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The Role of Obligatory Prayer in Moral Education among Generation Z: A Case Study at SLB Krida Mulia 2 Paliyan

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Abstract: *The performance of obligatory prayers is one of the key factors in moral education, which is a process of instilling values, ethics, and virtues aimed at fostering better character in both individuals and society. In moral education, it is essential to cultivate individuals' awareness of right and wrong, as well as to foster a sense of responsibility, discipline, and wisdom in decision-making. This study aims to examine the development of moral Children with Special Needs character through the implementation of obligatory prayers both at school and at home. The study was conducted at SLB Krida Mulia 2 Paliyan using a qualitative method with a case study approach. Data were collected through observation, interviews, and documentation. Meanwhile, the results of this study are: (1) Implementation the guidance on mandatory prayers at the Krida Mulia 2 Paliyan Special School and in daily life is proceeding smoothly and effectively; (2) supporting factors: the implementation of mandatory prayers, the presence of role models and motivation from teachers, internal reinforcement by teachers in controlling students, reinforcement through punishment, and diligent peers. (3) Hindering factors: students' lack of understanding regarding discipline; intellectual challenges among students with intellectual and physical disabilities; and insufficient parental oversight. (4) Solutions implemented: internal guidance for students, specialized support from teachers for each student's specific challenges, and regular meetings with parents every three months. The positive impact of mandatory prayer guidance at school fosters moral educational values such as self-awareness regarding the obligation to perform mandatory prayers, responsibility, discipline, and respect.*
Keywords: *Mandatory prayers, Moral Education, Children with Special Needs*

Abstrak: Pelaksanaan shalat wajib merupakan salah satu faktor penting bagi pwndidikan moral, yang mana merupakan sebuah proses pembentukan nilai nilai, etika dan kebajikan yang bertujuan untuk membentuk karakter individu maupun Masyarakat yang lebih baik. Dalam Pendidikan moral, satu hal yang penting adalah membangun kesadaran diri individu mengenai hal baik dan buruk, serta memupuk sikap tanggungjawab, disiplin dan bijaksana dalam mengambil Keputusan. Penelitian ini bertujuan untuk mengetahui terbentuknya moral anak berkebutuhan khusus dengan mengimplementasikan shalat wajib baik disekolah maupun di rumah. Penelitian ini bertempat di SLB Krida Mulia 2 Paliyan

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dengan menggunakan metode kualitatif dengan pendekatan studi kasus. Data dikumpulkan melalui observasi, wawanvcara dan dokumentasi. Sedangkakn hasil penelitian ini adalah (1) Implementasi pembinaan shalat wajib di Sekolah Luar Biasa Krida Mulia 2 Paliyan maupun dalam kehidupan sehari hari berjalan dengan lancar dan baik, (2) faktor pendukung ; penerapan shalat wajib, adanya teladan dan motivasi dari guru, penguatan internal dari guru dalam mengontrol murid, penguatan pada hukuman (punishment), teman yang rajin. (3)Faktor penghambat ; kurangnya pemahaman murid terhadap kedisiplinan, hambatan intelektual murid pada anak tunaagrahita dan tunadaksa, minimnya kontrol dari orangtua. (4) Solusi yang dilakukan ; adanya bimbingan internal terhadap murid, kolaborasi pendampingan khusus dari guru untuk setiap hambatan murid, pertemuan rutin dengan orangtua setiap 3 bulan sekali . Dampak positif pembinaan shalat wajib disekolah menghasilkan nilai nilai pendidikan moral seperti kesadaran diri untuk melaksanakan shalat wajib, tanggungjawab, kedisiplinan serta rasa hormat.

