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DEVELOPING A QURAN- AND HADITH-BASED PRAYER LEARNING MODEL TO FOSTER STUDENT PRAYER CONSISTENCY IN NATURE SCHOOLS

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Kata Kunci:	ABSTRAK
Pengembangan Pembelajara; Konsistensi Shalat; Sekolah Alam Indonesia	Penelitian ini merespons fenomena realitas konsistensi ibadah shalat peserta didik yang menurun signifikan saat berada di luar pengawasan sekolah akibat orientasi ibadah yang belum berasal dari diri sendiri. Penelitian bertujuan mengembangkan model pembelajaran shalat yang merekonstruksi pemahaman peserta didik dari sekadar pengetahuan prosedural menjadi kesadaran internal. Metode penelitian menggunakan Research and Development (R&D) dengan prosedur ADDIE pada peserta didik Sekolah Lanjutan Sekolah Alam Indonesia. Teknik pengumpulan data meliputi observasi, wawancara, tes kognitif dan angket skala sikap. Hasil penelitian menunjukkan bahwa model ini efektif meningkatkan kualitas ibadah peserta didik. Secara kognitif, terjadi peningkatan signifikan pada pemahaman rukun dan syarat sah shalat. Secara afektif, model ini berhasil mempertahankan konsistensi sikap peserta didik pada kategori "sangat baik". Melalui pendekatan komprehensif ini, model terbukti mampu menjaga konsistensi dan kualitas shalat peserta didik tanpa bergantung pada pengawasan otoritas secara terus-menerus.

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Keywords:	ABSTRACTS
Learning Development; Prayer Consistency; Indonesian Nature School	This research responds to the reality of the significant decline in students' prayer consistency when outside of school supervision due to a lack of self-directed orientation. The research aims to develop a prayer learning model that reconstructs students' understanding from merely procedural knowledge to internal awareness. The research method used Research and Development (R&D) with the ADDIE procedure for students at Sekolah Alam Indonesia Secondary School. Data collection techniques included observation, interviews, cognitive tests, and attitude scale questionnaires. The results showed that this model was effective in improving the quality of students' worship. Cognitive-wise, there was a significant increase in understanding of the pillars and conditions for valid prayer. Affectively, this model successfully maintained the consistency of students' attitudes in the "very good" category. Through this comprehensive approach, the model proved capable of maintaining the consistency and quality of students' prayers without relying on continuous authority supervision.

A. INTRODUCTION

The Indonesian Nature School (SMP) offers a different educational model than conventional schools by emphasizing project-based learning. This approach aims to foster independence, environmental stewardship, and deeper spiritual values. This nature-based approach has great potential to foster a strong religious awareness, as students are not only taught Islamic teachings theoretically but also encouraged to practice them in their daily lives (Ling et al. 2024).

Based on a preliminary study using a pre-test on 31 students, a paradoxical fact was discovered. Cognitively, students' understanding of the jurisprudence of prayer was actually classified as high, with an average score of 9.94 (on a scale of 15). They understood the requirements and pillars. However, this high level of understanding was not directly proportional to consistent behavior. Observational data and parental reports indicated a phenomenon of "image-shaping," where students prayed regularly at school but prayed in a hurry at home. This indicates that the prayer material had only reached the "brain" (memorization), but had not been internalized into the "heart" (character awareness) (Pfledderer et al. 2023).

Real-world observations reveal a paradox in religious education that warrants examination. Preliminary data indicate that 7th-grade students possess limited literacy regarding fiqh (Islamic jurisprudence), as evidenced by an average cognitive comprehension score of 5.94 (categorized as "Low"). They struggle to effectively memorize the essential pillars (rukun), prerequisites (syarat), and recitations associated with prayer. (Galeas et al. 2025).

A lack of understanding regarding the performance of prayer impacts the quality of how this act of worship is lived out in real life. A gap persists wherein prayer is viewed merely as "knowledge to be answered on an exam paper" rather than as a "spiritual necessity." Consequently, a mechanical approach to worship emerges: the physical movements of the prayer may be correct according to fiqh (Islamic jurisprudence), yet they are performed hastily lacking **tuma'ninah** (composure and stillness) and devoid of deep spiritual engagement once the individual is no longer under a teacher's supervision (Elaasser et al. 2024).

