



Research Article

## The Role of PAI Teachers on the Level of Awareness of Congregational Prayer Among Grade XI Students of Phase F SMKN 2 Bukittinggi

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**Abstract.** Prayer is the second pillar of Islam and is obligatory for every accountable Muslim. However, many students are negligent or even abandon their prayers, especially congregational prayers. This study aims to analyze the role of Islamic Religious Education (IRE) teachers in increasing the awareness of congregational prayer among Grade XI Phase F students at Public vocational secondary schools 2 Bukittinggi. This research uses a qualitative approach with a case study design. Data were collected through observation, interviews, and documentation. Data analysis techniques include data collection, data reduction, data presentation, and drawing conclusions. The results show that IRE teachers play a significant role in enhancing students' awareness of congregational prayer by acting as role models, instilling habits, giving attention, and providing advice. The teacher's role has a meaningful connection with students' motivation to perform congregational prayers regularly. Through the active role of IRE teachers, students' spiritual awareness can be fostered effectively within the school environment.

**Keywords:** Role, IRE Teacher, Student awareness, congregational prayer.

## INTRODUCTION

Islamic teachings fundamentally affirm that the primary purpose of human creation is none other than to worship Allah SWT. This concept of worship is not limited to merely vertical rituals (*ḥablun min Allah*), such as prayer, fasting, and the pilgrimage, but also encompasses horizontal interactions with other creatures (*ḥablun min al-nas*). As a manifestation of this devotion, humans are required to carry out all of His commands and avoid all of His prohibitions (Hadiawati, 2017). This principle is emphasized in the words of Allah SWT in Q.S. Adz-Dzariyat verse 56, "And I did not create the jinn and mankind except that they should worship Me," which emphasizes that the essence of all human life activities should culminate in submission and obedience to the Creator (M. Q. Shihab, 2005). Furthermore, worship is defined as the peak of submission that is born from a deep sense of exaltation in the soul towards the Essence being worshipped, a belief in His power that is unreachable by human reason (Q. Shihab, 1999). Of the many forms of worship, prayer occupies a central position as the second pillar of Islam, the pillar of religion, and the main means for a servant to always remember Allah in the midst of his busy life (Badan Pengembangan dan Pembinaan Bahasa, 2019).

Prayer, as a fundamental act of worship, has powerful individual and social dimensions. While praying alone is a personal obligation, praying in congregation is a manifestation of the power of the Muslim community, offering far greater rewards, 27 times greater than praying alone (Yulistiyono, 2017). Apart from the virtue of reward, congregational prayer functions as an effective means to strengthen the bonds of brotherhood (*ukhuwah islamiyah*), equalize social status, and educate individuals to live a disciplined and orderly life (Al Qahthani, 1997). Through regular meetings five times a day at the mosque, Muslims are taught to interact with one another, help one another, and build solidarity. Therefore, congregational prayer is not merely a ritual obligation, but also a character-building and civilization-building instrument that helps one avoid negligence, forgetfulness, and procrastination, which in turn increases the likelihood of these acts of worship being accepted by Allah SWT (Al Qahthani, 1997).

However, the reality on the ground often shows a gap between the ideals of sharia and its practice, especially among the younger generation. The phenomenon of neglecting the obligation of prayer, or even abandoning it altogether, is a worrying issue. Many children and adolescents prioritize worldly activities like playing or social media over performing their religious duties (Muamanah, 2017). This not only places them in a disadvantaged group, but also reflects a lack of self-awareness and a weak spiritual foundation that should be built from an early age. Factors such as a lack of parental attention and supervision, as well as the influence of an unfavorable environment, are the main triggers for this problem (Muamanah, 2017). The environment, starting from the family as the smallest unit, then the school, and the wider community, has a significant role in shaping a child's character and religious

habits (Yulistiyono, 2017). When these three environments do not synergize well, it will be difficult for children's awareness of worship to grow and develop optimally.

