masyarakat Pluralisme Di Cigugur Kuningan," *Jurnal Pendidikan Karakter* 9, no. 2 (2019): 179–92, <https://doi.org/https://doi.org/10.21831/jpk.v9i2.22986>.

⁷ Syekh Nawawi al Jawi, *Nashaihul Ibad* (Jakarta: Wali Pustaka, 2016).

⁸ (Hadi & Muhid, 2019: 59)

⁹ Syekh Nawawi al Jawi, *Nashaihul Ibad* (Jakarta: Wali Pustaka, 2016).

articulated in his work *Nashaih al-‘Ibad*, contribute to shaping these values among students. Among the various pieces of advice offered in *Nashaih al-‘Ibad*, the researcher will focus on those that emphasize building religious values and fostering kindness toward others, which aligns with the concept of social care. The choice of *Nashaih al-‘Ibad* as a primary source is due to its profound relevance in guiding moral and ethical development, making it a valuable reference for character building in this educational context. Therefore, this study seeks to delve deeper into the theme, addressing the central question of how religious character and social care are cultivated among students at Madrasah Aliyah Darus Syifa’ Kudus from the perspective of Sheikh Nawawi Al-Jawi.”

The study on "Building Religious Character, Social Care: Perspectives from Sheikh Nawawi Al-Jawi for the Students of Madrasah Aliyah Darus Syifa’ Kudus" highlights the enduring relevance of traditional Islamic teachings in shaping modern Islamic education. By exploring Sheikh Nawawi Al-Jawi's emphasis on cultivating religious values and fostering social care, the research underscores how these principles align with contemporary educational goals in Islamic institutions. Modern Islamic education seeks to integrate spiritual development with social responsibility, aiming to produce well-rounded individuals who embody both piety and compassion. The insights from Sheikh Nawawi's teachings provide a valuable framework for Madrasah Aliyah Darus Syifa’ Kudus and similar institutions to nurture students who are not only grounded in their faith but also actively contribute to the betterment of society, reflecting the holistic vision of Islamic education in today's world.

2. Methods

This research employs a qualitative approach with a descriptive type. The research location is at Madrasah Aliyah Darus Syifa’ Kudus. The data collection techniques in this study include observation and interviews, which were implemented by observation, Interviews and data analysis.

a. Observation:

The researcher conducted direct observations in the madrasah environment to understand how the study of the book *Nashâih al-‘Ibâd* is implemented and how it influences students in both in-class and out-of-class activities. Observations were carried out over a period of three months, involving approximately 30 students from various classes at Madrasah Aliyah Darus Syifa’ Kudus. The researcher observed students' interactions, behaviors, and participation in religious activities, study groups, and social initiatives. This method allowed for a firsthand understanding of how the teachings of Sheikh Nawawi Al-Jawi contribute to building religious character and social care among students. Observations were documented through field notes and audio-visual recordings (with consent) to capture the dynamics of student engagement.

b. Interviews:

In-depth interviews were conducted with 15 participants, including 10 students, 3 educators or teachers, and 2 supervisors involved in the study of Sheikh Nawawi Al-Jawi's thoughts, particularly through the book *Nashâih al-‘Ibâd*. The interviews were semi-structured, allowing participants to share their personal perspectives on how the study of the book influences the development of religious character and social care. Each interview lasted approximately 30–45 minutes and was conducted in a private setting to ensure comfort and confidentiality. The interviews were recorded (with

permission) and later transcribed for analysis. Questions focused on participants' experiences, the impact of the teachings on their daily lives, and their perceptions of the role of religious education in fostering social responsibility.

c. Data Analysis:

The data analysis technique in this study followed a systematic qualitative approach, including:

1. Data Reduction: The researcher organized and categorized the data from observations and interviews, focusing on key themes related to religious character and social care.
2. Data Presentation: The findings were presented in narrative form, supported by direct quotes from participants and detailed descriptions of observed behaviors and interactions.
3. Drawing Conclusions: The researcher interpreted the data to draw meaningful conclusions about the role of Sheikh Nawawi Al-Jawi's teachings in shaping the religious and social values of students at Madrasah Aliyah Darus Syifa' Kudus.

By combining observation and interviews, this study provides a comprehensive understanding of how the teachings of Nashâih al-'Ibâd are integrated into the educational practices at the madrasah and their impact on students' character development and social awareness.

