

IMPLEMENTATION OF PRAYERS FOR GUIDANCE AND COUNSELING STUDENTS

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Abstract

This research starts from the phenomenon that can be seen from the implementation shown by students, namely students who are still negligent in preparing for prayer, carrying out congregational prayers. This research aims to find out how high the level of prayer implementation of guidance and counseling students is. The research method that the author carried out was a quantitative method with a descriptive type. The population in this study was 101 students of guidance and counseling at UIN Sjech M.Djamil Djambek Bukittinggi class of 2021. The sampling technique used was total sampling. The data collection technique uses religious behavior instruments. Based on the results of this research, the author can conclude that the implementation of prayers for guidance and counseling students is as follows: 101 students of the Faculty of Tarbiyah Department of Guidance and Counseling class 2021 class A, B, C as many as 101 students performed prayers quite well, this can be seen from the data collection during research shows that overall student prayer implementation is still in the Medium category, and some are in the High and Very High categories. Based on the results of this research, it can be concluded that the better the student prayer implementation, the higher the student prayer implementation. Likewise, vice versa, the worse the performance of student prayers, the lower the performance of student prayers.

Keywords: Implementation, Prayer, Students.

Abstrak

Penelitian ini bermula dari fenomena yang terlihat dari implementasi yang ditunjukkan oleh siswa yaitu siswa yang masih lalai dalam mempersiapkan sholat, melaksanakan sholat berjamaah. Penelitian ini bertujuan untuk mengetahui seberapa tinggi tingkat pelaksanaan doa siswa bimbingan dan konseling. Metode penelitian yang penulis lakukan adalah metode kuantitatif dengan tipe deskriptif. Populasi dalam penelitian ini adalah mahasiswa bimbingan dan konseling UIN Sjech M.Djamil Djambek Bukittinggi angkatan 2021 yang berjumlah 101 orang. Teknik pengambilan sampel yang digunakan adalah total sampling. Teknik pengumpulan datanya menggunakan instrumen perilaku keagamaan. Berdasarkan hasil penelitian penulis dapat menyimpulkan bahwa pelaksanaan doa bimbingan dan konseling mahasiswa adalah sebagai berikut: Mahasiswa Jurusan Bimbingan dan Konseling Fakultas Tarbiyah angkatan 2021 kelas A, B, C sebanyak 101 orang sebanyak 101 orang. pelaksanaan salat siswa cukup baik, hal ini terlihat dari pengumpulan data selama penelitian menunjukkan bahwa pelaksanaan salat siswa secara keseluruhan masih berada pada kategori Sedang, dan ada pula yang berada pada kategori Tinggi dan Sangat Tinggi. Berdasarkan hasil penelitian dapat disimpulkan bahwa semakin baik pelaksanaan sholat siswa maka akan semakin tinggi pula pelaksanaan sholat siswa. Begitu pula sebaliknya, semakin buruk kinerja salat siswa, maka semakin rendah pula kinerja salat siswa.

Kata Kunci: Implementasi, Sholat, Siswa.

PENDAHULUAN

Prayer is a basic obligation of Islam, meaning that prayer is an obligation of Muslims which is performed five times a day and night and cannot be abandoned by a mature and sensible Muslim.(Halimah, 2020). This is especially necessary for teenagers so that they can pray well so that they can also develop a good personality. Prayer is also a guarantee and can prevent us from bad deeds such as adultery, robbery, harming other people, lying, cheating and all bad deeds that are criticized in society. As Allah SWT says QS Al-Ankabut/29: 4.

Prayer is also placed in a high and honorable position in Islam, Islam pays more attention to special prayers, the proof is that prayer is one of the acts of worship that must be performed five times a day and night under any circumstances.(Sundari & Efendi, 2021). It should not be left under any circumstances except when it is *ulzur syar*, such as in women during menstruation, after giving birth, fainting or forgetting.