In the context of formal education, schools serve as the second environment after the family, holding significant responsibility not only for the transfer of knowledge but also for the formation of students' character and spirituality. Islamic Religious Education (PAI) teachers, as the spearhead of religious education in schools, play a strategic role in fostering and guiding students' spiritual development (Hadiawati, 2017). The role of PAI teachers is not only as teachers (*mu'allim*), but also as educators (*murabbi*) and moral builders (*muaddib*) who are tasked with instilling religious values so that students grow into individuals who are devout and have noble morals (Djamarah, 2010). As mandated in the Republic of Indonesia Law Number 14 of 2005, teachers are professional educators with the main task of educating, teaching, guiding, directing, training, assessing and evaluating students (Supardi, 2014). This task becomes even more crucial considering that prayer performed correctly will prevent a person from committing evil and wrongdoing, which is the main purpose of this worship (Hadiawati, 2017).

To effectively carry out this role, Islamic Religious Education teachers can implement several approaches proven to be relevant in increasing students' awareness of worship. First, role models (*uswah hasanah*), where teachers must be concrete examples in carrying out worship, as their behavior will become role models for students to follow through a process of positive identification (Yustisia, 2020). Second, customs, namely a method of training students repeatedly so that a religious behavior becomes a habit that is strongly attached and difficult to remove, especially if it is implemented from an early age (Tohirin, 2005). Third, giving attention, which means that teachers actively focus their attention and psychic energy to monitor, supervise, and show concern for the spiritual condition of each student (Wahab, 2021). Fourth, giving advice, where the teacher acts as a mentor who provides explanations, motivation and spiritual guidance that touches the heart so that students stay away from sin and improve the quality of their worship (Susanti, 2011). These four roles complement each other and form a comprehensive problem-solving plan to address challenges in increasing students' prayer awareness.

This issue is highly relevant for research in the Vocational High School (VHS) environment, which has unique characteristics. SMK are designed to prepare students to become skilled workers ready to enter the industrial world, with learning heavily emphasizing learning by doing. The focus on work competencies is sometimes considered to diminish attention to spiritual character development. However, public vocational secondary schools 2 Bukittinggi, as an institution with the vision "To become a superior vocational school in the 4.0 era based on IMTAQ and IPTEK," demonstrates its commitment to balancing expertise competency with a foundation of faith and piety (Wahana, 2022). This school has implemented a program for congregational Dhuhr and Asr prayers, and Islamic Religious Education (IRE) teachers have actively participated through role models, fostering habits, providing advice, and providing special attention. However, based on observations and initial interviews with one of the IRE teachers, Ms. Awlia Sawsan, in September 2024, it was

suspected that many students still neglect or even skip prayers. This situation provides an important starting point for further research.

Previous studies have examined similar issues in various educational institutions. Miftahuzzuhada (2022) found that teachers' efforts through guidance, advice, and sanctions were effective at Public Middle School 1 Palopo. Rosfiah Urbani (2023) at SMP Negeri 1 Gowa emphasized the importance of teachers' roles as role models, guides, and motivators, despite constraints related to facilities and student backgrounds. Muhammad Farhan (2022) at public vocational secondary schools 6 Jakarta highlighted the role of teachers as supervisors and motivators, with the main constraint being negative family and peer influences. Meanwhile, Qorik Maghfirah et al. (2021) and Sendi Nurtanti (2024) reaffirmed that teachers' role through role models, habituation, and supervision is the key to success. Based on insights from these studies, it is clear that the role of Islamic Religious Education teachers is a central variable, but its implementation and effectiveness are highly dependent on the specific school context, including the characteristics of vocational high school students focused on work experience. Therefore, this study aims to analyze in more depth the role of Islamic Religious Education teachers on the level of awareness of congregational prayer among grade XI Phase F students at public vocational secondary schools 2 Bukittinggi, a context that has not been explored in depth.

Based on the description above, this study was designed to answer three main research questions. First, how is the role of Islamic Religious Education teachers in increasing the awareness of grade XI Phase F students regarding the implementation of Zuhur and Asr prayers at public vocational secondary schools 2 Bukittinggi? Second, what is the level of awareness of grade XI Phase F students of public vocational secondary schools 2 Bukittinggi in implementing Zuhur and Asr prayers? Third, is there a significant relationship between the role of Islamic Religious Education teachers and the level of awareness of these students? The purpose of this study is to analyze the strategic role of Islamic Religious Education teachers, measure the level of students' actual awareness, and identify and analyze the correlation between the two. The results of this study are expected to provide theoretical contributions to the development of Islamic religious education studies, as well as provide practical benefits for schools, teachers, and future researchers in formulating more effective and relevant religious guidance programs in vocational high schools.