3. Result and Discussion

The efforts of Madrasah Aliyah Darus Syifa' Kudus to build religious and social character through the implementation of Sheikh Nawawi Al-Jawi's thoughts in his book "Nashaihul Ibad" can be seen from the following description:

3.1. Building Religious Character through Religious Activities

Religious values need to be instilled in children consistently and continuously, especially in today's era where children are more inclined towards gossiping and playing with gadgets. Field observations reveal that during the morning assembly at the dormitory, some parents of the students cannot immediately have an intimate conversation with their children; instead, they first converse with their friends. At that time, some children even borrowed a mobile phone from their parents to play online games while talking to them, but their faces were not directed towards their parents.

Therefore, it is necessary to instill religious values in children rigorously and continuously, one of which is through the following practices:

a. Praying

As stated by KH Nasyiruddin, the head of Darus Syifa' Islamic Boarding School, "Our students at the boarding school recite prayers every day before the start of lessons. The typical opening prayer at this boarding school is:

اللهم ارزقنا فهم النبيين وحفظ المرسلين والهمام الملائكة المقربين برحمتك يا رحمن الرحيم

The above prayer is part of several prayers recited three times every morning together in their respective classrooms. This is followed by the prayer:

ربِّ زدني علماً نافعاً وارزقني رزقاً واسعاً

Each child reads it a total of 11 times.¹⁰

¹⁰ Nasyiruddin, Interview, March 22, 2024.

It can be understood that the habit of getting closer to Allah SWT practiced by the children in the Darus Syifa' madrasah environment has strengthened their character with religious values. This is because the essence of religious character is the attitude and behavior of obedience in practicing the teachings of their religion, tolerance towards the practice of other religious rituals, and living harmoniously with followers of other religions.¹¹

Religious character is closely related to one's relationship with Allah SWT. Religious values are reflected in a person's attitudes and behaviors through their adherence to the teachings of their religion. According to Akhmad Muhammin Azzet, what needs to be developed in students is not only knowledge but also words, actions, and thoughts that are aligned with religious values, so that students are expected to practice them in their daily lives. One way to enhance religious character in students is through habituation methods.¹²

Such religious activities like the Morning Prayer at the beginning of lessons. In addition, children also practice the essence of studying the book *Nashâih al-'Ibâd*:

والمقالة الثالثة عشرة قيل : {هم العارف الثناء} {وهم الزاهد الدعاء} اي مراد المعرض عن الزائد على قدر الحاجة من الدنيا بقلبه الدعاء وهو التضرع الى الله تعالى بسؤال ما عنده من الخير. {لأنهم العارف به} لا الثواب ولا الجنة {وهم الزاهد نفسه}

The 13th article states that the purpose of recognizing Allah is to praise, while the purpose of asceticism is to pray, meaning that what is desired by those who deny the increase of wealth in the heart is through prayer, meaning to humble oneself to Allah by asking for what is best according to Allah.¹³

It can be understood that the students of the madrasah are accustomed to seeking closeness to Allah through the habit of praying every morning before starting their lessons in their respective classes. Under the guidance of their *ustads*, they diligently perform this practice of beginning their lessons with prayers. One of the objectives is to seek the best from Allah SWT., which is to gain understanding from the explanations of various disciplines conveyed by the *ustads*, so that their knowledge becomes blessed and beneficial.

It means that the children are able to manifest the habit of obedience to the teachings and rules recognized by their religion or faith, one of which is prayer. In this case, it is religious character that refers to the traits or attributes related to beliefs, practices, and religious values.

b. Memorizing and reviewing the memorization of the Qur'an

Reading and understanding the Holy Qur'an is a duty for all believers. Similarly, for Muslims who embrace Islam, it is essential to be able to read and understand the Qur'an, which serves as a guide for life. Therefore, there is a need for Quranic recitation and memorization activities to help you better understand the holy book. *Talhsin* is an Arabic term that means beautifying or improving something from its previous state. Thus, *tahsin* al-Qur'an can be understood as a learning activity to improve the way of reading the Qur'an better in accordance with *tajwid* (rules of Quranic recitation) and *makhraj* (pronunciation

¹¹ (Singgih, 2022)

¹² Widodo Hami Tubagus Ahda Tamimi, Sulistiana, "Pembentukan Karakter Religius Peserta Didik Melalui Kegiatan Pembiasaan Tadarus Al-Qur'an Di SMPN 3 Bojong," *Jurnal Al-Miskawaih*, 3, no. 2 (2022): 70–71, <https://doi.org/https://doi.org/10.58410/al-miskawaih.v3i2.577>.

