

# Qira'atul Qur'an Program in Building Religious Character at the High School of the Pancasila Education Foundation (YPP) Sawit Seberang

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## ABSTRACT

Religious character education remains a challenge in secondary schools due to students' declining discipline in worship practices and limited internalization of Qur'anic values in daily behavior. To address this issue, schools implement religious habituation programs such as the Qira'atul Qur'an Program. This study aims to describe the implementation of the Qira'atul Qur'an Program, analyze its role in strengthening students' religious character, and identify the supporting and inhibiting factors in its implementation at SMA Yayasan Pendidikan Pancasila (YPP) Sawit Seberang. This research employed a qualitative, descriptive approach. Data were collected through observations, in-depth interviews, and documentation involving the principal, Islamic Education teachers, religious mentors, and students. The results indicate that the Qira'atul Qur'an Program is implemented routinely and systematically before formal learning activities through habituation, *talaqqi*, and *tahsin* methods. The program contributes significantly to strengthening students' religious character, as reflected in improved worship discipline, emotional calmness, polite behavior, and increased affection for the Qur'an. Supporting factors include strong institutional support, teachers' commitment, and a conducive religious school environment, while inhibiting factors involve students' diverse Qur'anic reading abilities and limited time allocation. Overall, the Qira'atul Qur'an Program plays a positive role in reinforcing religious character education at the secondary school level.

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## 1. INTRODUCTION

Religious character education constitutes an essential dimension of Indonesia's national education system. Education is not merely directed toward intellectual development, but also toward the formation of individuals who are faithful, pious, and possess noble character. This orientation is explicitly stated in Law Number 20 of 2003 on

the National Education System, which emphasizes that national education functions to develop learners' potential and to shape dignified character and civilization [1]. In this context, religious character education serves as a fundamental foundation for balancing students' intellectual, emotional, and spiritual intelligence [2].

Despite its strategic importance, implementing religious character education in schools faces increasingly complex challenges in the era of globalization and digitalization. Rapid and unrestricted access to digital media has significantly influenced students' mindsets, attitudes, and behaviors, often in ways that are not aligned with moral and religious values [3]. This condition contributes to various forms of moral degradation, including declining discipline, weakening social ethics, and diminishing concern for religious practices in everyday life (Zubaedi, 2015). Without adequate reinforcement of character education, technological advancement may paradoxically erode students' religious character rather than strengthen it [4].

In addressing these challenges, Islamic Religious Education plays a strategic role in fostering students' religious character. PAI is not solely a medium for transmitting religious knowledge, but also a process of internalizing Islamic values encompassing faith (*aqidah*), worship (*ibadah*), and morality (*akhlaq*) [5]. Through effective PAI learning, students are expected not only to understand Islamic teachings cognitively but also to practice them consistently in their daily lives. However, several studies indicate that classroom-based PAI instruction alone is often insufficient to ensure the internalization of religious values, particularly when it is not supported by continuous and practical religious habituation activities [6]. One form of religious habituation widely implemented in schools is the Qira'atul Qur'an Program. This program emphasizes regular, guided Qur'anic reading activities within the school environment, aiming not only to improve students' Qur'anic reading proficiency but also to cultivate a love for the Qur'an as a primary source of life values [7]. Theoretically, continuous interaction with the Qur'an contributes to the formation of religious attitudes, emotional calmness, self-discipline, and noble character [8]. From the perspective of character education theory, habituation is a crucial method in shaping moral behavior, as repeated actions gradually become internalized values.

Previous studies have examined the role of Qur'anic reading programs in strengthening students' religious character. For example, research by [9] found that routine Qur'an reading activities positively influenced students' worship discipline and moral behavior. Similarly, [7] reported that Qur'anic habituation programs enhanced students' spiritual awareness and learning motivation. However, these studies largely focus on general outcomes without providing an in-depth analysis of the implementation process, supporting and inhibiting factors, and the contextual uniqueness of each educational institution. Moreover, limited research specifically examines the integration of the Qira'atul Qur'an Program as a structured school culture activity at the senior high school level, particularly in rural or foundation-based schools [10]. SMA Yayasan Pendidikan Pancasila (YPP) Sawit Seberang is one of the educational institutions that has implemented the Qira'atul Qur'an Program as a systematic religious habituation activity integrated into daily school routines.