## RESEARCH METHODS

This research was designed using a qualitative approach with a descriptive case study type which aims to examine in depth and comprehensively one specific phenomenon, namely the role of Islamic Religious Education (IRE) teachers on the level of awareness of congregational prayer (Dzuhur and Asar) in students (Sukmadinati, 2007). This case study focuses on one research unit at public vocational secondary schools 2 Bukittinggi to understand the problem intensively and in detail in its natural context (Margono, 2004) The target of this research is grade XI Phase F students along with teachers and principals who are directly involved in the religious guidance process, with the research being conducted in July 2025 (Moleong, 2000). The research subjects were determined purposively involving 11 informants consisting

of 8 students, 2 Islamic Religious Education teachers, and 1 curriculum representative who were selected based on the criteria of having broad knowledge and being able to provide in-depth information regarding the problems being researched (Koentjarningrat, 1992).

Data collection techniques are carried out using three main methods to obtain comprehensive data, namely observation, interviews and documentation (Sugiyono, 2013). The development of research instruments was adapted to the method used, including observation sheets containing indicators related to the role of teachers and student awareness, as well as interview guidelines that were prepared in a semi-structured manner to maintain the focus of the discussion (Sugiyono, 2013). The data collection process begins with direct observation in the field to record real behavior and events using observation sheets as a systematic guide (Arikunto, 2010). Next, the researcher conducted unstructured interviews using open-ended question techniques with informants to explore in-depth views, beliefs and perceptions related to the phenomenon being studied (Achmadi, Abu dan Narkubo, 2005). Documentation techniques are also used by examining written archives, images, or other important works that are relevant to provide a picture of real conditions and strengthen research results (Yusuf, 2014). The researcher's presence in this entire process is active as the main instrument that carries out observations, recordings, and direct dialogue with informants to ensure the authenticity and depth of the data obtained.

Data analysis in this study uses an interactive model from Miles and Huberman which consists of four main stages (Sugiyono, 2013). The first stage is data collection from observations, interviews, and documentation; the second stage is data reduction, which is the process of summarizing, selecting, and focusing on the most important information; the third stage is presenting data in the form of narratives, diagrams, or matrices to facilitate understanding; and the fourth stage is drawing conclusions and verification to answer the research problem formulation (Sugiyono, 2013). The first stage is data collection from observation, interviews, and documentation; the second stage is data reduction, which is the process of summarizing, selecting, and focusing on the most important information; the third stage is data presentation in the form of narratives, diagrams, or matrices to facilitate understanding; and the fourth stage is drawing conclusions and verification to answer the research problem formulation. To ensure the validity of the research results, data credibility checks are carried out through source triangulation techniques and n-technique triangulation (Sugiyono, 2010). Source triangulation is carried out by comparing and cross-checking information obtained from various sources of informants (students, teachers, principals) as well as the results of observations and documentation, while technical triangulation is carried out by comparing data obtained from interview, observation and documentation methods (Sugiyono, 2010). This verification process aims to ensure that the reported data reflects the actual situation from various perspectives, thereby increasing confidence in the validity of the research findings (Creswell, 2013).

## RESULTS AND DISCUSSION

Islamic Religious Education (IRE) plays a central role in shaping the character and spirituality of students, particularly in the context of daily religious practices such as prayer. At public vocational secondary schools 2 Bukittinggi, congregational Dhuhr and Asr prayers are a focus of attention to increase the religious awareness of grade XI Phase F students. Based on interviews with curriculum representatives, IRE teachers play a significant role in students' prayer awareness levels. This study aims to analyze in-depth the roles played by Islamic Religious Education (IRE) teachers and relate them to students' awareness of congregational prayer. The findings are expected to provide a concrete picture of the implementation of religious-based character education in vocational high schools.

### **The Role of Islamic Religious Education Teachers in Increasing Prayer Awareness**

Based on interviews and field observations, the role of Islamic Religious Education teachers at public vocational secondary schools 2 Bukittinggi extends beyond classroom instruction to include mentors and role models within the school environment. This role can be broken down into several key aspects.