In its implementation, Islamic Religious Education (PAI) learning at Sekolah Alam Indonesia faces several challenges. One of these is how to ensure that the religious material taught remains in-depth and comprehensive, despite using more flexible and experience-based learning methods. One fundamental aspect of Islamic teachings that must be properly instilled is prayer, as it is a pillar of religion and a benchmark for one's faith. In practice, prayer not only requires the fulfillment of its pillars and requirements, but also requires reverence as part of the perfection of worship (Rohman et al. 2024).

At the Indonesian Nature School, which promotes nature-based education and hands-on experience, learning to pray presents its own challenges and opportunities. The open natural environment and more flexible learning methods should provide a deeper religious experience for students. However, in practice, several obstacles remain in instilling the value of prayer. Rushing prayers only negates the obligation and delays prayer time (Paulina et al. 2025).

Based on information obtained from homeroom teachers during report card collection at the end of the semester, and inquiries about prayer activities at home, parents complained about the prayer activities, as parents said their children's prayers at home were rushed (Yusuf and Fajari 2025). This is also a serious concern, especially for schools, so they can find ways to increase students' awareness of prayer (Zhang et al. 2024).

As an alternative educational institution that emphasizes a balance between academics, character, and spirituality, Sekolah Alam Indonesia (Indonesian Nature School) has a significant opportunity to instill a deeper awareness of prayer. However, the reality is that the current approach to prayer instruction tends to be cognitive and technical, limited to learning the pillars, requirements, and recitations of prayer (Murwaningsih and Fauziah 2023).

This model fails to address the affective aspect that should foster students' internal awareness of the importance of prayer. As a result, prayer is not truly perceived as a spiritual necessity, but rather as a routine obligation to be performed casually. Prayer is a fundamental act of worship that holds a central place in a Muslim's life. Through prayer, a worshipper not only fulfills formal religious obligations but also cultivates discipline, builds spiritual awareness, and cultivates noble morals (Klimasiński et al. 2022).

For high school-aged students, prayer is a crucial foundation for character development, as they are in a transitional phase toward adulthood, where environmental influences, technology, and social interactions often outweigh the internal drive to worship. A common occurrence is students performing prayer inconsistently, sometimes driven solely by external pressures, or even abandoning it when unsupervised. This indicates that students' awareness of prayer has not yet developed sufficiently (Anhar Khafid and Rahmat Kamal 2024).

This is where the urgency of a new model for teaching prayer lies. This model is not only oriented towards knowledge and skills, but also aims to raise students' awareness of prayer. This awareness encompasses not only understanding the obligation of prayer but also the meaning, wisdom, and benefits of prayer in everyday life (Saputra et al. 2023).

Through an integrative learning model, based on the Qur'an and Hadith, students are encouraged to understand prayer comprehensively, from its theological foundations, to the appreciation of its meaning, to the spiritual experience of

performing it, and to the habit of consistency in real life. This prayer learning model, which aligns with the characteristics of Nature Schools, namely based on nature, experience, reflection, and habituation, is believed to be able to foster prayer awareness in students (Luthfi et al. 2025).

In this model, prayer is positioned not merely as a ritual activity, but also as a process of self-learning. Students can be encouraged to reflect on the relationship between prayer and the order of nature, time discipline, peace of mind, and connection with the Creator. Through concrete experiences that touch the mind and feelings, prayer will be more easily internalized within students as an inner need, not just a routine (Spatioti et al. 2022).

Through an appropriate prayer learning model, it is hoped that students at Sekolah Alam Indonesia Secondary School will be able to develop consistent prayer habits, understand its spiritual meaning, and make prayer a centerpiece of character development. Ultimately, prayer will not only be a ritual obligation but also a vital foundation for building a generation of religious, highly disciplined, and noble characters (Alberida et al. 2022).

B. METHOD

This research uses a Research and Development (R&D) approach. According to Sugiyono (2019), the R&D method is a research method used to produce a specific product and test its effectiveness. In the context of this dissertation, the resulting product is a Prayer Learning Model integrated with a teaching module (Delmas and Giles 2022).