The program is designed to familiarize students with regular Qur'anic reading before learning activities, with the expectation of fostering discipline in worship, polite behavior,

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emotional stability, and strong attachment to Islamic values. Nevertheless, the effectiveness of this program, along with the factors that support and inhibit its implementation, has not been examined in depth in the academic literature.

Based on these considerations, this study aims to (1) describe the implementation of the Qira'atul Qur'an Program at SMA YPP Sawit Seberang, (2) analyze its role in strengthening students' religious character, and (3) identify the supporting and inhibiting factors in its implementation. It is expected that the findings of this study will contribute theoretically to the development of religious character education and practically serve as a reference for schools in designing sustainable religious habituation programs. Ultimately, this research is hoped to strengthen the role of schools in producing students who are intellectually competent and firmly grounded in religious and moral values.

## **2. METHOD**

This research uses a qualitative, descriptive approach. The qualitative approach was chosen because this research aims to understand social phenomena in depth within a natural context, particularly regarding the implementation of the Qira'atul Qur'an Program and the formation of students' religious character [11].

The descriptive approach systematically and factually describes the process of implementing the program, the form of activities, and its impact on students' religious attitudes and behaviors, without treating or manipulating the object of research [12]. This research was carried out at SMA Yayasan Pendidikan Pancasila (YPP) Sawit Seberang, Jln. Subulus Salam, Kec.Sawit Seberang, Regency.Langkat, North Sumatra. which is one of the high schools that actively implements the Qira'atul Qur'an Program as a religious habituation activity. The research subjects include school principals, Islamic Religious Education teachers, coaches of the Qira'atul Qur'an Program, and students who participate in the program. The selection of research subjects is carried out purposively, based on the consideration that the informants have knowledge, experience, and direct involvement in the implementation of the program [13].

Data collection in this study was carried out through several techniques, namely observation, interviews, and documentation. Observations were conducted to directly assess the implementation of the Qira'atul Qur'an Program, including Qur'an-reading activities, student involvement, and the atmosphere of religious habituation in the school environment. In-depth interviews are conducted with key informants to obtain information on program objectives, implementation processes, and the role of programs in shaping students' religious character. Meanwhile, documentation is used to complete data in the form of activity schedules, attendance lists, and archives or reports on the implementation of the Qira'atul Qur'an Program [14].

The data analysis in this study was carried out qualitatively using an interactive analysis model. The stages of data analysis include data reduction, data presentation, and conclusion. Data reduction involves sorting and focusing on data relevant to the research objectives. The data are presented in a descriptive narrative, making them easy to understand and analyze. Furthermore, conclusions are drawn by interpreting the data in depth to identify

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meanings and patterns related to the role of the Qira'atul Qur'an Program in building students' religious character [15].

### **3. RESULTS AND DISCUSSION**

#### **3.1. RESULTS**

##### **Implementation of the Qira'atul Qur'an Program at SMA YPP Sawit Seberang**

Based on the research findings from observation, interviews, and documentation, it is evident that the Qira'atul Qur'an Program at the Pancasila Education Foundation (YPP) Sawit Seberang High School is carried out in a planned and sustainable manner. This program is part of religious habituation activities integrated with school activities and carried out regularly at a predetermined time. Qira'atul Qur'an activities are generally conducted before the learning process begins, so that students become accustomed to starting their learning by reciting the Qur'an. The implementation of the Qira'atul Qur'an Program involves all students with the guidance of Islamic Religious Education teachers and religious coaches. In practice, the activity of reading the Qur'an is carried out together or in turn, while paying attention to the rules of tajweed and the makharij of letters. Teachers and coaches serve as facilitators, guiding students, correcting readings, and motivating them to take activities seriously.

This shows that the Qira'atul Qur'an Program is not only a formality but also a coaching activity with a clear purpose. The consistent implementation of this program aligns with the view that regularly practiced religious habituation can foster positive habits and instill religious values in students. Thus, the Qira'atul Qur'an Program at YPP Sawit Seberang High School is one of the strategic means in building a religious school environment. Based on observations, the Qira'atul Qur'an Program at the Pancasila Education Foundation (YPP) Sawit Seberang High School is carried out regularly and scheduled as part of the school's religious habituation activities. This activity is generally carried out before the learning process begins, to accustom students to start learning activities by reading the Qur'an. The observations are also in line with the interview results, as presented by the researcher below.

