

Evaluation of the Dhuha Prayer Program Based on the CIPP Model: Study of Islamic Education in Elementary Schools

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ABSTRACT

The Duha prayer in schools is a tangible kind of character education that shapes kids' personalities and morals. These ideals must be instilled early in education, especially in elementary school. Therefore, this study aims to evaluate the implementation of the Duha prayer program at Public Elementary School, using the CIPP (Context, Input, Process, Product) model. This study was conducted at Public Elementary School Baebunta District, North Luwu Regency. This qualitative study is descriptive-evaluative, with data obtained through interviews, observations, and documentation involving the principal, teachers, students, and parents. The results of the study indicate that (1) context: the Duha prayer program strengthens the religious character of students and is supported by school policies and the surrounding environment; (2) input: facilities and infrastructure are still limited, such as the lack of a special prayer room, but Islamic religious education teacher resources are adequate; (3) process: implementation is carried out routinely through the habit of two rakaat, joint prayer, and direct guidance by teachers; and (4) product: activities contribute positively to student discipline and habituation of worship, although parental involvement at home still needs to be improved. The conclusion of this study is that the implementation of the Duha prayer at Public Elementary School Baebunta District is going well, despite limited facilities and environmental support that still need improvement. Recommendations are directed at improving prayer facilities, coordinating with parents, and developing more varied strategies for habituating prayer.

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1. INTRODUCTION

Islamic education is a crucial need in human life that must be fulfilled (Sahin, 2018; Lahmar, 2020; Akrim, 2022). Education plays a role in optimizing students' potential and guiding them toward constructive change. Given that through education, students are guided to develop their individuality, Islamic education at the elementary school level has a crucial responsibility in instilling spiritual, moral, and disciplined values from an early age (Guna & Yuwantiningrum, 2024; Ramatni et al., 2025). One concrete

form of internalizing these values is through the practice of the Duha prayer. The practice of the Duha prayer is one of the learning outcomes, encompassing religious values and morals, that must be instilled in children from an early age, specifically the first five years of life (Surana et al., 2024; Zahro, 2025). During this period, children tend to memorize and learn more quickly by observing others as role models. This period is often referred to as the Golden Age, a crucial period for children, which occurs only once in a lifetime and is critical for development. Children require attention and affection in their education. The habit of performing the Duha prayer from an early age is instilled so that children become accustomed to performing the five daily prayers, as well as other optional prayers (Rodiyah et al., 2024). Performing these optional prayers fosters sensitivity and discipline in performing the Duha prayer, thus preventing any negative impacts in the future. Education is inseparable from the process of character formation, as through character, students not only excel intellectually but also possess noble character (Mujahid, 2021; Hasibuan & Ritonga, 2024).

According to Article 3 of Law No. 20 of 2003, national education is aimed at improving skills and knowledge and building superior personalities and progress through efforts to educate the nation (Halid, 2024). This ensures that students develop individuals who embody faith and piety in God, possess good character, maintain physical and spiritual health, are broad-minded, innovative, resilient, and responsible. In Islamic teachings, the Duha prayer is a recommended prayer for every Muslim (Wiguna et al., 2020; Islam et al., 2024). This aligns with some opinions that prayer is the second pillar of Islam after the shahada and is obligatory for all Muslims. Therefore, the Duha prayer is a deed that will be rewarded on the Day of Judgment. It can also shape a good character if performed correctly and with deep understanding.

Furthermore, the Duha prayer prevents wrongdoing, expiates mistakes, and serves as a means of drawing closer to God (Al Widyatri & Sabardila, 2023). As stated in Surah Ad-Duha 93:1-2, this verse demonstrates how Allah elevates the status of Duha prayer as a very special time. For Muslims in general, this message provides hope and encouragement that every hardship endured with patience and faith will be replaced by greater good. In line with this meaning, the development of human qualities and morals should be based on Islamic values (Haron et al., 2020; Solihin et al., 2020; Tambak et al., 2021). In the context of education, particularly at the elementary school level, these values are crucial to instill from an early age. Students are in a period of character formation, where religious practices such as the Duha prayer are not only a spiritual routine but also part of the process of cultivating discipline, sincerity, and responsibility. The implementation of the Duha prayer in schools is a concrete form of character education that plays a vital role in shaping students' personalities and noble morals (Fajeri et al., 2022; Biantoro & Istiqlal, 2024; Khasanah & Novita, 2025; Qistina & Khadijah, 2025). This is stated by Allah SWT in Surah Fussilat/41:30.

This verse affirms that those who consistently obey God will attain inner peace and good news from the angels, especially when facing death. In the context of character education, this steadfast attitude can be instilled through ongoing worship routines, one of which is the practice of the Duha prayer (Sugianti et al., 2023; Rodiyah et al., 2024).

