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Making Congregational Dhuhr Prayer a School Routine: Program Implementation and Student Participation at SMA Tamansiswa Padang

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Abstract

Purpose of the study: This study examines how congregational Dhuhr prayer was organized as a school routine, how students participated, and what conditions supported or constrained their involvement. Method: A qualitative single-case study drew on four consecutive days of observation, structured interviews with eight purposively selected participants, and a review of school documents and attendance records. Interviewees included the principal, two teachers, and five students. Data were analyzed through reduction, display, and conclusion drawing, with comparisons across sources, methods, and observation days. Main findings: The school organized prayer through a recurring timetable, teacher guidance, attendance monitoring, and shared prayer and ablution facilities. Teachers on duty and Islamic Religious Education teachers took primary responsibility for guiding students to prayer. The midday bell signaled both prayer and the start of the break. Daily attendance averaged 4.5 students, equivalent to 7.50% of the reported enrollment of 60 Muslim students. Students who reported attending regularly described prayer practices at home, invitations to classmates, or personal intention. Students whose attendance varied described competing lunch plans, the level of teacher supervision, dependence on invitations from friends, and reluctance to wait in the ablution queue. Observations also documented restricted access to shared facilities and inadequate water flow. Novelty of the study: The study distinguishes a school routine, understood as the recurring arrangements that make collective prayer possible, from an individual habit that develops over time. This distinction explains why a formally scheduled program can coexist with varied participation and why four days of attendance provide limited evidence about individual habit formation. Contribution of the study: The findings identify practical points for improving program delivery, including clarifying staff responsibilities during the transition to prayer, reviewing the overlap with lunch, and coordinating access to shared prayer and ablution facilities.

Keywords
Congregational Dhuhr prayer, Islamic religious education, program implementation, school routines, student participation

Introduction

Organizing congregational Dhuhr prayer during the school day requires schools to coordinate the midday timetable, staff responsibilities, and access to prayer and ablution facilities. It also raises a question about student participation. How do students respond when a religious practice becomes part of the school schedule? In Indonesia, Article 3 of Law No. 20 of 2003 on the National Education System identifies faith, piety, and moral character among the aims of national education (Republik Indonesia, 2003). For schools that organize congregational prayer, this broad educational aim takes practical form in decisions about when the activity takes place, who guides it, and how students are supported in taking part.

Dhuhr is the obligatory Islamic midday prayer. The Qur'an calls on believers to observe the prescribed prayers faithfully (Qur'an 2:238) and includes an exhortation to bow with those who bow (Qur'an 2:43). A hadith narrated by ʿAbd Allāh ibn ʿUmar emphasizes the merit of praying in congregation (*Ṣaḥīḥ al-Bukhārī*, no. 645). These sources explain the religious significance of the practice around which the school program is organized. Its educational implementation involves providing a time and place for prayer and guiding students as they learn to take part in a shared religious practice.

Research in Indonesian senior secondary schools has examined congregational prayer in relation to students' spiritual and character development. At SMAN 4 Palopo, Rosida (2023) described how teachers planned, organized, and monitored congregational Dhuhr prayer as part of the school's efforts to develop students' spiritual awareness. At SMA Muhammadiyah 4 Bengkulu, Utomo and Mindani (2025) examined congregational prayer in relation to gratitude, emphasizing regular practice and a supportive school environment. These studies clarify the educational purposes that schools attach to congregational prayer. They leave room for closer examination of how a scheduled program operates when students participate unevenly, particularly how staff guidance, peer interactions, and practical arrangements affect the opportunities students have to join.

Research on educational policy enactment helps frame this question. Hay (2025) argues that how a policy takes shape in practice depends on the people, relationships, and material arrangements involved in carrying it out. Applied to a school prayer program, this perspective directs attention to how staff coordinate the transition from lessons to prayer, how students interpret invitations to join, and whether the facilities can accommodate those who take part. Research on young Muslims' experiences across mosque and public school settings also draws attention to how students draw on religious learning across different settings (Kjelling & Markeng, 2026). The distinction between a school routine and an individual habit is relevant here. A systematic review of health behavior found considerable variation in the time taken for repeated practices to become automatic (Singh et al., 2024). In the present study, *school routine* refers to the school's recurring arrangements for

congregational prayer. *Student participation* refers to how students take part in and describe their experience of those arrangements.

