

Morning Qur'an Recitation as Religious Habituation: A Study at UPT SMP Negeri 2 Gresik

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Abstract : *Morning Qur'an recitation is a religious habituation practice implemented at UPT SMP Negeri 2 Gresik to familiarize students with Qur'an recitation and support positive daily habits. This study aims to describe the background, implementation, habituation strategies, perceived effects, and challenges of the morning Qur'an recitation program. This study employed a qualitative approach with a descriptive case study design. Data were collected from one main informant, Mr. Achmad Chusairi, S.Pd., as the teacher responsible for the program, supplemented by information from the principal. Data were obtained through a semi-structured interview, direct observation during approximately four months of the MBKM Internship Program, and photographic documentation. The interview guide covered the program's background and objectives, implementation, teacher roles and habituation strategies, supporting and inhibiting factors, and perceived effects, while observation focused on the activity setting, class rotation, student participation, recitation and listening activities, teacher supervision, and supporting facilities. Data were analyzed through three stages: data reduction, data display, and conclusion drawing/verification, supported by source and technique triangulation. The findings show that the program is conducted every school day before lessons through rotating class participation, with teacher supervision, rewards for early arrival, and complementary Qur'an Reading and Writing (BTQ) support for students with limited recitation skills. The program was reported to be associated with improved discipline, Qur'an recitation skills, and religious attitudes, while the collective Qur'an completion cycle became shorter. The main challenge was occasional malfunction of the sound system, which could reduce student enthusiasm.*

Keywords : *Morning Qur'an recitation; Religious Habituation; Student Discipline.*

INTRODUCTION

Education is concerned not only with developing students' academic competence but also with fostering good character and moral conduct. In Islamic education, habituation is one approach used to foster students' positive character through the consistent and continuous practice of desirable behaviors (Sofia et al., 2023). Previous research has reported that systematic and consistent habituation practices are associated with students' disciplinary behavior, including punctuality, compliance with rules, appropriate conduct, and discipline in religious practices (Sofia et al., 2023).

The relevance of habituation has become increasingly important amid the challenges of character education in the digital era. Students are exposed to diverse information and digital influences that may affect character formation, including challenges related to

excessive social media use, cyberbullying, and limited supervision of technology use (Sagala et al., 2024). These conditions highlight the importance of school-based strategies for fostering students' moral and religious values. One such strategy is the development of a religious school culture through routinely implemented religious activities. Previous research at SMA Al-Ma'arif Singosari Malang reported that the implementation of a religious school culture was associated with the development of students' religious character (Ulum et al., 2019).

One form of religious habituation commonly implemented in Indonesian schools is communal Qur'an recitation before lessons, commonly referred to as *tadarus pagi* (morning Qur'an recitation). Previous studies have documented its implementation and its relationship with students' religious and disciplinary development in different educational contexts. (Khulailah & Marzuki, 2023), for example, examined Qur'an recitation and Dhuha prayer activities at UPT SD Negeri 71 Gresik and reported that these activities were associated with students' Qur'an reading abilities, awareness of religious worship, discipline, and moral conduct. (Nurdiyanto et al., 2023) similarly reported that religious habituation activities, including Qur'an recitation, were associated with the development of students' character at SDIT Nur El-Qolam Serang. At SDN 1 Jekulo, (Khasanah & Nuha, 2026) reported that morning Qur'an recitation was associated with students' appreciation of the Qur'an, religious attitudes, and discipline. Similar relationships between Qur'an recitation habituation and student discipline have also been reported at SMP Negeri 10 Palembang (Astuti et al., 2025). At SMK Muhammadiyah 1 Kemlagi, (Abidin et al., 2025) likewise reported that routinely implemented religious habituation activities were associated with students' religious character, discipline, and responsibility.