#### a. Teachers as Role Models

According to Mrs. Fitri Adona, the curriculum representative for Bukittinggi Vocational High School 2, the most fundamental role of Islamic Religious Education (IRE) teachers is to be role models (*uswatun hasanah*) for students. IRE teachers must demonstrate themselves as real examples in performing prayers. According to student informants during the open interviews conducted by the author. This is realized through the active involvement of teachers who arrive early to the prayer room, organize the rows, and perform prayers on time with students. Students stated that the Islamic Religious Education teacher has set a good example by always joining the congregational prayer on time (Attariq, 2025). Other students feel that the Islamic Religious Education teacher has been a role model because he always comes to the mosque first and helps organize the rows (Zahra, 2025). In fact, a friendly and patient approach in inviting students who have not yet joined is also part of the observed exemplary behavior (Putri, 2025). The teacher's concrete action of stopping class activities to immediately invite students to pray also has a positive impact (Ramadhan, 2025). The Islamic Religious Education teacher shows consistency as a good example by joining the congregation and reprimanding wisely (Rahmatullah, 2025). In addition, teachers also directly teach the etiquette and procedures of prayer (Aryenda, 2025), demonstrate discipline, and recite dhikr together after prayer (Febriyanti, 2025). The presence of teachers, who are often the first to arrive and provide encouragement, also motivates students (Rafif, 2025).

From the results of the author's interview with Islamic religious education teachers, namely Mrs. Awlia Sawsan and Mr. Kasim, he said that the Islamic Religious Education teachers themselves recognize the importance of this role. Mrs. Awlia Sawsan strives to consistently perform prayers on time in front of students so that they are inspired to emulate her (Sawsan, 2025). Meanwhile, Mr. Kasim emphasizes

direct application, not just theory, by demonstrating consistent and earnest prayer implementation (Kasim, 2025). The Deputy Curriculum, Mrs. Fitri Adona, confirmed that the presence of proactive Islamic Religious Education teachers creates a conducive atmosphere and makes students inspired and more motivated to pray devoutly and disciplined (Adona, 2025).

b. The teacher gives customs

Based on open interviews with student informants, Islamic Religious Education (IRE) teachers play an active role in instilling positive habits related to prayer. These habits are built through regular reminders and a consistent disciplinary approach. Students feel that the habit of performing Dhuhr and Asr prayers instilled by Islamic Religious Education (PAI) teachers is very helpful in increasing motivation (Attariq, 2025). The teacher's consistency in directing students to the prayer room after the recess bell makes prayer a commonplace (Zahra, 2025). For some students, the teacher's guidance and regular reminders change the perception of prayer from merely an obligation to a necessity (Putri, 2025). This habit also forms personal discipline that encourages students to continue praying regularly even outside of school (Ramadhan, 2025). The Islamic Religious Education (PAI) teachers' scheduling and reminders via loudspeaker make it easier for students to get used to performing prayer (Ramadhan, 2025). This collective habit also fosters a sense of responsibility in students towards their worship (Aryenda, 2025). Daily encouragement from teachers makes students accustomed to and motivated to maintain it at home and at school (Febriyanti, 2025). However, it is acknowledged that some students feel this habit has not fully affected them personally (Rafif, 2025).

This was also conveyed by the Islamic religious education teacher and curriculum representative. The Islamic religious education teachers explained the methods they used. Ms. Sawsan accustomed students to prepare themselves before prayer time and led by example by performing it on time (Sawsan, 2025). Mr. Kasim focused on habituation from the beginning by consistently reminding students of prayer times and emphasizing the importance of maintaining time as a form of discipline and worship (Kasim, 2025). The school, through the curriculum representative, supported these efforts by creating a schedule that allowed students to pray without disrupting teaching and learning activities and by holding spiritual programs such as religious study groups (Adona, 2025). It can be concluded that a gentle and consistent approach to cultivating collective prayer habits can instill spiritual values sustainably in students (Adona, 2025).