SMA Tamansiswa Padang provides a setting in which to examine this distinction. The school schedules congregational Dhuhr prayer for Muslim students from Monday to Thursday. Its association with the Tamansiswa educational tradition provides context for examining the role of teachers, particularly the emphasis on leading by example expressed in Ki Hadjar Dewantara's principle of *Ing ngarso sung tulodo* (Dewantara, 1967). A previous study at the same school examined student discipline in general (Oktavianus et al., 2023). The present study focuses on participation in a specific school program. During a preliminary observation on July 15, 2025, approximately 15 students were seen joining the prayer in the school prayer room, while other students remained in classrooms, went to the canteen, or were observed outside the school grounds. That observation prompted a closer examination of how the scheduled activity was carried out and why students' accounts of participation might differ.

This qualitative case study examines how SMA Tamansiswa Padang organizes congregational Dhuhr prayer, how students describe their participation, and what conditions support or constrain their involvement. It considers how arrangements such as the timetable, teacher guidance, and prayer facilities intersect with students' prior experiences, peer interactions, and other demands on their midday break. The study contributes to research on religious education by explaining how a school organizes a collective religious practice and how students engage with it in the course of an ordinary school day.

Method

Research design and setting

This study used a qualitative single-case design to examine how congregational Dhuhr prayer was organized as a school routine and how students participated in it at SMA Tamansiswa Padang, a senior secondary school in Padang, West Sumatra, Indonesia. The case was defined as the implementation of the school's Monday-to-Thursday congregational Dhuhr prayer program during one weekly cycle. The main fieldwork took place from October 12 to 15, 2026. The unit of analysis was the prayer program as enacted in daily school life, including the arrangements made by staff, students' participation, and the conditions that supported or constrained their involvement. Defining the case in this way helped align the observations and participant accounts with the scope of the study (Collins et al., 2024).

Participants

Eight participants directly involved in the program were selected purposively. They comprised the school principal, an Islamic Religious Education teacher, a teacher on duty, and five Muslim students. The students were selected to provide accounts of different participation patterns. Three were identified as regular attendees, while two attended irregularly or rarely.

These descriptions guided participant selection and the comparison of interview accounts. The figures of 60 Muslim students and 18 teachers reported in the school records provided context for the attendance summaries. The interview sample consisted of the eight purposively selected participants.

Data collection

Data were collected through observation, structured interviews, and document review. Observations focused on the transition from classroom activities to the scheduled prayer, students' movements toward or away from the school prayer room (*musala*), teachers' presence in the prayer room, and conditions at the ablution facilities. Conducting observations over four consecutive program days made it possible to compare how the routine was implemented within the same school week.

The structured interviews addressed how the program was organized, how staff and students experienced its implementation, and what participants identified as supporting or limiting student involvement. Staff accounts provided information about program expectations, staff responsibilities, and attendance monitoring. Student accounts provided information about their reasons for joining, attending irregularly, or spending the midday break elsewhere. The document review covered the school-based curriculum document (*Kurikulum Tingkat Satuan Pendidikan*, KTSP), the school's stated vision and mission, the class timetable, and the daily prayer attendance records. These documents were used to identify formal arrangements and compare them with staff accounts, student accounts, and observations.

Data analysis and credibility

The analysis followed Miles and Huberman's (1994) interactive model of data reduction, data display, and conclusion drawing and verification. During data reduction, relevant material from observations, interviews, and documents was organized around three areas of inquiry: program implementation, forms of student participation, and conditions that supported or constrained involvement. The data displays brought together the documented arrangements, recorded attendance, and participant accounts. For example, evidence about the midday bell was interpreted in relation to its place in the timetable, the movements observed after it rang, and the meanings students and staff attributed to it. During conclusion drawing and verification, interpretations were checked against the available evidence from each source.