Kata kunci: Shalat wajib, Pendidikan Moral, Anak Berkebutuhan Khusus

Introduction

In its literal sense, "shalat" means "prayer," while in Islamic terminology, it refers to a specific form of worship consisting of certain recitations and actions, beginning with the takbiratul ihram and ending with the salam. [1] Prayer is the primary symbol of a servant's obedience and submission to his Lord. As the second pillar of Islam after the Shahadah, as stated in the hadith of the Prophet. [2]ﷺ

لاَ إِلٰه إِلَّا١ اللهُ وَأَنّ مُحَمَدًا عَبْدُه وَرَسُوْلُهُ وَإِقَامِ الصَلاَةِ وَإِيْتَاءِ الزَّكَاةِ وَحَجّ الْبَيْتِ بُنَي الْإِسْلَامُ علٰى خَمْسِ شَهَادَةِ اَنْ وَصَوْمِ رَمَاضَانَ . (رواه البخاري ومسلم)

"Islam is built upon five pillars: (1) the testimony that there is no god but Allah, and that Muhammad is His Messenger and Servant," (2) performing the prayers, (3) paying zakat, (4) performing the Hajj to the House of Allah, (5) fasting during the month of Ramadan." (Narrated by Al-Bukhari and Muslim). Imam Ahmad said that the quality of a person's Islam truly

[1] Al-Aulia Journal, "Educational Values in the Obligatory Prayers (A Study of the Al-Misbah Commentary)" Kafrawi 1, 04.01 (2018), pp. 149–58.

[2] Bukhori Muslim, 'Implementation of Performing Obligatory Prayers at the Earliest Time in the Development of Discipline Among Students at Al Ghiffari Islamic Boarding School, Leuwiliang Subdistrict, Bogor Regency, Academic Year 2019/2020' no. 3 (2020), pp. 1–20.

depends on their prayer. A person's love for Islam also depends on their love for performing prayer. [3]

The Quran mentions the obligation to perform prayer more than 70 times, underscoring its importance in religious life. One example of a verse that demonstrates the importance of fulfilling the obligation of prayer is: "Indeed, I am Allah; there is no god but Me, so worship Me and establish prayer to remember Me". This verse affirms that prayer is the most essential means of maintaining a spiritual connection with Allah. [4]

Prayer holds a high status in Islam, for it is the pillar of the faith. This means that the pillar of the religion is prayer—specifically, the five daily obligatory prayers. Whoever performs prayer upholds their faith, and whoever neglects it has brought it down. Prayer is an obligatory act of worship that is fardhu 'ain—that is, obligatory for every individual. A Muslim who is obedient to Allah can be recognized by their prayer, for obligatory prayer is the first thing to be accounted for in the Hereafter.[5] Prayer is the ascent of the faithful and the supplication of the righteous, enabling the mind to connect directly with Allah SWT and set aside individual concerns regarding worldly matters. This is what can protect one from excessive thoughts, anxiety, and fear.

In practice, prayer not only has a vertical dimension of worship (hablum minallah) but also fosters horizontal social ethics (*hablum minannas*). Research by Siswanto shows that consistent prayer contributes to increased social awareness, honesty, and individual discipline within the community. This reinforces the view that prayer is the primary foundation for the formation of the personal and collective character of Muslims. [6]

Character development falls under the realm of moral education, which encompasses all efforts to foster positive character traits in children—such as compassion, integrity, and responsibility—carried out by schools with the support of parents and community members. This character education can take place anywhere, particularly within the family and

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[3] Muslim, 'Implementation of Performing Obligatory Prayers at the Earliest Time in Shaping the Discipline of Students at Al Ghiffari Islamic Boarding School, Leuwiliang Subdistrict, Bogor Regency, Academic Year 2019/2020.

[4] Muslim, 'Implementation of Performing Obligatory Prayers at the Earliest Time in Shaping the Discipline of Students at Al Ghiffari Islamic Boarding School, Leuwiliang Subdistrict, Bogor Regency, Academic Year 2019/2020.

[5] Gita Sartika, Ayu Lestari, and Zahara Tulhusni, 'Educational Values in Obligatory Prayers According to a Study of the Book *Mabadi' al-Fiqhiyah*', no. 6 (2023).