¹³ Syekh Nawawi al Jawi, *Nashaihul Ibad* (Jakarta: Wali Pustaka, 2016).

of Arabic letters). Through *tahsin*, children can get the benefit in the following ways:

- a) Improved ability to read the Qur'an better than before, in accordance with its laws and principles.
- b) As a form of honoring the holy book, the Qur'an.
- c) Ensuring that the verses in the Qur'an do not have different meanings than they should.
- d) So that the verses of the Qur'an recited can bring tranquility to one's own heart and to those who listen.
- e) Efforts to become the best human beings in the eyes of Allah SWT.

Tahsin is typically carried out for those who are not yet proficient in reading the Qur'an so that eventually they can improve. Through *tahsin* activities, it is hoped that children who initially struggled to read the verses of the Qur'an will be able to do so fluently in the future, following the pronunciation and rules of recitation as exemplified by the Prophet Muhammad (Peace be upon Him).

Madrasah Darus Syifa' optimizes *Tahfidz* and *Tahsin* al-Qur'an activities every Thursday, Saturday, and Sunday during the first and second sessions in each class. As stated by the head of the Madrasah:

To enhance the learning and memorization of the Qur'an in our Madrasah, we conduct *Tahsin* and *Tahfidz* efforts involving all students within the Madrasah environment. These activities are carried out on Thursdays, Saturdays, and Sundays during the first and second sessions. This routine helps train the children in reciting the Qur'an with proper *tajwid* and *makhraj*. Since all the children board at the Islamic boarding school, their learning process is smooth, allowing for the development of *tajwid*, *makharijul khuruf*, and memorization aspects.¹⁴

The efforts of the Madrasah and its head, supported by all the teachers, are inspired by what is stated in the book *Nashâih al-'Ibâd* by Sheikh Nawawi al-Jawi, by quoting the words of Sayyidina Ali (peace be upon him) as follows:

عن علي كرم الله وجهه انه قال ثلاثة يزدن في الحفظ وينهان البلغم: السوak والصوم وقراءة القرآن

"From Ali (Peace be upon Him), he said that three things can enhance memorization and eliminate phlegm (excessive mucus), namely using siwak (tooth stick), fasting, and reciting the Qur'an."¹⁵

The essence of Sayyidina Ali's statement is how the frequency of memorization always increases and improves. This is in line with research findings that suggest, "Improving Children's Memory Ability in Memorizing the Qur'an is through the One Day One Ayat (ODOA) Method." Furthermore, based on the analysis conducted, it was found that children's memory abilities in memorizing the Qur'an improved because of the detailed and easily imitable actions and explanations provided by teachers, making it easier for children to remember memorizations using the one day one ayat method.¹⁶

¹⁴ Nasyiruddin, Interview, March 22, 2024.

¹⁵ Syekh Nawawi al Jawi, *Nashaihul Ibad* (Jakarta: Wali Pustaka, 2016).

¹⁶ Muzayyana Ika Mawarni and Firman Ashadi, "Upaya Meningkatkan Daya Ingat Anak Dalam Menghafal Al-Qur'an Melalui Metode One Day One Ayat (ODOA) Di PAUD Aster 23 Jember," *JECIE (Journal of Early Childhood and Inclusive Education)* 4, no. 1 (2021): 28–34, <https://doi.org/10.31537/jecie.v4i1.492>.

The above evidence represents the practice of Quranic literacy, which means learning to read the Qur'an properly. This activity is carried out on Thursdays, Saturdays, and Sundays during the first and second sessions, directly guided by teachers who have memorized the Qur'an. The activities of Tahsin and tahlid al-Qur'an are expected to instill Islamic teachings in children about the importance of reading the Qur'an and always loving the Qur'an as the holy book of Allah SWT.¹⁷

The activities of children in the madrasah environment are in line with religious foundations, meaning the basis for the implementation of religious education derived from religious teachings, in this case, Islamic teachings. In relation to the religious basis in the implementation of Islamic religious education, the first and foremost basis is the Qur'an, whose truthfulness cannot be doubted, as the Qur'an encompasses all aspects of life.¹⁸