##### **Interview with the Principal**

The principal said that this program is part of the school's vision in shaping students' religious character. He says:

*"We make Qira'atul Qur'an a flagship program for the school because we believe that the habit of reading the Qur'an can shape the religious character of students slowly but continuously."*

The consistent implementation of the Qira'atul Qur'an Program aligns with the view that sustained religious habituation can shape students' religious attitudes and behaviors.

##### **Interview with an Islamic Religious Education Teacher**

The Islamic Religious Education teacher said that the implementation of the Qira'atul Qur'an Program is carried out consistently to make it a positive habit for students. He says:

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*"We carry out this Qira'atul Qur'an program every day before the lesson starts, so that children get used to reading the Qur'an and make it part of their life at school."*

This statement shows that the Qira'atul Qur'an Program is carried out consistently every day before the learning activities begin. The teacher explained that the consistency in implementing this program aims to form positive habits in students, helping them get used to reading the Qur'an and make it part of their daily activities in the school environment. Based on the results of direct observation at the Pancasila Education Foundation (YPP) Sawit Seberang High School and the results of interviews with the principal, Islamic Religious Education teacher, it is known that the Qira'atul Qur'an Program is not only oriented towards improving the ability to read the Qur'an, but also on the application of religious values in the daily lives of students. The values of discipline, order, responsibility, and respect for teachers are evident in the program's implementation, where students read the Qur'an in an orderly and mindful manner. The school's support for this program is evident in the policy that stipulates Qira'atul Qur'an as a routine habituation activity, the provision of special time before learning begins, and the active involvement of teachers in guiding and directing students.

Therefore, the Qira'atul Qur'an Program at SMA YPP Sawit Seberang can be understood as a form of religious character development that is planned, integrated with school activities, and fully supported by all school residents.

### **The Role of the Qira'atul Qur'an Program in Building the Religious Character of Students**

The study's results show that the Qira'atul Qur'an Program plays a significant role in developing students' religious character. Through regular Qur'an reading, students show positive changes in their attitudes, such as increased discipline, greater calmness, and greater awareness in performing worship. The habit of reading the Qur'an also fosters students' love for and closeness to the holy book as a guide to life.

The religious character of students is reflected not only in worship activities but also in daily behavior in the school environment, such as a polite attitude towards teachers, mutual respect among friends, and increased concern for moral values. This shows that intensive interaction with the Qur'an through the Qira'atul Qur'an Program can internalize Islamic values in students' lives. This finding aligns with the view that the Qur'an plays an important role in the formation of noble character and morals, as it contains moral, ethical, and spiritual values that can guide human behavior [9]. As stated in the words of Allah SWT found in QS. Al-Isra:9

*"Verily, this Qur'an gives guidance to the most straight (path)."*

This verse explains that the Qur'an serves as a guide to life, shaping human behavior toward the right path and fostering moral, ethical, and spiritual attitudes. Therefore, the Qira'atul Qur'an Program can be seen as an effective medium in religious character education in secondary school. Based on observations at the Pancasila Education Foundation (YPP) Sawit Seberang High School, the Qira'atul Qur'an Program has proven to play an important role in building students' religious character. The implementation of regularly and

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continuously carried out programs has a positive influence on students' attitudes and behaviors in daily life in the school environment.

The most prominent changes are increased discipline, a calmer attitude, politeness in interactions with teachers, and greater awareness of the need to perform worship in an orderly and timely **manner**. The observations are also in line with the interview results, as presented by the researcher below.

### **Interview with an Islamic Religious Education Teacher**

An Islamic Religious Education teacher said:

*"After children regularly read the Qur'an, their attitude is calmer, more polite to the teacher, and easier to direct."*

The Islamic Religious Education teacher's statement shows that regularly reading the Qur'an has a real impact on students' attitudes and behaviors. When students are accustomed to interacting with the Qur'an every day, they not only read it aloud but also indirectly absorb its values of calmness, patience, and self-control.