The development model used is the ADDIE (Analysis, Design, Development, Implementation, Evaluation) model. The ADDIE model was chosen based on its systematic, structured, and product-oriented characteristics, which are effective learning outcomes. This research does not aim to explore social phenomena in depth (as in phenomenology), but rather focuses on solving practical problems through the development of learning interventions (Sansi et al. 2023).

The data collection techniques in this R&D research are focused on two main objectives: (1) Collecting data on development needs (Needs Assessment), and (2) Collecting data on product effectiveness testing. The researcher does not use a purely qualitative exploratory approach, but rather a diagnostic and evaluative approach (Saluky and Marine 2022).

Data validity is an essential pillar in scientific research, including in this research and development (R&D). Empirical data collected through various instruments such as field observations, interviews, cognitive tests, and attitude scale questionnaires require rigorous verification to ensure credibility, objectivity, and freedom from subjective researcher bias (Chen 2024).

This validation process is absolutely necessary to ensure that the conclusions and learning models constructed have a solid foundation and can be academically validated. To measure and guarantee the validity of the findings from the complex data, the researcher implemented a comprehensive credibility testing strategy, one of the main techniques relied on was triangulation (Farquhar et al. 2020).

a. Analysis

This stage aims to gain an in-depth understanding of the actual conditions faced by students, teachers, and the school environment, ensuring that the designed model addresses real issues regarding the consistency of performing prayers. In reality, secondary-level students at Sekolah Alam Indonesia face significant challenges in maintaining consistency in their prayers. Preliminary observations indicate that some students perform prayers only when under teacher supervision or while at school, whereas their consistency outside the school environment remains unstable.

b. Design

At this stage, the lesson plan is systematically designed to address the previously identified needs of the students—specifically, maintaining consistency in performing the *salat* (prayer) both within the school environment and in daily life. Learning objectives are established by formulating the expected outcomes for the students. These objectives regarding *salat* focus not only on the cognitive aspect (knowledge of the prerequisites, essential elements, and rulings of prayer) but also on the psychomotor aspect (the ability to perform prayer with correct movements and recitations) and the affective aspect (awareness, reverence, and consistency in performing prayer).

c. Development

The development stage follows the design phase and involves transforming the prayer instruction plan into a tangible product ready for implementation. During this stage, all planned instructional materials are produced, pilot-tested, and refined to ensure they effectively meet the needs of students at the Sekolah Alam Indonesia secondary school. The instructional media are designed to align with the characteristics of students in "nature schools" (Sekolah Alam), who are accustomed to learning through direct experience and concrete visualization.

d. Implementation

The implementation phase involves the practical application of the developed prayer learning model in an actual classroom setting. This phase aims to test the model's applicability and effectiveness within a real-world instructional context.

e. Evaluation

The evaluation phase is the final step in the ADDIE cycle, aimed at measuring the quality and effectiveness of the implemented learning model product. At this stage, the researcher conducts a comparative analysis of the data obtained during the implementation phase.

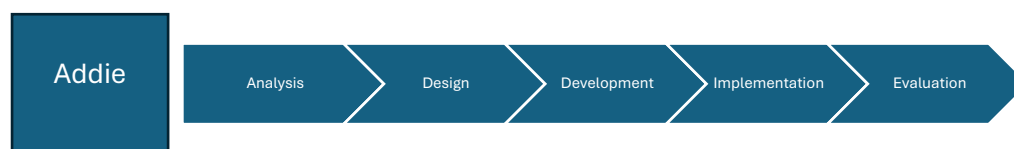


Figure 1 Research stages

All stages of this research are aimed at developing a prayer instruction model that not only enhances learners' understanding but also fosters practical skills and the habit of performing prayers consistently in daily life.

