The Effect of Habituation of *Dhuha* on the Religiosity of *Santri*

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Abstract: The background of this research is that the pesantren has responsibility for the education of its students, both general education and Islamic religious education. In this case, Arissalah Islamic Boarding School Ponorogo has several dormitory activities to support the level of religiosity of students, one of which is the habit of praying dhuha. The purpose of this study was to determine: 1) the habit of praying dhuha; 2) santri religiosity; and 3) the significant effect of habituation of dhuha prayer on students' religiosity. This research uses quantitative research. An analytical tool to test the truth of the method used is a questionnaire and documentation. The approach used is the type of correlation. Data collection was carried out at Arissalah Islamic Boarding School Ponorogo with 40 respondents in KMI girl class II, III, V, and VI students. The results showed that students of KMI girl class II, III, V, and VI at Arissalah Islamic Boarding School had a high implementation of the dhuha prayer. The results also show a positive and significant influence between the dhuha prayer and the religiosity of students. This can be seen from the constant value of 35.102 and the regression coefficient of 0.382 with the linear regression equation, $Y = 35.102 + 0.382X$. To find out the effect of dhuha prayer on students' religiosity using the coefficient of determination, it is known that the coefficient of determination is 29.4%. In comparison, 70.6% of the religiosity variable is influenced by other factors outside the research that have not been disclosed.

Keywords: Dhuha, Religiosity, Islamic Boarding School.

Introduction

Education is an activity to change the mindset with good knowledge and morals by applying religious teachings and general expertise in balance so that a person behaves well and is intellectual. One of the ways to increase the potential of youth religiosity is through religious education. They formed religious character as the primary foundation in humans by getting children to do positive and worship-worthy activities. God's purpose in creating humans is to worship Him only to achieve a happy life in this world and the hereafter.

Formal and non-formal education such as public schools, madrasah diniyah, Islamic boarding schools, and others are a place to develop, guide and educate students to become human beings who fear God to have good character and behaviour. Efforts to implement religious education carried out by pesantren are holding a series of mandatory *santri* activities that are carried out daily such as praying five times in congregation, reading the Koran after dawn prayers, etc.

It has been acknowledged by many people, especially scholars and experts, that sacred worship is prayer. Prayer occupies a unique position in terms of the way it is commanded, and the prayer was first required by Allah through the Prophet Muhammad SAW. on an event the night of Isra 'Mi'raj. Prayer is also the first practice that will be accounted for later in the hereafter (Ar-Rahbawi, 2001).

Prayers are divided into two types, namely: *First*, the obligatory prayers, such as the five daily prayers, namely *subuh*, *dhuhur*, *ashar*, *maghrib*, and *isya'*. *Second*, the sunnah prayers include *Eid* prayers, lunar and solar eclipses, prayers for rain, obligatory prayers, Jum'at prayers, *tahiyatul masjid* prayers, prayers when travelling, *dhuha* prayers, *tahajjud* prayers, *witir* prayers, *tarawih* prayers, *istikharah* prayers, and so on. etc (Rasjid, 1981).

The Prophet strongly encouraged his people to do sunnah worship, one of which was the *dhuha* prayer because there were many benefits. Many explanations of the scholars, even the words of the Prophet Muhammad. Mentions the many virtues of doing the *dhuha* prayer that is obtained, including opening the door of sustenance, reassuring the heart, and opening the door of repentance. As is known, humans do not only consist of physical and psychological elements, but also spiritual elements. If you feel enough to meet physical and psychological needs, then there is an imbalance in humans (Alim, 2008).

The habit of *dhuha* prayer is one of the factors that can affect the religiosity of students. Adolescents who have low religiosity cannot direct and regulate their worship and daily habits. Meanwhile, adolescents who have high religiosity have good social attitudes and mindsets.

