Management of Collective Duha Prayer Habits in Shaping Student Character: Insights from Indonesian High Schools

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Abstract:

This study aims to explore the management model applied in the habit of performing the Dhuha prayer as a means of developing religious character and discipline in students at the secondary school level, using a systemic approach based on POAC (Planning, Organizing, Actuating, Controlling). The approach used is descriptive qualitative with a multiple case study strategy, utilizing participatory observation techniques and document analysis to obtain valid and contextual data. The results of the study indicate that the habit of performing the Dhuha prayer significantly influences the development of discipline, the automatic cultivation of religiosity, and the stability of students' character, especially when this practice is managed systematically through careful planning, consistent implementation, and continuous evaluation. These findings have high relevance for the field of Islamic education management, the development of character-based curriculum, the formulation of school policies that emphasize religious culture, and the integration of ritual practices into the structure of formal education habitus. The strength of this study lies in presenting a management model for the habit of institutionalized sunnah worship, not just a ritual routine, while also introducing the concept of "automatic religiosity" that can strengthen religious practices internally within the school environment. This model is expected to be a reference for the development of students' religious character in a structured and sustainable manner.

Keywords: character education; dhuha prayer; educational management; school culture; student religiosity.

INTRODUCTION

In many schools, particularly at the senior secondary level, the practice of praying Dhuha together has become a routine program intended to foster character development among students. The practice of Dhuha prayer is not merely a religious ritual but also a means of instilling religious values, discipline, responsibility, and social awareness in students' daily lives. However, the reality on the ground shows that the practice of Dhuha prayer often occurs sporadically and depends on opportunity, and is not supported by a clear and consistent managerial framework within the school environment. This condition results in the program's performance being suboptimal in producing sustainable character impacts. Variations in implementation

schedules, limited facilities, and time, and reliance on the workload of Islamic Religious Education (PAI) teachers are all signs of the absence of structured planning, organization, implementation, and monitoring and evaluation. This leads to inconsistencies in the implementation and outcomes of character building across classes and weeks. Thus, the habit of performing the Dhuha prayer, which basically has great potential in fostering discipline, inner peace, and spirituality in students, has not been optimally utilized and integrated into the school culture as a whole (Sholicha & Darajatul Aliyah, 2024).

The academic concern in this study lies primarily in the need to formulate a systematic management of the Dhuha prayer habit, encompassing all managerial functions from planning, organizing, implementing, to monitoring and evaluating (controlling) so that the expected religious values and positive character traits are truly embedded and developed in students' daily lives within the school environment. Without a structured managerial approach, this program risks becoming merely an annual or incidental religious activity without significant long-term impact. The existing literature speaks extensively about the spiritual benefits and increased religiosity of students resulting from the experience of practicing Dhuha prayer. Several studies at the Madrasah Ibtidaiyah (MI) and Madrasah Tsanawiyah (MTs) levels, as well as some high schools, have confirmed the positive influence of practicing Dhuha prayer on students' discipline, spiritual intelligence, learning serenity, gratitude, and mental well-being. However, studies that specifically elaborate on schools' experiences in managing the program as a sustainable managerial system are very limited. Most tend to describe aspects of spiritual benefits and individual behavior, not aspects of administrative governance that can guarantee the consistency and quality of programs in organizational and school culture aspects (Alianto et al., 2025).

A collective management model for the habituation of Dhuha prayer at the high school level, which is sustainable and can be systematically integrated into the school culture so that it becomes a comprehensive character-building instrument and not just a ritual. Therefore, this study is directed at capturing the actual practice of the habituation of Dhuha prayer in two high schools, namely SMAN 8 Garut and SMA Setia Bhakti Cilawu, with the aim of identifying obstacles and supporting factors for program implementation and designing managerial strengthening based on the POAC management function: Planning, Organizing, Actuating, Controlling. In practice, the two schools show variations in the frequency of implementation, the role of teacher or IRMA mentoring, and different supervision and evaluation mechanisms. This becomes an important comparative material for formulating managerial artifacts such as Standard Operating Procedures (SOPs), role divisions, character performance indicators, and monitoring and evaluation cycles that are replicable and contextual to the needs of high schools. With this structured management framework, the habit of performing the Dhuha prayer can be transformed into an intrinsic part of the school's cultural ecosystem that supports the holistic and sustainable empowerment of student character (Iqbal & Astutik, 2024).