Prayers performed fervently are very beneficial in developing pious deeds and avoiding disgraceful actions.(Khorida Filasofa, 2021). The Qur'an repeatedly emphasizes that Allah SWT commands humans to pray. The Prophet Muhammad SAW also explained that the first act of worship on the Day of Judgment is prayer, and if the prayer is good then he will get happiness and safety. If his prayer is interrupted, he regrets it and suffers loss(Kosim & Hadi, 2019). There are two prayers, namely individual prayer and congregational prayer. Congregational prayer is 27 degrees better than praying alone. Congregational prayer is a prayer performed in congregation by a minimum of two people, consisting of the imam and the congregation.

Based on the results of interviews with guidance and counseling students with the initials Y on Saturday, October 1 2022, the religious behavior of guidance and counseling students shows that student Y never prays at the mosque because his boarding house is closer to campus and rarely prays on time because he likes to miss prayers due to gathering with his friends.

Based on the results of an interview with a guidance and counseling student with the initials S on Saturday, October 1 2022, student R said he never prayed at the mosque because the mosque was far from the building. He chose to pray under the building stairs so he could be closer to class during lecturer exchanges.

Based on the results of observations on Monday 3 October 2022, there were fewer guidance and counseling students praying together at the mosque and there were students praying at the mosque but not on time. More students sat in front of the mosque doing assignments given by lecturers at the mosque.

Prayer is the output of external and internal actions, which is equipped with obligatory utterances (readings) in the form of requests to Allah SWT, starting with takbir and ending with greetings, with which a person can worship Allah SWT in accordance with the procedures determined by the conditions.(Suparman, 2015).

From the explanation of the title above, the purpose of this research is to determine the implementation of prayers for guidance and counseling students. The aim is to find out the level of prayer implementation for guidance and counseling students at UIN Sjec M. Djamil Djambek Bukittinggi.

METODE

The type of research used is descriptive research with a quantitative approach, called quantitative descriptive research because the data in this research is in the form of numbers and statistical analysis.(Sugiyono, 2016). All students and supervisors were involved in this research. Researchers usually determine the best sample size first. If there are less than 100 subjects, the researcher should take all of them to make this research a population study. However, if the number of subjects is large, researchers may take 10-15% or 20-25% or more. Sampling was carried out using total sampling or saturated sampling. Here the total sample means the researcher uses the entire population as a sample.

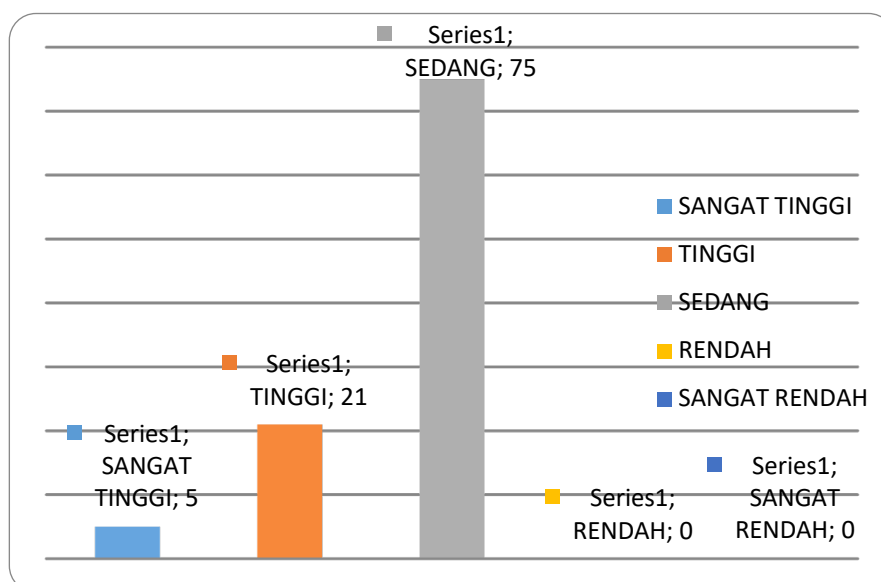
Table 1. Number of Samples

Class	Number of Students
BK A	53
BKB	34
BKC	40
Amount	101

HASIL DAN PEMBAHASAN

Hasil

Data about maintaining ablution was collected using a questionnaire which the author distributed to respondents as a research sample of 101 students. The questionnaire contained preparation for prayer, namely maintaining ablution based on the lift distributed, the overall percentage of maintaining ablution was 46%, the highest frequency score was 74%, moderate, the lowest score was 0, very low. More accurate trends and a more complete distribution of maintenance washing information can be seen in the washing frequency distribution table.