This is then reflected in their calmer, less emotional attitude when carrying out school activities. The habit of consistently reading the Qur'an serves not only as a formal religious activity but also as a means of internalizing religious values. The values of patience, perseverance, responsibility, and self-control are gradually embedded in students through direct interaction with the Qur'an. This can be seen from the attitude of students who are easier to direct and show more polite behavior than before the program was carried out intensively. Thus, the Qira'atul Qur'an Program not only improves the ability to read the Qur'an but also plays a strategic role in shaping students' overall religious character. These findings reinforce the view that sustained engagement with the Qur'an can lay a foundation for the development of noble morals and religious behavior in students' daily lives.

Based on the study's results, it can be concluded that the Qira'atul Qur'an Program at the Pancasila Education Foundation (YPP) Sawit Seberang High School plays a significant role in developing students' religious character. The implementation of regularly and continuously carried out programs has been proven to foster discipline, calmness, politeness, and to increase students' awareness of performing worship, especially praying on time. This program not only improves the ability to read the Qur'an but also serves as an effective means of instilling religious values that are reflected in students' daily behavior in the school environment. The school also provides support through school policies that make this program a religious habituation activity, set the implementation time before learning starts, and involve Islamic Religious Education teachers and religious coaches in accompanying students. This shows the school's commitment to integrating religious character education into its culture in a sustainable way.

### **Supporting and Inhibiting Factors for the Implementation of the Qira'atul Qur'an Program**

Based on direct observation at the Pancasila Education Foundation (YPP) Sawit Seberang High School, the implementation of the Qira'atul Qur'an Program is supported by

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several structural and cultural factors. Structurally, the school demonstrated strong support by establishing a school policy that included the Qira'atul Qur'an Program as a scheduled religious habituation activity.

The timing of implementation before learning activities begin is clear evidence of the school's commitment to supporting the program's sustainability. In addition, the active involvement of school principals, Islamic Religious Education teachers, and religious coaches was evident as they assisted students during the activity. From a cultural perspective, the religious atmosphere created in the school environment also strengthens the implementation of the Qira'atul Qur'an Program. This is evident in the attitude of teachers and students, who show seriousness and discipline in participating in activities, ensuring the program runs in an orderly and conducive manner. The commitment of Islamic Religious Education teachers and religious coaches in guiding students' Qur'an reading is also an important supporting factor in the program's success.

However, the observations also show that several inhibiting factors hinder the implementation of the Qira'atul Qur'an Program. The variation in students' ability to read the Qur'an is a significant challenge. During the activity, it was observed that some students still needed basic guidance, while others already had stronger reading skills, so the teachers gradually adjusted the coaching method. In addition, time constraints due to the school's busy academic activities limit the optimal duration of the program implementation. Despite various obstacles, the observation results show that the school continues to strive to overcome them through continuous mentoring and strengthened cooperation among all school residents.

This emphasizes that the success of the Qira'atul Qur'an Program as a religious habituation program is highly dependent on the consistency of implementation and on the synergy among school policies, teacher commitment, and students' active participation. Obstacles to implementing the Qira'atul Qur'an Program at the Pancasila Education Foundation (YPP) Sawit Seberang High School include differences in students' ability to read the Qur'an, which is quite diverse, so that teachers and religious coaches need time and a more patient, gradual approach in their guidance. In addition, time constraints due to the density of school academic activities are an obstacle to optimizing program implementation, both in terms of duration and the intensity of student mentoring. The school environment has not fully supported intensive coaching, especially when the school atmosphere is quite crowded ahead of teaching and learning activities. This situation sometimes reduces students' concentration when reading the Qur'an, so efforts are needed to create a more orderly, conducive environment that allows activities to take place optimally. The results of the observations are also in line with the interview presented by the researcher below.

### **Principal Interview**

The principal said that one of the main factors is the school's full support.

*"We always support this program, both in terms of policy and timing, because this is part of fostering students' character."*

The statement emphasized that the school views the Qira'atul Qur'an Program not just as an additional activity but as an important means of shaping students' religious

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character. By making this program part of school policy, the principal plays an active role in ensuring its sustainable implementation and encouraging the involvement of all school residents. This shows that the principal's leadership greatly influences the success of the Qira'atul Qur'an Program in integrating religious values into the school's culture and education system.