A management model for the habituation of Dhuha prayer using the POAC management functions approach adapted to the context of high school activities and integrated into the academic calendar and learning activities. This concept seeks to ensure that the habituation of Dhuha prayer does not stop at a mere worship routine, but becomes an instrument for the formation of organized and sustainable student character. Practical implications include the institutionalization of the Dhuha prayer program within the school's organizational structure, the integration of character assessment into academic routines, and the involvement of the entire school ecosystem so that the formed character can be felt significantly in the long term(Alianto et al., 2025). It is hoped that the habituation of Dhuha prayer will not only become a routine tradition but also an effective tool capable of supporting the strengthening of Character Strengthening Education (PPK) in high schools, which is in line with the demands of national character education and the need to form a young generation with morals and responsibility.

The implementation of the habit of Dhuha prayer in schools depends not only on the readiness of Islamic Religious Education (PAI) teachers, but also requires the full support of the entire school ecosystem, such as the principal, other teachers, the school committee, and parents. The involvement of these various parties is crucial to ensure the program is sustainable and addresses aspects of character development in a concrete way, not just the ritual dimension. When teachers play an active role in guiding and supervising the implementation of Dhuha prayer and providing motivation and reinforcement of religious values, students are better able to internalize these values in their daily lives and demonstrate better discipline and responsibility. Furthermore, thorough and scheduled planning is key to managing the habit of Dhuha prayer. A routine and consistent schedule, organization of activities, including the allocation of mentoring roles by teachers or student organizations such as IRMA (Ikatan Remaja Masjid--Mosque Youth Association) are supporting factors

that can improve discipline and regularity of implementation. With clear Standard Operating Procedures (SOPs) and ongoing monitoring and evaluation mechanisms, schools can effectively manage program quality, ensuring that students' religious character development can be measured and evaluated over time (Indah Wulan Puspa, 2023). However, various obstacles remain in the field that hinder the smooth implementation of this habituation program. Limited facilities, such as adequate space, conflicting schedules with other activities, and varying teacher workloads, pose significant challenges to the effective management of the Dhuha prayer habituation. Therefore, a program management reform is needed that is responsive and adaptive to school conditions, supported by a full commitment from school leaders to incorporate this habituation activity into the academic calendar and school culture (Saputra et al., 2025).

Another strategic step that can be developed is the systemic integration of the Dhuha prayer habituation program into Character Strengthening Education (PPK). This approach aligns with national education policy, which emphasizes the formation of strong and religious character. Instilling religious values through organized Dhuha prayer can strengthen this mission by building a religious character that is also aligned with the characteristics of discipline, honesty, and social concern. This opens up opportunities for the Dhuha prayer habituation program to become more than just a routine worship activity but also a solid foundation for character. Systematic monitoring and evaluation with clear character performance indicators are also essential parts of managing this habituation. With periodic evaluation instruments, schools can adjust student character strengthening strategies, evaluate achievements, and identify emerging obstacles. The Plan-Do-Check-Act (PDCA) cycle approach adapted in the context of Dhuha prayer habituation management can be an applicable model for achieving program sustainability and quality (Sugianti et al., 2023). The active role of parents and the community is equally important in building a consistent habit of performing the Dhuha prayer. Family involvement in accompanying and reminding children to perform the Dhuha prayer at home can strengthen the character building that begins in school, making religious learning more comprehensive and sustainable. Strengthening the management of the Dhuha prayer habit as an integrated, structured, and sustainable system is a critical need for high schools, particularly at SMAN 8 Garut and SMA Setia Bhakti Cilawu. By building a management model based on the POAC (Planning, Organizing, Actuating, Controlling) functions, and involving all stakeholders, this habit can be transformed into an effective instrument for building quality and sustainable student character.

METHOD

This study uses a descriptive qualitative methodology with a multiple-case study design to examine the management of the habit of praying together in the character building of students at two different high schools, namely SMAN 8 Garut and SMA Setia Bhakti Cilawu. This approach allows researchers to explore the managerial practices of the habit of praying together through the POAC framework (Planning, Organizing, Implementing, and Controlling) and identify supporting and inhibiting factors in its implementation in the school environment (Intyaswati et al., 2025). Planning in the management of the habit of praying together is carried out by preparing an implementation schedule, designing cultum materials or strengthening character values that accompany worship, and determining the roles of teachers, student organizations, and school staff in overseeing the program. At SMAN 8 Garut, Dhuha prayer activities are scheduled every Tuesday with the support of cultum and IRMA (Mosque Youth Association), while at SMA Setia Bhakti Cilawu it is carried out three times a week with the addition of communal prayers and Yasinan. This planning reflects efforts to align religious practices with the academic calendar and school culture so that implementation does not conflict with core learning activities (Zakiyah & Pratikno, 2024). Organizational planning includes allocating human resources, dividing mentoring tasks between supervising teachers and student organization administrators, and establishing coordination and communication mechanisms between relevant parties. A sound organizational structure allows the program to run smoothly and consistently, strengthening participant supervision and motivation. Mentoring by teachers and student organizations also provides a personal touch that encourages student discipline and participation in the congregational Dhuha prayer procession, thus creating a conducive religious climate at school (Adawiyah & El-Yunusi, 2025).