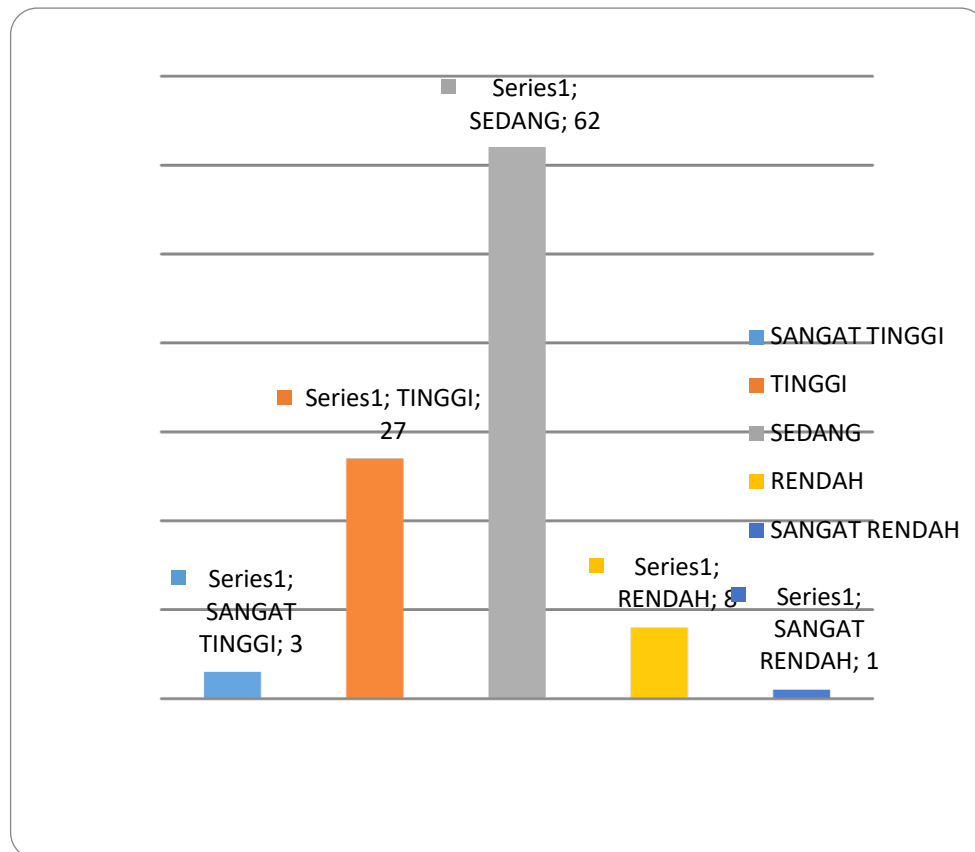


Graphic 1. Maintain ablution

Based on the overall data percentage of 46% and the graph above, it is known that in the questionnaire on maintaining ablution, 5% of students chose the strongly agree category, 21% of people chose the high category, and 74% of students chose the medium category.

Data about maintaining body cleanliness from uncleanness was collected using a questionnaire which the author distributed to respondents as a research sample of 101 students. The questionnaire contained preparation for prayer, namely keeping the body clean from uncleanness. Based on the questionnaire distributed, the overall percentage of keeping the body clean from uncleanness was 44%, the highest score obtained from

frequency was 61% moderate, the lowest score obtained was 1% very low, for further details The trend and distribution of more complete data regarding maintaining ablution can be seen in the frequency distribution table for maintaining body cleanliness from uncleanness.