Credibility was addressed by comparing accounts across participant roles, examining how interview accounts corresponded with observations and documents, and comparing observations across the four program days. These comparisons helped identify where sources converged and where their accounts differed (Schlunegger et al., 2024). Daily attendance totals were used descriptively to summarize recorded participation during the observation period. Regular and irregular attendance were used to describe the experiences of the selected student interviewees. The aggregate attendance

figures and the interview categories therefore supported different parts of the analysis.

Pavlov's (1941) work on conditioning informed a limited interpretation of how students associated recurring cues, such as the midday bell, with the scheduled activity. The broader analysis examined how these cues operated alongside teacher guidance, peer interactions, competing uses of the midday break, and access to prayer facilities. The interpretation focused on the meanings and responses documented during fieldwork. Claims about the formation, persistence, or extinction of conditioned responses would require evidence beyond the four-day observation period.

Results and Discussion

Results

Implementation of the Congregational Dhuhr Prayer Program at SMA Tamansiswa Padang

SMA Tamansiswa Padang scheduled congregational Dhuhr prayer from Monday to Thursday. The program was listed in the school-based curriculum document (*Kurikulum Tingkat Satuan Pendidikan*, KTSP) and on the board displaying the school's vision and mission. At 12:30 p.m. Western Indonesia Time (WIB), the teacher on duty rang the bell, which marked both the second school break and the time for Dhuhr prayer. Islamic Religious Education teachers and teachers on duty visited Grades 10 to 12 to encourage or direct students to go to the school prayer room (*musala*). Staff involvement included inviting students to prayer, monitoring attendance, and, on some days, performing ablution and praying alongside them. Table 1 summarizes how the program was organized and the practices and conditions documented during fieldwork.

Table 1. Implementation of the Congregational Dhuhr Prayer Program at SMA Tamansiswa Padang

No.	Program component	Implementation at SMA Tamansiswa Padang
1	Formal rules and school policy	The program was listed in the KTSP and on the board displaying the school's vision and mission.
2	School bell	The teacher on duty rang the bell at 12:30 p.m. WIB. The bell marked both the second break and the time for Dhuhr prayer.
3	Teachers' invitations and instructions	Islamic Religious Education teachers and teachers on duty went to classrooms in Grades 10 to 12 to encourage or direct students to go to the prayer room.
4	Staff participation in the prayer room	The principal, the Islamic Religious Education teacher, and the teacher on duty were among the staff who performed ablution and prayed alongside students.
5	Weekly schedule	Congregational Dhuhr prayer was scheduled from Monday to Thursday. Friday was reserved for Friday prayer and a separate program for female students (keputrian).

6	Supervision and attendance records	Teachers on duty took the attendance folder to the prayer room, checked classrooms and the canteen, and recorded which female students were excused from prayer.
7	Prayer and ablution facilities	Four schools in the Tamansiswa complex shared the prayer room. Two restroom blocks contained five ablution taps serving male and female students.
8	Rewards and sanctions	Reported practices included adding points for conduct in Islamic Religious Education, occasional cash rewards from the principal, and deductions from Islamic Religious Education grades for students who skipped the activity.
9	Peer invitations	Some students invited classmates to go to the prayer room, while others invited them to spend the break at the canteen.
10	Supervised follow-up prayer	Students recorded as absent without explanation were called to the prayer room to perform Dhuhr individually under a teacher's supervision.

During the four observation days, three or four teachers were recorded in the prayer room each day. As shown in Table 2, the daily counts totaled 14 attendance entries, with a mean of 3.5 teachers per day. Using the reported staff total of 18 as the denominator, the mean daily proportion of teachers recorded in the prayer room was 19.44%.