Implementation is the core stage, involving the implementation of the schedule, arrangement of places and facilities for worship, and direct supervision during the activity. This implementation is recorded through naturalistic observations conducted by the researcher as the primary instrument, observing group dynamics, consistency of student attendance, and attitudes and behaviors that emerge during the activity. Character education aspects are also integrated at this stage through sermons delivered immediately before

prayer and group reflections. These activities emphasize the active involvement of students and educators in interpreting worship as a means of developing the character of honesty, patience, and responsibility (Ariyani & Mutia, 2024). Management control is carried out through monitoring and evaluation mechanisms, including attendance recording, regular evaluations by the supervising teacher, and the development of measurable character achievement indicators. This control is not merely administrative but also aimed at ensuring the sustainability of the program and improving the quality of character development. Evaluation is conducted periodically through teacher and student reflections, adjustments to coaching strategies, and updates to SOPs to accommodate needs and obstacles that arise during program implementation. Thus, the POAC cycle becomes a dynamic tool that maintains the sustainability and effectiveness of the Dhuha prayer habit program in shaping student character (Rahmawati, 2023). In the context of this research, the researcher acted as a key instrument, actively designing the observation framework, conducting in-depth interviews with teachers, student organization administrators, and students as the primary participants, and interpreting the data qualitatively. The naturalistic observation method enabled direct observation in everyday situations at school, while the in-depth interviews opened up space for exploration of the subjective experiences and perceptions of participants regarding the implementation of the management of the habit of Dhuha prayer. The entire process was conducted with the ethics of qualitative educational research, maintaining the anonymity and confidentiality of participants, and understanding the local cultural context in Garut and Cilawu (Maksum, 2019).

The multi-case study was chosen for comparative purposes to highlight variations in managerial practices between the two high schools. SMAN 8 Garut, which implements weekly habituation with strengthening of religious sermons and IRMA support, has a different pattern than SMA Setia Bhakti Cilawu, which has a more frequent habituation and additional communal prayer activities. This variety of settings allows the study to explore specific supporting factors and obstacles while identifying general patterns of successful management of the habituation of Dhuha prayer that can be replicated in other schools (Khoiriyah et al., 2023). This descriptive qualitative multi-case study design is highly relevant to the desired operational objectives, namely mapping the practice of Dhuha prayer habituation management based on POAC, exploring supporting and inhibiting factors, and formulating a replicable managerial model in the form of SOPs, role divisions, character achievement indicators, and monitoring and evaluation mechanisms integrated with the school culture. This approach allows for scientific contributions to the development of character education management as well as practical implementation in the form of managerial insight guidelines that can be applied and developed sustainably.

RESULTS AND DISCUSSION

The management of the habit of praying Dhuha together at SMAN 8 Garut and SMA Setia Bhakti Cilawu shows that the implementation of this daily worship activity does not only function as a religious practice, but has been consciously managed as a strategy for building religious character, discipline, and responsibility for students. Both schools apply different patterns in frequency, integration with the curriculum, and forms of value reinforcement, but both have the same commitment to making Dhuha prayer a vehicle for moral formation through a managerial system that includes planning, implementation, supervision, evaluation, and formulation of solutions to field obstacles (Jessica, 2025).

First, from a planning perspective, SMAN 8 Garut places congregational Dhuha prayers every Tuesday during the first hour as part of its religiously nuanced school culture program. This activity is synchronized with the school's vision, which emphasizes character building based on moral-spiritual values. Scheduling this program once a week makes it more symbolic and strategic; it is designed to avoid disrupting the learning process and emphasizes the exemplary dimension and strengthening collective religious identity. In contrast, SMA Setia Bhakti Cilawu plans with a higher intensity, from Wednesday to Friday, and is directly linked to morning prayers and Yasinan before the start of classes. This demonstrates a stronger integration between the dimensions of ritual worship and the formal learning process, so that habituation is not incidental but rather present as part of the school's daily rhythm. The planning in Cilawu shows a greater orientation toward repetition, which, according to the habituation theory of character education, is more effective in instilling moral dispositions through strengthening behavioral memory (Bau et al., 2025).