[6] Article Info, 'The Virtues of Prayer in Daily Life According to Ustadz Abdul Somad Alihan Satra, Salwa Pratiwi, Merza Kellyn Rahmadilla, Jayadi Ramadhan, Ramba Pernanda', 3.1 (2025), pp. 78–90.

school environments. This process of moral education must have three main elements: educators (parents, teachers), students, and information (in the form of advice, teaching materials, and guidance). In addition to these elements, factors that support the achievement of education include adequate facilities, as well as methods and strategies that can stimulate students' interest in learning. If someone wishes to change and rise from sorrow and despair, and then achieve success or positive change, they must involve Allah SWT in every aspect of life.

Method

This study employed a qualitative method with a case study approach to explore the role of obligatory prayer in the moral education of Generation Z students at SLB Krida Mulia 2 Paliyan during the 2025 academic year. Qualitative research is conducted in natural settings to interpret social phenomena through multiple qualitative methods. [7] The study utilized both primary and secondary data sources. Primary data were obtained through observations and semi-structured interviews with the school principal, Islamic Religious Education teachers, support teachers, and Grade 10 and 11 students from the *Tunagrahita* and *Tunadaksa* learning groups. Primary data originate directly from research subjects, [8] This data is available in the form of documents or structured sets of information that have been previously analyzed. This data is obtained through primary sources, namely respondents—or, in other words, the individuals selected as research subjects—as a means of obtaining valid information or data. According to Moeliono, research subjects are the individuals observed as the focus of the study.

Primary data sources were obtained from observations and interviews with relevant parties serving as research subjects, namely the School Principal, Islamic Religious Education Teachers, and 10th- and 11th-grade students at SLB Krida Mulia 2 Paliyan, classified into the Tubagrahita and Tunadaksa learning groups who constitute the main focus of observation.[9] Secondary data were collected from books, journal articles, institutional

[7] U Sidiq, M Choiri, and A Mujahidin, "Qualitative Research Methods in Education," Journal of Chemical … 2019, 2019 <https://repository.iainponorogo.ac.id/484/1/METODE PENELITIAN KUALITATIF DI BIDANG PENDIDIKAN.pdf>.

[8] Communication Technology, 'What Emerged Later. The Development of Modern Electronic Media Technology, for Example, Has United Individuals in a More Instantaneous Communication Network Known as', 1 (2017), pp. 202–24.

[9] Chesley Tanujaya, 'DESIGN OF STANDARD OPERATIONAL PROCEDURES FOR PRODUCTION AT COFFEEIN COMPANY', April 2 (2017)

documents, and other relevant literature.[10] The researchers conducted direct observations of the teaching methods and strategies used in the classrooms of SMALB Krida Mulia 2 Paliyan in implementing mandatory prayer as part of moral education for children with special needs among Generation Z.

Data were collected using observation, interviews, and documentation. Observation was conducted to examine classroom learning activities and the implementation of obligatory prayer in students' moral education. [11] Interviews were carried out with the selected participants to obtain in-depth information regarding learning practices and educational experiences. [12] Documentation was conducted by taking photographs of the school building, learning activities, facilities and infrastructure, as well as photographs of interviews throughout the course of the research. Documentation included school records, learning documents, and photographs of educational activities and facilities to support data triangulation. [13] The data were analyzed using the qualitative analysis model proposed by Miles and Huberman, consisting of data reduction, data display, and conclusion drawing with continuous verification. [14] This process is repeated continuously until the study obtains, even before the data has actually been collected, as evidenced by the research conceptual framework, the research questions, and the data collection approach chosen by the researcher.

Data reduction involved selecting and organizing relevant information, followed by narrative presentation to facilitate interpretation and pattern identification. [15]As cited by Wahyu Nugroho, the model most frequently used in the presentation of data in qualitative research is the Miles and Huberman model, which involves narrative text data.Conclusions were drawn iteratively throughout the research process by identifying recurring themes, relationships, and meanings emerging from the collected data. [16] The researcher engages in the process of drawing conclusions continuously while in the field. From the very start of data collection, the qualitative researcher

[10] Putri Adinda Pratiwi et al., "Identifying Effective Observation Methods According to Pre-Service EFL Teachers," 2.1 (2024).

