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***THE CULTURE OF QUR'ANIC LITERACY IN PUBLIC
SCHOOLS: AN ETHNOGRAPHY OF THE MORNING TADARUS
TRADITION AND STUDENT CHARACTER BUILDING***

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ABSTRACT

This study is motivated by the decline in students' character and their decreasing engagement with religious values amid the rapid development of the digital era. The study aims to analyze the role of Qur'anic literacy culture through the morning tadarus (Qur'an recitation) tradition in shaping students' character in public schools. A qualitative approach with an ethnographic design was employed. Data were collected through observation and documentation involving the principal, Islamic Religious Education teachers, homeroom teachers, religious activity coordinators, and selected students using purposive sampling. Data were analyzed through the stages of data condensation, data display, and conclusion drawing. The findings reveal that the morning tadarus tradition has become a religious school culture that contributes to the development of students' religious character, discipline, responsibility, politeness, and social awareness through habituation, role modeling, and the reinforcement of Qur'anic values. The success of the program is supported by school leadership, teachers' exemplary conduct, students' participation, and family support. This study concludes that a Qur'anic literacy culture effectively strengthens character education in public schools.

Keywords: Qur'anic Literacy Culture, Morning Tadarus, School Culture, Character Education, Ethnography.

INTRODUCTION

The era of globalization and the digital revolution has significantly transformed the lifestyles of young people, particularly in terms of religiosity and character development. While advances in information technology have expanded access to knowledge and educational resources, they have also introduced complex moral and social challenges¹. These include the rise of individualistic attitudes, declining social ethics, and a decreasing interest among young people in religious activities and spiritual engagement. Consequently, strengthening religious values and character education has become increasingly important to help younger generations

¹ Erica M. Larson, "Smartphones and the Education of Religious Youth in Indonesia: Highway to Hell or Path of Righteousness?," *Social Compass* 71, no. 1 (2024): 119–35, <https://doi.org/10.1177/00377686231182251>.

navigate the opportunities and challenges of the digital age.² Character education has become a global priority because education in the twenty-first century focuses not only on knowledge and skills but also on developing students' character, moral values, and ethical responsibility. This approach aims to prepare learners who are academically competent, socially responsible, and able to contribute positively to society³

Student character development remains a major challenge in the Indonesian education system. Recent studies indicate that disciplinary problems, bullying, and an unhealthy school climate continue to affect students, emphasizing the need to strengthen character education and create a more positive school environment⁴. The results of the National Literacy and Numeracy Survey (2023–2025) also indicate that students' literacy culture continues to be dominated by digital media consumption rather than engagement in educational and religious reading activities that foster critical thinking, character development, and moral values. Conversely, a growing body of research indicates that the declining engagement of younger generations with the Qur'an has led to weaker internalization of spiritual and moral values, thereby affecting their attitudes and behaviors in everyday life.⁵ These findings underscore the necessity of implementing systematic strategies to cultivate a religious school culture through structured, continuous, and sustainable habituation practices embedded in everyday school activities.⁶

One of the prominent forms of strengthening religious culture in public schools is the implementation of morning Qur'anic recitation (*tadarus*), a routine activity in which students collectively recite the Qur'an before formal classroom instruction begins. This practice has been widely adopted across various regions as part of school-based character education programs grounded in Islamic values. Beyond serving as an act of worship, morning *tadarus* functions as a medium for cultivating positive habits, fostering students' discipline, and reinforcing their

² Erica M. LARSON, "Smartphones and the Education of Religious Youth in Indonesia: Highway to Hell or Path of Righteousness?," *Social Compass* 71, no. 1 (2024): 119–35, <https://doi.org/10.1177/00377686231182251>.

³ David Ian Walker, "Towards a Critical Character Education Using Virtue Ethics Philosophy and Bourdieu's Sociology," *Journal of Moral Education* 53, no. 4 (2024): 631–44, <https://doi.org/10.1080/03057240.2023.2288360>.

⁴ Syofian Hari Prasetyo and Lukas Purwoto, "Pengaruh Iklim Sekolah Dan Pemantauan Orang Tua Terhadap Perilaku Perundungan Pelajar," *Jurnal Pendidikan Dan Kebudayaan* 10, no. 1 (2025): 65–88, <https://doi.org/10.24832/jpnk.v10i1.4215>.