Second, in terms of organization, SMAN 8 Garut has strong structural support through the involvement of the student organization IRMA (Ikatan Remaja Masjid) whose task is to assist teachers in coordinating field

technical matters such as preparing the venue, selecting imams from among the students, and rotating religious sermons. The involvement of IRMA signifies the empowerment of students as co-leaders in the habituation process, so that religious activities are not only top-down instructions but also practices of student leadership and independence. At SMA Setia Bhakti Cilawu, organization is simpler under the direct control of Islamic Religious Education (PAI) and student affairs teachers without significant involvement of student organizations. This model is effective in terms of control certainty, but tends to maintain the position of students as recipients of the program, rather than the main actors. This difference in organizational patterns will theoretically impact students' sense of ownership of the program, which in the long term will influence the program's sustainability without external pressure.

Third, in terms of implementation, both schools employ a relatively similar pattern: congregational Dhuha prayer followed by a short sermon (religious sermon). However, the intensity and religious atmosphere created show contextual variations. At SMAN 8 Garut, the Dhuha atmosphere is constructed more formally, with strict discipline, beginning with orderly lines, followed by sermons that promote daily moral reflection, and strict teacher control over physical and spiritual order. The presence of Tuesday as the school's "religious identity day" imbues this service with greater symbolic and expressive meaning. Meanwhile, at SMA Setia Bhakti Cilawu, Dhuha activities occur more naturally as part of a series of daily services, rather than a weekly event. The atmosphere is more fluid, students are more accustomed to it, and the level of devotional devotion is supported by a high rhythm of repetition. From an educational psychology perspective, this rhythmic repetition strengthens long-term habituation and forms automatic religiosity, namely the habit of worship without coercion and without the need for strong external stimuli.

Fourth, monitoring and evaluation play a significant role in maintaining program quality. SMAN 8 Garut implements a periodic evaluation mechanism led directly by the principal and accompanying teachers. Supervision is structural and administratively more organized, although the frequency of activities is less frequent. This model emphasizes that, despite a weekly schedule, supervision and quality control of implementation are robust. On the other hand, SMA Setia Bhakti Cilawu implements daily supervision based on direct attendance and field observations by Islamic Religious Education (PAI) teachers. Evaluations are conducted informally and adaptively based on field needs. This intensive supervision creates immediate discipline, but in the long term, it can burden teachers if not expanded to include school ecosystems such as the Student Council (OSIS) or the IRMA.

Fifth, observations of the impact on character showed significant improvements in time discipline, ritual adherence, and courage to take on roles, especially at SMAN 8, as well as increased awareness of personal worship. At SMA Setia Bhakti, due to the higher intensity of habituation, the impact of persistence and consistency (habitual discipline) appeared stronger (Muslihah et al., 2021). Meanwhile, SMAN 8 demonstrated a more prominent impact on symbolic religiosity and a sense of collective religious identity. Both schools provide strong evidence that the Dhuha prayer practice effectively fosters behavioral regularity and internalization of spiritual responsibility, especially when accompanied by sermons linking worship to students' social and academic lives.

Sixth, in terms of obstacles and solutions, both schools face relatively similar challenges: time conflicts during school hours, limited religious facilities such as mosque capacity or loudspeakers, and the high burden of mentoring Islamic Religious Education (PAI) teachers. However, differences in their approaches to solutions are also evident. SMAN 8 emphasizes the need for schedule adjustments to avoid conflicts with other programs and for improving coordination between school units. SMA Setia Bhakti tends to emphasize the importance of strengthening facilities and involving more parties so that Islamic Religious Education (PAI) teachers are not the sole bearers of program continuity. In the management theory of religious habituation programs, the involvement of multiple actors (teachers, students, parents, administration, and even alumni) is a crucial requirement for ensuring program sustainability.

Seventh, from a cross-case comparison, the higher the repetition frequency, the greater the opportunity for automatic and independent character formation. In this case, SMA Setia Bhakti Cilawu has an advantage in terms of quantitative intensity, while SMAN 8 Garut is superior in the quality of structural management and in strengthening student leadership through IRMA involvement. If these frequencies and structures are combined, the ideal model of habituating dhuha as an instrument for developing religious character and national discipline can be achieved (Nashihin, 2017).

