

**PEMBIASAAN SALAT DUHA SEBAGAI PRAKTIK BAIK
MINDFULNESS ISLAMI DALAM PEMBELAJARAN PENDIDIKAN
AGAMA ISLAM DI SD KHADIJAH SURABAYA DAN SD ISLAM
ROUSHON FIKR JOMBANG**

TESIS

Diajukan untuk Memenuhi Syarat Memperoleh Gelar Magister
dalam Program Studi Pendidikan Agama Islam



**UIN SUNAN AMPEL
S U R A B A Y A**

Oleh:

DEVI ROFIDAH CELINE

NIM. 02040824011

**FAKULTAS TARBIYAH DAN ILMU KEGURUAN
UNIVERSITAS ISLAM NEGERI SUNAN AMPEL SURABAYA
2026**

PERNYATAAN KEASLIAN

Yang bertanda tangan di bawah ini saya:

Nama : Devi Rofidah Celine

NIM : 02040824011

Program Studi : Magister Pendidikan Agama Islam

Institusi : Fakultas Tarbiyah dan Ilmu Keguruan UIN Sunan Ampel Surabaya

Judul : Pembiasaan Salat Duha sebagai Praktik Baik *Mindfulness* Islami dalam Pembelajaran Pendidikan Agama Islam di SD Khadijah Surabaya dan SD Islam Roushon Fikr Jombang

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Surabaya, 15 Juni 2026

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Devi Rofidah Celine

LEMBAR PERSETUJUAN PEMBIMBING

Yang bertanda tangan di bawah ini saya:

Nama : Devi Rofidah Celine

NIM : 02040824011

Program Studi : Magister Pendidikan Agama Islam

Institusi : Fakultas Tarbiyah dan Ilmu Keguruan UIN Sunan Ampel Surabaya

Judul : Pembiasaan Salat Duha sebagai Praktik Baik *Mindfulness* Islami dalam Pembelajaran Pendidikan Agama Islam di SD Khadijah Surabaya dan SD Islam Roushon Fikr Jombang

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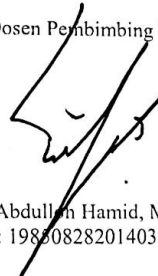
Surabaya 15 Juni 2026

Dosen Pembimbing I



Dr. Irma Soraya, M.Pd.
NIP: 196709301993032004

Dosen Pembimbing II

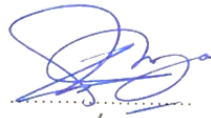
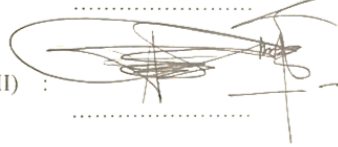


Dr. Abdullah Hamid, M.Pd.
NIP: 198308282014031003

LEMBAR PENGESAHAN TIM PENGUJI

Tesis yang berjudul “Pembiasaan Salat Duha sebagai Praktik Baik *Mindfulness* Islami dalam Pembelajaran Pendidikan Agama Islam di SD Khadijah Surabaya dan SD Islam Roushon Fikr Jombang” ini telah diujikan dan dipertahankan di hadapan dewan penguji dan dinyatakan diterima serta disahkan sebagai salah satu syarat memperoleh gelar Magister dalam Program Studi Pendidikan Agama Islam pada tanggal 19 Juni 2026.

Tim Penguji:

- | | | |
|---|----------------|--|
| 1. <u>Dr. Irma Soraya, M.Pd.</u>
NIP. 196709301993032004 | (Ketua) : |  |
| 2. <u>Dr. Abdulloh Hamid, M.Pd.</u>
NIP. 198508282014031003 | (Sekretaris) : |  |
| 3. <u>Prof. Dr. H. M. Suyudi, M.Ag.</u>
NIP. 195704011980031001 | (Penguji I) : |  |
| 4. <u>Dr. Imam Syaifi'i, S.Ag., M.Pd., M.Pd.I.</u>
NIP. 197011202000031002 | (Penguji II) : |  |