⁵ Dita Amelia et al., "Variabel Yang Memengaruhi Kemampuan Literasi Membaca Siswa Indonesia : Analisis Berdasarkan Pendekatan MARS," *Jurnal Pendidikan Dan Kebudayaan* 9, no. 2 (2024): 205–17, <https://doi.org/10.24832/jpnk.v9i2.4966>.

⁶ Ilmi Nur Hidayah et al., "Reinforcing School Culture through Religious-Based Habituation," *Jurnal Pendidikan Karakter*, ahead of print, November 10, 2025, <https://doi.org/10.21831/jpka.v16i2.88704>.

religious identity through continuous habituation within the school environment.⁷ Within the framework of Islamic education, sustained and intensive engagement with the Qur'an is considered a fundamental means of cultivating ethical character, nurturing spiritual consciousness, and promoting self-regulation in social behavior based on Islamic principles⁸

Empirical studies have demonstrated that the habituation of Qur'anic reading activities contributes significantly to students' character development. Regular engagement in Qur'anic literacy practices has been found to strengthen students' religious character, foster discipline, and enhance their sense of responsibility. These findings indicate that integrating Qur'anic literacy into daily school routines serves not only to improve students' religious understanding but also to cultivate positive moral values and behavioral dispositions.⁹ Previous studies have demonstrated that the consistent implementation of school-based religious activities contributes significantly to the development of students' moral awareness and strengthens their sense of social responsibility and prosocial behavior.¹⁰ Existing studies have predominantly conceptualized *tadarus* activities as educational variables assessed through quantitative measures, with insufficient exploration of the underlying social processes and cultural meanings that shape and sustain the practice.

From the perspective of educational anthropology, the practice of morning *tadarus* (Qur'anic recitation) represents an important cultural phenomenon within the school environment. Schools are not merely formal educational institutions but also cultural communities where shared values, routines, and religious practices are continuously maintained. As a recurring school tradition, morning *tadarus* contributes to the development of students' collective identity and daily behavior¹¹. Therefore, understanding this practice requires more than quantitative measurement; an ethnographic approach is more appropriate because it enables

⁷ Iin Munfariyah and Fathur Rohman, "Implementasi Tadarus Al-Qur'an Dalam Membentuk Karakter Disiplin Peserta Didik Madrasah Ibtida'iyah," *Pedagogik Journal of Islamic Elementary School* 8, no. 1 (2025): 305–22, <https://doi.org/10.24256/pijies.v8i1.6960>.

⁸ Siti Nurjannah et al., "Integrating the Values of the Quran in Education to Form a Generation of Character," *Sunan Kalijaga International Journal on Islamic Educational Research* 8, no. 1 (2024): 1–16, <https://doi.org/10.14421/skijier.2024.81.01>.

⁹ Imam Taufiq Akbar et al., "Implementation Of Quranic Literacy In Forming Students' Discipline Character," *EDURELIGIA: Jurnal Pendidikan Agama Islam* 7, no. 1 (2023): 57–64, <https://doi.org/10.33650/edureligia.v7i1.5838>.

¹⁰ Muhammad Hidayat Ginanjar et al., "Enhancing Student Morality Through Religious Extracurricular Activities in the COVID-19 Pandemic Era: A Case Study in Elementary Schools in Bogor City," *Jurnal Pendidikan Islam* 12, no. 2 (2023): 177–83, <https://doi.org/10.14421/jpi.2023.122.177-183>.

¹¹ Uswatun Musyarifah et al., "Pembiasaan Tadarus Al-Qur'an Pagi Dalam Menanamkan Nilai Karakter Pada Peserta Didik Di SMA Negeri 2 Temanggung," *ASNA: Jurnal Kependidikan Islam Dan Keagamaan* 5, no. 2 (2023): 1–10.

researchers to explore the meanings, lived experiences, and social interactions embedded in the tradition.

This study is grounded in Indonesia's policy on Strengthening Character Education (Penguatan Pendidikan Karakter/PPK), which identifies religious values as one of the core dimensions of character development in schools. The practice of morning Qur'anic recitation (*tadarus*) represents a meaningful form of Qur'anic literacy that supports students' moral and spiritual development. However, studies examining how this practice is understood by school members, how religious values are internalized, and how it contributes to the development of a Qur'anic literacy culture in public schools remain limited¹².