[11] Pratiwi et al., 'Uncovering Effective Observation Methods According to Pre-Service EFL Teachers'.

[12] Faculty of Cultural Sciences and Diponegoro University, 'The Journey of Documentation to the Process of Document Digitization in the Library', pp. 1–11.

[13] Muslim, 'Implementation of Performing Obligatory Prayers at the Earliest Time in Fostering Discipline Among Students at Al Ghiffari Islamic Boarding School, Leuwiliang Subdistrict, Bogor Regency, Academic Year 2019/2020'

[14] Ahmad Rijali, 'Qualitative Data Analysis by Ahmad Rijali, UIN Antasari Banjarmasin', 17.33 (2018), pp. 81–95.

[15] Ahlan Syaeful Millah et al., "Data Analysis in Classroom Action Research," 1.2 (2023), pp. 140–53.

[16] Millah et al., "Data Analysis in Classroom Action Research."

begins to seek the meaning of objects, noting patterns of regularity (in theoretical notes), explanations, cause-and-effect sequences, and propositions. What was initially unclear data is then summarized in greater detail and in a systematic manner.

Result And Discussion

Implementation of mandatory prayer guidance at SLB Mulia 2 Paliyan as a medium for moral education

The implementation of mandatory prayer at SLB Mulia 2 Paliyan proceeded smoothly through special guidance from Islamic Education teachers and support teachers. The school has established the practice of obligatory prayers, specifically the Dhuhr prayer performed in congregation, as well as the Dhuha sunnah prayer. The PAI teacher creates a schedule for prayer leaders for the Dhuha and Dhuhr prayers to train students mentally to become prayer leaders. These Dhuha prayer practices are conducted with special guidance from PAI teachers and assistant teachers after the morning assembly; students take turns preparing prayer items such as spreading out mats and prayer rugs. This is done to help students learn to cooperate, respect one another, and foster a sense of community. To ensure no one is late or misses the prayer, attendance is taken before entering the prayer room to identify those who arrive late or do not participate in the prayer. The Dhuha prayer is performed in congregation with the students themselves serving as imams according to the established schedule, on a rotating basis, and the prayer recitations are read aloud under the guidance of the teacher. This is intended so that students who are not yet fluent in the recitation can imitate it, as children with intellectual and physical disabilities need the recitation to be repeated consistently so they can memorize the prayer. During the performance the Dhuha prayer, the teacher assists students who are having difficulty with the movements or recitations of the prayer; thus, when a student performs a movement incorrectly, the teacher immediately corrects the position to the correct one. After the Dhuha prayer, the teacher leads the students in reciting the post-Dhuha prayer supplication and evaluates the performance of the prayer, correcting any incorrect movements and recitations. The teacher then provides additional motivation and reinforces the students' internal understanding of the importance of performing obligatory prayers, starting with improving their recitation and movements.

The implementation of obligatory prayer at SLB Krida Mulia 2 Paliyan is carried out systematically through structured guidance provided by Islamic Religious Education teachers and support teachers. Daily congregational *Dhuha* and *Dhuhr* prayers are integrated into the school routine, with students actively participating as prayer leaders on a rotating schedule, preparing prayer

facilities, and engaging in collective worship. Through continuous supervision, repeated practice, immediate correction of prayer movements and recitations, and post-prayer evaluation and motivation, the program not only improves students' prayer competence but also cultivates cooperation, responsibility, discipline, self-confidence, and moral awareness. This structured and inclusive approach demonstrates that obligatory prayer serves as an effective medium for fostering both religious practice and character development among students with special needs.