c. Teacher gives attention

Results of open interviews with student informants. Personal attention from Islamic Religious Education teachers is an important factor in increasing individual student awareness. Students who do not participate in prayer receive gentle reprimands and invitations to speak privately to understand their problems (Attariq, 2025). A friendly and caring approach, for example when a student is feeling unwell, makes students feel cared for, not just intimidated (Zahra, 2025). Even casually emphasizing the responsibility of prayer in class can make students pay more

attention to their worship (Putri, 2025). Teachers who engage students in private conversations and convey that prayer should not be overridden by other things create a sense of appreciation (Ramadhan, 2025). General advice given by teachers in class can also feel personally touching for students who feel guilty (Rahmatullah, 2025). A gentle approach through discussions about the importance of prayer is also felt to be very influential (Aryenda, 2025). Teachers who record students' absences from prayer and follow up wisely provide strong motivation (Febriyanti, 2025). However, the reality on the ground shows that not all students experience this direct attention, perhaps due to the large number of students (Rafif, 2025).

Islamic Religious Education (PAI) teachers acknowledge these limitations. Ms. Sawsan stated that she is unable to provide intensive attention to each individual due to the large number of students, so she often provides general reminders (Sawsan, 2025). Mr. Kasim echoed this sentiment, preferring to provide collective motivation (Kasim, 2025). To address this, the school, through the "7 Habits of Great Indonesian Children" program, implemented a prayer diary as a monitoring tool and for more targeted guidance. This approach is expected to foster students' personal awareness through attentive and ongoing guidance (Adona, 2025).

#### d. Teacher gives advice

Providing advice is an integral part of the Islamic Religious Education (PAI) teacher's role as a moral educator. The advice given by PAI teachers often touches and opens students' eyes to the importance of prayer (Attariq, 2025). Motivation from teachers encourages students to reflect on themselves and feel called to improve their worship (Zahra, 2025). This advice helps students who initially procrastinate to realize that prayer is a necessity (Putri, 2025). Other students feel inspired and a little embarrassed, which then motivates them to do their best (Ramadhan, 2025). The advice embedded in each PAI lesson makes students feel valued and supported to change (Rahmatullah, 2025). Moreover, advice delivered emotionally can touch students and motivate them to pray more devoutly (Aryenda, 2025). Teacher encouragement leads students to promise themselves to be more consistent in performing their prayers (Febriyanti, 2025). However, there are also students who admit that they find it difficult to be directly motivated just from advice (Rafif, 2025).

Islamic Religious Education (IRE) teachers explained that advice is often given in general terms in class due to time constraints and student numbers (Sawsan, 2025). Mr. Kasim similarly stated that advice is more effective when delivered collectively during class hours (Kasim, 2025). The Curriculum Vice President emphasized that Islamic Religious Education (IRE) teachers are expected to provide more than just general advice but also take a more personal, moral approach to students in need. This empathetic and understanding approach is considered effective in encouraging voluntary changes in student behavior (Adona, 2025).

A key finding in this study was the absence of sanctions or punishments for students who failed to pray. All students interviewed stated they had never been punished. Islamic Religious Education teachers had strong reasons for this. Ms. Sawsan felt that imposing sanctions in the context of personal worship was sensitive and could lead to rejection, so she preferred education and positive encouragement

(Sawsan, 2025). Mr. Kasim argued that prayer should arise from awareness and sincerity, not from fear of punishment, so his approach focused more on character development (Kasim, 2025). The Deputy Curriculum Director ensured that the school did not impose sanctions because they could create a sense of coercion that diminishes devotion. The school preferred a compassionate approach through role models, strengthening spiritual values, and discussions so that prayer grows from self-awareness (Adona, 2025).

### **Student Awareness Level**

Based on observations and interviews, the awareness level of 11th-grade Phase F students at SMK Negeri 2 Bukittinggi showed positive results. Student awareness can be seen from indicators of consistency, punctuality, and steadfastness of intention (Sawsan, 2025). Conscious students prioritize prayer and perform it devoutly, while those less conscious tend to rush through it as a mere routine (Kasim, 2025).

Quantitatively, more than 60% of students are reported to perform prayers based on personal awareness, influenced by teacher example (Sawsan, 2025). This figure aligns with the estimated 60-70% of students who perform prayers out of personal awareness as a result of teacher example (Kasim, 2025). The Curriculum Representative stated that more than 50% of students already perform prayers regularly, and the presence of prayer diaries and the Islamic Study Forum (FSI) organization encourage other students to practice (Adona, 2025).