Children in the madrasah also consistently engage in reciting the Qur'an before the learning sessions begin, so that their hearts are granted tranquility by Allah in seeking knowledge. This practice is quoted by the head of the madrasah from the book *Nashâih al-'Ibâd* by Sheikh Nawawi al-Jawi on page 31 as follows:

عن عبد الله الانطاكي رحمة الله : خمسة هن من دواء القلب : مجالسة الصالحين وقراءة القرآن وخلاء البطن وقيام الليل والتضرع عند الصباح

From Abdullah Al-Inthaqi rahimahullah: five things are considered as remedies for the heart, namely: associating with righteous people, reading the Qur'an, fasting, waking up at night (for tahajjud prayer), and supplicating to Allah at dawn.¹⁹

In this context, the author emphasizes the importance of reading the Qur'an, one of its benefits being its potential as a remedy for the hearts of children within the madrasah environment, enabling them to be calm and focused on the knowledge they are acquiring, which ultimately leads to beneficial and blessed knowledge. This means that through the practice of Qur'an recitation (tahsin) programmed by the madrasah, children strive to improve their recitation skills compared to before they engaged in this practice. The madrasah's effort through this practice is to refine the way Qur'an is read, adhering more closely to the rules of tajwid and makhraj.

It can be understood that Islam strongly encourages individuals to learn tahlid so that a Muslim can read accurately and not alter the pronunciation rules established by the Qur'an. With tahlid, the authenticity is preserved, ensuring that every Muslim, regardless of nationality, ethnicity, or race, reads the Qur'an in the same manner and does not read it according to their regional dialects, as stated in Surah Al-Muzzammil, verse 4, which means "and recite the Qur'an distinctly (in a measured tone)." The method of tahlid is a means of rectifying or beautifying the recitation by giving each letter its due rights and characteristics, based on the obligatory knowledge of the rules and principles of tajwid, ensuring

¹⁷ Abdul Munawar, "Peran Kepemimpinan Kepala Sekolah Dalam Mengembangkan Budaya Membaca Al-Qur'an Di SMA Negeri 2 Dompu," *Jurnal Pendidikan Dan Pembelajaran Indonesia (JPPI)* 3, no. 2 (2023): 145–61, <https://doi.org/10.53299/jppi.v3i2.328>.

¹⁸ Hikmatul Mustaghfiqh, "Hidden Curriculum Dalam Pembelajaran Pai," *Edukasia: Jurnal Penelitian Pendidikan Islam* 9, no. 1 (2014): 147–62, <https://doi.org/http://dx.doi.org/10.21043/edukasia.v9i1.769>.

¹⁹ Syekh Nawawi al Jawi, *Nashâihul Ibad* (Jakarta: Wali Pustaka, 2016).

that the recitation of the Qur'an aligns with the way it was taught by the Prophet Muhammad (Peace be upon Him).²⁰

c. Duha prayer

As per the interview conducted with Mr. KH Nasyiruddin, the head of Madrasah Aliyah, it was mentioned that the practice of performing Shalat Dhuha collectively is carried out during the first break time every school day. This collective prayer session takes place in the Madrasah Darus Syifa' Kudus mosque and is guided by respective teachers.²¹

To cultivate noble characters, including religious ones, in the madrasah, one of the practices is to habituate the enrichment of the mosque, performing Shalat Duha, congregational Dhuhr prayers, followed by reciting *wirid* (remembrance) and supplications²².

The Dhuha prayer is a confirmed Sunnah, as evidenced by its practice by the Prophet Muhammad Saw.²³, as narrated by Imam Muslim:

عن عائشة رضي الله عنها قالت: كان رسول الله صلى الله عليه وسلم يصلّي الصُّحْنَ أربعًا
وَيَزِيدُ مَا شاء الله رواه مسلم

From 'Aisha, Peace be upon Him, she said that the Prophet Muhammad (Peace be upon Him) prayed Dhuha prayer consisting of four units of prayer, and sometimes he would add more according to what Allah willed. (Narrated by Imam Muslim).

Furthermore, Srifariyati & Dulmanap (2020) state that the habit of performing Dhuha prayer together in the Madrasah mosque continuously is expected to become a good habit, encouraging children to perform other obligatory prayers in congregation at home and in their community.