A person's religiosity is determined by religion which includes appreciation and formation of commitment. This phase is a process of religious values that are practised in everyday life. Religiosity is also experiencing growth. The characteristics of the spiritual side that stand out in adolescents are religious doubts that can turn a person into

disobedience, thus affecting their behaviour and mindset (Soleh, 2013).

Departing from the statement above, one of the efforts that can be done to achieve religious students is to instil spiritual values through religious activities, one example of which is the habit of praying *dhuha*. In this study, the researcher specializes in praying *dhuha* because, seeing the reality, only a few of the thousands of huts familiarize their students with the sunnah prayer at school.

The *dhuha* prayer is carried out routinely in congregation per class at the first break under the supervision of the mudabbir. If they do not do it, they will be subject to sanctions to have a high sense of responsibility towards their obligations. The location of this research is in Pondok Modern Arrisalah Ponorogo because the cottage applies the habit of praying *dhuha* prayer. By implementing the dormitory system, students are expected to interact with the dormitory residents effectively and productively. Creating religious and educational programs in the hope that they can be protected from an unfavourable culture (Zukhrufin, Anwar, & Sidiq, 2021).

The habit of *dhuha* prayer is expected to increase the students' religious values, one of which is to grow a person who has high empathy because the students live in dormitories where the central family is none other than friends. Suppose a friend is in trouble and needs help. In that case, students have the initiative to help him without being asked, improve student learning achievement, and enhance student craftsmanship in learning such as worship lessons and morals to understand religion better (Hawary, 2015). This habituation is expected for students to understand that there are many benefits and virtues of the prayer by doing the sunnah prayers. It has become a habit that has taken root in their lives. In addition, a study in a student article stated that the use of hijab for female students in SMA Muhammadiyah 1 Ponorogo class X and XI was not only based on regulations but also emerged from within itself (Augustine, 2018). This means that an activity that has taken root will be more beneficial for individuals and others.

The effect of this habit of *dhuha* prayer is that the students keep the sunnah prayers like they keep the five daily obligatory prayers with the hope that students do the *dhuha* prayer and not only in pesantren, but the teacher's great hope is that students do it *istiqomah* on their encouragement. The implementation of the habit of *dhuha* prayer when humans are busy with activities for worldly affairs makes students aware that life must be balanced between the affairs of the

world and the hereafter because the world is only temporary and what determines humans going to heaven or hell is none other than the act of worship when in the world.

From the problems above, the writer is interested in knowing how the dhuha prayer's habituation affects the religiosity of the students of Arrisalah Ponorogo Modern Islamic Boarding School. Do Arrisalah Ponorogo Modern Boarding students perform the dhuha prayer only the rules of the pesantren or an understanding of the dhuha prayer and the virtues and getting used to doing it in everyday life can affect human life and increase human religiosity to His Creator because even though the dhuha prayer is a sunnah prayer, it is apparent in the description of several hadiths that Allah commands humans to do the dhuha prayer is a muakkad sunnah for Muslims who are already mukallaf.

Habituation of Duha Prayer

Habituation is a method that can be done to familiarize students to think, behave, and act in accordance with the guidance of Islamic teachings (Arief, 2002).

Habituation is something that is deliberately done repeatedly so that something can become a habit. Habituation has the core of the experience, which is accustomed to something that is practised. Habituation determines humans as something privileged, which can save strength because it will become an inherent and spontaneous habit so that strength can be used for various activities in any other work (Mulyasa & Ispurwanti, 2003).

Dhuha prayer is a sunnah prayer of two or more cycles, a maximum of twelve cycles. This prayer is performed at the time of dhuha, when the sun rises as high as a spear, at about 8 or 9 o'clock until the sun slips. According to Suyadi, *Dhuha* prayer is a prayer to bring sustenance and reject poverty (Suyadi, 2008). It is called the dhuha prayer because the dhuha prayer is a means of repenting, returning to the way of Allah by leaving sin and doing all good (Sholikhin, 2013). Thus the dhuha prayer is a sunnah prayer recommended by Allah to His people, which is done when the sun begins to rise about seven cubits from its rise.