Table 1. Management of Dhuha Prayer Together

No	Management Aspects	SMAN 8 Garut	Setia Bhakti High School, Cilawu
1	Planning	Create a schedule for Dhuha prayers every Tuesday, integrated with character education based on religious values	Implementation schedule Wednesday to Friday, synchronized with the school curriculum
2	Organizing	The implementation team consists of teachers and school staff who support the strengthening of character values.	The Islamic Religious Education teacher is tasked with accompanying and supervising the implementation of the Dhuha prayer.
3	Implementation	Routine and structured implementation with teacher guidance; student involvement in habituation	Implementation with a consistent schedule; active supervision by teachers
4	Supervision	Periodic evaluation by the principal and accompanying teachers to ensure the smooth running of the program	Daily supervision by Islamic Education teachers and program evaluation for implementation adjustments
5	Obstacle	Limited time, facilities and infrastructure, workload of Islamic Education teachers	Similar obstacles require strengthening facilities and involving the school ecosystem to sustain the program.
6	Recommendation	Strengthening supporting facilities, adjusting schedules with other school activities, involving the entire school ecosystem	Synchronization of schedules with the curriculum, improvement of facilities, and involvement of all parties in the school

The table illustrates that both schools have implemented a systematic management of the habit of Dhuha prayer based on educational management functions. In the planning phase, SMAN 8 Garut designated a specific day (Tuesday) and explicitly linked it to the religious character-strengthening program. This approach positions Dhuha prayer as an instrument for strengthening values, but its intensity is limited. In contrast, SMA Setia Bhakti Cilawu planned a higher frequency (Wednesday–Friday) and synchronized this activity with the official curriculum, demonstrating an integrative strategy to make Dhuha part of the learning system, not just an additional activity. In the organizational stage, SMAN 8 collaboratively involved a team of teachers and staff to support the success of the habit, demonstrating the school's collective work pattern. However, at SMA Setia Bhakti, the primary responsibility is more focused on the Islamic Religious Education (PAI) teacher as a direct assistant. This pattern demonstrates a specialized approach, but simultaneously increases the workload of the religious education teacher. The implementation aspect shows a similar structure: implementation is carried out in congregation with teacher guidance. However, SMAN 8 is stronger in terms of student engagement as part of the social habitus (co-leading), while SMA Setia Bhakti emphasizes schedule consistency as a top priority, creating a more frequent and rhythmic rhythm of worship. In terms of monitoring and evaluation, SMAN 8 conducts periodic evaluations through collaboration between the principal and accompanying teachers, reflecting a managerial-based strategic control system. SMA Setia Bhakti carries out daily monitoring and adaptive evaluation, demonstrating a higher level of closeness between teachers and the field implementation process. The section on obstacles shows similar issues, limited time, facilities, and teacher workload, confirming that school culture and system support are key factors in program sustainability. Recommendations from both schools emphasize the importance of strengthening facilities, synchronizing the curriculum, and involving the entire school ecosystem. In other words, this table confirms that the habit of performing the Dhuha prayer is not simply a worship routine, but requires planned, collaborative, and sustainable institutional management to produce optimal impact on student character development.

In terms of organization, SMAN 8 involved an implementation team consisting of teachers and school staff with an emphasis on collectively strengthening students' character values. In contrast, SMA Setia Bhakti Cilawu focused more on the dominant role of Islamic Religious Education (PAI) teachers as the primary facilitators and direct supervisors of the Dhuha prayer. This suggests a more collaborative structural approach at SMAN 8, while SMA Setia Bhakti was more instructive and centralized. In terms of implementation, both schools conducted Dhuha prayers routinely and under guidance. SMAN 8 emphasized

student involvement in habituation and intensive mentoring from teachers, while SMA Setia Bhakti emphasized schedule consistency and active, direct teacher supervision. Program supervision also showed differences: SMAN 8 conducted periodic evaluations involving the principal, while SMA Setia Bhakti implemented daily supervision as well as situational evaluations for field adjustments. Both SMAN 8 and SMA Setia Bhakti faced similar obstacles, particularly limited time and resources, as well as the high burden of mentoring Islamic Religious Education (PAI) teachers. Therefore, both recommendations focus on strengthening facilities, synchronizing schedules with the curriculum, and involving the wider school ecosystem to ensure the sustainability of the program.