Surabaya, 24 Juni 2026
Dekan Fakultas Tarbiyah dan Keguruan



Dr. Muhammad Thohir, S.Ag., M.Pd.
NIP. 197407251998031001



**KEMENTERIAN AGAMA
UNIVERSITAS ISLAM NEGERI SUNAN AMPEL SURABAYA
PERPUSTAKAAN**

Jl. Jend. A. Yani 117 Surabaya 60237 Telp. 031-8431972 Fax. 031-8413300
E-Mail: perpus@uinsby.ac.id

**LEMBAR PERNYATAAN PERSETUJUAN PUBLIKASI
KARYA ILMIAH UNTUK KEPENTINGAN AKADEMIS**

Sebagai sivitas akademika UIN Sunan Ampel Surabaya, yang bertanda tangan di bawah ini, saya:

Nama : Devi Rofidah Celine
NIM : 02040824011
Fakultas/Jurusan : Tarbiyah dan Ilmu Keguruan/Pendidikan Agama
E-mail address : rofidacel@gmail.co

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Pembiasaan Salat Duha sebagai Praktik Baik *Mindfulness* Islami dalam Pembelajaran Pendidikan Agama Islam di SD Khadijah Surabaya dan SD Islam Roushon Fikr Jombang

Devi Rofidah Celine

Dr. Irma Soraya, M.Pd.
Dr. Abdulloh Hamid, M.Pd.

Abstrak

Penelitian ini dilatarbelakangi oleh pentingnya pengembangan kesadaran beribadah peserta didik dalam pembelajaran Pendidikan Agama Islam. Kegiatan keagamaan di sekolah umumnya lebih menekankan pembentukan kebiasaan dan kepatuhan ibadah, sedangkan aspek kesadaran, perhatian penuh, dan penghayatan spiritual masih relatif kurang dikaji. Salah satu kegiatan yang berpotensi mengembangkan kesadaran tersebut adalah pembiasaan salat duha. Sebagai ibadah sunah yang dilakukan secara rutin di sekolah, salat duha dapat menjadi praktik baik (*best practice*) dalam menumbuhkan nilai-nilai *Mindfulness* Islami. Penelitian ini bertujuan mendeskripsikan nilai-nilai *Mindfulness* Islami dalam pembiasaan salat duha serta menganalisis strategi pembiasaan salat duha sebagai praktik baik *Mindfulness* Islami dalam pembelajaran Pendidikan Agama Islam di SD Khadijah Surabaya dan SD Islam Roushon Fikr Jombang.

Penelitian menggunakan pendekatan kualitatif dengan jenis fenomenologi. Data diperoleh melalui observasi non-partisipan, wawancara semi-terstruktur, dan dokumentasi terhadap kepala sekolah, guru Pendidikan Agama Islam, serta siswa yang dipilih secara purposive. Analisis data menggunakan model Miles, Huberman, dan Saldaña yang meliputi kondensasi data, penyajian data, dan penarikan kesimpulan. Keabsahan data dijaga melalui triangulasi sumber, triangulasi teknik, dan member check.

Hasil penelitian menunjukkan bahwa nilai-nilai *Mindfulness* Islami dalam pembiasaan salat duha tercermin pada empat aspek utama, yaitu kesiapan sebelum salat, konsentrasi, sikap saat salat, dan keterlibatan penuh. Strategi pembiasaan dilaksanakan melalui *Ta'wid* (pembiasaan), *Uswah* (keteladanan), *Mulahazah* (pengawasan), dan pembinaan ibadah anak. Internalisasi nilai berlangsung melalui tahapan *Receiving*, *Responding*, *valuing*, *organization*, dan *Characterization*. Temuan ini menunjukkan bahwa pembiasaan salat duha tidak hanya membentuk kebiasaan beribadah, tetapi juga menumbuhkan kesadaran, kekhusyukan, konsentrasi, dan keterlibatan penuh siswa sebagai wujud *Mindfulness* Islami.

Kata Kunci: *Mindfulness* Islami, Pembiasaan Salat Duha, Praktik Baik, Pendidikan Agama Islam, Sekolah Dasar.