### **An Interview with an Islamic Religious Education Teacher**

The Islamic Religious Education Teacher said:

*"Students' ability to read the Qur'an varies; some are fluent, some still need basic guidance."*

The statement shows that differences in students' Qur'an reading ability pose a major challenge to implementing the Qira'atul Qur'an Program. The diversity of these abilities is influenced by students' different religious education backgrounds, so that some students can read the Qur'an fluently, while others still need guidance at the basic level, such as the introduction to hijaiyah letters and the application of tajweed rules. Overall, the implementation of the Qira'atul Qur'an Program at the Pancasila Education Foundation (YPP) Sawit Seberang High School demonstrates strong support from the school, especially from the principal, who has made this program part of the policy to foster students' religious character.

This support is realized through the timing of the implementation and the active involvement of teachers and religious coaches in accompanying the activities. However, the program's implementation also faces several obstacles, especially differences in students' Qur'an reading ability: some read fluently, while others still need basic guidance. This condition requires patience, perseverance, and the right coaching strategy from Islamic Religious Education teachers so that all students can follow the program optimally. With the cooperation and responsibility of all school residents, these obstacles can be gradually overcome, enabling the Qira'atul Qur'an Program to continue running effectively and sustainably in building students' religious character.

### **3.2. Discussion**

#### **Qira'atul Qur'an Program in Building Religious Character at the Pancasila Education Foundation (YPP) Sawit Seberang High School**

Based on research findings from observations, interviews, and documentation, it is evident that the Qira'atul Qur'an Program at SMA Yayasan Pendidikan Pancasila (YPP) Sawit Seberang plays a significant role in developing students' religious character. This program is carried out regularly and scheduled as a form of religious habituation that is integrated with school activities. Consistent implementation has a positive impact on students' attitudes and behaviors, especially by improving worship discipline, emotional calmness, politeness in interactions, and a growing love for the Qur'an as a guideline for life. These findings show that religious habituation, when carried out sustainably, can slowly but deeply shape students' character [12]. The learning methods used in the Qira'atul Qur'an Program include talaqqi, Tahsin, and habituation. The talaqqi method is applied when the

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teacher or coach reads the verses of the Qur'an, followed by the students, so that students can emulate the correct reading directly.

The tahsin method is used to guide and improve students' reading in accordance with the rules of tajweed, makhraj, and fluency [16]. Meanwhile, the habituation method involves repeating the Qur'an reading activity every day before learning begins. The combination of these methods not only enhances the technical ability to read the Qur'an but also instills in students the values of patience, discipline, and perseverance [3]. In addition to the right learning method, support for the Qira'atul Qur'an Program is also an important factor in its successful implementation. The school provides full support through a policy that makes this program a mandatory religious habituation activity for all students. This support is also manifested in the timing of implementation, which does not interfere with the academic process, as well as in the provision of adequate facilities and infrastructure, such as a Qur'an mushaf and a conducive learning environment.

Islamic Religious Education Teachers and religious coaches play an active role in accompanying and guiding students, so that activities can run in an orderly and sustainable manner [17]. School managerial factors also support the sustainability of the Qira'atul Qur'an Program. The school principal's visionary leadership, focused on fostering religious character, provides a strong foundation for implementing this program. School management is carried out through good coordination between the principal, Islamic Religious Education teachers, religious coaches, and homeroom teachers. Supervision and evaluation of program implementation are also carried out periodically to ensure that activities align with the set goals [18].

This shows that the success of religious habituation programs is strongly influenced by planned, collaborative school management. The Qira'atul Qur'an program does not function solely as a formal religious activity; it is also a medium for the formation of religious culture in the school environment. The habit of consistently reading the Qur'an every day creates a positive spiritual climate and shapes students' mindset and attitude. Students become more accustomed to starting activities with religious values, thereby indirectly developing a religious awareness. This condition aligns with the concept of character education, which emphasizes the importance of the environment and habituation in the internalization of values [19]. In addition, students' interaction with the Qur'an through the Qira'atul Qur'an Program contributes to strengthening affective and spiritual aspects, not just cognitive aspects. The values of the Qur'an, read and listened to every day, gradually shape students' inner attitudes, such as calmness, patience, and humility.