Previous research has predominantly focused on Islamic boarding schools and madrasahs, while similar studies in public schools are still scarce. This gap highlights the need to broaden scholarly discussions on the implementation of religious culture within general educational settings, which have distinct social and cultural characteristics. Therefore, this study is expected to provide a deeper understanding of Qur'anic literacy as an integral part of school culture that contributes to students' character formation. The findings are expected to enrich the literature on educational anthropology and Islamic education, while also offering practical recommendations for schools, educators, and policymakers to develop contextual and sustainable character education programs based on Qur'anic literacy practices.

METHOD

This study employed a qualitative approach with an educational ethnography design to explore the culture of Qur'anic literacy through the morning *tadarus* program in a public secondary school. The research site was selected purposively based on the consistent implementation of the program. Participants were chosen using purposive sampling, followed by snowball sampling, and included Islamic Religious Education (PAI) teachers, homeroom teachers, and students actively involved in the activity. Data were collected through observations of the morning Qur'an recitation sessions, semi-structured interviews to examine participants' perceptions of character development, and document analysis of school schedules and program regulations. Data were analyzed using the interactive model of Miles, Huberman, and Saldaña, which consists of data condensation, data display, and conclusion drawing and verification.

¹² Musyarifah et al., "Pembiasaan Tadarus Al-Qur'an Pagi Dalam Menanamkan Nilai Karakter Pada Peserta Didik Di SMA Negeri 2 Temanggung."

RESULTS AND DISCUSSION

Implementation Patterns and Social Dynamics of the Morning *Tadarus* Tradition in Shaping an Al-Qur'an Literacy Culture in Public Schools

Educational activities that promote Qur'anic literacy are supported by Indonesia's national education policy. Law Number 20 of 2003 on the National Education System, particularly Article 4 (5), emphasizes that education should foster a culture of reading, writing, and numeracy among learners. This policy is further reinforced by the Regulation of the Minister of Education and Culture (Permendikbud) Number 23 of 2015 on Character Development, which encourages schools to establish regular reading habits and religious activities before classroom instruction begins¹³. Within this legal framework, schools are provided with a legitimate basis for integrating Qur'anic literacy into the *hidden curriculum* as a means of promoting a balanced development of students' intellectual competence and spiritual character.¹⁴

From a socio-anthropological perspective, the morning *tadarus* tradition can be understood through Pierre Bourdieu's concepts of *habitus* and *field*. The school functions as a social field where students from diverse cultural backgrounds interact and develop shared practices. Through the regular implementation of morning *tadarus*, the repeated practice of reciting the Qur'an gradually shapes students' *habitus*. Over time, this practice is no longer perceived merely as a school requirement; instead, it becomes an internalized disposition that reflects students' spiritual awareness and forms an integral part of their daily culture of discipline.¹⁵

From the perspective of educational psychology, students' behavioral development can be explained through B.F. Skinner's behaviorist theory and Aristotle's concept of habituation. Skinner argued that behavior is shaped through consistent and repeated exposure to stimuli, which gradually produces stable behavioral responses. In the context of this ethnographic study, the school bell, teachers' presence, and the recitation of Qur'anic verses function as structured stimuli that gradually foster students' readiness to learn, emotional calmness, and classroom discipline. This perspective is consistent with Aristotle's concept of

¹³ Fathur Rokhman et al., "Character Education for Golden Generation 2045 (National Character Building for Indonesian Golden Years)," *Procedia - Social and Behavioral Sciences*, 4th World Conference on Learning Teaching and Educational Leadership (WCLTA-2013), vol. 141 (August 2014): 1161–65, <https://doi.org/10.1016/j.sbspro.2014.05.197>.

¹⁴ mysch.id, "Gerakan Literasi Sekolahsmkn 31 Jakarta," accessed July 10, 2026, <https://www.smkn31jakarta.sch.id/berita/detail/984180/gerakan-literasi-sekolahsmkn-31-jakarta/>.

¹⁵ Dwi Anjarwati et al., implementasi pembiasaan karakter disiplin melalui analisa konsep *habitus* dan *arena* pierre bourdieu pada siswa sekolah dasar, n.d.

habituation, which maintains that good character is not acquired instantly but is developed through repeated practice until it becomes a lasting habit¹⁶.