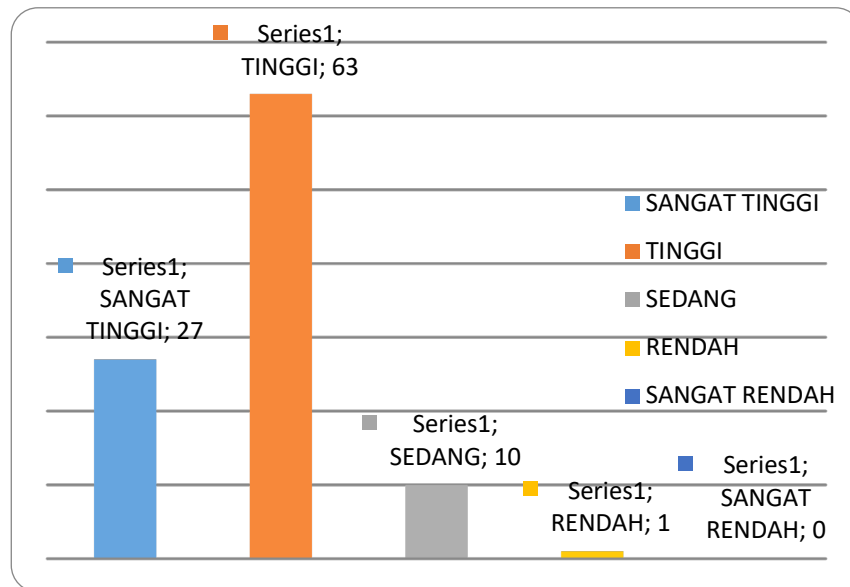


Graphic 2. Keeping the body clean from uncleanness

Based on the overall percentage data of 44% in the graph above, it is known that in the questionnaire on maintaining body cleanliness from uncleanness, 3% of students chose the very high category, 27% of people chose the high category, and the medium category with 61%, and the low category with 8%, and the category very low 1 person.

Data about maintaining the cleanliness of the place was collected using a questionnaire which the author distributed to respondents as a research sample of 101 students. The questionnaire contains prayer preparation, namely maintaining the cleanliness of the place. Based on the questionnaire distributed, the overall percentage of maintaining the cleanliness of the place is 40%, the highest score obtained from frequency

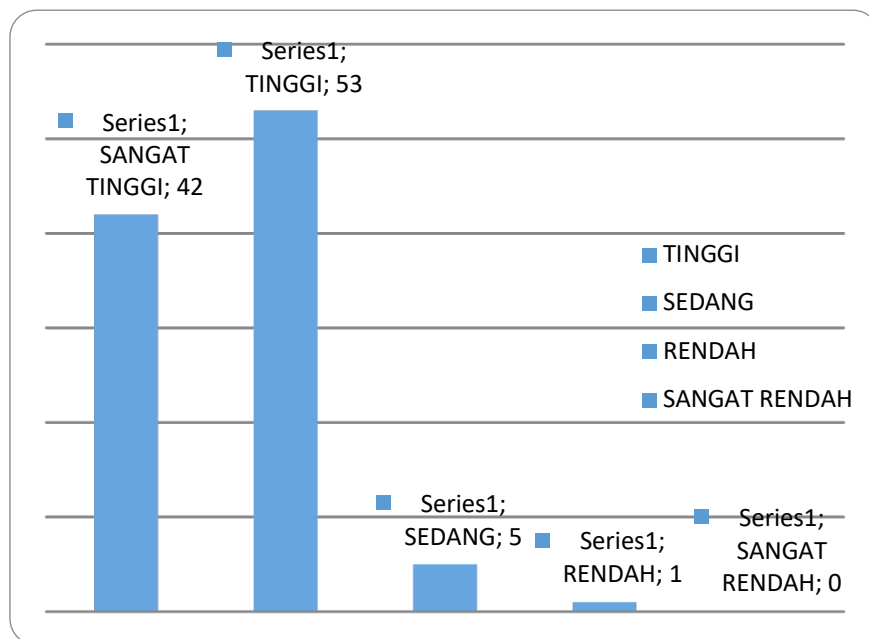
is 62% moderate, the lowest score obtained is 0%, very low, for more clarity the trend and distribution of the data More details about maintaining ablution can be seen in the frequency distribution table.