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The implementation of mandatory prayer guidance at SLB Mulia 2 Paliyan reflects the application of habituation and exemplary methods in Islamic moral education. Through continuous prayer practices, students are not only trained in worship skills but are also taught discipline, responsibility, cooperation, and respect for others. The involvement of teachers in directly

guiding and correcting students' prayer movements and recitations demonstrates that moral education for children with special needs requires intensive assistance, repetition, and patience. The students' participation in preparing prayer equipment and taking turns serving as prayer leaders also indicates that religious activities can foster self-confidence, social awareness, and leadership attitudes among students with disabilities.

This finding is relevant to previous research conducted by Thomas Lickona, who stated that moral education is most effective when values are practiced continuously through habituation in daily activities. The congregational prayer activities at SLB Mulia 2 Paliyan show that repeated religious practices help students internalize moral values in their daily behavior. In addition, research by Zakiah Daradjat emphasized that religious guidance plays an important role in shaping children's character and emotional stability, especially through worship practices guided directly by educators. This is evident in the way teachers at SLB Mulia 2 Paliyan consistently provide motivation, guidance, and correction during prayer activities.

Furthermore, the findings are also in line with previous studies on Islamic education for children with special needs, which found that repetitive worship practices and direct mentoring can improve students' religious understanding, discipline, and social behavior. Research conducted at several special schools in Indonesia revealed that the habituation of congregational prayer activities helps students with disabilities develop independence and positive moral attitudes. Therefore, the implementation of mandatory prayer guidance at SLB Mulia 2 Paliyan can be understood not only as a religious activity but also as an effective medium for moral education and character building for students with special needs.

Then, the Dhuhr prayer is performed during the second break in a congregational setting, though the recitations are done quietly. The imam is assigned according to the available schedule. The teacher gives students who are willing the opportunity to lead the call to prayer (adhan), and then invites them to do so. By the time the adhan is called, the other students must have already performed wudu, and by the time of the iqamah, students are required to be inside the prayer room and form the prayer rows. Just as after the Duha prayer, we recite supplications and review the recitations and movements of the prayer. If there are still mistakes, we correct them together so that the students understand where they went wrong. When students make a mistake in their movements or recitations and are corrected immediately, it is easier for them to remember and correct it, provided that they are consistently evaluated.

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The implementation of congregational Dhuhr prayer at SLB Mulia 2 Paliyan demonstrates that religious habituation activities can effectively shape students' discipline, responsibility, and moral character. The process of preparing for prayer, performing wudu on time, organizing prayer rows, and participating in congregational worship trains students to follow rules and develop social awareness. Immediate correction and continuous evaluation also help students with special needs improve their understanding and practice of prayer gradually through repetition and direct guidance.

These findings are relevant to the theory of Thomas Lickona, who explained that character education becomes effective when moral values are practiced repeatedly through habituation and guided activities. The routine implementation of congregational prayer at SLB Mulia 2 Paliyan reflects this principle, as students consistently practice discipline, cooperation, and responsibility in their daily worship activities. In addition, the findings are in line with the research of Zakiah Daradjat, who emphasized that direct religious guidance and continuous supervision are essential in developing children's moral and spiritual behavior. The teachers' role in correcting prayer movements and recitations immediately after mistakes occur shows the importance of active mentoring in strengthening students' religious understanding and moral development.

Attendance is taken before prayer begins in order to identify students who are frequently late or do not attend; they will receive either a light or severe punishment. Students who are frequently late will receive a light punishment, such as sweeping, cleaning the place of worship, or other similar tasks. Meanwhile, those who do not attend will be counseled by the guidance counselor. If the number of missed prayers is high, they will receive a severe punishment in the form of a parent-teacher conference, followed by joint counseling.

In addition to performing Dhuha and Dhuhr prayers in congregation, to promote the practice of obligatory prayers—whether at school, at home, or wherever one may be—Islamic Education teachers, assisted by supporting

teachers, provide internal reinforcement, guidance on recitation, and practice of the obligatory prayers other than Dhuhr, specifically on Fridays after the morning assembly and after the Dhuha prayer. The curriculum consistently covers each obligatory prayer one by one, addressing the recitations, movements, and times of performance, as well as the conditions for the validity and invalidity of prayer. Through this implementation and reinforcement, it is hoped that students will maintain consistency and develop the awareness to perform obligatory prayers without coercion.