However, Islamic Religious Education teachers still face challenges. The main challenge is the habit of students who prefer to gather with friends in class or eat in the cafeteria when prayer time arrives, so they often forget or postpone (Sawsan, 2025). To overcome this challenge, the school has prepared several systematic solutions, such as the "7 Habits of Great Indonesian Children" program with a prayer agenda book, coaching through FSI, the establishment of a student duty schedule, and the active role of teachers on duty (Adona, 2025).

### **Significant Relationship Between the Role of Islamic Religious Education Teachers and Student Awareness**

Findings from this study reveal a highly significant correlation between the role of the Islamic Religious Education (IRE) teacher and students' level of awareness in performing the Dhuhur and Asr prayers. According to the Curriculum Deputy, this relationship is profoundly significant because the PAI teacher functions not merely as an instructor, but also as a role model, moral guide, and source of personal attention (Adona, 2025). When the teacher provides positive examples, specific attention, and constructive advice, students feel valued and respected, which consequently elevates their consciousness regarding religious values. Empirical data derived from interviews with students and teachers confirm that every facet of the teacher's role ranging from role modeling and instilling positive habits to providing attention and counsel directly contributes to students' motivation and discipline in performing worship.

The role of the Islamic Religious Education teacher at Public vocational secondary schools 2 Bukittinggi is multifaceted and strategic in enhancing Jama'ah

prayer awareness among 11th-grade students (Phase F). This role encompasses being a consistent role model, cultivating positive habits through discipline, providing personalized attention (despite resource constraints), and delivering motivating counsel. The pedagogical approach consciously avoids the use of punishment, opting instead for guidance based on compassion and role modeling. The result is a student awareness level reaching over 50-70%, indicating a highly significant correlation between the teacher's role and student awareness. Although challenges, such as the dominance of social activities, persist, the systematic solutions implemented by the school, such as the "7 Habits" program and the prayer agenda book, have proven effective in supporting the teacher's efforts. Overall, this research underscores that role modeling, consistent guidance, and a humanistic approach from the PAI teacher are the primary keys to shaping students' disciplined and self-aware religious character.

## CONCLUSION

Based on the research findings presented, this discussion will interpret key findings to address the research problem formulation, linking them to existing theoretical frameworks and offering relevant theoretical syntheses or modifications. The discussion will be structured systematically, following the structure of teacher roles, student awareness levels, and the relationship between the two.

### **The Role of Islamic Religious Education Teachers in Increasing Prayer Awareness**

The role of Islamic Religious Education (IRE) teachers at public vocational secondary schools 2 Bukittinggi has been proven to be a central factor in shaping students' religious behavior. Research findings indicate that this role is not a singular one, but rather a holistic and mutually reinforcing entity.

#### a. Teachers as Role Models

The findings show that Islamic Religious Education teachers consistently demonstrate their role as role models (*uswatun hasanah*). Disciplinary behavior, such as arriving early, organizing rows, and stopping activities during the call to prayer, is not merely a verbal command, but a form of learning through concrete examples that has a profound psychological impact on students. This aligns with Yustisia's (2020) theory, which emphasizes teachers as role models who must demonstrate goodness in worship, speech, and behavior. However, further interpretation of these findings suggests that the role of role models at public vocational secondary schools 2 Bukittinggi has gone beyond mere imitation. Teacher consistency creates a "religious climate" or normative religious atmosphere within the school environment. In this climate, prayer is no longer an enforced obligation, but rather a collectively accepted norm. Thus, it can be modified that the role of effective role models serves not only as individual models but also as architects of a spiritual ecosystem that makes religious values feel authentic and institutionalized in students' daily lives (Yustisia, 2020).