Performing the *dhuha* prayer is highly recommended/sunken and the scholars agree that the *dhuha* prayer is a *sunnah muakad*. Therefore, anyone who wants to get a reward, fadilah / virtue and benefits, is welcome to carry it out, but for those who do not want it. Not even doing it is okay means not sinning.

So it can be concluded that the habit of *dhuha* prayer is to get students accustomed to performing the recommended *dhuha* prayer, which is done when the sun has risen about a piece (as high as a stick) and ends when the sun slips at the time of dzuhur.

Familiarizing children to pray, especially in the congregation, is essential. Because this habit will build the character that is inherent in each of them. By instilling positive values from early childhood to adulthood. So that this habituation approach is very effective in instilling positive values into children, both in cognitive, affective and psychomotor aspects, and this approach is also considered very effective in changing negative habits into positive ones. However, this approach is far from successful if good examples from educators and parents do not accompany it.

Santri Religiosity

Religiosity is diversity, which is an impulse in a person to act according to obedience in his religion (Rahmat, 2010). Zakiah Derajat said that religiosity is a complex of beliefs, attitudes, and ceremonies that connect humans with something religious (Daradjat, 1993). A person's religious intensity reflects his level of religiosity. Religiosity is a comprehensive element that makes someone commonly referred to as a religious person and does not only claim to have a religion. Religiosity includes spiritual knowledge, religious experience, religious beliefs, the practice of religious rituals, religious behaviour, and religious social attitudes (Zakiyah & Hasan, 2017).

Based on the description above, it can be concluded that religiosity is the internalization of religious values in a person. Internalization related to belief in spiritual teachings.

Method

The method used is quantitative. Namely, the analysis refers to data in the form of numbers and then processed through statistical methods (Mahmud, 2011). This research is included in the category of ex post facto research which describes the causal relationship that occurs between the independent variable and the dependent variable (Sofyan, 2014). This study is included. The affordable population in this study is female KMI students class II, III, V and VI, with 199 people. The sampling technique that the author uses is random sampling. The sample data is taken randomly by the researcher without regard to the strata in the population so that members of the

population have the same opportunity to be selected as samples. Based on the data that the researcher has collected, it is known that there are 199 female KMI students in grades II, III, V and VI. Researchers took samples of 20% of the total population in this study, which amounted to 40 people, in the category of ex post facto research type, which describes the causal relationship between the independent variable and the dependent variable.

To obtain accurate data, the researcher used a Likert scale. The Likert scale serves to measure an attitude or opinion of an individual or group about a social phenomenon.

Table 1. Likert scale

Answer Choices	Score	
	positive	negative
Strongly agree	5	1
Agree	4	2
Doubtful	3	3
Disagree	2	4
Strongly disagree	1	5

Good research has instruments that have been guaranteed the truth to produce correct and quality data. Therefore, the device to be used must be tested with validity and reliability tests. This study uses data collection techniques with questionnaires and documentation. The data analysis technique uses the help of the SPSS program, where conditions must be met. Sugiyono said some assumptions must be met before. First, the analyzed data must be normally distributed before performing the regression test, and the linearity assumption must be made first.

Result and Discussion

Instrument Trial (*Validity Test*)

The measurement of validity uses the correlation between the score of the questions and the construct score. Microsoft Excel and SPSS (Statistical Package for the Social Science) application programs assisted the instrument validity test. The instrument is declared valid if the r_{count} value is more significant than r_{table} with a significance level of 5%. Conversely, if the r_{count} value is less than r_{table} , the instrument is declared invalid and cannot be used for research data collection.