The practice of Duha prayer, instilled in children from an early age, has several impacts on their development. These positive impacts are evident in several facts: first, it instills in children's good words and deeds and teaches them to do new things regularly. Second, as they grow up, children will become individuals with the personality of true Muslims, faithful, pious, and virtuous. They will also be accustomed and educated to obey God's laws. Third, this practice brings about extraordinary changes in children's character development. Fourth, it holds great potential as a means of internalizing religious values in students.

The implementation of the Duha prayer in elementary schools, particularly in elementary schools throughout Baebunta District, North Luwu Regency, is a religious innovation worthy of appreciation. This program is not only a symbolic religious practice but also part of a strategy for educating students on religious character. However, the program's implementation has not yet fully demonstrated optimal results. Based on initial observations, several problems were identified: not all students understand the Duha prayer procedure, teacher involvement is not optimal, prayer facilities are still limited, and parental support at home is uneven. Furthermore, a comprehensive program evaluation to assess the effectiveness, appropriateness, and impact of the Duha prayer program has never been conducted. Yet, the evaluation techniques used by teachers play a crucial role as an integral component of the overall educational process. This is crucial because evaluation serves to assess the quality of program implementation, identify strengths and weaknesses, and provide recommendations for improvements for future program sustainability.

To address these needs, a systematic evaluative approach is required. One appropriate model is the CIPP (Context, Input, Process, Product) model developed by Stufflebeam (Warju, 2016; Dizon, 2023). This model not only assesses the outcome (product), but also examines the context, input, and overall implementation process of the program (Stufflebeam & Zhang, 2017; Al-Shanawani, 2019). Thus, the evaluation results can be used to formulate policies and strategies to improve the quality of the Duha prayer habituation program in a targeted manner.

The gap between ideal conditions and reality in the Duha prayer habituation program at Public Elementary School Baebunta District, North Luwu Regency, is quite significant. Ideally, this program should be supported by thorough planning, active involvement of teachers and parents, adequate prayer facilities, and consistent implementation with a fun and developmentally appropriate approach. However, in reality, obstacles remain, such as a lack of focus on the part of children during the Duha prayer habituation, limited teaching staff to guide them, suboptimal facilities, and an unequal role for parents in supporting the habituation at home. This results in the habituation program not fully reflecting the ideal goal, such as getting children to independently practice the Duha prayer after hearing the call to prayer.

The objectives of the research include: (1) To analyze and describe the context of the Duha prayer implementation program at Public Elementary School Baebunta District, by examining the background of the needs, the objectives of the program, and the extent to which the school environment provides support for its implementation. (2) To

interpret and describe the input of the Duha prayer implementation program including the availability and role of human resources (teachers and educational staff), the completeness of worship facilities and infrastructure, and the readiness of school policies to support the implementation of the program. (3) To analyze and describe the process of implementing the Duha prayer program at Public Elementary School Baebunta District, including aspects of activity planning, routine implementation, monitoring or supervision, and the involvement of all school residents in implementing the program. (4) To assess and describe the results of the Duha prayer implementation program, especially in terms of its influence on changes in students' spiritual behavior, increased discipline, and the formation of religious character in daily life at school.

2. METHOD

The type of research used in this study is evaluative. This approach can provide a systematic and in-depth understanding of the sustainability of the Duha prayer habituation program in elementary schools. The method used in this study is a descriptive qualitative approach. This approach was chosen because it aims to comprehensively explore the experiences, perspectives, and involvement of key actors in the program: teachers, principals, students, and parents. This research was conducted in two public elementary schools in Baebunta District, North Luwu Regency. Informants in this study were parties directly involved in the Duha prayer habituation program, including Principals (2 people), Islamic Education Teachers (4 people), Grades IV-VI students (15 people), and parents (6 people). The evaluation model used is the CIPP (Context, Input, Process, and Product) model developed by Stufflebeam. This model is applied to evaluate the program comprehensively by examining various aspects, from implementation needs (context), supporting resources (input), implementation process (process), to the final program results (product).