b. The teacher gives customs

The strategy of habituating congregational Dhuhr and Asr prayers has proven effective in forming positive habits in students. This finding supports Tohirin's (2005) habituation theory, which discusses the repeated stimulus-response process that forms a tendency that is difficult to abandon. However, this study found an important modification: the process does not stop at the level of mechanical behavior. Students reported a shift in perception, where prayer changed from an external obligation to an "inherent spiritual need." This suggests that the stimulus provided by teachers was not merely a routine reminder but also complemented by an understanding of the meaning of worship. Therefore, Tohirin's theory can be developed in this context: effective habituation in religious education is a process that transforms external stimuli into internal regulation and intrinsic value. Teachers not only form habits but also facilitate the internalization of values, making these habits more enduring and spiritually meaningful (Tohirin, 2005).

c. Teacher gives attention

The attention provided by Islamic Religious Education (IRE) teachers, both through a gentle, personal approach and through collective mechanisms such as prayer diaries, has a significant impact on student motivation. This finding confirms Wahab's (2021) theory that attention is a crucial focus of psychic energy in the learning process. However, this study uncovers an interesting challenge and solution: limited time and a large student population. The implementation of the "7 Habits of Great Indonesian Children" program through prayer diaries is a form of innovation. From this, the concept of "measured personalization" can be developed. While individual attention remains the ideal, diaries serve as an extension of the teacher's attention, allowing for monitoring and symbolic presence in students' prayer routines. This demonstrates that attention in the context of mass education can be engineered through a structured system to ensure that no student is neglected, allowing students' psychic energy to remain focused on the learning objectives, in this case, the values of prayer (Wahab, 2021).

d. Teacher gives advice

The role of teachers as advisors through regular counseling has been shown to be able to touch the affective and spiritual aspects of students. This finding aligns with User Usman's (2000) view that teachers must build an inner or emotional connection with students. The advice delivered is not only doctrinal, but also reframes the meaning of prayer as a moment of reflection, spiritual rest, and strengthening one's relationship with God. A theoretical modification that can emerge from this is the concept of "contextual advice." In contrast to general advice, Islamic Religious Education teachers at Public vocational secondary schools 2 Bukittinggi effectively position prayer as a response to students' psychological and emotional needs amidst their busy learning routines. Thus, advice no longer feels like a burden, but rather as a solution and a spiritual oasis. This approach shifts students' perceptions from ritualistic obligations to relevant practices that directly benefit their spiritual well-being (User Usman, 2000).

### **Student Awareness Level**

The level of awareness of eleventh-grade students in Phase F regarding the performance of the Dhuhr and Asr prayers shows a positive but suboptimal picture. The figure of 50-70% of students demonstrating high awareness is a significant achievement, but also indicates challenges. This finding aligns with Ahyadi's (1995) theory of awareness, which encompasses cognitive (understanding of obligations), affective (religious feeling and devotion), and psychomotor (consistency and punctuality) aspects. However, a deeper interpretation of these findings reveals a "socio-religious priority conflict" in adolescents. The primary challenge of social activities in the cafeteria or hanging out with friends indicates that students' religious awareness competes with the need for social affiliation, a key developmental task of adolescence. This condition does not indicate a lack of religious awareness, but rather indicates an internal dynamic in which they must choose and balance various needs. The success of teachers and schools lies in their ability to make prayer an attractive option and fulfill spiritual needs that can compete with the pull of other social activities (Ahyadi, 1995).

### **Significant Relationship Between the Role of Islamic Religious Education Teachers and Student Awareness**

The research results clearly conclude that there is a significant relationship between the role of Islamic Religious Education teachers and students' levels of awareness. These findings not only demonstrate a correlation but also reveal a complex causal mechanism. Based on the synthesis of the four teacher roles (role model, habituation, attention, and advice), a new theoretical model can be proposed, namely the "Holistic-Ecological Mentoring Model." This model states that the teacher's role does not exist in isolation, but rather forms a synergistic learning ecosystem. The teacher as a role model builds a foundation of credibility and creates norms. Customs and habits provide the structure and routines that concretize these norms. Attention provides a personalized touch that ensures each individual feels seen and valued, while advice provides a meaningful and spiritual framework that moves the heart. These four elements work together and reinforce each other, creating an educational environment that teaches not only "how" and "when" to pray, but also "why" prayer is important to their lives. This significant relationship is the fruit of a holistically designed mentoring ecosystem, where the teacher functions as a catalyst that transforms external input (commands, rules) into internal output (awareness, motivation, and sincerity) in the student.

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