The benefits of performing Dhuha prayer together can be seen in how regular congregational prayers foster a sense of unity, instill discipline in performing prayers on time, educate children to be disciplined in worship, and utilize time effectively. With children in the Madrasah gradually learning to utilize time efficiently, they ultimately help shape an Islamic personality that is disciplined in time management.²⁴

In other words, Dhuha prayer is an act emphasized by the Prophet Muhammad. He encouraged us to strive to maintain this practice to reap its virtues, all for the sake of happiness in both this world and the Hereafter. This includes attaining noble ranks, being counted among the obedient servants, earning rewards equivalent to performing Umrah, having sins forgiven, experiencing swift victory in battles, praying during a time of acceptance, responding to the call of Allah, securing a place in paradise, and having sins erased²⁵.

²⁰ M. Utsman Arif Fathah Fathah, "Metode Tahsin Dan Tahfidz Al-Qur'an Di Pondok Pesantren Smp Mbs Bumiayu," *IJurnal Ilmiah Lmu Ushuluddin* 20, no. 2 (2021): 188–202, <https://doi.org/10.18592/jiiu.v20i2.47504750>.

²¹ Nasyiruddin, Interview, March 22, 2024.

²² Subaidi, *Pendidikan Anak Dalam Islam*.

²³ Srifariyati and Dulmanap, "Pelaksanaan Pembiasaan Shalat Dhuha Bersama Dalam Pembentukan Kedisiplinan Ibadah Sholat Fardhu Peserta Didik Kelas V MI Miftahul Ulum Kejene Randudongkal Pemalang Tahun 2021," *Ibtida: Jurnal Prodi PGMI STIT Pemalang* 1, no. 2 (2020): 93–109.

²⁴ Srifariyati and Dulmanap.

²⁵ Siti Nor Hayati, "Manfaat Sholat Dhuha Dalam Pembentukan Akhlakul Karimah Siswa," *Spiritualita: Journal of Ethics and Spirituality* 1, no. 1 (2017): 43–54, <https://doi.org/10.30762/spr.v1i1>.

The habit of performing Dhuha prayer is closely correlated with the concept of religious character as articulated by Lestariningsih. Religious character indeed reflects an individual's obedience to Allah SWT, which is manifested in attitudes and behaviors in adhering to Islamic teachings. Moreover, religious character also encompasses tolerance towards people of other religions, involving the relationship between individuals and Allah SWT, with fellow human beings, and with the universe. In this context, the practice of Dhuha prayer not only signifies obedience to Allah but also demonstrates tolerance and concern for the spiritual needs of individuals and communities, while acknowledging the harmonious relationship between humans and the universe as creations of Allah SWT.²⁶

d. Congregational Prayer

The observation results have shown that upon entering the Dhuhr prayer time, the children collectively proceed to the school mosque to perform the congregational Dhuhr prayer. Boys go to the boys' mosque, while girls go to the girls' mosque. This practice is carried out every day with the aim of getting the children accustomed to performing prayers even outside of school.

Religious activities in the school consist of religious practices such as congregational prayers, as indicated in the schedule table for congregational prayers for both boys and girls, as follows:

Tabel : 1 Congregational Dhuhr prayer²⁷

| No | Day | Name | Description |
|----|-----------|------------------------|------------------|
| 1 | Wednesday | Ilham Ramadhan | Men's Activities |
| 2 | Thursday | Jamaluddin | Men's Activities |
| 3 | Friday | Ahmad Zainal Azkia | Men's Activities |
| 4 | Saturday | Khubaiburrahman | Men's Activities |
| 5 | Sunday | Muhammad Najihul Marom | Men's Activities |
| 6 | Monday | Nanan Naimudin | Men's Activities |
| 7 | Tuesday | Muhammad Nawalul Azmi | Men's Activities |

Tabel : 2 Congregational Dhuhr prayer

| No | Day | Name | Description |
|----|-----------|----------------------|---------------------|
| 1 | Wednesday | Adisti Mukhayya | Princess Activities |
| 2 | Thursday | Nauvima Ata El Akbar | Princess Activities |
| 3 | Friday | Al Jannah | Princess Activities |
| 4 | Saturday | Salvinsyah Ramadhan | Princess Activities |
| 5 | Sunday | Rafa At Thoriq | Princess Activities |
| 6 | Monday | Nanan Naimudin | Princess Activities |
| 7 | Tuesday | Nuris Fahmi Zakkiah | Princess Activities |