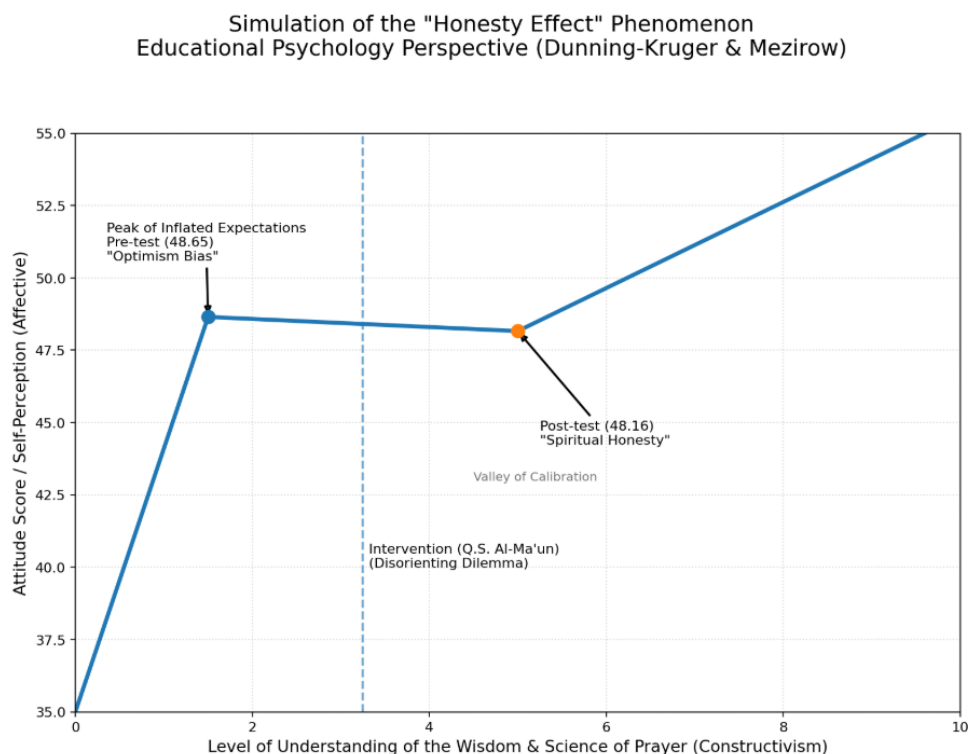
C. RESULT AND DISCUSSION

Based on the analysis conducted, it is concluded that the primary issue facing the students is not a lack of knowledge regarding prayer procedures, but rather a weak internalization of values, which leads to behavioral inconsistency. Therefore, a prayer instruction model grounded in the Qur'an and Hadith is required to bridge this gap.

During the design phase, the primary focus is not only on developing the *Fiqih Hikmah* (Jurisprudence of Wisdom) teaching module prototype but also on formulating quality control instruments for the formative evaluation stage. This step aims to assess the theoretical validity, Sharia compliance, and practicality of the module for students at the *Sekolah Alam Indonesia* (SL-SAI) secondary school. The evaluation instruments are categorized into two main components: the expert validation matrix and the practicality test instrument.

The quality control process is carried out through an iterative formative evaluation cycle comprising five continuous stages. This cycle consists of three expert evaluation phases interspersed at appropriate intervals with user trial stages, specifically one-to-one evaluation and small-group evaluation. This multi-layered procedure is implemented to calibrate standards of validity, the accuracy of theological content, and the product's level of practicality prior to the field test phase.

Following the revision and finalization of the Quran-Hadith-based teaching module as the master product, the next stage in the ADDIE model is implementation via field testing. This stage aims to empirically test the product's effectiveness in an actual learning environment. The field test involved 31 seventh-grade students at SL-SAI. The evaluation stage is a crucial phase in the ADDIE cycle for assessing the module's ultimate effectiveness in maintaining the students' consistency in prayer. This summative evaluation is based on a comprehensive comparison of all field data.



Based on the simulation graph illustrating the "Honesty Effect" phenomenon, research findings regarding the development of prayer instruction aimed at fostering consistency among students at Sekolah Alam Indonesia reveal an intriguing dynamic between the students' growing understanding of the meaning of prayer and shifts in their self-perception regarding religious attitudes. The graph indicates that prior to the instructional intervention, students recorded a pre-test score of 48.65. This score suggests that, from the outset, the students already held a relatively high self-perception regarding their attitudes toward prayer and their consistency in performing it.

However, such high initial scores do not necessarily reflect a deep understanding. At this stage, students can be said to be in a phase of "optimism bias" a condition where they feel they possess sufficient understanding and consistency in performing prayer, even though their grasp of the wisdom, values, and spiritual significance of prayer has not yet been fully formed through reflection.