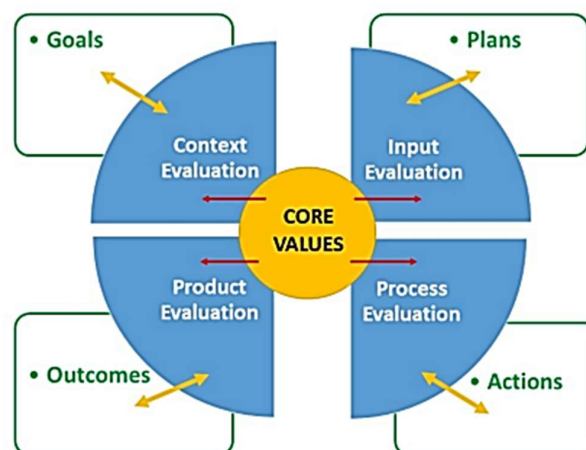


Figure 1. CIPP (Context, Input, Process, and Product) model

Data collection techniques are the methods used by researchers to obtain data from research subjects. To collect data for this study, the researchers referred to Sugiyono's

opinion, stating that in qualitative research, data collection techniques primarily rely on participant observation, in-depth interviews, and documentation. In this study, the researchers used several types of qualitative instruments adapted to the CIPP (Context, Input, Process, Product) evaluation model developed by Stufflebeam. These evaluation instruments and indicators were developed based on the need for a comprehensive program evaluation according to the CIPP model, so that research findings reflect not only the results but also the processes and supporting factors. With valid instruments and appropriate indicators, the evaluation is expected to provide accurate and constructive recommendations for future program improvements.

The data analysis stage in this study used the Miles & Huberman interactive approach, which consists of three main stages: data reduction, data presentation, and conclusion drawing. This model is very helpful in analyzing data continuously and interrelatedly across stages, not just at the end of the study. To test the validity of the data, the researchers matched or compared data obtained from various sources, including oral sources (interviews), written sources (literature), and data obtained through observation. Data validation in this study, which employed a qualitative design, was conducted by increasing diligence in the research process and applying triangulation methods. The triangulation strategies employed included: Technical Triangulation (comparing observation, interview, and documentation results), Source Triangulation (comparing teacher-student-parent interviews), and Member Checking (confirming data interpretation with informants).

In this study, the evaluation approach employed refers to the CIPP model, which encompasses four main aspects: context, input, process, and product. Each aspect describes important stages in evaluating a program, from the background of needs and resource availability to activity implementation and impact. To ensure a comprehensive and relevant evaluation process, data collection techniques and informant types were tailored to the focus of each component. The mapping of informant techniques for each evaluation aspect is structured as follows.

Table 1. Evaluation Criteria for the Duha Prayer Implementation Program

Component	Evaluation Focus	Data Collection Techniques	Informants
Context	Reasons and needs behind the implementation of the Duha prayer program	Interviews, document review	Principal, religious education teacher
Inputs	Availability of teaching staff, worship facilities, and curriculum integration	Observation, interviews	Teachers and students
Process	How the program is implemented daily in the school environment	Direct observation	Teachers and students
Products	Changes in students' religious attitudes during the program implementation	Interviews, documentation	Teachers, students, and parents

Table 1 is compiled based on Stufflebeam and Coryn's educational evaluation principles, which emphasize the importance of a systematic approach to program

assessment through context, input, process, and product. This model is intended to provide a comprehensive overview of the success and effectiveness of the Duha prayer habituation program and serve as a basis for policymaking and future program improvement efforts.

3. RESULTS AND DISCUSSION

The context of the Dhuha prayer implementation program

Every program implemented in a school environment is born out of a need and hope to create positive change, and the Duha prayer program at Baebunta District Elementary School is no exception. This program is intended as a routine form of worship, but it also serves as an effort to shape students' religious character from an early age. Therefore, before assessing the program's effectiveness, it is important to first understand the context behind its creation, including the underlying needs, the goals to be achieved, and the concrete support from the school environment that supports it.

Background to the Need for the Duha Prayer Implementation Program at Baebunta District Elementary School

Fulfilling students' spiritual needs is an integral part of the educational process, particularly at the elementary school level, which is the initial stage in character formation. The school's responsibility extends beyond academic development to the development of religious values that will serve as a moral foundation for life. Based on this awareness, an elementary school in Baebunta District has developed a program to promote the practice of Duha prayer as an effort to build students' religious character through the practice of daily worship, namely the Duha prayer. The Principal of Public Elementary School 041 Padang stated:

"This program is a school initiative because it aligns with our school's vision and mission: to develop students as lifelong learners who are faithful, have noble morals, and are diligent in their worship. Furthermore, it aligns with the vision and mission of the Independent Curriculum, namely the Pancasila Student Profile, devoted to God Almighty."

The Head of the Elementary School of Bentenna 029 also stated:

"The vision and mission of this school align with what is currently being implemented, namely implementing the Duha prayer. This program aims to increase faith and piety, develop students' Islamic character, and foster discipline and responsibility."