It can be understood that the children in the environment of Madrasah Aliyah Darus Syifa' Kudus have built religious character through the study of the book by Sheikh Nawawi Al-Jawi, which emphasizes the importance of congregational prayers by quoting a hadith as follows:

وعن جابر بن عبد الله الا نصارى رضي الله عنه عن النبي انه قال : ..الى ان قال وما زال يوصي بالصلوة في الجماعة حتى ظننت انه لا يقبل الله تعالى صلاة الا في الجماعة

²⁶ Dkk Faizatur Rizma, "Pendidikan Penguatan Karakter Siswa Melalui Implementasi Manajemen Bimbingan Dan Konseling," *EDUMANAGE (Jurnal Manajemen Pendidikan Islam)* 1, no. 1 (2022): 35–52, <https://doi.org/10.14421/manageria.2016.11-03>.

²⁷ Nasyiruddin, Interview, March 22, 2024

Meaning: From Jabir bin Abdullah al-Anshari, Peace be upon Him, from the Prophet Muhammad, Peace be upon Him, he said... until he said: "The Prophet always advised me to perform congregational prayers, so I assumed that Allah does not accept prayers except in congregation."²⁸

The evidence for the recommendation of congregational prayer is found in the Quran in Surah An-Nisa':102.:

وَإِذَا كُنْتَ فِيهِمْ فَاقْمَتْ لَهُمُ الصَّلَاةَ فَلْتَقْمِمْ طَائِفَةٌ مِّنْهُمْ مَعَكَ

It means: "And when you are among them and lead them in prayer, let a group of them stand [in prayer] with you."

Allah provides numerous avenues to earn rewards, His pleasure, and elevated status in His sight. One of these is steadfastly performing congregational prayers due to its high virtues. Therefore, it's not surprising that several scholars or religious leaders are steadfast in performing congregational prayers and consider it as their path until the end of their lives.²⁹

Then, according to the interview with the head of the Madrasah, after the congregational prayer, the children are not immediately dismissed. Instead, they are required to engage in *dhikr* (remembrance of Allah) and supplications, following this sequence:

- 1) Reciting *istighfar* (seeking forgiveness) 3 times
- 2) Reciting the supplication: "Allâhumma antassalâm waminkassalâm wailaika ya'ûdussalâm fahayyinâ robbanâ bissalâm waadkhilnâ jannata dârassalâm tabârokta robbanâ wata'âlita ya dzal jalâli wal ikrâm" once
- 3) Reciting the phrase: "Lâ Ilâha Ilâllâh Wahdahû Lâ Syârikalah Lahul Mulku Walahul Hamdu Yuhyî Wayumîtu Wahuwa 'Alâ Kulli Syâ'i'in Qâdîr" three times
- 4) Reciting Ayat al-Kursi (Surah Al-Baqarah, verse 255) once:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَقُّ الْقَيُّومُ، لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ، لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ،
مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ، يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفُهُمْ، وَلَا يُخْبِطُونَ بِشَيْءٍ
مَنْ عِلْمَهُ إِلَّا بِمَا شَاءَ، وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ، وَلَا يَنْعُودُهُ حِفْظُهُمْ، وَهُوَ الْعَلِيُّ
الْعَظِيمُ
- 5) Reciting tasbih: *Subhanallah* (Glory be to Allah) 33 times
- 6) Reciting *Alhamdulillah* (Praise be to Allah) 33 times
- 7) Reciting *Allahu Akbar* (Allah is the Greatest) 33 times
- 8) Concluding with reciting: "Lâ Ilâha Ilâllâh Wahdahû Lâ Syârikalah Lahul Mulku Walahul Hamdu Yuhyî Wayumîtu Wahuwa 'Alâ Kulli Syâ'i'in Qâdîr" once
- 9) Then making supplications.³⁰

It can be understood that children routinely engage in religious practices or develop religious character, such as praying, reading the Qur'an, performing *duhuha* prayers, congregational prayers, and continuing with recitations, remembrance, and supplications. All of these are part of their expression of loyalty to religious teachings.

According to Subaidi's statement that: "Prayer comes from Arabic which mean :

²⁸ Syekh Nawawi al Jawi, *Nashaihul Ibad* (Jakarta: Wali Pustaka, 2016).

²⁹ <https://jatim.nu.or.id/keislaman/shalat-jamaah--berikut-keutamaan-dan-ketentuannya-oY05m/> accessed April 13, 2024.