تَعْوِيدُ صَلَاةِ الصُّحَى كُمَارَسَةِ جَيِّدَةِ لَلْقِطَةِ الْإِسْلَامِيَّةِ فِي تَعْلِيمِ التَّرْبِيَةِ الدِّينِيَّةِ الْإِسْلَامِيَّةِ بِالْمَدْرَسَةِ الْإِبْدَائِيَّةِ حَدِيَّةٌ بِسُورَابَايَا وَالْمَدْرَسَةِ الْإِبْدَائِيَّةِ الْإِسْلَامِيَّةِ رُشُونُ فِكْرٍ بِجُومَبَانِغ

دِيْفِي رُوفِيْدَةُ سِيلِيْن

الدُّكْتُورَةُ إِيزْمَا سُوْرَابَايَا، الْمَاجِسْتِيْرُ فِي التَّرْبِيَةِ

الدُّكْتُورُ عَبْدُ اللَّهِ حَامِد، الْمَاجِسْتِيْرُ فِي التَّرْبِيَةِ

الْمُلَخَّص

تَنْطَلِقُ هَذِهِ الدِّرَاسَةُ مِنْ أَهْمِيَّةِ تَنْمِيَةِ وَعِيِ التَّلَامِيذِ بِالْعِبَادَةِ فِي تَعْلِيمِ التَّرْبِيَةِ الدِّينِيَّةِ الْإِسْلَامِيَّةِ فَالْأُنْشِطَةُ الدِّينِيَّةُ فِي الْمَدَارِسِ تُرَكِّزُ فِي الْعَالِبِ عَلَى تَكْوِينِ الْعَادَاتِ وَالْإِلْتِمَامِ بِالْعِبَادَةِ، فِي حِينٍ أَنَّ جَوَانِبَ الْوَعِيِ وَالْإِنْتِبَاهِ الْكَامِلِ وَالتَّائُمِلِ الرُّوحِي لَا تَزَالُ قَلِيلَةً الدِّرَاسَةِ نِسْبِيًّا. وَمِنْ الْأُنْشِطَةِ الَّتِي يُمكنُ أَنْ تُنْتَجَى هَذَا الْوَعِيِ تَعْوِيدُ صَلَاةِ الصُّحَى. وَبِاعْتِبَارِهَا عِبَادَةً مَسْنُونَةً تُؤَدَّى بِانْتِظَامٍ فِي الْمَدْرَسَةِ، فَإِنَّهَا تُمَثِّلُ مُمَارَسَةً جَيِّدَةً فِي عَرَسِ قِيَمِ الْبِقِطَةِ الْإِسْلَامِيَّةِ. وَيَهْدَفُ هَذَا الْبَحْثُ إِلَى وَصْفِ قِيَمِ الْبِقِطَةِ الْإِسْلَامِيَّةِ فِي تَعْوِيدِ صَلَاةِ الصُّحَى وَتَحْلِيلِ اسْتِرَاطِيَجِيَّاتِ تَعْوِيدِهَا كُمَارَسَةِ جَيِّدَةِ لَلْقِطَةِ الْإِسْلَامِيَّةِ فِي تَعْلِيمِ التَّرْبِيَةِ الدِّينِيَّةِ الْإِسْلَامِيَّةِ بِمَدْرَسَةِ حَدِيَّةِ الْإِبْدَائِيَّةِ بِسُورَابَايَا وَمَدْرَسَةِ رُشُونُ فِكْرٍ الْإِسْلَامِيَّةِ الْإِبْدَائِيَّةِ بِجُومَبَانِغ.