According to Al-Ghazali, moral character is not an innate quality acquired at birth but is developed through continuous spiritual training (*riyāḍah*), habituation (*ta'wīd*), and the repeated practice of virtuous actions. Consistent engagement in good deeds gradually transforms these actions into enduring personal characteristics. Conversely, the repeated practice of negative behaviors may also lead to the development of undesirable character traits. Therefore, education plays a fundamental role in cultivating positive habits from an early age through consistent and sustained practice. In the context of this ethnographic study, the daily practice of Qur'anic recitation (*tadarus*) every morning can be understood as a process of habituation aimed at fostering students' religious character. Through continuous repetition, this activity not only strengthens religious values but also promotes inner calmness, self-discipline, and learning readiness. Consequently, daily *tadarus* becomes more than a routine activity; it serves as an integral process of internalizing positive character traits within students¹⁷.

The implementation of Qur'anic literacy culture is aligned with the objectives of the Merdeka Curriculum, particularly in fostering the *Faith in God Almighty, Piety, and Noble Character* dimension of the Pancasila Student Profile. Through regular habituation activities such as Qur'anic recitation (*tadarus*), students not only improve their Qur'anic reading skills but also internalize Islamic values in their daily lives. Consistent school-based habituation enables students to transform their understanding of moral values into observable behaviours that reflect strong religious character.¹⁸ Teachers, as role models (*uswatun hasanah*), and students, as lifelong learners, position morning routines as an essential component of religious character development. Rather than serving merely as administrative activities, these routines function as a medium for instilling religious values, discipline, and positive habits within the school environment.

The following is an ethnographic reconstruction of the rules, scheduling, and interaction patterns involved in the practice of the morning (*tadarus*) (Quran recitation) tradition in public schools:

¹⁶ Jeannie Kerr, "Habituation: A Method for Cultivating Starting Points in the Ethical Life," *Journal of Philosophy of Education* 45, no. 4 (2011): 643–55, <https://doi.org/10.1111/j.1467-9752.2011.00826.x>.

¹⁷ Assyifa Qori Lhegina et al., "Internalization of Character Education Values at the Muhammadiyah Boarding School (MBS) Yogyakarta Elementary School in the Perspective of Al-Ghazali's Educational Thought," *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 1 (2026): 1–15, <https://doi.org/10.69900/ag.v6i1.518>.

¹⁸ Akbar et al., "Implementation Of Quranic Literacy In Forming Students' Discipline Character."

Implementation Dimension	Rules and Time Management	Social Dynamics (Ethnographic Findings)
Time and Schedule	- Conducted from 06:45–07:00 a.m. before the first lesson.- Held every school day (Monday–Friday).	Students who arrive late are asked to read the Qur'an outside the classroom to avoid disturbing others.
Rules and Preparation	Muslim students should perform wudu (ablution) before joining.-Students bring a printed copy of the Qur'an.- Non-Muslim students read their own holy books with their religion teacher.	Students remind each other to prepare for the activity and respect friends from different religions.
Reading Method	One student leads the recitation while others follow or listen.- Reading follows a daily page target or a semester completion plan.	Students with better Qur'an reading skills help classmates who need support.
Teacher's Role	The homeroom or first-period teacher attends before the activity begins Teachers supervise and join the recitation.	Teachers become role models and help create a serious and respectful learning atmosphere.
Evaluation	Each student has a Tadarus Log Book checked weekly by the class leader and teacher.	Students become more responsible and motivated to improve their Qur'an reading.

The Internalization of Character Values in Students Through the Morning Tadarus Tradition

According to Imam Al-Ghazali in *Ihya' 'Ulum al-Din*, children are a trust entrusted to their parents, possessing pure souls and great potential for moral development. Al-Ghazali argues that noble character (*akhlāq al-karīmah*) is not formed solely through the transmission of knowledge but through continuous spiritual training (*riyāḍah*) and consistent habituation from an early age. Through repeated practice of virtuous actions, good behavior gradually becomes internalized, ultimately developing into a stable character that is performed naturally and spontaneously¹⁹

According to Lickona, character encompasses three interconnected dimensions:

¹⁹ Zulfahmi et al., “KONSEP PEMBIASAAN (RIYADHAH) DALAM PENDIDIKAN KARAKTER MENURUT AL GHAZALI,” *AT-TAKLIM: Jurnal Pendidikan Multidisiplin* 3, no. 5 (2026): 84–95, <https://doi.org/10.71282/at-taklim.v3i5.1905>.