Tabel 2. The result of the instrument validity test of the variable *x*

No	r_{table}	R_{count}	Description
1	0,279	0,625	Valid
2	0,279	0,812	Valid
3	0,279	0,527	Valid
4	0,279	0,591	Valid
5	0,279	0,695	Valid
6	0,279	0,506	Valid
7	0,279	0,472	Valid
8	0,279	0,567	Valid
9	0,279	0,681	Valid
10	0,279	0,698	Valid
11	0,279	0,527	Valid
12	0,279	0,492	Valid
13	0,279	0,321	Valid
14	0,279	0,393	Valid
15	0,279	0,633	Valid

Based on the output data above, in the variable *x*, there are no items more minor than the r_{table} value, which is known to be 0.279. So it can be concluded that all the questions contained in the *dhuha* prayer variable can be said to be valid. After testing the validity of the instrument *y*, two items are less than the known r_{table} value of 0.279, namely in item number 3 of 0.249 and item number 14 of 0.233. Thus, from the 16 items, it was concluded that 14 items were used as research instruments.

Table 3. The result of the instrument validity test of the variable *y*

No	r_{table}	R_{count}	Description
1	0,279	0,318	Valid
2	0,279	0,510	Valid
3	0,279	0,085	Invalid
4	0,279	0,533	Valid
5	0,279	0,550	Valid
6	0,279	0,457	Valid
7	0,279	0,484	Valid
8	0,279	0,368	Valid
9	0,279	0,497	Valid
10	0,279	0,627	Valid
11	0,279	0,663	Valid
12	0,279	0,592	Valid
13	0,279	0,413	Valid
14	0,279	0,233	Invalid
15	0,279	0,665	Valid
16	0,279	0,376	Valid

Instrument Trial (*Reliability Test*)

After testing the validity of the question instrument, its reliability was re-tested with the help of SPSS. Reliability refers to the consistency of measurement results that contain measurement accuracy. To determine the reliability coefficient in this study, the questionnaire is said to be reliable if the *Cronbach Alpha* value is more significant than r_{table} . The output of the reliability test on the variable x was obtained at 0.846. It can be concluded that the reliability value on the instrument variable x is greater than the r_{table} value of 0.279. Thus, each question item on the variable x instrument used in this study is reliable.

Table 4. Instrument reliability test result

Variabel	Cronbach's Alpha	r_{table}	Desc
x	.846	.279	Reliable
y	.708	.279	Reliable

The table above shows that the reliability of the instrument variable y is 0.708. It can be concluded that the reliability value on the instrument variable y is greater than the r_{table} value of 0.279. Thus, the instrument of religiosity variable can be said to be reliable.

Prerequisite Analysis (*Normality Test*)

A normality test is used to determine whether the residual value is normally distributed or not. A good regression model has a normal distribution of residual values. The researcher used the Kolmogorov Smirnov normality test with the help of the SPSS program. The results of the data in the table are as follows:

Table 5. One sample Kolmogorov-Smirnov test

	Unstandardized Residual
N	40
Normal Parameters	.0000000
Mean	4.35266050
	.127
Std. Deviation	.127
More Extreme Differences	-.067
Absolute	.802
	.541
Positive	
Negatif	
Kolmogorov-Smirnov Z	
Asymp Sig. (2-tailed)	

It can be expected if the significance value is more significant than 0.05, and vice versa, if the significance value is less than 0.05, then the residual value is not normally distributed. Based on the table above, the test criteria for the normality test, the significance value obtained is 0.541, indicating that 0.541 is more significant than 0.05, which means that the residual value is usually distributed.

Prerequisite Analysis (*Linearity Test*)

The linearity test was conducted to determine the form of the relationship between the independent variable and the linear dependent variable or not. The results of the following table:

Table 6. *Anova Table*

		Sum of	Mean			
		Squares	df	Square	F	Sig.
Religiusitas * Shalat Dhuha	Between (Combined)	602.258	18	33.459	1.580	.157
	Groups					
	Linearity	308.095	1	308.095	14.549	.001
	Deviation from Linearity	294.164	17	17.304	.817	.661
Within Groups		444.717	21	21.177		
Total		1046.975	39			

In this linearity test, using a significance level of 0.05, if the significance value of deviation from linearity is more significant than 0.05, then a linear relationship is found between the effect of *dhuha* prayer and religiosity, on the contrary, if the result of the significant value of deviation from linearity is less than 0.05 then not found a linear relationship between the two variables.