Table 2. Daily Teacher Attendance in the Prayer Room

Day and date	Teachers recorded in the prayer room	Teacher codes	Percentage of reported staff total (N = 18)
Monday, October 12	4	T01, T02, T03, T04	22.22%
Tuesday, October 13	3	T05, T06, T07	16.67%
Wednesday, October 14	3	T02, T05, T03	16.67%
Thursday, October 15	4	T08, T09, T10, T05	22.22%
Daily mean	3.5	14 attendance entries across four days	19.44%

Note. A teacher present on more than one day contributed one attendance entry on each day. The table records presence in the shared prayer room during the observation period.

Student Participation in Congregational Dhuhr Prayer

Daily attendance records showed that four students attended congregational Dhuhr prayer on Monday and Wednesday and five attended on Tuesday and Thursday. The records contained 18 attendance entries across the four observation days, with a mean of 4.5 students per day. Using the

reported enrollment of 60 Muslim students as the denominator, the mean daily attendance was 7.50% (Table 3).

Table 3. Daily Student Attendance at Congregational Dhuhr Prayer

Day and date	Students recorded as attending	Students without a recorded attendance entry	Reported Muslim student enrollment	Attendance percentage
Monday, October 12	4	56	60	6.67%
Tuesday, October 13	5	55	60	8.33%
Wednesday, October 14	4	56	60	6.67%
Thursday, October 15	5	55	60	8.33%
Daily mean	4.5	55.5	60	7.50%

Note. Percentages were calculated using the reported enrollment of 60 Muslim students. The mean of 7.50% describes daily recorded attendance. Estimating the proportion of students who attended regularly would require individual attendance records across the observation days.

The five student interviews provided accounts of how students decided whether to join the prayer. Three students (S01, S02, and S03) described attending on all four scheduled days in a typical week and going to the prayer room without waiting for a teacher to remind them. S01 described collecting her prayer garment (*mukena*) and heading to the prayer room when the 12:30 p.m. bell rang. She related this response to her experience of praying regularly at home. S02 described inviting classmates to go to the prayer room together. S03 emphasized personal intention as his reason for attending.

The other two students described participation that varied with the circumstances. S04 said his decision depended on his mood, how closely the teacher on duty was supervising, and whether friends invited him to get lunch outside the school. S05 said she tended to remain in the classroom when no close friend invited her to the prayer room. She also reported being reluctant to wait in the ablution queue.

Conditions That Constrained Student Participation

Prayer practices at home and competing demands during the break. Interview accounts differed in how students described their motivation to attend and their experience of praying at home. Some accounts referred to limited experience of performing the five daily prayers regularly in the family setting. Students also described using the 12:30 p.m. break to rest or eat, either at the school canteen or outside the school. Because the same bell marked the break and the time for prayer, both activities began at the same point in the school day.

Peer invitations and teacher supervision. Interview accounts described students inviting one another to talk in the classroom, use their phones, or spend time at the canteen during the break. Invitations to go to the prayer

room were also reported, particularly by students who described attending regularly. Field observations indicated that the teacher on duty and the Islamic Religious Education teacher took primary responsibility for directing students to the prayer room. Teachers assigned to the sixth lesson period did not accompany their classes to the prayer room during the observed transition. One student's account linked his decision to attend to how closely the teacher on duty supervised the activity.

Shared prayer space and access to ablution. The prayer room served four schools in the Tamansiswa complex. Observations recorded limited restroom capacity and inadequate water flow at the ablution taps, alongside long queues, wet floors, and an unpleasant odor. The difficulty of accessing the ablution area also appeared in S05's account of her reluctance to wait. Together, the observation and interview evidence showed how access to the facilities could affect students' ability or willingness to join the scheduled prayer.

