**Implementation of the Qiyamul Lail program in improving the discipline of female students at Pondok Pesantren Darul Fikri Kauman Ponorogo.**

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**ABSTRACT:** *Abstract is written concisely and factually, includes the purpose of research, the method of research, the result and conclusion of research. Abstract is written in English and Indonesian language, in account between 150 – 200 words in one paragraph. --English--* (*Calibri,* *12 Italic*)

*This study aims to analyze the implementation of qiyamul lail activities in improving the discipline of female students at Pondok Pesantren Darul Fikri Kauman Ponorogo. Using a descriptive qualitative approach, this research involved observation, interviews, and documentation as data collection methods. The study divides the implementation of qiyamul lail into three main stages: preparation, execution, and evaluation. The results show that qiyamul lail significantly contributes to enhancing discipline in the aspects of worship, time management, social behavior, and personal development of the students. This activity facilitates the formation of disciplined habits through the nighttime worship routine, supported by factors such as the commitment of the pesantren administrators, a conducive environment, and adequate facilities. However, the study also identifies several hindering factors, including a heavy study schedule, suboptimal health conditions, and lack of motivation. Overall, qiyamul lail has proven effective in improving the spiritual and social quality of the students and motivating them in their daily lives.*

**ABSTRAK**: Penelitian ini bertujuan untuk menganalisis implementasi kegiatan qiyamul lail dalam meningkatkan kedisiplinan santriwati di Pondok Pesantren Darul Fikri Kauman Ponorogo. Menggunakan pendekatan deskriptif kualitatif, penelitian ini melibatkan observasi, wawancara, dan dokumentasi sebagai metode pengumpulan data. Penelitian ini membagi implementasi qiyamul lail ke dalam tiga tahap utama: persiapan, pelaksanaan, dan evaluasi. Hasil penelitian menunjukkan bahwa qiyamul lail secara signifikan berkontribusi terhadap peningkatan kedisiplinan dalam aspek ibadah, pengaturan waktu, sosial, dan diri pribadi santriwati. Kegiatan ini memfasilitasi pembentukan kebiasaan disiplin melalui rutinitas ibadah malam, yang didukung oleh faktor-faktor seperti komitmen pengurus pesantren, lingkungan kondusif, dan sarana prasarana yang memadai. Namun, penelitian juga mengidentifikasi beberapa faktor penghambat, termasuk aktivitas belajar yang padat, kondisi kesehatan yang kurang optimal, dan kurangnya motivasi. Secara keseluruhan, qiyamul lail terbukti efektif dalam meningkatkan kualitas spiritual dan sosial santriwati, serta memotivasi mereka dalam kehidupan sehari-hari.

**Keywords:** *Qiyamul Lail, Discipline, Pesantren, Nighttime Worship, Female Students*

1. **INTRODUCTION (Calibri, 12 Bold)**

The introduction of the paper should explain the nature of the problem, previous work, purpose, and the contribution of the paper. The contents of each section may be provided to understand easily about the paper. 80% referral is mandatory from journals, the remaining 20% can be from books, etc. from the last 10th issue (for example, your manuscript will be published in 2020, then the max reference is published in 2010). (Calibri, 12).

**Translation:**

Education is a vital element in human life, aiming to help individuals discover the essence and true nature of their humanity (Agiel, 2023). Through education, humans are expected to realize their inherent potential and fulfill their responsibilities as rational beings. This potential encompasses spiritual, psychological, intellectual, and physical dimensions (Alim & Indra, 2023). Education serves as a means to optimize individual development, guiding them to become active entities within society, where they can express relationships, ideas, and creativity (Fanani & Al Faini, 2023).

Islamic boarding schools (pesantren), as institutions of Islamic education, are rooted in Islamic religious traditions that emphasize the importance of worship, including night prayers (Achadah & Faza, 2022). *Qiyamul lail* is a spiritual activity that can enhance the quality of a student’s worship (Nurusaa’adah, 2023). The habituation of *qiyamul lail* in Islamic boarding schools can be seen as an effort to shape morally resilient individuals (Alim & Indra, 2023).

*Qiyamul lail* in Islamic boarding schools originates from Islamic religious values and culture, which are highly esteemed (Aiaunillah, 2023). *Qiyamul lail*, or night prayer, holds a significant position in Islamic teachings as a recommended supplementary act of worship (Afifudin & Waslah, 2021). Night prayers in Islamic boarding schools are regarded as a means of self-improvement and drawing closer to Allah (Sebagai et al., 2017). By performing *qiyamul lail*, students are expected to strengthen their spiritual connections and enhance their overall quality of life.

Life in Islamic boarding schools often involves various challenges and trials. *Qiyamul lail* is considered a way to seek spiritual strength and find peace when facing life’s difficulties (Sugianto, 2023). Through the habituation of *qiyamul lail*, Islamic boarding schools strive to create an environment that supports the spiritual, moral, and character development of their students in accordance with Islamic teachings (Achadah & Faza, 2022). *Qiyamul lail* involves discipline in managing time and commitment to worship. This practice helps students develop a structured and consistent routine in carrying out daily activities, including worship (Anshari & Triana, 2023).