Although these studies provide important evidence concerning the implementation and perceived effects of Qur'an recitation habituation, further contextual studies are needed to examine how such programs are maintained in everyday school practice. In particular, aspects such as teacher involvement, strategies for encouraging student participation, support for students with different levels of Qur'an reading ability, and the practical conditions that support program continuity can provide additional understanding of how religious habituation operates in a particular school context. Rather than assuming that these features are unique to one school, examining them within a specific setting can contribute contextual evidence to the broader discussion of religious habituation in schools.

UPT SMP Negeri 2 Gresik is one of the schools that implements a morning Qur'an recitation program. The program was initiated by Mr. Achmad Chusairi, S.Pd., and has been implemented as a routine activity before lessons begin. The activity takes place on a stage in the schoolyard, which is also used for other school activities. The program involves rotating class participation, teacher supervision, rewards for students who arrive early, and complementary Qur'an Reading and Writing (BTQ) support for students whose recitation skills are not yet fluent. The school also observes the development of the collective Qur'an recitation cycle, which reportedly became shorter over time, from approximately two to

three months to around one and a half months. This change is treated in this study as a contextual indicator of program development rather than as a direct measurement of individual students' Qur'an reading proficiency.

Based on these considerations, this study aims to describe the implementation of morning Qur'an recitation as a religious habituation practice among students at UPT SMP Negeri 2 Gresik. Specifically, the study examines the background and objectives of the program, its implementation mechanisms, teacher roles and habituation strategies, supporting and inhibiting factors, perceived effects on students, and future program development. This study employs a qualitative approach with a descriptive case study design. Data were obtained through a semi-structured interview with the teacher responsible for the program, supplementary information from the principal, direct observation during approximately four months of the MBKM Internship Program, and photographic documentation. The findings are expected to provide contextual information that may be useful for understanding and developing similar religious habituation practices in formal educational settings.

METHOD

This study employed a qualitative research approach with a descriptive case study design. A qualitative approach was used to understand the implementation of the morning Qur'an recitation program within its natural school setting, while a case study design was employed because the study focused specifically on the morning Qur'an recitation program at UPT SMP Negeri 2 Gresik within a particular period and context (Nurrisa et al., 2025).

The data were obtained through direct observation, semi-structured interviews, and documentation. The main interview informant was Mr. Achmad Chusairi, S.Pd., the teacher who initiated the morning Qur'an recitation program and was responsible for supervising its implementation. The researcher was directed to him by the vice principal for student affairs because he was considered to have comprehensive knowledge of the program. Supplementary information concerning the background and purpose of the program was also obtained from the principal of UPT SMP Negeri 2 Gresik.

Direct observation was conducted during the approximately four-month MBKM Internship Program of the Islamic Religious Education Study Program at the school. The observation focused on the implementation of the program, including the location and duration of the activity, class rotation, student participation, Qur'an recitation and listening activities, teacher supervision, and interactions between students and teachers. Documentation in the form of photographs was also used to support the observational data.

To strengthen the validity of the findings, this study applied triangulation of sources and techniques. Source triangulation was conducted by comparing information obtained from the main informant with supplementary information from the principal. Technique triangulation was conducted by comparing data obtained through interviews, direct observations, and documentation. However, the study did not involve direct interviews

with students, homeroom teachers, or other Islamic Religious Education teachers. Therefore, findings concerning students' discipline, Qur'an recitation skills, and religious attitudes are presented as reported or perceived effects within the school context rather than as objectively measured outcomes among all students.

The data collection instruments consisted of a semi-structured interview guide and observation indicators, supported by photographic documentation. The interview guide covered six main indicators: (1) the background and objectives of the program, (2) program implementation, (3) the role of teachers and habituation approaches, (4) supporting and inhibiting factors, (5) perceived effects on students, and (6) future program development. The questions addressed the history and objectives of the program, its implementation procedures, teacher involvement, assistance provided to students with limited Qur'an recitation skills, supporting and inhibiting factors, perceived changes among students, program evaluation, and future development.

The observation indicators focused on the setting and duration of the activity, class rotation, student participation, Qur'an recitation and listening activities, teacher supervision and interaction, and supporting facilities. Documentation was used to support the observable aspects of the program, particularly the activity setting, student participation, and teacher presence.

