

The Role of Prayer in the Moral Education of Children in West Nusa Tenggara

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ABSTRACT

This study aims to examine the role of Prayer (obligatory prayer) in the moral education of children in West Nusa Tenggara, focusing on how this religious practice contributes to shaping character, discipline, and spiritual values from an early age. The research is motivated by the growing concern over the moral decline among younger generations, particularly within the predominantly Muslim communities in West Nusa Tenggara. A qualitative research method with a phenomenological approach was employed, utilizing observation, in-depth interviews, and documentation involving children, parents, teachers, and religious leaders. The findings reveal that regular and consistent performance of Prayer significantly instills moral values such as responsibility, honesty, time discipline, and obedience to parents and God. Parents who guide their children in prayer from an early age create a positive spiritual learning environment at home. Additionally, supportive schools and social environments play a crucial role in fostering children's moral behavior. This study recommends strengthening the synergy between families, schools, and communities in nurturing the habit of Prayer as part of a comprehensive moral education strategy. Thus, prayer is not only a religious obligation but also an effective means of cultivating a generation with noble character and a strong sense of responsibility.

Keywords: Prayer; education; children's morality.

INTRODUCTION

The role of *Prayer* (obligatory prayer) in children's moral education is a highly relevant topic within the broader scope of religious education, which is closely linked to moral development. Moral education serves as a fundamental pillar in shaping children's character as future leaders of the nation (Kamila, 2023). In the context of Indonesian society, where the majority of the population is Muslim, moral education cannot be

Citation in APA style: Suwandi, Abdul Wahab, Zaenudin, Sukarta, & Dewi Urifah (2025). The Role of Prayer in the Moral Education of Children in West Nusa Tenggara. *Innovation Journal for Educational Research*, Vol. 2 (2), 102-112.

Received: 05 April, 2025; Revised: 23 May, 2025; Accepted: 25 June, 2025.

separated from religious values, particularly Islamic teachings. One of the most significant aspects of Islam that holds great potential in character development is the practice of *Prayer*. As a daily obligation for Muslims, prayer is not only a ritual act of worship but also a means of internalizing moral values such as discipline, responsibility, and honesty from an early age (Danuwara & Giyoto, 2024; Ramdani et al., 2018; Wibowo et al., 2025).

West Nusa Tenggara, as a province with a predominantly Muslim population (Armiani et al., 2021; Awwalunnisa, 2021), has strong potential to develop moral education grounded in Islamic values. However, current social phenomena indicate the emergence of complex moral challenges, including increasing juvenile delinquency, low spiritual awareness among children, and the negative influence of social media (Nudin, 2020; Nurfitri, 2025). These issues highlight a gap between the religious values being taught and the actual moral behavior exhibited by children in their daily lives.

In this regard, *Prayer* serves as an integral educational tool, as it systematically and repeatedly teaches universal values on a daily basis. Children who are trained to perform prayer regularly are not only taught to worship, but also to live orderly lives, respect time, and submit to authority—all of which are fundamental components of moral education (Praktis, 2024; Rohman, 2018; Wahyuni et al., 2021). Therefore, instilling the habit of prayer from an early age is a vital spiritual and social investment in building strong and resilient character (Hyoscyamina, 2011; Masyitoh & Pradana, 2019; Sukatin et al., 2023).

The integration of prayer values into a child's life is inseparable from the role of parents, educational institutions, and the broader social environment. The family, as the first educational setting (*madrasah*), plays a central role in fostering this positive habit, while schools and communities contribute through role-modeling and habituation activities (Hakim & Melinda, 2025; Hardiansyah et al., 2021; Shodiq & Kuswanto, 2024). Through a holistic approach, *Prayer* can become an effective medium for moral education that touches on both the affective and spiritual dimensions of a child.

Based on this background, the present study aims to analyze in depth how *Prayer* contributes to the moral development of children in NTB. The main focus is to explore the practice of prayer habituation in children's daily lives, and to examine the extent to which this form of worship influences their moral attitudes and behaviors. With a more comprehensive understanding, the findings of this study are expected to serve as a foundation for designing character education strategies rooted in Islamic values.