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The implementation of attendance monitoring, guidance, and educational sanctions at SLB Mulia 2 Paliyan indicates that the school applies a disciplinary approach combined with religious mentoring to strengthen students' moral awareness and responsibility in worship. The use of light punishments, counseling, and cooperation with parents reflects an educational strategy aimed not merely at punishment, but at fostering students' awareness and consistency in performing obligatory prayers. Continuous reinforcement regarding prayer recitations, movements, and procedures also helps students with special needs gradually understand and internalize the importance of worship in their daily lives.

These findings are consistent with the research of Thomas Lickona, who explained that character education requires consistent habituation, supervision, and reinforcement in order to build students' moral responsibility and self-discipline. The systematic implementation of prayer guidance and

evaluation at SLB Mulia 2 Paliyan demonstrates how religious activities can function as an effective medium for developing discipline, obedience, and moral awareness among students with special needs.

The implementation of obligatory prayer guidance at SLB Krida Mulia 2 Paliyan demonstrates that structured and continuous religious habituation is an effective approach to fostering the moral development of Generation Z students with special needs. Through daily congregational *Dhuha* and *Dhuhr* prayers, systematic teacher guidance, repeated practice, immediate correction of prayer movements and recitations, attendance monitoring, educational sanctions, and ongoing reinforcement, students gradually develop not only competence in performing prayers but also discipline, responsibility, cooperation, leadership, self-confidence, and moral awareness. The active involvement of Islamic Religious Education teachers, support teachers, and parents creates a supportive learning environment that enables students to internalize religious values through consistent practice. These findings affirm that obligatory prayer functions not merely as a ritual act of worship but as an effective medium for character formation, supporting theories of moral education that emphasize habituation, direct guidance, and continuous reinforcement in developing moral and spiritual behavior among children with special needs.

Supporting Factors for the Implementation of Mandatory Prayer Instruction at SLB Mulia 2 Paliyan as a Medium for Moral Education

The supporting factors in this implementation are as follows. The practice of mandatory prayers at school—specifically the Dhuhr prayer performed in congregation—and adherence to the designated schedule can foster good character, particularly among students at SLB Krida Mulia 2 Paliyan. This enables them to perform mandatory prayers both at home and wherever they may be, with awareness and without coercion. Students who diligently participate in prayer appear more thoughtful and composed in many situations.

The example set by teachers also becomes an important supporting factor. When teachers demonstrate good behavior and discipline in worship, students are encouraged to imitate these positive attitudes. A good example is one of the commendable characteristics exemplified by the Prophet Muhammad ﷺ, which creates admiration and comfort among students and motivates them to follow the same behavior.

Internal support for teachers is equally essential in maintaining their enthusiasm and commitment in guiding and supervising students every day. This support is provided through advice and encouragement so that teachers

remain patient and avoid complaining while carrying out their responsibilities in mentoring students with special needs.

Stricter disciplinary measures also support the implementation of mandatory prayer guidance. Students who are frequently late for prayer receive mild punishments, such as sweeping or cleaning the place of worship, while students who repeatedly fail to attend prayers receive personal guidance from the Islamic Education teacher or Guidance Counselor. In more serious cases, parents are invited to participate in counseling sessions together with the school in order to help improve the student's discipline and awareness in worship.

In addition, diligent friends play a significant role in influencing other students' behavior. Friends who actively participate in school activities and consistently perform prayers can motivate less disciplined students to follow the established rules and develop better habits. Positive peer influence contributes to the development of disciplined character and enthusiasm in carrying out religious activities at school.

These findings are consistent with the research of Albert Bandura, whose social learning theory explains that behavior and character development are strongly influenced by observation, imitation, reinforcement, and the surrounding social environment. In the context of SLB Krida Mulia 2 Paliyan, students develop discipline and awareness in prayer through the examples set by teachers, peer influence, continuous supervision, and consistent reinforcement provided by the school environment.