Discussion

From School Policy to a Congregational Prayer Routine

At SMA Tamansiswa Padang, congregational Dhuhr prayer became part of the weekly school schedule through a combination of written policy, teacher guidance, attendance monitoring, and access to a shared prayer room. The school-based curriculum and the statement of vision and mission gave the program a formal place in school life. Its daily implementation depended on what happened after the 12:30 p.m. bell, including whether teachers visited classrooms, whether students moved toward the prayer room, and whether they could perform ablution in time. Fuadah et al. (2024) examined the habituation of congregational Dhuhr prayer in an Indonesian Islamic junior secondary school. The present case extends that discussion to a general senior secondary school by examining how a formally scheduled activity was carried out during an ordinary school break. This interpretation is consistent with research on policy enactment, which emphasizes the work school actors do to translate formal expectations into everyday practices (Skerritt, 2026).

The religious rationale for the program helps explain why the school made time for congregational prayer. Qur'an 2:43 calls on believers to establish prayer and bow with those who bow. *Tafsīr al-Muyassar* places this exhortation within the wider practice of worship alongside the Muslim community (Al-Muyassar, 2010). The hadith in *Sunan Abī Dāwūd* (no. 495) also provides a normative basis for introducing children to regular prayer through guidance. In this school setting, guiding students included reminding them that it was time to pray and, on several occasions, performing ablution and praying alongside them. This practice is consistent with the emphasis on example in Qur'an 33:21 and with the Tamansiswa principle of *Ing ngarso sung tulodo*, or leading by example. The draft's local literature on teachers' efforts to foster congregational prayer also identifies teacher involvement as a relevant point of comparison (Oktaviani et al., 2024).

The school bell was particularly revealing because it marked both the start of the second break and the time for prayer. One student described collecting her prayer garment as soon as the bell rang, while other accounts associated the same period with getting lunch or remaining in the classroom. Pavlov's (1941) account of conditioning, also discussed by Azis (2024), provides a limited lens for interpreting how a recurring signal can become associated with a familiar activity. In this case, the bell served as a time cue whose practical meaning varied across students. Establishing that it functioned as a conditioned stimulus would require evidence about the prior pairing of stimuli and the acquisition of a specific response. The four-day observation also provides insufficient grounds for an inference of extinction, which requires evidence that an acquired response weakened following a change in the conditions that previously sustained it (Bouton et al., 2021).

Staff attendance likewise needs to be interpreted within its observed setting. An average of 3.5 teachers per day, equivalent to 19.44% of the reported staff total, was recorded in the shared prayer room. That figure captures teacher presence at the program site during the observation period. The field observations also showed that guidance during the transition to prayer rested primarily with the Islamic Religious Education teacher and the teacher on duty. The issue for implementation is therefore how responsibility was distributed at the point when students were expected to leave their classrooms and prepare for prayer. The reported cash rewards, grade adjustments, and supervised individual follow-up prayer are best discussed as consequences administered by the school. Their effects on subsequent attendance would require evidence that follows students' participation over time.

Student Participation and the Different Meanings of a Shared Routine

The mean daily attendance of 7.50% represents an average of 4.5 attendance entries per day relative to the reported enrollment of 60 Muslim students. The interviews complement this aggregate measure by showing how five students described their participation. The three students who reported attending regularly gave different accounts. S01 linked her response to the bell to familiar prayer practices at home. S02 described inviting classmates to join her or him in going to the prayer room, making participation a shared activity. S03 emphasized personal intention. These accounts place family practice, peer initiative, and individual commitment alongside the school's arrangements as distinct elements in students' experiences of the same routine.

The account of S01 offers a point of comparison with work cited in the original draft on prayer practices at home and participation at school (Lestari, 2016). The school-based study by Utomo and Mindani (2025) likewise places repeated congregational prayer within a wider educational environment. In the present case, S01's account suggests continuity between home and school, while S02's and S03's accounts show that students can describe regular attendance in terms of peer involvement or personal intention. The ethical

significance of prayer expressed in Qur'an 29:45 provides a religious context for these accounts. Evidence about changes in moral conduct would require a separate investigation.