From a POAC perspective, clarity and clarity in planning are crucial to the success of the Dhuha prayer habituation program. Developing a schedule integrated with the school calendar, including determining implementation times, allocating roles for teachers and student organizations, and developing character-building materials for the religious lectures (kultum), ensures program management is less incidental and more measurable. This aligns with management theory, which states that planning is a strategic step in organizing resources and activities for effective and efficient implementation (Adawiah et al., 2024). Within the Strengthening Character Education (PPK) framework, integrating Dhuha prayer into the school calendar and culture transforms religious rituals into systematic, measurable character-building tools capable of producing long-term impacts. This integration reinforces the relevance of worship habits to character values such as discipline, responsibility, religiosity, and cooperation within the students' socio-cultural context. In line with character education theory, which emphasizes continuous and contextual value formation, this integration makes habituation a natural part of school life (Nurhayati et al., 2021).

Structured and Comprehensive Planning

Planning in education is a strategic stage that determines the effectiveness of the entire student development process. According to George Terry's educational management theory, planning is the process of selecting and setting goals and systematically implementing them through resource management. This aligns with the POAC (Planning, Organizing, Actuating, Controlling) concept, which emphasizes that planning is the foundation of effective organization and implementation. If planning is carried out haphazardly or incidentally, the educational process will move without a clear direction and be vulnerable to operational chaos. In the context of instilling religious values in schools, the habit formation theory proposed by Thorndike and Skinner emphasizes the importance of establishing consistent and structured routines. Habits are not formed simply through repetition, but through planned, conditioned, and socially and psychologically reinforced repetition. Therefore, planning that is synchronized with the academic calendar and school conditions is a crucial indicator of successful value internalization (Ma'sum, 2021).

Practices at SMAN 8 Garut and SMA Setia Bhakti Cilawu illustrate the concrete implementation of this theory. The fixed weekly schedule of religious lectures (Tuesdays at SMAN 8 Garut and Wednesday–Fridays at SMA Setia Bhakti Cilawu) demonstrates that religious habituation is not allowed to occur spontaneously, but rather is present as an integral part of the education system. The preparation of religious lecture materials, the division of teacher roles, and the involvement of student organizations reflect the principle of curriculum alignment, which places development programs as an integral part of academic learning (Zakiyah & Pratikno, 2024). Furthermore, this approach aligns with the hidden curriculum theory, where values are taught not only through religious subjects but also through a consciously designed institutional culture. With comprehensive planning, schools ensure that religious habituation is not merely a ceremonial activity but a strategic instrument for character formation (Nurhayati et al., 2021). Thus, the practice of structured planning in both schools can be scientifically understood as strengthening value-based educational management, which integrates formal, cultural, and spiritual aspects in a mutually supportive system (Ansarika, 2023).

Effective Organizing Supports Caring and Discipline

The practice of Dhuha prayer as a program to strengthen students' discipline and religiosity can be examined through several scientific theories, particularly from the perspective of behaviorism, educational management theory, and holistic character education. According to behaviorism theory, human behavior can be shaped through a consistent process of conditioning and habituation, especially when accompanied by reinforcement in the form of rewards or social control (Murphy, 1950). In this context, teacher supervision, the attendance system, and the application of consequences are forms of operant conditioning that strengthen students' consistent attendance in performing Dhuha prayer (Sintia et al., 2025). Furthermore,

from the perspective of educational management theory, the practice of Dhuha prayer is the result of the implementation of management functions including planning, organizing, implementing, and controlling, as stated by George R. Terry. The organizing stage is a crucial aspect, as explained previously. Effective organizing, through the task structure of accompanying teachers, OSIS/IRMA administrators, and support from the school environment, creates synergy and a sense of collective ownership of the program. This aligns with Robbins & Coulter's view that organization will be successful if each member understands their roles, responsibilities, and coordination within the work structure (Mayes, 2012). From a character education perspective, Lickona (1991) states that character is strongly formed through the integration of moral knowing, moral feeling, and moral action, supported by school culture. The practice of dhuha prayer is not merely a ritual activity, but becomes a cultural habit that internalizes the values of responsibility, time discipline, and spiritual awareness. Here, dhuha prayer functions not only as an individual act of worship, but as a practical-based character education instrument. The organizing stage involves structuring roles and coordination among school stakeholders. Clearly dividing tasks among accompanying teachers, student organization administrators, and other relevant parties minimizes overlapping functions and streamlines communication and program implementation. Furthermore, this organization builds a collaborative ecosystem that facilitates motivation and moral support for students participating in the dhuha prayer practice. Management theory emphasizes that good organization creates synergy and harmony of human resources in achieving organizational goals, in this case, student character development (Khoiriyah et al., 2023). The organization of roles in both schools is evident in the clear division of tasks, active supervision, and mentoring from teachers and student council (OSIS/IRMA) administrators. This structure strengthens student discipline and fosters a sense of program ownership, which encourages consistent implementation. Periodic coordination activities serve as a means of evaluating the internal organization of the worship habituation program (Ma'sum, 2021).