اسْتُخْدِمَ الْبَحْثُ الْمَنْهَجَ الْكَيْفِيَّ بِالْمُدْخَلِ الظَّاهِرَاتِي. وَجُمِعَتِ الْبَيِّنَاتُ مِنْ خِلَالِ الْمُلَاحَظَةِ غَيْرِ الْمُشَارَكَةِ، وَالْمُقَابَلَاتِ شِبْهِ الْمُنَظَّمَةِ، وَالتَّوْثِيقِ مَعَ مُدِيرِي الْمَدْرَسَتَيْنِ وَمُعَلِّمِي التَّرْبِيَةِ الدِّينِيَّةِ الْإِسْلَامِيَّةِ وَالتَّلَامِيذِ الَّذِينَ أُخْتِيرُوا بِالْعَيْنَةِ الْقُصْدِيَّةِ. وَتَمَّ تَحْلِيلُ الْبَيِّنَاتِ بِاسْتِخْدَامِ نَمُودَجٍ مَائِلَزٍ وَهُوَ بِرَمَانٍ وَسَالِدَانَا مِنْ خِلَالِ تَكْثِيفِ الْبَيِّنَاتِ وَعَرْضِهَا وَاسْتِخْلَاصِ النُّتَاجِ. كَمَا تَمَّ الْحِفَاطُ عَلَى صِحْهِ الْبَيِّنَاتِ مِنْ خِلَالِ التَّثْلِيثِ بَيْنَ الْمَصَادِرِ وَالتَّثْلِيثِ بَيْنَ التَّقْيِيَّاتِ وَالْعُرْضِ عَلَى الْمُخْبِرِينَ. أَظْهَرَتْ نَتَائِجُ الْبَحْثِ أَنَّ قِيَمَ الْبِقِطَةِ الْإِسْلَامِيَّةِ فِي تَعْوِيدِ صَلَاةِ الصُّحَى تَنْجَلِي فِي أَرْبَعَةِ جَوَانِبٍ رَئِيسَةٍ، وَهِيَ الْاسْتِغْدَادُ قَبْلَ الصَّلَاةِ، وَالتَّرَكُّيزُ، وَالسَّلُوكُ أَثْنَاءَ الصَّلَاةِ، وَالْإِنْخِرَاطُ الْكَامِلُ. وَتُنْفَّذُ اسْتِرَاطِيَجِيَّةُ التَّعْوِيدِ مِنْ خِلَالِ التَّعْوِيدِ، وَالْقُدُوءِ، وَالْمُرَاقَبَةِ، وَتَرْبِيَةِ الْأَطْفَالِ عَلَى الْعِبَادَةِ. كَمَا تَتِمُّ عَمَلِيَّةُ اسْتِئْلَاجِ الْقِيَمِ مِنْ خِلَالِ مَرَاحِلِ التَّلَقِّي، وَالْإِسْتِجَابَةِ، وَالتَّقْدِيرِ، وَالتَّنْظِيمِ، وَالتَّشْخِصِ. وَتُشِيرُ هَذِهِ النُّتَاجُ إِلَى أَنَّ تَعْوِيدَ صَلَاةِ الصُّحَى لَا يُسَاهِمُ فِي تَكْوِينِ عَادَةِ الْعِبَادَةِ فَحَسْبُ، بَلْ يُنْتَجَى أَيْضًا الْوَعِيِ وَالْحُشُوعُ وَالتَّرَكُّيزُ وَالْإِنْخِرَاطُ الْكَامِلُ لَدَى التَّلَامِيذِ بِاعْتِبَارِهَا مَطَاهِرًا مِنْ مَطَاهِرِ الْبِقِطَةِ الْإِسْلَامِيَّةِ.

الكَلِمَاتُ الْمِفْتَاحِيَّةُ: الْبِقِطَةُ الْإِسْلَامِيَّةُ، تَعْوِيدُ صَلَاةِ الصُّحَى، الْمُمَارَسَةُ الْجَيِّدَةُ، التَّرْبِيَةُ الدِّينِيَّةُ الْإِسْلَامِيَّةُ الْمَدْرَسَةُ الْإِبْدَائِيَّةُ.

The Practice of Duha Prayer as a Form of Islamic *Mindfulness* in Islamic Religious Education at SD Khadijah in Surabaya and SD Islam Roushon Fikr in Jombang

Devi Rofidah Celine

Dr. Irma Soraya, M.Pd.
Dr. Abdulloh Hamid, M.Pd.