1. Moral knowing,
2. Moral feeling (moral sentiment/commitment), and
3. Moral action.

Regarding the three characters mentioned above: consider the case of someone who does not know what is good, yet possesses a love for that goodness a desire for the good which is then consistently manifested in tangible, everyday actions doing the good. According to Aristotle, moral virtues are not acquired naturally but are developed through habituation. Individuals become morally virtuous by consistently practicing good actions until these behaviors become habitual. Therefore, moral virtue is the result of continuous practice and repeated right actions rather than isolated or occasional acts²⁰.

Law Number 20 of 2003 on the National Education System stipulates that the primary objective of national education is to develop learners into individuals who are faithful, pious, morally upright, knowledgeable, creative, independent, and responsible citizens. In line with this objective, the Ministry of Education and Culture Regulation Number 20 of 2018 on Strengthening Character Education emphasizes that character development should be achieved through collaboration among schools, families, and communities. Within this framework, the cultivation of a religious school culture serves as an essential strategy for fostering students' religious values and discipline as integral components of character education²¹.

Based on ethnographic observations conducted in public schools, the implementation of daily Qur'anic recitation (*tadarus*) before the first lesson serves as a form of spiritual habituation for students. Regular participation in this activity contributes to the development of students' religious character through continuous practice. This finding is consistent with Al-Ghazali's view that good character is formed through repeated practice until virtuous behaviour becomes a habit. Consequently, morning *tadarus* is no longer merely a ceremonial activity but evolves into a school culture that reflects the moral identity of the educational community. This perspective is also consistent with Aristotle's concept that moral virtue is developed through repeated good actions. In public schools, students with different levels of Qur'anic literacy participate collectively, allowing them to cultivate religious discipline within an inclusive learning environment.

Morning *tadarus* also represents the implementation of *moral action* within Thomas Lickona's character education framework. Students' understanding of the importance of reciting the Qur'an (*moral knowing*) is translated into consistent

²⁰ Ruyu Hung, "To Be As Not To Be: In Search of an Alternative Humanism in the Light of Early Daoism and Deconstruction: To Be As Not To Be," *Journal of Philosophy of Education* 49, no. 3 (2015): 418–34, <https://doi.org/10.1111/1467-9752.12115>.

²¹ Ailula Mufidatus Solihah et al., "Teacher's Role: Implementation of Religious Character Education through the Habituation Method in Elementary School," *Jurnal Ilmiah Sekolah Dasar* 8, no. 3 (2024): 402–12, <https://doi.org/10.23887/jisd.v8i3.63426>.

behaviour through daily practice. Ethnographic observations further indicate that many students feel that something is missing when the activity is not conducted before lessons begin, reflecting the development of *moral feeling*. As a result, religious values are not only understood cognitively but are also internalized into students' everyday behaviour at school.

From a legal perspective, the implementation of morning *tadarus* aligns with the objectives of Indonesia's National Education System Law (Law No. 20 of 2003), which emphasizes the development of learners who are faithful, morally responsible, independent, and accountable. Field findings also indicate that this daily practice contributes to improving students' punctuality and self-discipline by encouraging them to arrive at school before the recitation begins. Therefore, the activity supports the implementation of the Strengthening Character Education (*Penguatan Pendidikan Karakter*) policy through the development of self-control within a positive school culture.

Ethnographic observations further reveal that classroom conditions become calmer and more conducive after the completion of morning *tadarus*. This atmosphere enhances students' readiness to participate in learning activities. From Al-Ghazali's educational perspective, inner purification (*tazkiyatun nafs*) facilitates the acquisition of beneficial knowledge. Likewise, educational psychology suggests that regular Qur'anic recitation may promote positive emotional states and help reduce students' academic anxiety. Although implementing morning *tadarus* in public schools presents challenges due to students' diverse backgrounds, the findings demonstrate that religious character can be fostered through an inclusive school culture. Accordingly, morning *tadarus* serves as a practical strategy for achieving the goals of national education by integrating intellectual development with students' spiritual and moral formation.