Implementation Based on Exemplary Behavior and Internal Motivation

Actuating the habit of Dhuha prayer includes mobilization through teacher role models, active mentoring during the activity, and consistent motivation and direction. This process ensures the in-depth internalization of religious values and character within students, not merely a formality. A participatory approach and personal reinforcement by teachers and student council administrators strengthen the effectiveness of the habituation of worship as a vehicle for character education. In management literature, actuation is key to organizational dynamics where activities are directed to align with plans through effective communication and direction (Faiz et al., 2024). The implementation of the habit of Dhuha prayer based on role models and internal motivation can be analyzed through the approaches of habit formation theory, social learning theory, and human motivation theory within the framework of Self-Determination Theory (SDT)..

First, habit formation theory explains that habits are formed through consistent repetition in the same environmental context until the behavior becomes automatic. The habit of performing the Dhuha prayer regularly every day at a fixed time and atmosphere strengthens students' procedural memory, so that worship behavior no longer depends on external commands but becomes an inherent spiritual need. This explains the importance of consistent guidance and regular reinforcement.

Second, Social Learning Theory asserts that individuals learn through observing role models. In this context, teachers and student council advisors not only provide instructions but also act as role models who diligently practice the Dhuha prayer. This observational mechanism fosters the internalization of values through four stages: attention, retention, reproduction, and motivation. Exemplary behavior becomes a symbolic signal that stimulates students' spiritual awareness (Pawl, 2022).

Third, Self-Determination Theory (SDT) explains that behavior will be long-lasting if it stems from intrinsic motivation, not pressure or mere obligation. Performing the Dhuha prayer accompanied by value guidance, reflective sermons, and reinforcement of religious meaning fosters a sense of spiritual connectedness and personal responsibility (autonomy), not merely mechanical obedience. The participatory environment and atmosphere of congregational worship also strengthen aspects of competence and a sense of belonging. The implementation of the Dhuha prayer based on role models and internal motivation is not merely a routine, but a pedagogical design that aligns with the latest scientific theory on character formation through spiritual habituation, social modeling, and directed intrinsic motivation. Direct guidance during the Dhuha prayer and the character-strengthening sermons enable religious values to be deeply

internalized. This activity, carried out in congregation and supported by a mentor who serves as a role model, increases student motivation and strengthens social bonds between participants, so that habituation is not merely routine but meaningful (Intyaswati et al., 2025).

Control and Evaluation as Strengtheners of Consistency and Quality

Control plays a role in ensuring consistent implementation quality by monitoring attendance, evaluating character achievement, and making feedback-based adjustments to program strategies. This control mechanism is not only administrative but also educational, providing periodic reflection that results in updated SOPs and coaching models that are increasingly adaptive to school needs. In the context of character education, effective control is instrumental in ensuring the program runs sustainably and is results-oriented (Mulia, 2024). Attendance monitoring, joint reflection, and evaluation of character achievement indicators enable the program to be continuously monitored and improved. This control mechanism is crucial for maintaining the sustainability of habituation and for achieving measurable, tangible character-building goals.

From a modern educational management perspective, the controlling function is a crucial pillar in the cycle of continuous improvement, encompassing planning, implementation, monitoring, and evaluation. This function ensures that program implementation aligns with established quality standards. Glickman emphasized that without the controlling function, the educational process becomes a mechanical routine without quality assurance and sustainability. Therefore, controlling and evaluation are not the final stages, but rather corrective instruments and reinforcers of consistent implementation. In the context of character education, controlling is aimed at ensuring that instilled values do not stop at the cognitive level, but rather form habitus (character habits) through the reinforcement of routines and a measurable reward-punishment system. Habit formation theory explains that character formation is not merely a matter of understanding values, but rather of systematic, consistent, and evaluable application. This is where attendance monitoring, monitoring student engagement, and reflective evaluation play an integral role in preventing program routines from becoming merely ceremonial. This approach is reinforced in the outcome-based education (OBE) paradigm, where program success is measured not solely by activity implementation but by the extent to which character is formed and manifested in student behavior. Adaptive control, which provides space for regular reflection and refinement of SOPs based on field feedback, makes the program dynamic and relevant to student needs (Hamdi et al., 2023). Thus, control and evaluation mechanisms are not merely administrative but also educational and transformative. They ensure consistency, measure effectiveness, and simultaneously maintain spiritual-moral quality so that character development does not stop at intentions but achieves concrete, measurable, and continuously evolving results (adaptive sustainability).