LITERATURE REVIEW

1. The Role of *Shalat Fardhu*

The role of *shalat fardhu* (obligatory prayer) in the life of a Muslim extends beyond ritual obligation; it serves as a foundational pillar for character building, ethical development, and inner peace. Its significance can be categorized into the following dimensions:

1.1 As an Expression of Servitude and Obedience to Allah

Prayer is a direct expression of a servant's acknowledgment of Allah's supreme authority. It maintains the vertical relationship (*hablum minallāh*) by establishing a daily

spiritual connection five times a day. This act of worship is not merely ritualistic, but a profound expression of spiritual awareness and submission. It can be seen in several aspects:

- **Physical and mental submission:** (Hady & Azani, 2024; Rahmatilaulay et al., 2023) The physical movements—from standing to prostration—symbolize total surrender to Allah. *Sujud* (prostration) particularly reflects the ultimate humility and acknowledgment of human powerlessness before the Divine.
- **Affirmation of divine oneness (tauhid):** (Syahrikal & Nureni, 2025; Tanjung, 2023) Verses recited in every *rakaat*, such as *ihyāka na'budu wa ihyāka nasta'īn*, reinforce monotheism and exclusive dependence on Allah.
- **Unity of spiritual and social realities:** (Nata, 2021) Beyond its private nature, congregational prayer fosters equality and brotherhood, reinforcing social cohesion through collective worship. From a philosophical perspective, *shalat* reflects humanity's ontological bond with its Creator—man's existence originates from Allah, and therefore, finds meaning in worship.

1.2 Cultivating Discipline and Responsibility

Through its fixed schedule, *Prayer* promotes structured living and time management. It creates a spiritual rhythm that blends seamlessly with daily life. Its educational function extends to:

- **Time discipline:** (Danuwara & Giyoto, 2024; Rohman, 2018) Performing prayer on time fosters a habit of respecting schedules and cultivating internal discipline.
- **Personal responsibility:** (Mardhiana Anggraini, 2023; Tamrin, 2018) Since no one can pray on behalf of another under normal circumstances, this instills individual accountability before God.
- **Consistency in practice:** (Anton et al., 2024; I. Wahyuni, 2024) Maintaining regular prayer strengthens perseverance in doing good, reflecting moral steadiness.
- **Spiritual and social accountability:** (Risal, 2022; Windasari, 2024) Congregational prayer, where all stand equally regardless of status, teaches collective responsibility and spiritual equality.

In educational settings, these aspects can be integrated into character education focusing on responsibility, consistency, and time management.

1.3 Preventing Immoral Behavior

As stated in Surah Al-'Ankabut (29:45), *shalat* prevents indecent and immoral acts. This verse emphasizes the moral dimension of prayer as an internal system of ethical control.

- **Spiritual internalization:** (Ningrum & Suradji, 2021; Rahmat et al., 2023) Regular remembrance of Allah cultivates spiritual sensitivity and moral awareness.
- **Moral awareness:** (Hasim, 2015; Uyun, 2023) Recitations in prayer, such as *istighfar* and supplications, build the understanding that every action has divine consequences.
- **Reduced likelihood of sin:** (Lubab, 2024; Pramusinta, 2021) The time and attention dedicated to prayer leave less room for idle or harmful behavior.

- **Instilling shame before Allah:** (Hefni, 2015; Sari et al., 2022) A sincere worshiper feels reluctant to commit sins after turning their face and heart toward Allah. In character education, this dimension of prayer could serve as a framework for cultivating integrity and self-regulation among students.

1.4 As a Space for Contemplation and Inner Peace

Prayer also serves as a personal sanctuary for reflection and emotional regulation providing a spiritual remedy amid life's pressures.

- **Silent reflection:** (Hidayat, 2016; Permatasari & Rahmadani, 2023) The calm and stillness during prayer—especially in *sujud* or between *sujood*—allow space for introspection.
- **Calming the soul:** (ANAM, 2025; Kurniawan & Utami, 2024) Repetitive movements and recitations act like spiritual meditation, promoting mental relaxation.
- **Emotional release:** (Mustakim et al., 2023; Suharjo et al., 2024; Wasfiyah et al., 2025) In prayer, worshipers pour their hearts out to God, releasing emotional burdens in a healthy and spiritual way.
- **Realigning life focus:** (Habibah, 2025; Tambak et al., 2020) The five daily prayers offer moments to pause and refocus on divine purposes, nurturing hope and direction.