Data collection began with a request for permission from the school to conduct observations and interviews concerning the morning Qur'an recitation program. After the researcher explained the purpose and objectives of the study, the vice principal for student affairs directed the researcher to meet with Mr. Achmad Chusairi, S.Pd. During the internship period, the researcher directly observed the implementation of the morning Qur'an recitation, which took place on almost every school day. An in-depth semi-structured interview with the main informant was conducted on September 3, 2026, to obtain information regarding the background, implementation mechanisms, perceived effects, and challenges associated with the program. Additional information from the principal was obtained on a separate occasion after the interview.

The collected data were analyzed through three stages: data reduction, data display, and conclusion drawing/verification (Nurrisa et al., 2025). Data reduction was carried out by selecting and summarizing information from the interviews, observations, and documentation that was relevant to the research focus while excluding unnecessary information. The reduced data were then presented descriptively and thematically to facilitate the researcher's understanding and description of the findings. In the final stage, conclusions were drawn based on patterns emerging from the data and verified by comparing information obtained from the main informant, supplementary information from the principal, direct observations, and documentation.

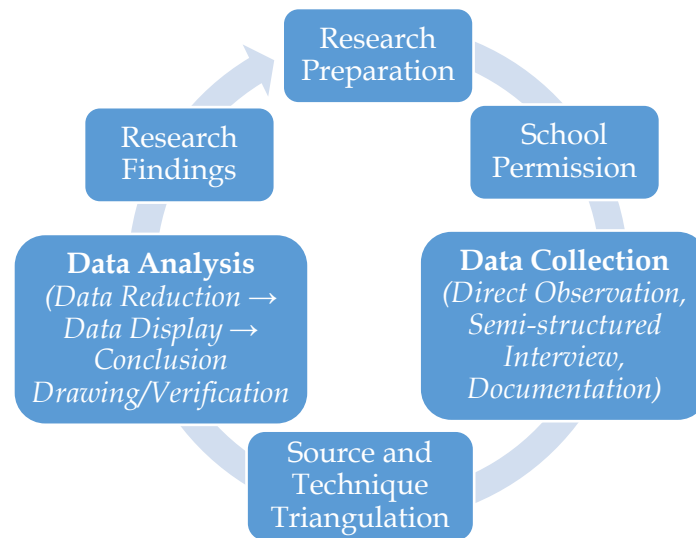


Figure 1. Research Flow of the Study

RESULT AND DISCUSSION

1. Result

This section presents the findings obtained from direct observation, a semi-structured interview with Mr. Achmad Chusairi, S.Pd., the teacher who initiated and supervises the morning Qur'an recitation program at UPT SMP Negeri 2 Gresik, supplemented by additional information from the school principal.

a. Background and Objectives of the Program

The morning Qur'an recitation program at UPT SMP Negeri 2 Gresik was initiated by Mr. Achmad Chusairi, S.Pd., and has been implemented consistently since its establishment. According to information from the school principal, the program was established to familiarize students with Qur'an recitation and encourage them to enjoy reading the Qur'an. The activity is also intended to provide a positive activity at the beginning of the school day and to foster student discipline by encouraging students to arrive at school before the regular lessons begin.

b. Form and Mechanism of Implementation

The morning Qur'an recitation is conducted every school day before lessons begin and lasts approximately one hour. The activity follows a rotating schedule based on class participation. It is conducted on a stage in the schoolyard that is also used for other school activities.

Students who are considered proficient in Qur'an recitation take turns reciting verses on the stage using the school sound system, while students whose recitation skills are not yet fluent participate by listening to the recitation. The implementation of the morning Qur'an recitation activity is illustrated in Figure 2.