This is reflected in students who are more polite, easier to direct, and more aware of how to conduct worship in an orderly manner. Thus, the Qira'atul Qur'an Program acts as a means of character education that touches the inner and moral dimensions of students [20]. Overall, the findings of this study confirm that the Qira'atul Qur'an Program at the Pancasila Education Foundation (YPP) Sawit Seberang High School is a comprehensive model of religious habituation, encompassing learning, character development, institutional support, and planned school management. This program demonstrates that religious character education will be more effective when carried out through structured, consistent, and supported activities involving all school residents. Therefore, the Qira'atul Qur'an Program

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can serve as a reference or example for other schools in developing religious character education at the secondary level [21].

### **The Role of the Qira'atul Qur'an Program in Building Religious Character at the Pancasila Education Foundation (YPP) Sawit Seberang High School**

Based on the research results, the implementation of the Qira'atul Qur'an Program, carried out regularly and continuously, can form positive habits in students. The Qur'an reading activity conducted before the learning process begins prepares students to begin learning activities in a religious atmosphere. This habit gradually fosters students' spiritual awareness and closeness to the Qur'an as a guide for life. The role of the Qira'atul Qur'an Program in building religious character is evident in changes in students' attitudes and behaviors. The results of interviews with teachers and religious coaches show that students become more disciplined and calm, and exhibit a polite, respectful attitude towards teachers. In addition, students' increasing awareness of carrying out worship, such as praying on time, is an indicator that religious values are beginning to be internalized by them [22]. This program also helps foster a sense of love for the Qur'an. Intense and repeated interaction with the Qur'an leads students to no longer view reading it as a mere obligation but as a spiritual need. This aligns with the view that the habit of consistently reading the Qur'an can foster a strong and sustainable religious character [23]. In addition, the Qira'atul Qur'an Program functions as a means of internalizing the values of faith and piety.

Under teachers' guidance, students are not only taught to read the Qur'an properly, but also directed to understand its meaning and moral values. These values are then reflected in students' daily behavior, such as honesty, responsibility, and concern for others [24]. The role of teachers and religious coaches greatly determines the success of this program. Teachers serve as educators and role models in implementing religious values. The example set by teachers in their daily attitudes and behaviors strengthens the formation of students' religious character. Thus, the Qira'atul Qur'an Program is not only cognitive, but also affective and applicative in school life [25]. Overall, the results of the study show that the Qira'atul Qur'an Program at the Pancasila Education Foundation (YPP) Sawit Seberang High School has a significant contribution to building students' religious character. This program can foster a religious atmosphere in the school environment, instill Islamic values sustainably, and cultivate religious attitudes and behaviors that are reflected in students' daily lives. With consistent implementation and the support of all school residents, the Qira'atul Qur'an Program has become one of the effective instruments in character education at the secondary school level [25].

### **Supporting and Inhibiting Factors for the Implementation of the Qira'atul Qur'an Program in Building Religious Character at the Pancasila Education Foundation (YPP) Sawit Seberang High School**

Based on the research results, the implementation of the Qira'atul Qur'an Program at the Pancasila Education Foundation (YPP) Sawit Seberang High School is inseparable from various factors that affect its sustainability and effectiveness. These factors can be classified into supporting factors and inhibiting factors.

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Both are interrelated and have a direct effect on the program's success in developing students' religious character. One of the main supporting factors in implementing the Qira'atul Qur'an Program is the school's full support. School principals have a central role in establishing policies that support program implementation, including time management, infrastructure provision, and strengthening the commitment of all school residents. This policy support indicates that the Qira'atul Qur'an Program is seen as an integral part of students' character development, not just an additional activity [25]. In addition to policy support, the competence and commitment of Islamic Religious Education teachers and religious coaches are very important supporting factors. Teachers not only play the role of teachers but also serve as role models (*uswah hasanah*) for students in practicing religion.

With patient, gradual guidance, teachers can adapt learning methods to the ability of diverse students to read the Qur'an. This helps create a conducive and inclusive learning atmosphere [26]. A religious school environment is also a significant supporting factor. The habit of reading the Qur'an, the practice of congregational worship, and the culture of mutual respect among school residents create a positive religious climate. This conducive environment encourages students to more easily internalize the values of faith, piety, and noble morals in daily life [27]. Facilities and infrastructure support the success of the Qira'atul Qur'an Program. The availability of prayer rooms, the Qur'an, and adequate study spaces allows the program to be carried out in an orderly and sustainable manner. Adequate facilities also make it easier for teachers to provide effective guidance to students [28].