From an educational standpoint, prayer can be used as a tool to develop emotional intelligence and self-awareness, for example through post-prayer reflections or journaling.

2. Moral Education for Children

Moral education is fundamental in shaping children's character and personality. It involves more than distinguishing right from wrong—it fosters ethical reasoning, empathy, and behavior in social settings. Effective strategies include:

2.1 Being a Consistent Role Model

(Ibda, 2012; Wiranto et al., 2024) Children learn best through observation. When parents and teachers consistently demonstrate honesty, empathy, and responsibility, children tend to naturally imitate those values.

2.2 Using Stories and Inspiring Narratives

Moral stories from the lives of prophets, companions, or local folklore can effectively convey values in an engaging and memorable way.

2.3 Engaging Children in Moral Discussions

(Judrah et al., 2024; Kamaruddin et al., 2023) Involving children in conversations such as "What should you do if you see a friend being bullied?" fosters ethical reasoning and empathy.

2.4 Positive Reinforcement and Constructive Feedback

(Armada et al., 2022; Pertiwi, 2020) Praising good behavior strengthens positive values. When mistakes occur, reflection and guidance are more effective than punishment in nurturing moral growth.

METHOD

This study employs a qualitative approach using a case study method, aimed at gaining an in-depth understanding of the role of *Prayer* in shaping children's moral development within the family, school, and community environments in the province of West Nusa Tenggara. A qualitative approach is chosen because it is well-suited for exploring the meanings, experiences, and perceptions of research subjects regarding religious practices and the moral values internalized through *Prayer*.

The research locations were purposively selected from several areas in NTB that represent strong Islamic socio-cultural characteristics, including Mataram City, Central Lombok, and East Lombok. The research subjects consist of school-aged children (7–12 years), parents, Islamic Religious Education teachers, and local religious leaders. Informants were selected purposively based on the following criteria: (1) actively guide children in performing *Prayer*, (2) are involved in children's moral education, and (3) are willing to provide open and honest information.

Data were collected using three main techniques:

1. **In-depth interviews** with parents, teachers, and religious leaders to explore their views and practices in guiding prayer and imparting moral values.
2. **Participant observation** of children's prayer habits, both at home and in school settings.
3. **Document analysis** of religious activity records, children's daily journals, and prayer habituation curricula in schools.

Data analysis was conducted through the stages of data reduction, data presentation, and drawing conclusions/verification in an interactive and ongoing process until data saturation was reached. The validity of the data was ensured through source and method triangulation, as well as by conducting member checks to verify interview findings with the informants.

RESULT AND DISCUSSION

The findings of this study reveal that *Prayer* plays a central role in shaping the character and moral values of children in West Nusa Tenggara. Children who are accustomed to performing daily prayers regularly tend to exhibit disciplined behavior, a sense of responsibility, and respect toward parents and teachers. Prayer habituation from an early age helps develop consistent behavioral patterns (Purwanti & Haerudin, 2020; Ridho, 2024), particularly in time management and fulfilling commitments. This suggests that moral values can be effectively internalized through structured religious practices (Meriyati, 2023; Safitri et al., 2023). Cognitive function and emotional regulation show noticeable differences before and after prayer—after praying, children appear calmer and more capable of thinking clearly (Romadhon & Kes, 2019)(Mustika & Rauf, 2012; Rusdi, 2016). Routine prayer activities at school, such as *Prayer dhuha* and daily obligatory prayers, positively influence students' attitudes and behavior (Gunawan, 2023). When parents involve their children in prayer or perform prayer in front of them, children are

more likely to imitate these behaviors, resulting in improved moral conduct (Gunawan, 2023; Suwandi, 2024).

The family is a primary agent in developing consistent prayer habits in children. Parents who model religious behavior—such as praying in congregation at home or taking children to the mosque—create a religiously conducive atmosphere (Indriyani, 2021; Martinelli et al., 2021; Zakariyah & Hamid, 2020). Children who witness religious practices firsthand within their families are quicker to understand the moral values embedded in prayer. This aligns with Islamic educational philosophy, which emphasizes role modeling (*uswah hasanah*) as the most effective method of instilling moral values (Fanggidae et al., 2021; Mustofa, 2019). The combination of habituation and role modeling proves highly effective in nurturing honesty, morality, and tolerance in children. Discipline in practicing prayer becomes a practical means of shaping good character (Rizqina & Suratman, 2020), and imitation as a form of role modeling significantly enhances early childhood moral development (Khofifah & Mufarochah, 2022).