Graphics 3. Keeping the place clean

Based on the overall percentage of 40% data in the graph above, it is known that in the questionnaire on keeping the place clean, 27% of students chose the strongly agree category, 62% of people chose the high category, and the medium category with 10%, and 1% of students chose the low category.

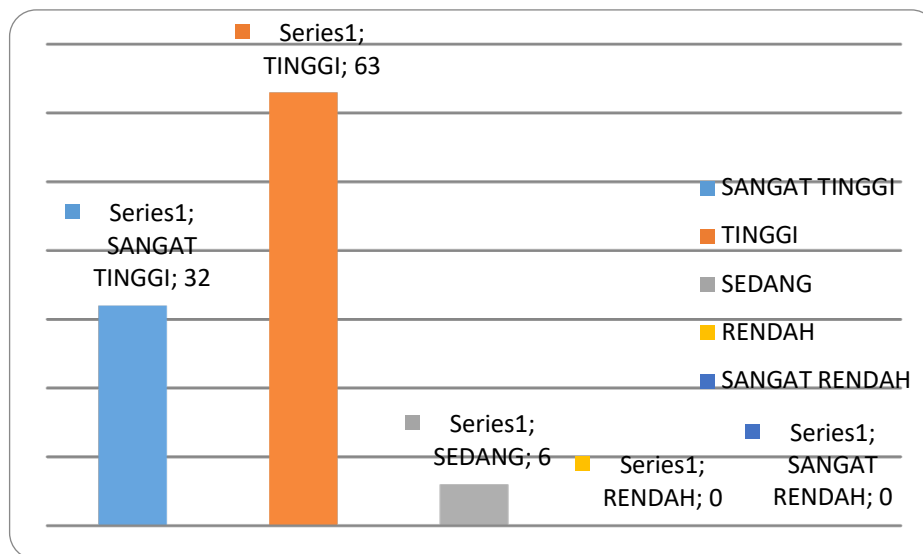
Data about performing congregational prayers was collected using a questionnaire which the author distributed to respondents as a research sample of 101 students. The questionnaire contains the implementation of obligatory prayers, namely carrying out congregational prayers. Based on the questionnaire that was distributed, the overall percentage of maintaining ablution was 34%, the highest score obtained from frequency was 52% high, the lowest score obtained was 0%, very low, for more clarity the trend and data distribution is more Details about carrying out congregational prayers can be seen in the frequency distribution table.



Graphics 4. Performing congregational prayers

Based on the overall percentage data of 34% in the graph above, it is known that in the questionnaire for carrying out congregational prayers, 42% of students chose the very high category, 52% of people chose the high category, and the medium category was 5% of students and the low category was 1% of students.

Data regarding punctuality in performing prayers was collected using a questionnaire which the author distributed to respondents as a research sample of 101 students. The questionnaire contains the implementation of obligatory prayers, namely being on time in performing prayers. Based on the questionnaire distributed, the percentage of being on time in performing prayers overall is 60%, the highest score obtained from frequency is 62% high, the lowest score obtained is 0%, very low, for further details More complete trends and distribution of data regarding punctuality in performing prayers can be seen in the frequency distribution table.



Graphic 5. on time in performing prayers

Based on the overall percentage data of 60% in the graph above, it is known that in the questionnaire on time in performing prayers, 32% of students chose the very high category, 62% of people chose the high category, and 6% of students chose the medium category.

DISCUSSION

Preparing for prayer

Based on this explanation, it can be concluded that the overall score results for the prayer preparation indicators in the descriptor of maintaining ablution are 46% moderate, maintaining body cleanliness from uncleanness is 44% moderate, and maintaining the cleanliness of the place is 40%, moderate.

According to (Prasetyo et al., 2023) Preparation for performing prayer is to perform ablution with full meaning, namely purifying hadatsh and purifying oneself from abominations. The condition for valid prayer is the condition for purification. Dressing well is more important, clean clothes are a condition for valid prayer, because when someone is washed we can see. prayer clothes from three sides. First, the clothing must come from a halal property.