This study aims to understand the implementation of the *qiyamul lail* program in improving the discipline of female students, as well as identifying supporting and inhibiting factors at the Darul Fikri Islamic Boarding School, Kauman, Ponorogo.

1. **METHOD (Calibri, 12 Bold)**

This study employs a descriptive approach with a qualitative method to examine the improvement of female students' discipline through the *Qiyamul Lail* program at the Darul Fikri Islamic Boarding School, Kauman, Ponorogo. Descriptive qualitative research aims to comprehensively, meticulously, and deeply understand the objective conditions, with the researcher serving as the primary instrument. The research was conducted at the Darul Fikri Islamic Boarding School, Kauman, Ponorogo, with the study subjects being female students at the boarding school.

Data collection was carried out through observation, interviews, and documentation. Primary data sources were obtained from observations and interviews with the boarding school’s leadership, teachers (*ustadz*), and female students, while secondary data sources included books, articles, and relevant journals. The data were analyzed using the Miles and Huberman data analysis model, which involves data reduction, data presentation, and conclusion drawing/verification. The validity of the data was ensured through researcher persistence and triangulation.

1. **RESULT AND DISCUSSION (Calibri, 12 Bold)**
2. **Implementation of the *Qiyamul Lail* Activity**

The *qiyamul lail* activity at Darul Fikri Islamic Boarding School, Kauman, Ponorogo, is a routine program aimed at cultivating discipline among female students through nightly worship practices. The implementation of this activity involves three main stages: preparation, execution, and evaluation.

The preparation stage begins with announcements and the distribution of task schedules to the students, followed by physical and mental preparation before performing the worship. Students are expected to dress neatly, bring prayer tools and the Qur’an, and perform ablution beforehand. This preparation aligns with Imam Nawawi’s theory, which emphasizes the importance of purification and proper attire in worship (Asqalani, 2023).

During the execution stage, students wake up at the designated time, usually around 3 a.m., to perform the *tahajud* prayer with a varying number of rak’ahs. This activity is followed by supplication, remembrance (*dzikir*), a brief sermon (*tausiyah*), as well as recitation and memorization of the Qur’an. This practice is consistent with the theory of Muhammad Shalih Ali Abdillah Ishaq, which states that *qiyamul lail* involves enlivening the night with worship (Annisaa, 2016). This theory supports the analysis that the *qiyamul lail* activity effectively trains students' discipline, as it requires self-control and strict time management.

The evaluation of the *qiyamul lail* activity is conducted through meetings and discussions to identify shortcomings and seek solutions for improvement. This evaluation is essential for enhancing the quality of the activity and the discipline of the students, in line with Imam Al-Ghazali’s theory, which emphasizes the importance of introspection and self-evaluation (Baharun, 2024). A systematic and continuous evaluation can help improve the effectiveness of the *qiyamul lail* activity in shaping discipline.

1. **The Impact of *Qiyamul Lail* Implementation**

The implementation of *qiyamul lail* at Darul Fikri Islamic Boarding School, Kauman, Ponorogo, has shown significant positive impacts on the discipline of female students. These impacts include improvements in worship discipline, time management, social discipline, and self-discipline.

1. **Enhancing Worship Discipline**

The *qiyamul lail* activity, or night prayer, is a worship practice that helps female students develop the habit of waking up at night to worship. This practice not only strengthens their discipline in performing the *tahajud* prayer but also positively influences their commitment to obligatory and additional (sunnah) prayers. Stephen P. Robbins, in his theory, emphasizes the importance of self-discipline as a key element in personal life. According to Robbins (in Sugianto, 2023), self-discipline established through worship routines represents a profound and significant form of discipline.

By consistently practicing *qiyamul lail*, female students can develop a mindset and habits that support this discipline. This includes the habit of staying awake at night to worship, performing prayers with devotion (*khushu'*), and increasing their spiritual awareness and motivation for daily worship. Over time, this routine not only cultivates discipline in night prayers but also strengthens their commitment to all obligatory and voluntary acts of worship. Thus, *qiyamul lail* plays an essential role in shaping the character and worship discipline of female students.

1. **Improving Time Management Discipline**

*Qiyamul lail*, performed by female students as a nighttime worship activity, not only serves as a religious practice but also plays a crucial role in fostering a consistent habit of waking up early. This habit significantly impacts the students’ daily time management. By regularly performing *qiyamul lail*, students become accustomed to waking up earlier, which in turn helps them manage their time more effectively. This involves proper regulation of sleep schedules and allocating adequate time for studying and worship.