³⁰ Nasyiruddin, Interview, March 22, 2024

دعا - يدعوا - دعاء

Which mean calling, inviting, requesting, pleading, praying, and so on. Praying means calling out, calling out or asking Allah SWT help for everything you want. The call to Allah can be in the form of words, such as ya Allah (*Allahumma*), tasbih (*Subhanallah*), praise (*Alhamdulillah*), *istighfar* (*Astaghfirullah*) or asking for protection (*A'udzubillah*), and so on. By praying, humans meet face-to-face with their Creator and ask for guidance and protection. So, prayer is in principle the key to all the needs of life in this world and the hereafter³¹.

It means, some of the activities mentioned above are in line with the ideas of Muchlas Samani who stated that character education is the cultivation of character values in individuals, which includes components of knowledge, awareness or willingness, and actions to implement good values towards God, oneself, others, the environment, and the nation so that they can become a perfect human being. In other words, character education is not only about cognitive aspects but also involves implementative aspects in real-life experiences of children, especially religious values³².

3.2. Buliding Social Care Character

Social care character development is an essential aspect of education aimed at fostering empathy and compassion towards others in need. It entails instilling values of kindness and consideration through interactions and experiences. According to Ambarsari et al. (2022), cultivating social care character is particularly crucial in primary education, given the inherently social nature of human beings. This underscores the necessity, as emphasized by Dita et al. (2019), for character education programs to equip students with the moral values to be altruistic individuals who contribute positively to society. In practice, developing social care character involves habitual reinforcement of empathetic behaviors, ensuring that theoretical knowledge translates into tangible actions in real-life situations³³.

Among the various social care activities practiced by students at Madrasah Aliyah Darus Syifa', are: *Relief Aid for Flood Disaster Victims in Karang Anyar Village, Demak Regency*.

Top of form as quoted from *detik Jateng*, heavy rainfall in undated several areas in Demak Regency since the night of February 5, 2024. The high intensity of rain in the upstream areas caused several river embankments to be unable to withstand the strong flow of water, resulting in breaches in several points.³⁴

One of the educational institutions, Madrasah Aliyah Darus Syifa' in the Kudus area and its surroundings, has mobilized its students for social care to channel their assistance to residents affected by the flood disaster. This assistance includes packed meals, medications, clothing, blankets, and cash.

³¹ Subaidi, Warnika Febri Astanty, "Implementation Of Dzikir And Prayer In Strengthening Mahasantri Ma'had Aly's Personality In Indonesia."

³² Remanda Nadia Tamara Ali Fathurrahman, "Implementasi Pembelajaran PAI Dalam Penguatan Karakter Religius Dan Sikap Peduli Sosial Siswa Di SMA Negeri 2 Masbagik," *Jurnal Elkatarie Jurnal Ilmu Pendidikan Dan Sosial* 4, no. 2 (2021), <https://doi.org/https://doi.org/10.1234/elkatarie.v4i2.4443>.

³³ I Gusti Agung Mas Bintang Anastasya and I Gusti Agung Ayu Wulandari, "Meningkatkan Karakter Peduli Sosial Siswa SD Melalui Pembiasaan Tri Hita Karana," *Jurnal Educatio FKIP UNMA* 8, no. 3 (2022): 992–1002, <https://doi.org/10.31949/educatio.v8i3.3084>.

³⁴ <https://apps.detik.com/detik/> accessed April 5, 2024.

The social aid was directly handed over by the head of the madrasah, as well as by respected figures from *Pondok Pesantren Darus Syifa*'. This initiative was undertaken with the aim of educating the students to cultivate a sense of care and empathy towards others.

From the students of the madrasah, a sense of compassion and empathy has been manifested, leading them to have the awareness to help others in need. In this context, it was demonstrated through providing aid to the residents of Karang Anyar Village, Karang Anyar Subdistrict, Demak Regency, who were affected by the flood disaster that occurred in 5 February 2024.



Fig 1. Distribution of aid

Many activities can foster a sense of social care, one of which is mutual assistance, especially mutual assistance in goodness. As stated in the words of Allah SWT. In a passage from Surah Al-Maidah, verse 2, which means: "And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty." This verse indicates that the Qur'an has been advocating the concept of mutual assistance for hundreds of years³⁵.