Integrating Rituals into School Culture as a Holistic Approach to Character Education

The integration of the Dhuha prayer into school culture is a concrete manifestation of an ecosystem-based character education approach (whole-school approach), in which value development occurs not only through formal learning activities but also through daily practices embedded in the rhythm of school life. Worship rituals such as the Dhuha prayer are no longer seen as additional activities but rather as cultural norms that naturally shape students' religious and moral habits, not indoctrinate them. This aligns with the principles of Strengthening Character Education (PPK), which emphasize the integration of religious values, discipline, responsibility, and spiritual attitudes in daily life, not just at the theoretical cognitive level (Alfiyani et al., 2025). Pedagogically, this approach falls within the experiential moral learning and living values education model, where character internalization is built through repeated, supervised, and contextualized direct experiences with real life. The Dhuha prayer as a spiritual ritual not only creates a vertical closeness with God but also maintains time discipline, self-awareness (self-regulation), and a sense of collective responsibility through its social dimension. When religious practices are built into a shared culture rather than merely an individual obligation, a communal awareness forms, strengthening the school's moral atmosphere. Character is not formed in parts, but through a holistic approach that simultaneously involves cognitive, affective, spiritual, and social aspects. Therefore, integrating rituals into school culture is an effective strategy for building a sustainable and meaningful character ecology (Nurhayati et al., 2021). The practice of Dhuha prayer transforms into an integral part of the school culture, inseparable from learning activities and social interactions. This approach aligns with the principles of Community Empowerment

(PPK), which instill religious values, discipline, tolerance, and responsibility through daily practice, thereby building students' character holistically and sustainably. Thus, the management of the practice of Dhuha prayer together at SMAN 8 Garut and SMA Setia Bhakti Cilawu demonstrates the synergy of POAC management theory and the principles of Character Strengthening Education (PPK) in creating an effective, systematic, and contextual character education process. Deepening the functions of POAC in daily practice and integrating religious habits into school culture confirms that religious rituals can be a strategic vehicle for measurable and applicable character formation.

CONCLUSION

The implementation of the habit of performing the Dhuha prayer at SMAN 8 Garut and SMA Setia Bhakti Cilawu has proven to be more than just a routine worship ritual, but rather a systematic strategy in building religious character and student discipline. However, the effectiveness of the program is largely determined by the quality of managerial skills based on the POAC (Planning, Organizing, Actuating, Controlling) function. Both schools have demonstrated a strong commitment to internalizing religious values through Dhuha prayer, but differences in management design have different implications for the depth of the impact on character formation. SMAN 8 Garut prioritizes a symbolic-strategic approach with a weekly frequency and strengthens the role of IRMA as a motor of student religious independence. This model builds a strong sense of ownership and collective religious identity, although the intensity of habituation is lower. Meanwhile, SMA Setia Bhakti Cilawu stands out for its consistent repetition with three times a week implementation as a daily worship rhythm. This is more effective in fostering regular behavior and automatic religious habits (automatic religiosity), although student involvement as the subject of the perpetrator is still relatively passive compared to SMAN 8. Both face similar challenges: limited infrastructure, dependence on Islamic Religious Education teachers, and the absence of standard managerial SOPs. These conditions make the success of the program highly dependent on personal initiative, rather than a strong institutional system. Therefore, the urgency of this research is very clear: a management model is needed for the habit of Dhuha prayer that is not only routine, but also institutionalized in the school organizational structure, measurable through character indicators, and guaranteed sustainability through a continuous monitoring and evaluation cycle. With the formulation of a replicable and contextual POAC-based management model, the habit of Dhuha prayer has a great opportunity to become a major force of character education in high schools, not just an incidental religious tradition, but a living, impactful, and sustainable moral-spiritual strengthening ecosystem.

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