Figure 2. Documentation of the Morning Qur'an Recitation Activity at UPT SMP Negeri 2 Gresik

Mr. Achmad Chusairi, S.Pd. serves as the main supervisor of the activity, while other teachers provide supporting supervision. During the activity, the teacher also identifies students who require further assistance in Qur'an recitation and communicates this information to their respective homeroom teachers.

c. Reward Strategy for Students Who Arrive Early

One strategy used to encourage student participation is the provision of rewards for students who arrive early at school. The rewards are generally provided in the form of food, such as rice meals or snacks, and are given directly by Mr. Achmad Chusairi, S.Pd. According to the informant, the rewards are intended to show appreciation for students' efforts to arrive early and to encourage them to maintain this habit.

d. Development of the Qur'an Completion Cycle

According to Mr. Achmad Chusairi, S.Pd., during the early implementation of the program, students required approximately two to three months to collectively complete the recitation of one Qur'an. At the time of the study, the collective completion cycle had reportedly decreased to approximately one and a half months.

Table 1. Comparison of the Duration of Qur'an Completion in the Morning Qur'an Recitation Program

No	Period	Average Duration of Qur'an Completion
1	Initial implementation	2–3 months
2	At the time of the study (2026)	± 1,5 months

Source: Interview with Mr. Achmad Chusairi, S.Pd. (2026) processed by the researcher.

Whenever the students complete one Qur'an recitation cycle, the school conducts a *khataman* activity for students participating in the morning Qur'an recitation program. The *khataman* is conducted in the school prayer room.

e. Supporting Qur'an Reading and Writing (BTQ) Program

The morning Qur'an recitation program is supported by a complementary Qur'an Reading and Writing (BTQ) program for students whose recitation skills are not yet fluent. The BTQ activity is conducted after school. Students who require additional support are identified through the monitoring of their participation and recitation during the morning activity. Information regarding students who require assistance is then coordinated with their respective homeroom teachers.

This supporting program provides an additional opportunity for students to improve their Qur'an reading skills outside the regular morning recitation activity.

f. Reported Effects of the Morning Qur'an Recitation on Students

According to Mr. Achmad Chusairi, S.Pd., students who regularly participate in the morning Qur'an recitation are reported to demonstrate greater discipline, improved Qur'an recitation skills, and more religious attitudes in their daily lives. He also reported differences between students who regularly participate in the activity and those who participate less frequently, particularly in their manner of speaking and everyday behavior. The reported effects are summarized in Table 2.

Table 2. Reported Effects of the Morning Qur'an Recitation on Students

No	Aspect	Reported Changes
1	Discipline	Students are reported to have become accustomed to arriving earlier to participate in the morning Qur'an recitation before lessons begin.
2	Qur'an recitation skills	Students' recitation is reported to have become more fluent, with the collective Qur'an completion cycle becoming shorter.

3	Attitudes and behavior	Students who regularly participate are reported to demonstrate more polite and religious behavior in their daily lives.
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Source: Interview with Mr. Achmad Chusairi, S.Pd. (2026), processed by the researcher

These findings represent the reported and perceived effects of the program within the school context. They are not intended as objective measurements of changes among all students because the study did not include direct interviews or standardized measurements involving students.

g. Challenges in Implementation

The main challenge identified in the implementation of the morning Qur'an recitation program concerns the school sound system. According to Mr. Achmad Chusairi, S.Pd., the sound system occasionally malfunctions or cannot be operated. When this occurs, student enthusiasm for participating in the activity is reported to decrease because students are accustomed to hearing the recitation through the sound system.

When the sound system cannot be repaired immediately, the morning Qur'an recitation activity may be temporarily suspended. Thus, although the sound system functions as supporting infrastructure for the implementation of the program, technical problems with the equipment can disrupt the continuity of the activity.