This situation aligns with the psychological phenomenon known as the Dunning-Kruger Effect, wherein individuals with limited understanding tend to overestimate their own competence or knowledge relative to reality. In the context of learning about *salat* (prayer), students may be accustomed to performing the physical movements, memorizing the recitations, or possessing a general knowledge of the obligations involved. However, such familiarity does not necessarily translate into a profound awareness of why *salat* must be performed consistently, how it shapes character, or how its values can be applied in daily life. Consequently, a relatively high pre-test score may reflect the students' initial self-confidence but does not fully indicate the depth of their spiritual awareness.

Following the implementation of a value-based learning interventionspecifically one that reinforced the meaning of Surah Al-Ma'un the post-test score shifted to 88.16. Quantitatively, this figure represents a slight decrease from the initial score. However, this decline cannot simply be interpreted as a regression or a failure in learning. Instead, this minor drop can be understood as the emergence of spiritual honesty within the students. After completing the learning process, students began to realize that consistency in prayer is not merely about performing the ritual regularly; it also entails cultivating awareness, responsibility, sincerity, and social concern, as well as ensuring alignment between acts of worship and daily behavior.

It is at this stage that the process of self-calibration occurs. The graph illustrates a segment known as the "Valley of Calibration" a phase where students begin to evaluate themselves more honestly. They no longer merely feel that their performance of *salat* (prayer) is adequate; instead, they become capable of identifying shortcomings, instances of negligence, and inconsistencies that may have previously gone unnoticed. This phase is significant in the study because the goal of *salat* instruction is not simply to raise numerical scores, but to foster a more mature level of awareness. The increase in scores from 48.65 to 88.16 suggests that the students have become more reflective and are no longer overestimating their own performance.

Post-test results indicate that the developed approach to teaching prayer engages not only the cognitive aspect but also the affective and reflective dimensions. Students begin to grasp that prayer is not merely a ritual obligation but a process of self-development. This awareness serves as a crucial foundation for maintaining consistency in prayer, as consistency rooted in understanding is far more robust than that stemming solely from commands, teacher supervision, or school rules. Instruction that links

prayer to the meaning of daily life enables students to perceive it as a spiritual and moral necessity.

In the context of *Sekolah Alam Indonesia* (Indonesian Nature School), these findings are particularly relevant, as the nature school environment emphasizes learning that is contextual, reflective, and grounded in the students' real-life experiences. Teaching prayer requires more than just rote memorization of recitations or the practice of physical movements; it must be cultivated through experience, dialogue, role modeling, habituation, and value reflection. Students need space to understand the connection between prayer and qualities such as discipline, honesty, care, responsibility, and an awareness of God's presence in every activity. Consequently, the approach to teaching prayer developed in this study can be viewed as a process of fostering internal awareness within the students, rather than simply instilling external compliance.

The graph also indicates that, following the calibration phase, the trajectory of students' understanding is projected to rise. This illustrates that once students have moved past the phase of self-honesty, they are better positioned to build consistency in their prayer practice more authentically. Awareness of one's own shortcomings serves as a powerful starting point for change. Students who recognize their lack of full consistency are more easily guided to improve their habits, deepen their understanding of the act of worship, and strengthen their spiritual commitment. Thus, a learning process that initially caused a slight dip in self-perception can actually serve as the foundation for more meaningful long-term improvement.

The results shown in the graph demonstrate that prayer instruction developed through reflective, constructivist, and Quranic-value-based approaches effectively encourages students to develop a more holistic understanding of prayer. Students are guided not merely to perform prayer as a routine, but also to grasp its underlying wisdom, social values, and moral impact. The slight decline in post-test scores does not indicate a weakening of religious attitude; rather, it signals that students are entering a new stage of awareness. They begin to evaluate themselves more honestly, recognize that prayer consistency requires commitment, and understand that worship must be reflected in tangible behavior.

The approach to teaching prayer at Sekolah Alam Indonesia plays a pivotal role in fostering greater consistency in students' acts of worship. This instruction does more than simply equip students to perform the prayer; it cultivates an understanding of the prayer's significance, an awareness of spiritual responsibility, and an effort to align worship with daily conduct. This demonstrates that effective prayer education goes beyond teaching the mechanics of prayer; it instills an understanding of why prayer must be upheld and how it shapes one's life.