Based on the table above, the deviation from linearity significance value is 0.661, and it can be concluded that 0.661 is more significant than 0.05, which means that there is a linear relationship between the *dhuha* prayer variable and the religiosity of students at the Arrisalah Islamic Boarding School students.

Prerequisite Analysis (*Hypothesis Test*)

The hypothesis is divided into two, namely the null hypothesis of the alternative hypothesis. The null hypothesis is a hypothesis which states that there is no relationship between variables written with "Ho". While the alternative hypothesis is a hypothesis which states that there is a relationship between variables written with "Ha".

This analysis aims to prove whether the proposed research hypothesis is accepted and to determine the effect of the *dhuha* prayer on students' religiosity with the help of the SPSS program.

Table 7. Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of The Estimate
1	.542 ^a	.294	.276	4.410

The table above describes the value of the correlation or relationship between *dhuha* prayer and religiosity. It is known that the coefficient of determination (R Square) is 0.294, which implies that the effect of the *dhuha* prayer variable on the religiosity variable is 29.4%. In other words, 29.4% of the santri religiosity is influenced by the *dhuha* prayer. In contrast, the rest is influenced by other factors that have not been revealed in this study.

Table 8. Anova Table

Model	Sum of Squeres	Df	Mean Squere	F	Sig.
1	308,095	1	308,095	15,845	.000 ^a
Regression	738,880	38	19,444		
Residual	1046,975	39			
Total					

The basis for decision making in the third hypothesis test is if the significance value is less than 0.05, then it can be said that the x variable affects the y variable. If the significance value is more significant than 0.05, the x variable does not affect the y variable. Based on the output above, it is known that the fcount value is 15,845 with a significance value of 0.000 which is smaller than 0.05, so regression can be used to predict variables. In other words, the influence of the *dhuha* prayer variable on the religiosity variable.

Table 9. Regression test coefficient

Model	Unstandardized coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1	35,102	5.988	.542	5.862	.000
(constant)	.382	.096		3.981	.000
Shalat dhuha					

Based on the output above, it is known that the constant value is 35.102 while the value of b (regression coefficient) for *dhuha* prayer is

0.382. So that the formed regression equation can be written with the following formula:

$$y = a + b x$$
$$y = 35,102 + 0,382x$$

Based on the above equation translated:

1. $a = 35,102$ is a constant which means the consistency value of the religiosity variable is 35,102.
2. $b = 0,382$ Is the regression coefficient value of the *dhuha* prayer variable, which states that for each increase in the x variable by 1%, the dependent variable will increase by 0.382. Then the regression coefficient is positive, so it can be said that the direction of influence between variable x on variable y is positive. Decision making in hypothesis testing is in the table below.

The basis for making decisions that have been carried out in testing the effect of *dhuha* prayer on the religiosity of students can be concluded that based on the table above, it is known that the significance value is $0.000 < 0.05$, so it can be said that the *dhuha* prayer variable affects the religiosity variable.

Coefficient of Determination

The coefficient of determination functions to calculate the magnitude of the influence of the independent variable on the dependent variable. The coefficient of determination is calculated by squaring the correlation result and then multiplying it.

Table 10. Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of The Estimate
1	.542 ^a	.294	.276	4.410

Furthermore, by calculating the coefficient of determination in the table above, namely by squaring the coefficients found. The coefficient of determination is $0.5422 = 0.294$. With this, it can be said that students' religiosity was found to be 29.4% determined by the habit of praying *dhuha*. At the same time, the remaining percentage of 70.6% is determined by other factors not examined by researchers.