The implementation of mandatory prayer instruction at SLB Krida Mulia 2 Paliyan is supported by several interconnected factors, including the consistent habituation of congregational prayers, teachers' exemplary conduct, continuous teacher motivation and commitment, structured disciplinary measures, and positive peer influence. These factors collectively create a supportive educational environment that encourages students with special needs to perform obligatory prayers voluntarily while fostering discipline, responsibility, self-awareness, and positive moral character. The combination of teacher guidance, parental involvement, reinforcement, and peer modeling strengthens students' religious commitment and moral development, confirming that character formation is most effective when supported by consistent role models, supervision, and a conducive social environment. These findings are consistent with Bandura's Social Learning Theory, which emphasizes that moral behavior develops through observation, imitation, reinforcement, and social interaction.

Factors Hindering the Implementation of Mandatory Prayer Guidance at SLB Mulia 2 Paliyan as a Medium for Moral Education

The factors hindering the implementation of mandatory prayer at the school are as follows:

Students' lack of understanding of discipline can lead them to become less disciplined and to regard participation in school activities as unimportant. This condition hinders the development of disciplined character and creates difficulties in implementing mandatory prayers smoothly and consistently.

Intellectual and physical disabilities in children also become significant obstacles in helping students understand the importance of discipline in performing obligatory prayers. Limitations in memory, comprehension, and motor skills make it difficult for students to memorize prayer recitations, understand prayer procedures, and perform the movements correctly. As a result, students require repeated guidance, continuous supervision, and individualized assistance during prayer activities.

Another inhibiting factor is the lack of parental supervision at home. Based on information from the students who became the subjects of this study, children often experience difficulty maintaining obligatory prayers at home because they lack role models and sufficient parental guidance. In some cases, parents or guardians also have limited religious understanding, resulting in minimal attention to the children's religious practices and character development outside the school environment.

The findings of this study are consistent with the research of Albert Bandura, who explained through social learning theory that children's behavior is strongly influenced by their surrounding environment, especially role models and reinforcement from significant individuals such as parents and teachers. The absence of positive examples and supervision at home can weaken the habituation of disciplined worship practices that students receive at school.

In addition, these findings are also in line with the views of Zakiah Daradjat, who emphasized that religious education and character formation require cooperation between schools and families. Without continuous guidance and supervision from parents, children may experience difficulties in internalizing religious values and maintaining consistent worship practices in their daily lives, particularly children with special needs who require more intensive assistance and repetition in learning religious activities.

The implementation of mandatory prayer guidance at SLB Krida Mulia 2 Paliyan faces several significant challenges, including students' limited understanding of discipline, intellectual and physical disabilities that affect their ability to memorize prayer recitations and perform prayer movements, and insufficient parental supervision at home. These factors hinder the continuity of prayer habituation and the internalization of moral values,

requiring intensive guidance, repeated practice, individualized assistance, and sustained collaboration between teachers and families. The findings support Bandura's Social Learning Theory, which emphasizes the importance of role models and environmental reinforcement in shaping behavior, and are consistent with Zakiah Daradjat's view that effective religious and moral education depends on continuous cooperation between schools and families to strengthen students' religious commitment and character development.

Solutions to the Factors Hindering the Implementation of Guidance on Mandatory Prayers at SLB Mulia 2 Paliyan as a Medium for Moral Education

The solutions provided to address obstacles in the implementation of students' mandatory prayers at school and at home include the following:

Providing guidance to students is one of the main efforts undertaken to improve students' discipline and awareness. This guidance is carried out through Islamic studies, motivational advice, and continuous reminders from teachers regarding the importance of good character, such as discipline, tolerance, responsibility, and other virtuous behaviors. Through this approach, students are expected to understand the value of worship and apply positive attitudes in their daily lives.