2. Discussion

The implementation of the morning Qur'an recitation program at UPT SMP Negeri 2 Gresik reflects the broader practice of religious habituation in Indonesian schools, while also showing several contextual features that shape its implementation. The program was initiated by a teacher, Mr. Achmad Chusairi, S.Pd., who also plays a central role in supervising its implementation. This finding differs from the case reported by (Maulidin et al., 2024) at SMK Al Hikmah Kalirejo, where the strengthening of religious culture was driven by the school principal through leadership and direct involvement in religious activities. The difference suggests that religious habituation programs may emerge through different forms of school leadership. In the present case, the continuity of the program appears to be closely related to the consistent involvement of the teacher who initiated and supervises the activity. This finding also indicates that the sustainability of a habituation program is not necessarily determined by the formal position of its initiator, but may also depend on the consistency of individuals who organize, supervise, and maintain the activity.

In terms of implementation, the division of roles between students who recite the Qur'an on the stage and those who listen provides an organized mechanism for accommodating differences in students' recitation abilities. Students who are considered more proficient are given opportunities to recite using the sound system, while students whose recitation skills are not yet fluent are encouraged to listen and subsequently receive additional assistance through the BTQ program. This mechanism is consistent with the general principle of habituation, in

which repeated activities are accompanied by guidance and supervision so that students can gradually participate according to their abilities. (Khasanah & Nuha, 2026) similarly reported that routine morning Qur'an recitation accompanied by teacher guidance was implemented as part of efforts to strengthen students' religious attitudes and discipline. In the present study, however, the use of a dedicated stage in the schoolyard gives the activity a visible and collective character within the school environment. Rather than interpreting the stage itself as evidence of program effectiveness, it can be understood as an infrastructural arrangement that facilitates the regular implementation of the activity.

The provision of rewards for students who arrive early represents another strategy used to support the continuity of the habituation process. According to the main informant, students who arrive early may receive food, such as rice meals or snacks, as an appreciation for their participation. This strategy is relevant to the finding that students have become accustomed to arriving earlier to participate in the morning Qur'an recitation. (Abdullah et al., 2026), through qualitative field research involving multiple informants, observations, and documents, also reported that Qur'anic tadarus habituation was associated with disciplinary behaviors such as punctual attendance and sustained attention during learning activities. Similarly, (Astuti et al., 2025) reported a relationship between the habituation of Qur'an recitation and students' learning discipline at SMP Negeri 10 Palembang. In the present study, the reward should therefore be understood as a supporting strategy rather than as the sole explanation for students' discipline. Its role is to provide positive reinforcement for the desired behavior of arriving early. This interpretation is also consistent with (Jamaludin et al., 2023), who found that reward and punishment strategies can support the strengthening of students' disciplinary character.

The shortening of the collective Qur'an completion cycle also provides a concrete indication of changes in the implementation of the program. According to the main informant, students initially required approximately two to three months to complete one Qur'an collectively, whereas at the time of the study the cycle had decreased to approximately one and a half months. This change may reflect more consistent participation or a greater amount of Qur'an recitation completed during the routine activities. However, the shortened completion cycle should not be interpreted as direct evidence that individual students' Qur'an reading fluency had objectively improved, because the present study did not employ a standardized assessment of students' recitation skills. Instead, the completion cycle is better understood as a contextual indicator reported by the informant concerning the development of the program over time. This distinction is important because the available data demonstrate a change in the duration of collective completion, but do not allow the researcher to measure individual improvement in recitation proficiency. Nevertheless, the finding is relevant to (Wulandari et al., 2025), whose qualitative case study of religious habituation through Qur'an learning classes at SMP Hasan Munadi Beji Pasuruan reported improvements in students' Qur'an reading abilities alongside the development of religious character. The similarity between the two studies suggests that Qur'an-focused habituation can be associated with the development of students'

engagement with Qur'an reading, although the indicators and forms of evidence used in each study are different.