The two students whose attendance varied described more immediate considerations. S04 referred to his mood, the extent of teacher supervision, and invitations to eat outside school. S05 described staying in the classroom when no close friend invited her to the prayer room and expressed reluctance to wait in the ablution queue. These accounts can be read alongside the distinction between personal and contextual factors used in the original literature on prayer discipline (Thoha & Fajri, 2025). The case also shows how closely those factors were connected. A student's willingness to join could vary with who was going, how much time was available, and whether ablution involved a long wait. The same peer relationships could encourage participation or draw students toward other activities during the break.

Conditions That Constrained Participation and Their Implications

Two aspects of the program placed particular demands on students and staff. First, the schedule gave students the same time for lunch, rest, and prayer. Second, four schools shared the prayer room and used the available ablution facilities. Observations recorded queues, inadequate water flow, and wet floors. S05's account gave a specific example of how these conditions mattered to an individual student. Rosida (2023) provides a comparison from another Indonesian senior secondary school, where planning, implementation, and supervision were part of organizing congregational Dhuhr prayer. In the Tamansiswa case, the evidence also makes the time and facilities needed to prepare for prayer part of the explanation for how the program operated. This emphasis on local conditions aligns with Ryan et al.'s (2024) review of implementation in school settings, which highlights the importance of examining context alongside implementation outcomes.

The findings also extend the local discussion of teachers' roles in supporting congregational prayer (Ardiansyah, 2021; Lianis, 2020). At SMA Tamansiswa Padang, the teacher on duty and the Islamic Religious Education teacher did much of the work of inviting students and monitoring the transition. Subject teachers responsible for the preceding lesson were not observed accompanying students to the prayer room. This division of responsibility matters because the invitation to join occurred when students were also deciding where to spend their break. In relation to the draft's literature on monitoring and coordination (Wajdi et al., 2025), the case suggests examining who guides students at each stage and how that guidance fits the timetable. Qur'an 2:238 provides the religious rationale for maintaining regular prayer. The observed difficulties concern the arrangements through which the school seeks to support that practice.

Three practical implications follow from the case. The school could clarify who guides the transition from the sixth lesson to congregational prayer, coordinate access to the shared prayer room and ablution facilities across the four schools, and review how students' lunch and rest periods

overlap with the prayer schedule. Communication with families could also help teachers understand differences in students' prior experiences of prayer. These implications concern how the school can make participation more practicable. The study's contribution lies in showing how a collective religious practice takes shape through the coordination of school time, staff responsibilities, peer relationships, and access to facilities. The evidence covers one weekly cycle and five student interviews, which supports an account of program implementation during that period. Evaluating changes in individual participation would require observations or attendance records extending across several weeks.

Conclusion

This study found that student participation in congregational Dhuhr prayer at SMA Tamansiswa Padang depended in part on how the school organized the midday break. During the four observation days, an average of 4.5 students attended per day, equivalent to 7.50% of the reported enrollment of 60 Muslim students. The bell at 12:30 p.m. signaled both prayer time and the start of the break, when students could also eat, rest, or spend time with friends. Teacher guidance, peer invitations, and access to ablution facilities shaped how students responded. These findings challenge the assumption that putting congregational prayer on the timetable is sufficient to secure regular participation.

The study supports previous research emphasizing teacher guidance and a supportive school environment in organizing congregational prayer. It contributes a distinction between a school routine, understood as the recurring arrangements that make prayer possible, and an individual habit, which concerns the persistence of a student's practice over time. The interviews illustrate the importance of this distinction. Students who reported attending regularly described different reasons for doing so, including familiarity with prayer at home, invitations among classmates, and personal intention. Those accounts call into question an interpretation based solely on conditioning. Establishing conditioned responses or extinction would require evidence of how individual responses developed and changed over time.

The study was limited to one school, one four-day program cycle, and interviews with five students and three staff members. These boundaries limit the transferability of the findings and the conclusions that can be drawn about long-term participation. Future research should include more schools and participants and track individual attendance over several weeks to examine how participation changes under different arrangements. At SMA Tamansiswa Padang, the findings support clarifying teachers' responsibilities during the transition to prayer, reviewing the overlap between prayer and lunch, and coordinating access to the shared prayer room and ablution facilities.

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