Collaboration among teachers also becomes an important solution in overcoming students' learning difficulties. Since each child has different intellectual, emotional, and physical conditions, teachers need to work together to analyze students' needs and provide guidance according to their interests and abilities. This collaboration helps maximize students' learning satisfaction and supports the achievement of educational goals, especially in developing students' discipline and religious awareness.

Parenting activities are another strategy implemented by the school to strengthen cooperation between teachers and parents. These activities function as a forum for communication and discussion regarding students' development both at school and at home. Through parenting programs, teachers and parents can exchange information about students' strengths, weaknesses, and challenges so that both parties can provide appropriate support and guidance. To optimize the implementation of obligatory prayers at home, the school also provides students with a prayer activity book containing records of daily prayer practices. Parents are responsible for supervising and documenting their children's prayer activities at home, while the school evaluates the records regularly. Parenting sessions are conducted every three months, whereas the activity books are collected and reviewed once a month.

The implementation of these solutions demonstrates that the development of students' discipline and religious awareness requires not only school-based guidance but also strong cooperation between teachers and parents. Continuous mentoring, collaboration among educators, and parental involvement help students with special needs gradually build consistent worship habits and positive moral behavior.

These findings are relevant to the research of Joyce Epstein, who emphasized that effective collaboration between schools and families significantly influences students' character development and learning success. Epstein explained that parental involvement, communication between teachers and parents, and shared responsibility in children's education contribute positively to students' academic, social, and moral development. In the context of SLB Krida Mulia 2 Paliyan, the parenting program and prayer activity book serve as practical forms of school-family partnership in supporting students' discipline and consistency in performing obligatory prayers both at school and at home.

The solutions implemented at SLB Krida Mulia 2 Paliyan to overcome obstacles in mandatory prayer guidance emphasize continuous religious mentoring, collaborative teacher support, and strong school–family partnerships. Teachers provide regular Islamic guidance, motivation, and character reinforcement to cultivate students' discipline, responsibility, and religious awareness, while collaboration among educators ensures individualized assistance tailored to each student's needs. The school also strengthens parental involvement through parenting programs and prayer activity books that monitor students' worship practices at home, creating consistent supervision across school and family environments. These integrated efforts demonstrate that the successful development of religious discipline and moral character among students with special needs depends on sustained guidance, collaborative educational practices, and active parental participation, supporting Epstein's theory that effective school–family partnerships enhance students' academic, social, and moral development.

Conclusion

The implementation of mandatory prayer guidance at SLB Krida Mulia 2 Paliyan functions not only as a religious activity but also as an effective medium for moral and character education for students with special needs. The implementation is carried out through habituation of congregational Dhuha and Dhuhr prayers, direct guidance from Islamic Education teachers and supporting teachers, continuous evaluation of prayer movements and recitations, and reinforcement of students' understanding regarding the

importance of obligatory prayers. Through consistent practice, students gradually develop discipline, responsibility, cooperation, self-confidence, and awareness in performing worship both at school and at home.

The supporting factors in this implementation include the habituation of congregational prayer activities, the exemplary behavior demonstrated by teachers, internal support among educators, the application of educational discipline, and positive peer influence. These factors contribute to strengthening students' discipline and encouraging them to participate actively in religious activities. On the other hand, the implementation also faces several obstacles, such as students' limited understanding of discipline, intellectual and physical disabilities, and the lack of parental supervision and religious guidance at home. These challenges affect students' consistency and ability in carrying out obligatory prayers independently.

To overcome these obstacles, the school implements several solutions, including providing continuous religious guidance and motivation to students, strengthening collaboration among teachers, and conducting parenting programs to improve cooperation between the school and parents. The use of prayer activity books for home monitoring also helps parents supervise students' worship practices outside school. Overall, the implementation of mandatory prayer guidance at SLB Krida Mulia 2 Paliyan demonstrates that consistent religious habituation, intensive mentoring, and collaboration between schools and families play an important role in shaping students' moral character, discipline, and religious awareness, especially for children with special needs.

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