Research by Aisyatur Rasyidah et al. (2022) highlights that time discipline is developed through repetitive activities. Thus, the consistent practice of *qiyamul lail* builds better self-discipline and time management among female students. Through this routine, they not only become more adept at managing their time but are also able to handle daily tasks more effectively and efficiently. These skills are crucial for everyday life, helping students achieve a balanced routine between studying, worship, and rest. *Qiyamul lail* contributes to the development of character and effective time management skills, which will have a positive impact on their future lives.

1. **Enhancing Social Discipline**

*Qiyamul lail*, performed as a congregational night prayer in the boarding school, plays a significant role in enhancing social discipline among female students. This activity not only strengthens their spiritual connection with God but also fosters positive social behavior patterns. By regularly and collectively performing *qiyamul lail*, students are expected to develop habits of mutual assistance, adherence to rules, and cooperation in carrying out religious activities.

Through this practice, students learn to value time, follow established schedules, and commit to shared responsibilities. This aligns with Hasan Langgulung's theory, which states that discipline aims to create order in the lives of learners. In the context of a boarding school, *qiyamul lail* serves as a medium for internalizing values such as discipline, cooperation, and mutual care among students. Female students are taught to adapt to their social environment, collaborate, and enhance social engagement through active participation in religious activities. In this way, social discipline can develop naturally, creating a harmonious atmosphere that supports the formation of strong character among the students.

1. **Enhancing Self-Discipline**

The *qiyamul lail* activity in the boarding school plays a crucial role in shaping the character of female students. Through this routine, students are encouraged to overcome laziness and drowsiness, while also strengthening their self-discipline. By practicing *qiyamul lail*, they are taught to prioritize religious obligations and develop habits that foster obedience and discipline. These habits not only boost their learning spirit but also contribute to a diligent attitude and a greater sense of cleanliness and neatness in their appearance.

The implementation of *qiyamul lail* aligns with child development theories, which suggest that the environment significantly influences personality formation and potential development. The boarding school environment, which supports worship activities such as *qiyamul lail*, encourages female students to cultivate positive values such as responsibility and perseverance. Additionally, this routine enhances their focus and motivation in learning. By performing *qiyamul lail*, students gain not only spiritual benefits but also build positive habits that support their cognitive development and overall character growth. Thus, this activity serves as an effective means of creating disciplined individuals who are focused on achieving their educational goals.

1. **Supporting and Inhibiting Factors**

The implementation of *qiyamul lail* activities in boarding schools is an effort to cultivate discipline and inner peace. Several supporting factors play a crucial role in the success of this activity, including the commitment and support of the management and teachers. Without such support, the implementation of *qiyamul lail* may become less effective. The commitment of the boarding school management and teachers is essential in designing and enforcing clear systems and rules. A well-structured system helps participants understand and comply with the established regulations, while clear rules facilitate discipline enforcement and ensure smooth execution of the activity.

A conducive environment is another key factor supporting *qiyamul lail* activities. A calm and comfortable environment enhances the quality of worship, making it easier for participants to focus and concentrate. Continuous guidance and motivation from the management and teachers are equally important. Effective guidance not only covers the technical aspects of conducting *qiyamul lail* but also addresses motivational aspects to keep participants enthusiastic and committed to consistently participating in the activity. Adequate facilities and infrastructure also contribute to participants' comfort during worship, such as comfortable sleeping arrangements and access to health facilities.

Buya Hamka stated that the inner peace achieved through *qiyamul lail* worship can foster self-discipline (Fahrudin, 2024). This highlights the importance of the activity in shaping one's character and personality. The support and exemplary behavior of boarding school management significantly influence the success of this program (Nurusaa’adah, 2023). Such role modeling provides a tangible example for participants on how to engage in worship with sincerity and commitment.

However, several inhibiting factors must also be considered. A demanding study schedule is one of the main obstacles. With a packed schedule, participants may feel exhausted and lack the energy to participate in *qiyamul lail*. Poor health conditions can also be a hindrance, as suboptimal health affects one's ability to perform worship effectively. A lack of intention and motivation is another significant inhibiting factor. When participants lack strong intentions or sufficient motivation, they tend to be inconsistent in attending the activity. These findings align with previous research, which identified busyness, health, and motivation as the primary factors impeding the implementation of *qiyamul lail* (Triana, 2023).

1. **CONCLUSION (Calibri, 12 Bold)**

The implementation of *qiyamul lail* activities at Pondok Pesantren Darul Fikri Kauman Ponorogo has proven effective in enhancing the discipline of female students in terms of worship, time management, social interactions, and personal growth. This activity, which involves systematic preparation, execution, and evaluation, supports the development of disciplined habits through the routine of night worship. With supporting factors such as the commitment of the management, a conducive environment, and adequate facilities and infrastructure, as well as addressing challenges like demanding schedules and physical health, *qiyamul lail* has successfully strengthened the students' discipline, motivated them in their daily lives, and improved their spiritual and social quality.

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