This statement reflects that the Duha prayer at school is not merely an obligatory morning prayer, but more than that, as it is an important part of the school's efforts to instill character values in students. Its implementation does not occur spontaneously, but rather through a repetitive and continuous process, forming good habits that develop from awareness and habituation within students. Habit formation in Islamic education is an effective method for instilling religious values from an early age. Through habit formation, students are encouraged to practice Islamic teachings repeatedly until they become ingrained in their character. According to Abudin Nata, habit formation is part of the strategy for character formation in Islamic education, because through continuous practice and good role models, religious values are firmly embedded.

In line with the explanation above, the Head of the Public Elementary School 041 Padang explained:

"The background to this Duha Prayer habituation program is to align the school's vision and mission with the vision and mission of the Independent Curriculum. Therefore, the school has been implementing a good habituation program, namely Duha Prayer, followed by Zikr (recitation of a short Surah), and concluding with a Rp. 1,000 almsgiving since July 2022. This activity is expected to increase faith and piety and foster discipline and noble character in students."

The Principal of Public Elementary School 029 Bentenna also explained:

"When I was first assigned to this school in January 2023, we already had a good habit of dhikr (remembrance of God). Then, in February 2023, I coordinated with other teachers, including the Islamic Religious Education teacher, regarding our school's vision and mission, as well as the vision and mission of the Independent Curriculum. We agreed to add a good habit in addition to dhikr, namely the Duha prayer and salawat (prayer) to help shape students' religious character from an early age."

Field findings indicate that this program was designed to complement the compulsory curriculum taught at Public Elementary School 041 Padang and Public Elementary School 029 Bentenna. Through this program, it is hoped that students will not only be educated academically but also develop their mental and personality development, particularly their religious character. This program also serves as a buffer against social realities that tend to be less conducive to student character development. In today's technological age, everyone, including students from an early age, is vulnerable to negative influences stemming from social media. Beyond family and school, social media plays a significant role in shaping students' character. Furthermore, students' various activities on social media are virtually uncontrollable by families and schools.

Several high-profile criminal and immoral cases frequently reported in the news about schoolchildren's delinquency serve as warning signs that constantly educate students to avoid falling into these traps. Therefore, this program was deliberately designed to counterbalance and bolster the negative influences that have been dominantly sourced from social media. This program is expected to be a strategic step in shaping the religious character of all students at Public Elementary School 041 Padang and Public Elementary School 029 Bentenna.

The Purpose of the Duha Prayer Program at Baebunta District Elementary School

The purpose of the Duha prayer program at Baebunta District Elementary School is inseparable from the spirit of instilling religious values in students from an early age. Regular worship at school is not merely a form of ritual obedience, but rather a means of developing Islamic character and personality in children's daily lives.

More specifically, the objectives of the Duha prayer program at Baebunta District Elementary School include:

- a) Instilling the habit of worship from an early age.
- b) Increasing students' spiritual awareness and personal relationship with Allah SWT.

- c) Forming religious character traits, such as discipline, responsibility, and obedience.
- d) Serving as a medium for developing noble morals and exemplary behavior in the school environment.
- e) Responding to the challenges of the times by reinforcing moral and religious values amidst the negative influences of the social environment and digital media.

1) School Environmental Support for the Duha Prayer Program at Baebunta District Elementary School

School community support is crucial to the success of a habit-building program, especially one integrating spiritual activities like the Duha prayer. This comprises the principal, instructors, personnel, and facilities. This support is essential for fostering excellent habits in pupils. Duha prayer is fully supported by the school. The principal initiates and influences the program, while teachers, especially the Islamic Education teacher, implement it. They encourage, guide, and model the Duha prayer each morning for kids. In addition to personal support, the school provides a community prayer room, prayer equipment, a regular timetable, and a structured monitoring system. This school also offers zikir, brief surah recitation, and charity offering in addition to Duha prayer. This shows the school's dedication to making this activity a culture that permeates students' daily lives. However, limited educational facilities and a lack of parental support for Duha prayer at home pose hurdles to its implementation. In general, SDN Baebunta District schools have supported this program's longevity through collaboration. The principal, instructors, and school community must support Duha prayer events administratively and ensure that pupils participate with awareness and sincerity. Establishing a school worship habit requires teachers' exemplary behavior, a supportive environment, and appreciation for student engagement.

2) Parental Support

Parents' role in supporting the Duha prayer program at Baebunta District Elementary School is crucial, especially in fostering a sense of worship in children from an early age. Although this program is implemented within the school environment, the reinforcement of religious values needs to continue at home to ensure it becomes a holistic and sustainable habit. Interviews with several parents revealed that they greatly appreciate this program, as it aligns with their hopes for developing their children's character. One parent from the Public Elementary School 041 Padang said:

"As parents, we are happy that our children are taught the Duha prayer at school. Moreover, at home, they are sometimes difficult to persuade, but since this program has been implemented, our children have become accustomed to it and are enthusiastic. One way we show our support as parents is by always reminding them to help prepare prayer equipment to bring to school."