According to Sundari & Efendi (2021) first discuss it by outlining the things that must be done since preparing to perform prayer, such as ablution, cleanliness of the body from uncleanness, cleanliness of the place, and so on. Until the end of the prayer. Then all the

movements described in the prayer, according to Al-Ghazali, consist of pillars, sunnah and adab, as well as sunnah ha'iat (gestures) which should be done by people who want to perform the prayer perfectly.

Performing obligatory prayers.

Based on this explanation, it can be concluded that the overall score results for the indicators for carrying out obligatory prayers in the descriptor for carrying out congregational prayers are 34% moderate, punctuality in carrying out prayers is 60% high, and consistency in carrying out prayers is 67%, accuracy of reading and movement is 64% high.

This is in line with research conducted by (ANTO, 2017), entitled the practice of obligatory prayers among teenagers in the village of Rajabasa Lama1, Labuhan Ratu, East Lampung Regency, according to (Armylia, 2019) The implementation of obligatory prayers is a real implementation or action as devotion to Allah SWT in the form of words and actions that begins with takbiratul ihram and ends with greetings by fulfilling several conditions that have been obtained.

Based on this explanation, it can be concluded that the results of the overall score for the nature of prayer indicators in the descriptor are presence of heart or humility in prayer 43% moderate, understanding the meanings of verses and praises read in prayer 57%, medium glorifying Allah 67% high feeling fear of Allah 50% have a feeling of hope in Allah, 44%, while a high level of shame towards Allah, 60%.

The nature of prayer.

According to (Hodijah et al., 2019) The nature of the prayers of believers must fulfill three characters or characteristics in the form of devotion, namely the sprinkling of Allah's substance to their servants, while daim is prayer in which the heart is present with Allah in all the actions of our lives, meaning prayer that is able to remember Allah with every breath and always be awake. his heart, and as for the prayers that Hafidzun maintains, they cannot be interpreted because if the prayer has reached the level of khusyu' or daimun then automatically the prayer will be maintained.

Siddiq Expert (2017) stated six characteristics that must be present in the mind of the person who prays, namely as follows. The presence of the heart or solemnity is the concentration of the mind and heart on everything, apart from the movements made and

the readings said in prayer, so that only one is aware of what one is doing and the mind is not wandering off to something else.

Understanding the meanings of what is said means consciously understanding the meaning and intent of the words one makes in prayer. Glorifying Allah involves humbling and surrendering oneself to Him, who is great and mighty. Fear of punishment results in defects in prayer. The shame felt because they were unable to perform the prayer as required.

SIMPULAN

The prayer behavior of guidance and counseling students at UIN Sjech M.Djamil Djambek Bukittinggi is very diverse. This behavior can be seen in terms of preparation, implementation of prayer, and the nature of prayer. a) Based on the results of the overall score for prayer preparation indicators in the descriptor of maintaining ablution 46% moderate, maintaining body cleanliness from uncleanness 44% moderate, and maintaining cleanliness of the place 40%, moderate. b) Based on the results of the overall score for the indicators for carrying out obligatory prayers in the descriptors of carrying out congregational prayers 34% moderate, on time in carrying out prayers 60% high, and consistent in carrying out prayers 67%, high accuracy of reading and movements 64% high. c) Based on the results of the overall score of indicators of the nature of prayer in the descriptor, presence of heart or humility in prayer, 43% moderate, understanding the meanings of verses and praises read in prayer 57%, medium, glorifying Allah, 67%, high, feeling afraid of Allah, 50%, medium. feeling of hope in Allah is 44% while feeling of shame towards Allah is 60% high.

Students' religious behavior is influenced by various factors, including internal factors, one of which is personality, namely the traits inherited from their parents and the influence of the surrounding environment. Then, external factors, namely external factors consisting of, the family environment as the most important education, especially the students' parents, greatly influence the formation of student behavior, the community environment where students live and socialize with their friends. One of the dictionaries is the influence of lecturers, both religious lecturers and other lecturers. In this case, it is related to the age of students who are still in their development period. So, in educating,

a learning process is also needed regarding the behavior that must be shown by parents, the community environment or place of residence and school.

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