Discussion

The purpose of this study was to determine the effect of *dhuha* prayer on the religiosity of the students of Arrisalah Islamic Boarding School class II, III, V, and VI. Based on the research results on the effect of *dhuha* prayer on the religiosity of the students of Arrisalah Islamic Boarding School that researchers have carried out, several developments have been analyzed and will be discussed as follows.

Implementation of the *Dhuha*

Duha prayer is a pillar of religion for Muslims. Therefore Muslims always perform fard prayers and sunnah prayers in an orderly manner. As explained in theory in the previous chapter, prayer has benefits for life. One of them is for one's mental and physical health. Prayer can also increase the various kinds of intelligence and religiosity possessed by each individual.

Implementing the *dhuha* prayer for the Arrisalah Islamic Boarding School students is an activity that all students must carry out in the dormitory without exception, which is carried out in the congregation at 7 o'clock right before leaving for school. The students perform the *dhuha* prayer starting from the rules, and gradually the activity has become inherent in the students because of this habituation. The implementation of the *dhuha* prayer for the Arrisalah Islamic Boarding School students is seen and measured from several indicators, one of which is the readiness for the *dhuha* prayer, doing it with pleasure, and the willingness to do the *dhuha* prayer. These indicators are measured by question items in the questionnaire filled out by respondents, namely students, who are then tested and analyzed with the help of the SPSS program.

In implementing the *dhuha* prayer described previously, some indicators are used as benchmarks, which are then tested and analyzed by researchers. The first indicator is the readiness for *dhuha* prayer for students in classes II, III, V, and VI Arrisalah Islamic Boarding School Ponorogo. Students maintain tidiness and personal hygiene well and do not joke before and during the *dhuha* prayer. However, some students are sometimes not solemn during the *dhuha* prayer due to thoughts outside the *dhuha* prayer.

The second and third indicators are doing it with pleasure and carrying out the self-awareness of the students of Arrisalah Islamic Boarding School, which have been carried out well and do not feel bored. The students perform the *dhuha* prayer of their own volition without being asked by their *ustadz/ustadzah*. While on vacation, the students still perform the *dhuha* prayer when they are at the cottage.

The fourth indicator understands the laws, procedures, prayers, and virtues of *dhuha* prayer. The results of these indicators concluded that the students performed the *dhuha* prayer at the recommended time, and the students had recited the prayer after the *dhuha* prayer well. Thanks to performing the *dhuha* prayer, students feel the effect. Namely, the heart becomes calm, and affairs are made easy by Allah swt.

The research results that have been carried out show that the students of class II, III, V, and VI Arrisalah Islamic Boarding School Ponorogo have the criteria for the level of performing *dhuha* prayers in the high category.

Religiosity of *Santri*

Religiosity is a condition in which each acts according to behaviour that is carried out intentionally or not and acts according to the teachings of his religion. Religiosity is also a complex thing that connects a person to his God. The picture of religiosity in terms of several dimensions. The dimensions of religiosity are the dimension of faith, the size of religious practice, the dimension of appreciation, spiritual knowledge, and the dimension of experience.

The first dimension is the dimension of *aqidah*, which is the extent to which the level of religiosity in believing dogmatic matters of religion. In this dimension, it can show one's belief in believing in the existence of God, angels, heaven, hell, and so on. Based on the data analysis conducted by the researchers, it showed high results. Therefore, it can be seen that respondents believe in and believe in fundamental and dogmatic things in their religion. After the prayer, the students took the time to say greetings and *shalawat* to the Prophet Muhammad. And they believe that eternal heaven is in the morals of parents. If they fight against their parents, the reward is the torment of hellfire.