The findings concerning students' discipline and religious attitudes also correspond with previous research on religious habituation. In the present study, the main informant reported that students who regularly participated in the morning Qur'an recitation tended to arrive earlier, demonstrate more fluent recitation, and display more polite and religious behavior in their daily lives. (Tamimi et al., 2022), in their study at SMPN 3 Bojong, similarly examined Qur'an recitation habituation as an effort to develop students' religious character and identified habituation as an important process in the formation of religious attitudes. (Wulandari et al., 2025) likewise reported that Qur'an learning habituation was associated with religious character, including discipline and noble character. Findings from other educational contexts also show similar patterns. (Nurdiyanto et al., 2023) reported that religious habituation activities contributed to students' character development at SDIT Nur El-Qolam Serang, while (Khulailah & Marzuki, 2023) reported positive findings concerning discipline and moral conduct in a program combining Qur'an reading and Dhuha prayer at UPT SD Negeri 71 Gresik. (Abidin et al., 2025) also found that habituation strategies were related to the development of students' religious character at the vocational secondary school level. Taken together, these studies provide a broader context for understanding the present finding, although differences in school level, program design, and research methods mean that the findings should not be treated as directly equivalent.

At the same time, the findings concerning the effects of the program need to be interpreted within the methodological limitations of the present study. Information about students' discipline, Qur'an recitation skills, and religious attitudes was obtained primarily from the main informant, supplemented by the researcher's observations and additional information from the school principal. The study did not directly interview students, homeroom teachers, or other subject teachers. Therefore, the reported changes in student behavior should be understood as perceptions and observations reported within the school context rather than as objectively measured changes in all participating students. This limitation also distinguishes the present study from research such as (Abdullah et al., 2026) and (Wulandari et al., 2025), which employed multiple data collection sources and techniques. Accordingly, the findings of this study are more appropriately interpreted as a contextual description of the program and its perceived effects rather than as evidence of a causal relationship between morning Qur'an recitation and changes in student character.

Another finding concerns the technical challenge posed by the sound system used during the activity. According to the main informant, malfunctioning of the sound system can reduce students' enthusiasm and may occasionally cause the activity to be temporarily suspended when the problem cannot be resolved immediately. This finding illustrates that the continuity of a religious habituation program depends not only on the commitment of teachers and students but also on the availability and readiness of supporting facilities. The nature of this challenge is related to the program's implementation design because the activity is conducted

on a schoolyard stage and relies on amplification so that the recitation can be heard by a larger number of students. This differs from the challenges reported by (Khasanah & Nuha, 2026), who identified factors such as student motivation and limited time in their study. The findings therefore suggest that implementation challenges may vary according to the design and context of each school's habituation program. More broadly, (Prialita et al., 2024) emphasized the importance of educational facilities and infrastructure in supporting the quality and continuity of learning activities.

Overall, the morning Qur'an recitation program at UPT SMP Negeri 2 Gresik demonstrates how religious habituation can be organized through a combination of routine scheduling, teacher supervision, positive reinforcement, differentiated support for students, and supporting facilities. The program's development is reflected in several observable or reported features, including students' habit of arriving earlier, the shortening of the collective Qur'an completion cycle, and reported differences in students' daily attitudes and behavior. However, these findings should be understood within the scope of the available data, particularly because the study relied primarily on one key informant and did not directly measure changes in students' recitation proficiency or religious character. The case therefore provides a contextual description of how a morning Qur'an recitation program is implemented and sustained at UPT SMP Negeri 2 Gresik, while also indicating the need for broader sources of evidence in future research.

CONCLUSION

The morning Qur'an recitation program at UPT SMP Negeri 2 Gresik is implemented as a routine religious habituation activity before lessons begin. The program was initiated by Mr. Achmad Chusairi, S.Pd., and is conducted through rotating class participation, teacher supervision, rewards for students who arrive early, and complementary Qur'an Reading and Writing (BTQ) support for students whose recitation skills are not yet fluent. The collective Qur'an completion cycle was reported to have shortened from approximately two to three months to around one and a half months, although this change does not constitute a direct measurement of individual students' recitation proficiency. The program was also reported to be associated with student discipline, Qur'an recitation fluency, and religious attitudes. The main challenge identified was the occasional malfunction of the school sound system, which was reported to reduce student enthusiasm for participation. These findings describe the implementation and reported effects of the program within the school context, based primarily on the main informant and supported by direct observation, supplementary information from the principal, and documentation.

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