In addition to families, schools also play a crucial role in fostering children's religious character through prayer routines such as *Prayer dhuha* and *dzuhur* in congregation (Hilmiati & Saputra, 2020; Rohim, 2020; Sholeh & Maryati, 2021). Schools in NTB that implement consistent religious activities provide an environment conducive to the internalization of moral values. Islamic Religious Education (PAI) teachers function not only as instructors but also as spiritual mentors who guide children in understanding worship as part of ethical living (Farida et al., 2024; Intarti, 2016; Muttaqiyathun, 2011). Teachers serve as role models in both faith and practice (Khoironi, 2023). The concept of *muaddib* further emphasizes the role of educators as moral guides who, through religious teachings and discipline, instill belief in God and motivate students to lead virtuous lives (Salamah, 2021).

The broader community environment—including mosques, study circles (*majelis taklim*), and local religious activities—also significantly contributes to children's prayer habits (Fauzzia et al., 2018; Salsabila et al., 2024; Tamrin, 2018). Children who grow up in communities with active religious life tend to more readily embrace Islamic values. Participation in group prayers, Qur'an recitation gatherings, and religious celebrations serves as a form of experiential moral education (Munir, 2019; Tamrin, 2018). Engaging in community religious activities alongside children helps reinforce religious morals in everyday interactions (Sunarso, 2020). To address the ongoing moral crisis in the digital era, children need to be actively involved in learning, discussion, and religious-social engagement within their communities (Masriah et al., 2023) (Ali et al., 2022) (Susetya & Zulkarnaen, 2022)

Nonetheless, challenges persist—particularly among families that pay insufficient attention to their children's religious activities. Some informants noted that parental busyness and lack of supervision lead children to become more engrossed in the digital

world than in worship (Nisa & Abdurrahman, 2023; Nur & Malli, 2022). Therefore, an integrative approach involving families, schools, and communities is necessary to ensure the effective and sustainable implementation of moral education through *Prayer*. Education must be a shared responsibility across all three domains (Sinaga, 2022; Subianto, 2013; Yunanto et al., 2022). If this educational triad fails to operate cohesively, moral development in children will face significant obstacles (Saepudin et al., 2017; Yasin et al., 2023). Parents' lack of involvement due to their work obligations is also a critical barrier to moral development at home (Subianto, 2013) (Yuliati, 2019).

Overall, *Prayer* is not merely a ritual obligation but a powerful educational tool for character building that cultivates obedience, honesty, and responsibility. When practiced consistently and accompanied by a deep understanding of its values, prayer proves to be an effective means of instilling Islamic morals from an early age. This study underscores the importance of revitalizing religious practices as part of children's education to strategically build a generation of noble character in West Nusa Tenggara.

CONCLUSION

This study concludes that *Prayer* plays a significant role in shaping the moral character and behavior of children in West Nusa Tenggara. As a daily act of worship, *Prayer* not only fosters a spiritual connection between children and God but also instills essential moral values such as discipline, responsibility, honesty, and respect for rules and time. Habituating children to pray from an early age—particularly with the support of family, school, and the broader community—has been proven effective in developing religious and morally upright behavior. The role of the family is crucial in cultivating consistent prayer habits, especially through parental role modeling and the creation of a religious atmosphere at home. Schools that actively implement religious programs also contribute to reinforcing children's moral values through congregational prayer routines and spiritual guidance from Islamic Religious Education teachers. Furthermore, children's participation in community-based religious activities helps strengthen Islamic and social values that are relevant to their everyday lives. Nevertheless, challenges remain, particularly those stemming from the influence of technology, lack of parental involvement, and weak collaboration among educational institutions. Therefore, a collaborative and sustained approach is needed to nurture children through religious practices, so that moral education based on *Prayer* can be implemented effectively and contribute to the development of a generation that is morally grounded, faithful, and responsible.

Declaration of Conflicting Interests

There is no conflict of interest regarding the article publication

Acknowledgments

Thank you to the Universitas Muhammadiyah Mataram for supporting this research.

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