In addition to providing moral support, many parents also provide practical support by encouraging their children to perform the Duha prayer at home on holidays and helping prepare prayer equipment daily. A parent from the Public Elementary School 029 Bentenna also stated:

"I am very grateful that the children are taught the Duha prayer at school, because it helps us parents instill good habits, especially when they are often busy playing with their gadgets at home."

However, some parents are still not fully involved, either due to a lack of understanding or limited time. Therefore, the school continues to engage with parents and engage in collaborative religious activities to strengthen the synergy between the school and families. With parental support aligned with the school's efforts, the Duha prayer habit can be more optimal and become part of the child's daily character.

Input for the Dhuha prayer implementation program

A review of the readiness to implement the Duha prayer program at Public Elementary School Baebunta District needs to begin with an examination of the supporting aspects that are part of the program's input. To gain a comprehensive understanding of the readiness to implement the Duha prayer program at Public Elementary School Baebunta District, an in-depth analysis is required of three main aspects that are input components in the program evaluation. These aspects include: (1) human resources, which include the participation of the principal, teachers, and students in supporting the program's sustainability; (2) facilities and infrastructure, which include the availability of physical facilities and equipment that support the implementation of worship; and (3) school policies, which reflect the institutional commitment to designing and implementing the program in a sustainable manner. These three aspects will be reviewed sequentially in the following subsections:

Human Resources

Human resources are key to global competition. Their creation addresses present demands and anticipates future issues. Human resources are essential to achieving goals, both individually and collectively. Therefore, humans are essential as change agents and drivers. Human resources are also crucial to the success of a school Duha prayer program. This program will not work well without school community involvement. The principal, Islamic education teachers, class teachers, and other educational staff are crucial to creating a school culture of worship. Student engagement, as the main subject in this activity, also indicates how much students embrace and consciously apply the program. Public Elementary School 041 Padang and Public Elementary School 029 Bentenna hold three-stage congregational Duha prayer programs. This covers pre-, du-, and post-Duha prayers. Homeroom teachers direct pupils to the ablution area and the schoolyard during the pre-Duha prayer. All teachers also help pupils line up in the schoolyard. The schedule-appointed student leads the Duha prayer under the leadership of the Islamic Religious Education teacher. The congregational Duha prayer has two rak'ahs. Dhikr, reading brief surahs (chapters), and salawat (prayer) led by a pre-scheduled student under the PAI teacher follow the prayer. An Rp. 1,000 gift follows. Mrs. SA, instructor at Public Elementary School 041 Padang, said:

"The Duha prayer practice schedule is every Wednesday at 7:00 a.m. The prayer leader, the dhikr (recitation of dhikr), the recitation of short surahs, and the salawat (recitation of

salawat) are pre-scheduled students. Therefore, the Duha prayer leader is assigned to grades IV, V, and VI, and rotates weekly."

Mrs. M. as a teacher at Public Elementary School 029 Bentenna, also explained: "The schedule for the Duha prayer was determined during a meeting. It's scheduled for Wednesday mornings at 7:00 a.m. before the start of classes. It's held once a week, as our school has a different program each day. Furthermore, the assignment schedule is limited to upper-grade students who are already able to read and write the Quran and have memorized the chapters to lead their peers. It runs for a month. While it's preferable to perform the Duha prayer alone, it can also be performed in congregation, though not recommended, if the goal is to teach or familiarize others, in this case, to familiarize students with the Duha prayer."

The collective Duha prayer lasts 20–25 minutes, so it doesn't disrupt class. To promote school worship, this activity is held weekly and continues today. The school's constant execution shows its dedication to religious character development through structured and scheduled activities.

Although Public Elementary School 041 Padang has fewer teachers, they are nonetheless committed to implementing the program. Both schools utilize all available staff. The principal supports administrative efforts and promotes the Duha prayer habit policy. Islamic Religious Education teachers guide students in morning prayers as spiritual advisors. Additionally, classroom teachers help and motivate children to participate fully in activities. Their involvement shows that the Duha prayer program has become part of the school ethos. Teachers and other educators are doing their jobs and fostering pupils' religious character from the start. This is crucial to the Duha prayer program's success and sustainability.