Abstract

This study is motivated by the importance of developing students' awareness of worship in Islamic religious education. School religious activities generally emphasize forming habits and adhering to religious practices, while aspects such as awareness, full attention, and spiritual contemplation are relatively understudied. Salah satu kegiatan yang berpotensi untuk mengembangkan kesadaran beribadah adalah pembiasaan salat duha. As a recommended practice that is routinely performed in schools, duha prayer can be a best practice in cultivating *Mindfulness* Islamic values. The purpose of this study is to describe the values of *Mindfulness* Islam in the habit of praying Duha and to analyze the strategy of the habit of praying Duha as a good practice of *Mindfulness* Islam in the teaching of Islamic Education at SD Khadijah Surabaya and SD Islam Roushon Fikr Jombang.

The study used a qualitative approach with a phenomenological focus. Data obtained through non-participant observation, semi-structured interviews, and documentation of the head of school, Islamic education teachers, and students selected by purposive sampling. Data analysis used the Miles, Huberman, and Saldaña model, which includes data condensation, data presentation, and conclusion drawing. Data validity was maintained through source triangulation, technique triangulation, and member check.

The results of the study show that the values of *Mindfulness* Islam in the practice of Duha prayer are reflected in four main aspects: readiness before prayer, concentration, attitude during prayer, and full engagement. The habit formation strategy is implemented through *Ta'wid* (habit formation), *Uswah* (role modeling), *Mulahazah* (self-awareness), and religious education. Internalisasi nilai-nilai ini terjadi dalam lima tahap: *Receiving*, *Responding*, *valuing*, organizing, dan characterizing. These findings show that the habit of praying Duha not only forms a habit of worship, but also cultivates awareness, concentration, and full engagement of students as a manifestation of Islamic *Mindfulness*.

Keywords: Islamic *Mindfulness*, Duha Prayer Habit Formation, Good Practices, Islamic Religious Education, Elementary School.

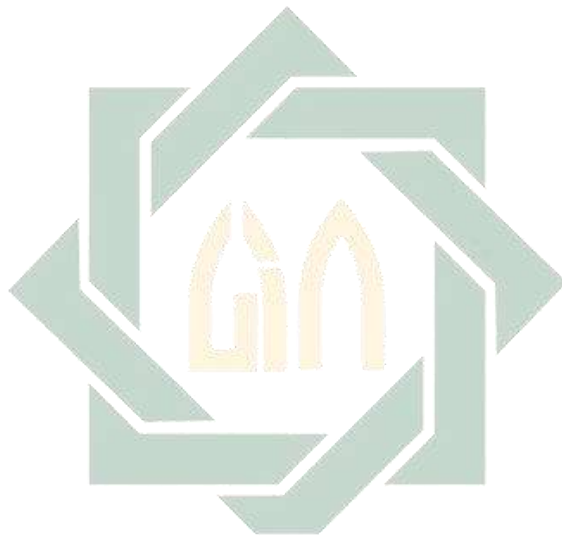
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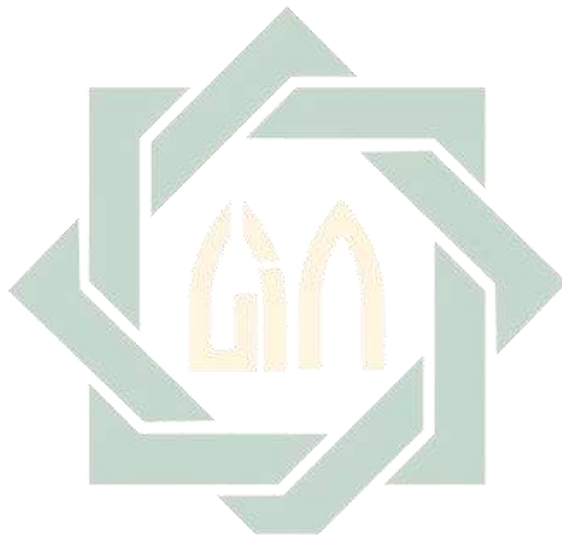
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