It means that children are expected to be moved to help others in need. This social concern can instill in children the attitude and action of always wanting to provide assistance to others, both within the family, school, and the

³⁵ Siti Khaerunnisa and Muqowim Muqowim, "Peran Guru Dalam Menanamkan Nilai Karakter Peduli Sosial," *ThufuLA: Jurnal Inovasi Pendidikan Guru Raudhatul Athfal* 8, no. 2 (2020): 206, <https://doi.org/10.21043/thufula.v8i2.7636>.

community. With social concern, children not only understand the importance of mutual assistance but also can take action to help those in need.³⁶

That is in line with the concept of Sheikh Nawawi Al-Jawi, citing the following evidence:

قال النبي صلى الله عليه وسلم : احب العباد الى الله تعالى انفع الناس للناس وافضل الا عمال ادخال السرور على قلب المؤمن يطرد عنه جوعا او يكشف عنه كربا او يقضى له دينا

It means: The Prophet Muhammad (Peace be upon Him) said, "The most beloved by Allah among the servants are those who are most beneficial to others, bringing joy to the hearts of every believer, relieving hunger, alleviating distress, and paying off debts."³⁷

The dimension of social care in this context has several indicators used as guidelines, including mutual assistance, empathy, tolerance, harmonious living, and social action. The dimension of empathy needs to be enhanced so that other dimensions can increase in accordance with empathy. This is because empathy, according to Hartati & Astriningsih (2020), will make someone sensitive to the needs and feelings of others, thus motivating them to help those in need or distress and guiding them to treat people with compassion.³⁸

In other words, they demonstrate empathy and concern for others, driven by religious teachings that have taught compassion or mercy for all mankind.

4. Conclusion

Based on the research findings and discussions, the following conclusions can be drawn: Firstly, fostering religious character among students of Madrasah Aliyah Darus Syifa' Kudus is achieved through structured activities such as: a) prayers before the learning process, b) Quran memorization (*tahfidz*) and recitation (*tahsin*), c) performing the *Dhuha* prayer, and d) congregational prayers. These practices instill discipline, spirituality, and a deep connection to Islamic teachings, shaping students into individuals who embody religious values in their daily lives.

Secondly, fostering social care among students is demonstrated through initiatives such as flood relief efforts in Karanganyar Village, Demak Regency. Students, along with the school principal and teachers, actively participated in distributing relief aid, packed meals, and medications directly to affected residents. This hands-on involvement not only cultivates empathy and compassion but also reinforces the importance of community service as an integral part of Islamic education.

The findings of this study highlight the effectiveness of integrating religious and social activities into the curriculum of Islamic educational institutions. Educators can leverage these insights to design programs that balance spiritual development with social responsibility. For instance, incorporating community service projects, such as disaster relief or outreach programs, into the school curriculum can help students apply religious teachings in real-world contexts. Policymakers, on the other hand, can support such initiatives by providing

³⁶ Ali Fathurrahman, "Implementasi Pembelajaran PAI Dalam Penguatan Karakter Religius Dan Sikap Peduli Sosial Siswa Di SMA Negeri 2 Masbagik."

³⁷ Syekh Nawawi al Jawi, *Nashaihul Ibad* (Jakarta: Wali Pustaka, 2016).

³⁸ Anastasya and Wulandari, "Meningkatkan Karakter Peduli Sosial Siswa SD Melalui Pembiasaan Tri Hita Karana."

funding, resources, and training for teachers to implement these programs effectively.

This research can be conducted in Practical Applications in Educational Settings : *Curriculum Integration*: Schools can introduce structured religious practices, such as daily prayers, Quranic studies, and congregational prayers, as part of the regular schedule to reinforce religious character; *Community Engagement Programs*: Educational institutions can establish partnerships with local communities to organize regular social care activities, such as disaster relief, environmental clean-ups, or visits to orphanages and elderly homes; *Teacher Training*: Educators can be trained to guide students in reflecting on the spiritual and social dimensions of their actions, helping them connect religious teachings with real-life applications; *Student-Led Initiatives*: Encouraging students to take leadership roles in organizing social care activities can foster a sense of responsibility and ownership, further enhancing their personal and spiritual growth.

In conclusion, the study underscores the importance of combining religious education with social care initiatives to develop well-rounded individuals who are not only spiritually grounded but also socially responsible. By implementing these findings, educators and policymakers can create holistic educational environments that align with the values of Islam and address the needs of contemporary society.

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