Facilities and infrastructure

Facilities and infrastructure are essential for educational success. Both enhance the comfort, order, and continuity of pupils' religious activities at school in the Duha prayer program. Facilities assist the program's technical implementation and demonstrate the school's dedication to a religious and comfortable learning environment. Without proper physical support, shaping pupils' religious character will be difficult. Facilities and infrastructure are essential for school Duha prayer program implementation. These facilities allow for comfortable worship and demonstrate the school's dedication to religious education. Students use desks, seats, and garbage cans, while bathrooms, storage, and prayer rooms help classrooms function smoothly. Comfortable classrooms, prayer spaces, and Islamic publications enhance moral learning. Based on observations and interviews, the researcher found two Islamic Religious Education teachers at Public Elementary School 041 Padang and two at Public Elementary School 029 Bentenna who are campus alumni of IAIN Palopo and IAIN Ujung Pandang. Every Wednesday at school, Duha prays in congregation. According to Mrs. E:

"Currently, our school doesn't have a prayer room, so we hold the Duha prayer in the schoolyard, using mats. We hope that our school will have a proper place of worship in the future, with the support of parents and the local government. As for prayer equipment,

each student brings a prayer robe (mukena) and a prayer rug (sejadah) for girls, and a sarong (sarong), a koko shirt (shirt), a peci (cap) and a prayer rug (sejadah) for boys. If any students forget theirs, we have provided some prayer equipment at school."

The principal of Public Elementary School 029 Bentenna also explained:

"Our school doesn't have a prayer room yet. We usually use an empty classroom for prayer, but we hold the Duha prayer in the schoolyard to accommodate all students. Each student brings their own prayer equipment from home because their parents are very supportive of this program. If any students forget theirs, the school has also provided some prayer equipment at school."

Prayer mats and mukenas are available at both schools. But their completeness varies. Due to its good prayer items, Public Elementary School 041 Padang may consistently pray Duha without difficulty. Public Elementary School 029 Bentenna features few prayer materials, which may affect student comfort and engagement. Prayer rooms are lacking in both schools. Despite these restrictions, Duha prayer can be held on the school field. This open space shows the school's passion and flexibility in preserving religious habituation in elementary school. While private prayer spaces are desirable, this approach shows a dedication to developing religious values in students.

Infrastructure readiness is better in Public Elementary School 041 Padang. This school contains 10 restrooms, two for students, one for teachers, and one communal, as well as a storage facility for school materials. These amenities make Duha prayer more structured, comfortable, and orderly for the school community. This infrastructure allows students to worship in a more spiritually friendly environment. In comparison, Public Elementary School 029 Bentenna has more restrictions. Only five restrooms are available, and the storage space is partially damaged. This insufficient infrastructure makes Duha devotional activities difficult to maintain for students' comfort and efficacy. Time is being used to improve.

By holding Duha prayers on the school field, both schools adapt to restricted resources. Both schools implemented the Duha prayer habituation program well despite inadequate facilities. Alternatively, holding worship services on school grounds shows the schools' commitment to promoting religious culture from an early age. Utilizing this open space shows flexibility in program management and commitment to imparting religious ideals in kids, despite limited facilities.

School Policy

School policy is essential to the viability of educational activities, especially Duha prayer. This policy includes legal standards in official documents, informal agreements between instructors, school leader commitments, and a consistent institutional culture. Principals at Public Elementary School 041 Padang and Public Elementary School 029 Bentenna said the Duha prayer program is part of the school's routine. This policy was based on a shared belief in the necessity of religious character development, even though it is not in the Educational Unit Operational Curriculum. The principal of Public Elementary School 041 Padang said:

"This program is also in line with the school's vision and mission and the values outlined in the Pancasila student profile in the independence curriculum, particularly in faith, devotion to God Almighty, and noble character."

Duha prayer has been held at Public Elementary School 041 Padang since July 2022. On Wednesdays before lessons begin, this program is supplemented by group dhikr, short surah recitation, and voluntary charity. The principal and teachers encourage all of these programs for student character development. The Islamic Religious Education teacher and homeroom teacher facilitate and instruct, while the principal supervises and motivates students and teachers.

After the new principal took office in January 2023, Public Elementary School 029 Bentenna started a similar program. The principal, teacher, and class teachers agreed to integrate the Duha prayer and salawat as a habit, which started with collective dhikr. Despite not being legislated, this program has been continuously executed and has become part of the school's growing culture. These two schools demonstrate that informal school policies can influence beneficial spiritual behavior in the classroom. The principal's commitment, teacher engagement, and school community support sustain this initiative. Thus, the school policy supporting the Duha prayer program in Baebunta District is participative, religious, and aimed at building student character early on. This shows that policy is more than an administrative tool in elementary schools; it indicates visionary leadership and shared morality. This policy shows the school's dedication to balancing academic accomplishment with spiritual development by involving the principal, instructors, and community to help pupils build Duha prayer habits.