Developing instruction on prayer can serve as a character education strategy

Instruction in *shalat* (Islamic prayer) can serve as a character education strategy, as the prayer is not merely a ritual act comprising specific movements and recitations, but also a means of fostering the holistic development of a student's personality. In an educational context, **salat** holds profound significance, embodying values such as discipline, responsibility, honesty, submission, patience, orderliness, and spiritual awareness.

Therefore, instruction should not be limited to ensuring students can perform the prayer correctly; it must also aim to help them grasp the underlying meanings and values. When students understand that *shalat* is a form of communication with Allah, the act ceases to be viewed as a mere formal obligation and instead becomes an inner necessity that shapes their daily attitudes and behavior.

In character education, instruction on prayer plays a vital role, as prayer teaches students to lead organized and disciplined lives. Prayer involves specific, fixed times that must be observed, thereby training students to value time and cultivate orderly habits. Consistency in performing prayers fosters structured behavioral patterns, as students learn that every obligation must be fulfilled at the appointed time. This value is crucial in school life, as the discipline instilled through prayer translates into habits such as punctuality, timely completion of assignments, adherence to rules, and a sense of responsibility regarding their duties as students. Thus, prayer instruction serves as a gateway to instilling a disciplined character in a natural and meaningful way.

Beyond instilling discipline, instruction in prayer fosters a sense of responsibility. Students are encouraged to understand that prayer is a personal obligation that cannot be delegated to others. This awareness trains students to take responsibility for themselves not merely because they are being supervised by teachers or parents, but because they recognize that every action holds significance in the sight of Allah.

When prayer instruction employs a reflective approach, students begin to grasp the close connection between responsibility in worship and responsibility in social life. Students accustomed to observing their prayers are expected to uphold trust, speak truthfully, respect others, and carry out their duties with diligence. Prayer instruction is also closely linked to the cultivation of honesty. During prayer, an individual stands before Allah with the full awareness that nothing is hidden from Him. This value can be instilled in students so they understand that honesty is not practiced solely under human supervision but stems from an inner awareness.

Through instruction on *shalat* (prayer), students can be guided to reflect on whether their acts of worship are performed with genuine sincerity or merely to fulfill an obligation. Such reflection is crucial because character education goes beyond assessing outward behavior; it also shapes the students' internal moral awareness.

In the context of Sekolah Alam Indonesia (Indonesian Nature School), developing *shalat* instruction as a character education strategy is highly relevant, given the school's emphasis on learning rooted in real-world experiences, the environment, and daily life. *Shalat* is not taught solely in the classroom or through theory; instead, it is integrated into the students' daily activities. For instance, students are encouraged to observe prayer times amidst outdoor learning activities, practice personal cleanliness before prayer, maintain the tidiness of the prayer area, gently remind one another, and understand that worship should positively influence social behavior. In this way, *shalat* instruction becomes more dynamic, contextual, and accessible to the students.

Results of Expert Evaluation and Product Testing

Product development involved three stages of expert evaluation: content expert evaluation, media/instructional design expert evaluation, and language expert evaluation. Additionally, a user evaluation phase was conducted comprising one-on-one trials and small-group evaluations to assess the readability, practicality, and user response regarding the developed product.

Expert Evaluation

The expert evaluation involved three validators possessing competence relevant to the product's field of study. The validators consisted of.

Tabel 1 informasi validasi ahli

Validator	Expert Qualifications	Rated aspect
Subject Matter Expert	Lecturers/academics in fields related to the learning material	Suitability of material, accuracy of concepts, depth of material, and relevance of learning.
Media and Instructional Design Expert	Lecturer in Educational Technology/Instructional Design	Media presentation, interaction design, navigation, visual quality, and learning principles.
Linguist	Lecturer/language expert	Language clarity, sentence structure, readability, and terminology usage

Table 2: Results of learning outcome assessment

Validation Aspect	Score	Percentage
Content validity	90	90%
Islamic/Sharia compliance	92.5	92.5%
Learning design	85	85%
Language	80	80%
Practicality	93.3	93.3%
Average	88.16	88.16%

Encouraging students to maintain consistency in their prayers in a more conscious, sincere, and meaningful way.