The second dimension is a religious practice, which shows how a person carries out his religious ritual activities. Based on the observations made by the researchers, the students took the time to pray after the prayers and *dhikr*. Not only fasting in Ramadan, but the students also perform *sunnah* fasting on Monday-Thursday and recommended days for *sunnah* fasting. In carrying out the *dhuha* prayer, some students perform two *rak'ahs* and some more than two *rak'ahs*. This is sufficient to indicate that the respondents are pretty obedient in carrying out religious ritual activities by the *hadith* and the *Qur'an*.

The third dimension is the dimension of appreciation, which is the extent to which the feeling of being close to God when praying is peaceful, hearing the chanting of the holy verses of the Qur'an, being afraid of sin, and so on. Based on the research results obtained, respondents are quite obedient in carrying out worship, mainly carrying out sunnah worship such as *dhuha* prayer, so that a sense of peace arises in the students and feels closer to Allah SWT.

The next dimension is religious knowledge, which shows how far he understands his spiritual teachings. Based on the analysis results obtained, respondents increase their religious knowledge by reading and watching digital media such as Instagram, Facebook, Youtube and others while on vacation. When the study took place, the students focused on listening to what the teacher said, but some students fell asleep while the survey was taking place. The cause was unknown to the researcher.

The last dimension is practice, the degree to which a person applies religious teachings in his social life. The data obtained shows that they visit sick friends and pray for them, and when friends need help, they do not feel bothered.

The Influence of *Dhuha* on the *Santri* Religiosity

The research results conducted by the researchers stated that there was an effect of *dhuha* prayer on the religiosity of the students of Arrisalah Islamic Boarding School classes II, III, V, and VI. To test the hypothesis in this study, the results showed a relationship or influence between the *dhuha* prayer variable and the religiosity variable shown in the table. It is known that the *fcount* value of 15.845 with a significance value of 0.000 is smaller than 0.05, then the regression can be used to predict the variable. In other words, the influence of the *dhuha* prayer variable on the religiosity variable.

Based on the analysis of research data, it is known that the constant value is 35.102, and the regression coefficient is 0.382 with the linear regression equation, namely $Y = 35.102 + 0.382x$. In other words, the effect of *dhuha* prayer positively impacts the religiosity of students in classes II, III, V, and VI at Arrisalah Islamic Boarding School Ponorogo. This also means that for every 1% increase in the variable *x* or *dhuha* prayer, the religiosity of the centre also increases by 0.382. In addition to the coefficient of determination, the R square value of 0.294 means that the effect of *dhuha* prayer on students' religiosity is 29.4%. In comparison, 70.6% of the religiosity variable is

influenced by other factors outside the research that have not been disclosed.

From the discussion presented, it can be concluded that the implementation of the *dhuha* prayer can develop the religiosity of the Arrisalah Islamic Boarding School students. However, the *dhuha* prayer alone is not enough because the percentage of the habit of *dhuha* prayer on religiosity is moderate, namely 29.4%, which means that the *dhuha* prayer alone is not enough to develop the religiosity of students. Therefore, other efforts are needed that can be applied to students related to increasing their religiosity.

Conclusion

Based on the results of the research in the previous chapter, it can be concluded. The results showed that the students of class II, III, V, VI Arrisalah Islamic Boarding School Ponorogo had a high implementation of the *dhuha* prayer. Santri does the *dhuha* prayer not only based on regulations, but the habit is already inherent in the students who will feel less worship if they leave it. The religiosity of students in classes II, III, V, VI Pondok Arrisalah Islamic Boarding School can be known through understanding, application, and behaviour that the Qur'an and Sunnah display.

There is a positive and significant influence between the habit of *dhuha* prayer and students' religiosity in classes II, III, V, VI Arrisalah Islamic Boarding School Ponorogo. This can be seen from the constant value of 35.102 and the regression coefficient of 0.382 with the linear regression equation, $Y = 35.102 + 0.382X$. To find out the effect of *dhuha* prayer on students' religiosity using the coefficient of determination, it is known that the coefficient of determination is 29.4%. In comparison, 70.6% of the religiosity variable is influenced by other factors outside the research that have not been disclosed.

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