The process of implementing the Dhuha prayer program

Every program designed in a school environment certainly requires a planned and directed implementation process to run as expected. This is also the case with the Duha prayer program implemented at the Public Elementary School 041 Padang and Public Elementary School 029 Bentenna. The implementation process of this program is a crucial part of the evaluation using the CIPP model, as it encompasses how the program is initiated, implemented, monitored, and involves the entire school community. To further understand how this program is implemented in the two schools, the researchers divided the discussion into several main stages, namely: planning, implementation, monitoring, and school community participation. A description of each of these stages is below:

Plan

Program planning is vital to program success and direction using the CIPP assessment paradigm. The initial decisions in this stage include needs identification, goal setting, implementation strategies, and resource and support organization. Good planning incorporates the program's philosophical foundation and objectives as well as technical and operational processes relevant to the educational unit's conditions and features. According to observations and interviews, researchers propose to evaluate the Duha prayer program in schools in the following stages.

- 1) Program Planning Basis
- 2) Coordination and Deliberation
- 3) Determining the Implementation Schedule
- 4) Appointing Implementation Officers
- 5) Facilities and Equipment
- 6) Outreach to School Community and Parents
- 7) Objectives Established in the Planning

Implementation

The Duha prayer program at the Public Elementary School 041 Padang and Public Elementary School 029 Bentenna was conducted in congregation and followed a structured flow of activities in three main stages: pre-prayer, prayer, and post-prayer. Each stage was designed to familiarize students not only with the practice of worship, but also with discipline, neatness, and social awareness.

Monitoring

The Duha prayer program is not only carried out as a mere routine of worship, but also through a periodic monitoring and evaluation process. In this context, Islamic Religious Education teachers play a crucial role as guides and primary coordinators of activities, actively ensuring that the program runs according to its objectives and has a positive impact on student development. The monitoring process is carried out not only to ensure the technical implementation of the activities but also to observe changes in student attitudes, discipline, and engagement in the activities. Formal evaluations of program implementation are conducted at the end of each month, which are documented in student progress notes. This is reinforced by the explanation of the teacher at Public Elementary School 041 Padang, who explained that:

"Discipline needs improvement. Upper-grade discipline has improved. They've adapted to arrive before 7. Those slated to lead the prayer know they're on duty today, so they come forward without waiting for the teacher. Discipline has improved. Formerly worshipless students are now more aware. Most importantly, they can work together to invite friends to pray the Duha prayer in the field. They need guidance for lower grades. We must continually guide them because they've performed poorly, possibly still at 70%. As a IRE teacher in this Duha prayer program, I lead, supervise, and coordinate other teachers. Month-end evaluations are conducted. I write brief notes to determine which kids require full assistance and which are performing well. I forward it to the principal for follow-up."

The evaluation results are then reported to the principal as a consideration in the ongoing development of students' religious character. In addition to evaluating student behavior and engagement, monitoring is also conducted on technical aspects in the field, such as the readiness of prayer equipment, including the availability of spare equipment for students who forget to bring them from home. Through routine and reflective monitoring and evaluation, the Duha prayer program continues to be refined over time, so that it becomes not only a routine religious activity but also an important part of the overall character building process for students.

Citizen Participation

The following roles are involved in the school community's Duha prayer program at Public Elementary School 041 Padang and Public Elementary School 029 Bentenna:

Islamic Religious Education (IRE) teachers are vital to implementing the Duha prayer program. IRE teachers guide kids in daily worship at school in addition to instruction. They teach prayer techniques and exhibit spirituality and discipline for students. IRE teachers facilitate preparation, guide students on duty, and provide a meaningful Duha prayer practice. IRE teachers coordinate program implementation with the principal, class teachers, and students. Despite this simple procedure, IRE teachers help students develop excellent habits. They must be excellent, patient, and consistent in mentoring students to build the religious character our program promotes.

Parents' support of Duha prayer is crucial. Although the activity takes place in school, parental involvement at home is crucial to fostering positive habits and optimally preparing children for it. Schools need parents to help kids acquire religious values early on. The Duha prayer program runs smoothly because of school-parent collaboration. The combination of school policies, mentoring, and family support in promoting positive values at home continuously instills these values in pupils. The Duha prayer program shows that no one party can create pupils' religious character alone. Consistent involvement by teachers, principals, students, and parents is necessary for the thorough and sustained instillation of religious values in children.