Consistency in prayer cannot be established solely through habituation or school rules; it must stem from the students' own realization that prayer is a spiritual necessity with a profound impact on character formation and daily conduct. When students understand that prayer is not merely a mandatory obligation but a means to draw closer to Allah, find inner peace, cultivate discipline, and shape their moral character, their commitment to prayer strengthens and ceases to rely solely on teacher supervision or the school environment.

Meaningful instruction in prayer encourages students to honestly evaluate the quality of their worship. They are guided not only to learn the correct procedures for prayer but also to reflect on whether they are performing it with sincerity, punctuality, and heartfelt awareness. This process of reflection is crucial, as students may often believe they are performing their prayers adequately, even when there is underlying negligence, a lack of deep reverence (*khusyu'*), or a tendency to treat the act as a mere routine.

Through reflective learning, students begin to realize that maintaining their prayers is not merely about performing the physical movements and recitations; it is also about building a closer relationship with Allah and engaging in continuous self-improvement. This realization encourages students to take greater responsibility for their acts of worship. They come to understand that prayer is a personal obligation to be upheld whether at school, at home, or within the community.

Consistency in prayer is no longer maintained out of fear of reprimand or a desire to follow peers, but rather stems from an internal awareness. This is what imbues prayer education with significant character-building value, as students learn discipline, responsibility, and honesty with themselves, while striving to improve the quality of their worship. Meaningful instruction on prayer also helps students grasp the connection between prayer and social behavior.

Prayers performed with genuine awareness should be reflected in daily conduct such as speaking truthfully, respecting teachers, showing kindness to peers, maintaining cleanliness, caring for others, and obeying rules. Through this understanding, students do not separate worship from moral character. They begin to view prayer not just as a ritual activity, but as a practice in becoming a better person. The more deeply students understand the meaning of prayer, the greater the likelihood that they will maintain consistency in their worship—sincerely and sustainably.

In the context of Sekolah Alam Indonesia, a contextual approach to teaching prayer is highly relevant, as students learn through real-life experiences, habituation, role modeling, and reflection. While the school environment serves as a space for cultivating positive habits, these habits must be reinforced by understanding to ensure they do not become mere routine. Teachers play a crucial role in guiding students to connect prayer with their daily lives. Through guidance, examples, dialogue, and consistent practice, students come to understand that maintaining their prayers is integral to becoming more disciplined, composed, responsible, and virtuous individuals.

Developing prayer instruction in this way fosters greater awareness, honesty, and a sense of meaning regarding the consistency of worship. Awareness implies that students understand the reasons and purposes behind their prayers. Honesty means they are able to openly self-assess, including acknowledging shortcomings in their practice. A sense of meaning ensures that prayer is not merely a formal obligation but an essential part of personal and moral development. Consequently, the success of this approach is measured not only by the students' ability to perform the prayer itself but also by the emergence of a genuine commitment to maintaining consistent prayer in their daily lives.

CONCLUSION

Prior to the implementation of the enhanced instructional approach, students already held a reasonably positive self-perception regarding the consistency of their prayers, as evidenced by a pre-test score of 48.65. However, following instruction designed to be more reflective and meaningful, the post-test score reached 88.16. This shift does not indicate instructional failure; rather, it reflects a process of honest self-assessment among the students. They began to evaluate themselves more objectively, realizing that prayer consistency entails more than mere routine performance; it requires mindfulness, punctuality, sincerity, and a deep appreciation of the act of worship's significance. Integrating prayer instruction with Quranic values specifically through an understanding of Surah Al-Ma'un encouraged students to recognize that prayer should not be limited to ritualistic observance alone. Prayer must be reflected in tangible behaviors, such as concern for others, discipline, responsibility, honesty, and good moral character. The instructional approach developed in this study successfully fostered student awareness regarding the maintenance of prayer consistency. Instructional success was measured not merely by numerical gains, but also by the development of a reflective mindset, spiritual honesty, and a commitment to improving the quality of worship. Meaningful prayer instruction can serve as a vehicle for character building, helping students become more disciplined, responsible, honest, caring, and consistent in practicing religious teachings in their daily lives.

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