In addition to supporting factors, this study also identified several inhibiting factors in the implementation of the Qira'atul Qur'an Program. One of the main obstacles is the difference in students' backgrounds in reading the Qur'an. Some students have been able to read the Qur'an well, while others still need basic guidance. This condition requires teachers to implement a more patient, gradual, and differential learning approach so that all students can participate optimally in the program [29]. Time constraints are also a significant inhibiting factor. The density of academic activities and curriculum demands often limits the duration of the Qira'atul Qur'an Program. As a result, the coaching process for Qur'an reading has not been carried out optimally, especially for students who still need intensive assistance [3]. In addition, environmental factors outside the school are also obstacles in themselves. Not all students receive optimal support from family or community in developing the habit of reading the Qur'an.

The lack of habituation at home leads some students to be less consistent in participating in school programs, slowing the formation of religious character [30]. Despite various obstacles, the school continues to take strategic steps to overcome them. These efforts include strengthening coordination between school principals, teachers, and religious coaches, implementing gradual learning according to students' abilities, and improving communication with parents. These steps demonstrate a shared responsibility for the success of the Qira'atul Qur'an Program in fostering students' religious character [31].

Overall, the success of implementing the Qira'atul Qur'an Program at the Pancasila Education Foundation (YPP) Sawit Seberang High School is greatly influenced by the synergy between supporting factors and the school's ability to manage and minimize inhibiting factors. With policy support, teacher competence, a supportive religious

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environment, and effective school management, the Qira'atul Qur'an Program can play an effective role in building students' religious character [32]. The success of implementing the Qira'atul Qur'an Program in building religious character at the Pancasila Education Foundation (YPP) Sawit Seberang High School is greatly influenced by the presence of interrelated supporting and inhibiting factors. Full support from the school, the principal's commitment, the active roles of Islamic Religious Education teachers and religious coaches, and a religious school environment are the main factors that strengthen the program's sustainability. However, the difference in students' background in reading the Qur'an and the limited time due to the density of academic activities are inhibiting factors that require serious attention. With effective management, the cooperation of all school residents, and the right coaching strategy, these inhibiting factors can be minimized, allowing the Qira'atul Qur'an Program to continue running effectively and sustainably in shaping students' religious character.

#### **4. CONCLUSION**

This study concludes that the Qira'atul Qur'an Program serves as a strategic instrument for strengthening religious character education in secondary schools when implemented as a structured, continuous habituation activity. Rather than merely serving as a Qur'anic literacy program, Qira'atul Qur'an operates as a character-building medium that supports the internalization of faith-based values through routine practice, guided learning, and a supportive school culture. The findings highlight the importance of integrating religious activities into daily school life to foster sustainable character development among students. The implications of this research are both theoretical and practical. Theoretically, this study reinforces character education theories that emphasize habituation and value internalization as key mechanisms in the formation of moral and religious character. Practically, the findings suggest that schools can strengthen students' religious character by institutionalizing Qur'anic habituation programs supported by committed leadership, educators, and a conducive religious environment. The study also implies that Islamic Religious Education learning outcomes can be optimized when supported by non-formal yet structured religious programs within the school system.

This research is limited to a qualitative case study conducted in a single senior high school, focusing specifically on the Qira'atul Qur'an Program and its role in religious character formation. As such, the findings may not be generalized to all educational contexts, particularly schools with different cultural, institutional, or religious backgrounds. In addition, this study primarily explores character development from the perspectives of school stakeholders, without quantitatively measuring long-term behavioral changes. Future research is recommended to expand the scope of investigation by involving multiple schools, employing mixed-method or longitudinal approaches, and examining the long-term impact of Qur'anic habituation programs on students' character development.

Further studies may also explore integrating digital media or innovative pedagogical models into Qur'anic learning to address time constraints and diverse student abilities. For the general public, this research contributes practical insights into how educational institutions can play a vital role in nurturing a generation that is not only academically

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competent but also morally grounded, spiritually resilient, and able to embody Qur'anic values in everyday life.

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