The results of implementing the Dhuha prayer program can be seen from changes in students' spiritual behavior, discipline and religious character

The Duha prayer program at Public Elementary School 041 Padang and Public Elementary School 029 Bentenna is more than a morning habit; it helps students develop character. Students learn to practice worship, discipline, and positive attitudes that align with religious principles in daily life through this exercise. Introduction, habituation, and student involvement as imam and dhikr officer are the program's stages. Students' worship behavior and daily social attitudes improve from this procedure. Three primary areas show the Duha prayer program's results:

Spiritual Behavior Change

The Duha prayer program in elementary schools aims to create a habit of worship that pupils choose rather than being forced or directed. This process takes time and requires habituation, consistent instructor guidance, and a religious school environment. While in the curriculum, pupils' spiritual behavior changes. Students come to school early, bring prayer equipment from home, and pray the Duha prayer more methodically and devoutly. This shows that worship has become a habit rather than a foreign activity.

Upper grade kids (IV–VI) have improved, according to Public Elementary School 041 Padang Islamic Religious Education teachers. They arrive earlier and understand religious duties. Students scheduled to be imams or dhikr leaders now lead without teacher appointment. They even remind each other and invite friends to the field. Teachers said this

transformation is encouraging since pupils who were unaware of worship are now more devout and cooperative.

In addition to raising awareness of worship, involving students in active roles like serving as imams, leading dhikr, reciting short surahs (chapters), and reciting salawat (prayer) has increased self-confidence and courage in public speaking. This program instills spirituality, responsibility, initiative, and leadership in pupils early on. Although problems continue, especially for lower-grade students who need more focused direction, this habituation has helped foster more independent and sustained spiritual conduct. Students are incorporating religious ideals from this program into their character and habits at school and home with continued teacher guidance.

Improving Discipline

Students' spiritual awareness and classroom discipline improve with the Duha prayer program. Coming to Duha prayer on time, bringing prayer equipment from home, and doing everything in order are early signs of discipline. The Islamic Religious Education teacher at Public Elementary School 041 Padang says upper-grade pupils (grades IV–VI) have improved in discipline. They are punctual and can perform their imam or dhikr obligations without teacher direction. Some students invite their buddies to organized activities. It appears that discipline has grown from own awareness, not teacher direction. Lower-grade children need greater time management and activity assistance. Their willingness to participate in congregational Duha prayer and regularity are still improving. Parents liked this discipline change too. Several parents said that their children now rise up earlier for school's Duha prayer and pray at home on vacations.

Strengthening Students' Religious Character

The Duha prayer program, which is routinely implemented in elementary schools, not only forms a habit of worship but also plays a crucial role in instilling and strengthening students' religious character. This religious character is not limited to the performance of prayer alone, but also encompasses moral values, spiritual responsibility, and social attitudes that reflect religious teachings. The Duha prayer, accompanied by activities such as dhikr (remembrance of God), reciting short surahs (chapters), salawat (prayer), and giving alms, provides a concrete means for students to understand and practice religious values in their daily lives. Students are not only introduced to the concept of worship theoretically but are also accustomed to practicing it directly and consistently. Through the involvement of all parties, including the principal, teachers, students, and parents, the Duha prayer program becomes a concrete platform for the formation of religious character that is not limited to the school environment but also carried over and applied in daily life at home. This consistent application of religious values has shaped students' spiritual attitudes comprehensively and sustainably.

4. CONCLUSION

The findings indicate that the implementation of the Duha prayer program at Public Elementary School Baebunta District stems from the need to foster students' religious character from an early age. Although it has become a routine activity, the program still

requires more optimal support from the school environment and parents to ensure the overall goal of instilling discipline and worship habits. From the input aspect, the Duha prayer program is supported by the role of teachers who take the initiative to guide students. However, worship facilities and infrastructure, such as prayer equipment, ablution facilities, and prayer rooms, are still limited in some schools. The difference in the availability of facilities between schools is a challenge that must be addressed immediately to create a more conducive worship atmosphere. The process and results of the program show that the Duha prayer was carried out with quite good student enthusiasm, although there were still obstacles such as limited time and uneven student understanding of prayer procedures. Overall, the program has had a positive impact in the form of increased discipline and the instillation of religious values. This is reflected in three positive character traits: discipline, religious practice, and religious knowledge. Through the Duha prayer process, students become disciplined and comply with school regulations. The Duha prayer program also encourages students to perform sunnah prayers and serves as a medium for them to deepen their understanding of religious teachings.

As a recommendation, the Duha prayer program is a good program for student character development. Therefore, schools are expected to increase support for the Duha prayer program and continue and make continuous improvements so that the Duha prayer program facilitates students' religious education. Islamic Religious Education teachers are expected to be more active in providing an understanding of the procedures and virtues of the Duha prayer, both through classroom instruction and through hands-on practice. Teachers also need to be role models in the practice of worship and be able to build students' spiritual motivation so that the Duha prayer habit is not merely a routine but becomes a sense of worship that grows from within.

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