Ethnographic Factors and Barriers in Public Schools Affecting the Continuity of the Morning *Tadarus* Tradition Among Students

The implementation of the morning Qur'anic recitation (*tadarus*) tradition in public schools is supported by the principal's commitment, teachers' exemplary conduct, and the consistent enforcement of school policies. Requiring all members of the school community to pause their activities during the *tadarus* session helps create a conducive learning environment. In addition, the availability of Qur'ans and adequate sound system facilities facilitates the smooth implementation of the program. Teachers' active participation in reciting the Qur'an alongside students provides positive role models and enhances students' motivation, enabling the

practice to evolve from a routine activity into a sustainable religious culture within the school²².

From an anthropological perspective, the religious culture observed in public schools can be understood through Clifford Geertz's interpretive theory presented in *The Interpretation of Cultures*. Geertz conceptualizes culture as a system of symbols that shapes human meanings, motivations, and patterns of behavior. Within this framework, the practice of morning Qur'anic recitation (*tadarus al-Qur'an*) in public schools should not be viewed merely as a routine reading activity, but as a meaningful religious symbol that reinforces the spiritual values of the school community. Using Geertz's concept of *thick description*, this practice can be interpreted as a cultural expression that promotes inner peace, prepares both teachers and students psychologically before classroom learning begins, and strengthens students' moral character amidst the challenges of modernization²³.

The development of Qur'anic literacy culture in schools is consistent with Lev Vygotsky's Social Constructivist Theory, which emphasizes that cognitive development and character formation are shaped through social interaction within a cultural environment. In the context of the morning Qur'an recitation program, teachers and peers provide gradual learning support (*scaffolding*) to assist students in developing their reading skills. Students with limited Qur'anic reading proficiency learn alongside more capable peers, referred to as the *More Knowledgeable Other* (MKO), enabling them to improve their abilities through guided interaction. This collaborative process creates the *Zone of Proximal Development* (ZPD), where learners achieve higher levels of competence with appropriate support. Consequently, the morning Qur'an recitation program contributes not only to improving Qur'anic literacy but also to fostering cooperation, tolerance, and self-confidence through meaningful social interaction in the classroom²⁴.

According to Imam Al-Ghazali in *Ihya' Ulum al-Din*, the development of noble character is achieved through *riyadah* (continuous spiritual training) and *mujahadah* (persistent self-discipline). Al-Ghazali argues that character is not an innate or fixed quality but can be cultivated gradually through the consistent practice of virtuous actions until they become habitual and spontaneous. In the educational context, the practice of morning Qur'anic recitation (*tadarus*) in public schools reflects the concept of *riyadah*. Regular recitation of the Qur'an encourages students to develop self-control, discipline, and patience while internalizing

²² Solihah et al., "Teacher's Role."

²³ Munfariyah and Rohman, "Implementasi Tadarus Al-Qur'an Dalam Membentuk Karakter Disiplin Peserta Didik Madrasah Ibtida'iyah."

²⁴ Elena Bodrova and Deborah J. Leong, "Tools of the Mind: The Vygotskian-Based Early Childhood Program," *Journal of Cognitive Education and Psychology* 17, no. 3 (2018): 223–37, <https://doi.org/10.1891/1945-8959.17.3.223>.

Qur'anic values, which ultimately become integral components of their daily character and behavior.

The implementation of the morning Qur'anic recitation (*tadarus*) tradition in public schools faces several challenges related to psychological, social, structural, and facility factors. These challenges can be described as follows²⁵.

1. Psychological Barriers

Students in public schools have different levels of Qur'anic reading ability. Some students are able to read the Qur'an fluently, while others are still learning the Arabic alphabet or using the *Iqra* method. These differences often reduce students' confidence and make them reluctant to participate actively in the recitation.

2. Sociological Barriers

Morning *tadarus* activities are often disrupted by students arriving late at school. Factors such as long travel distances, traffic congestion, and poor punctuality reduce the effectiveness of the activity. As a result, the learning atmosphere becomes less conducive and students' concentration is interrupted.

3. Structural Barriers

The success of the morning *tadarus* program depends on teachers' active involvement. However, some teachers are not fully engaged because they prioritize administrative tasks or other responsibilities. This situation may lead students to view *tadarus* as a routine school activity rather than an opportunity to strengthen their religious character.

4. Facility Barriers

Limited school facilities also affect the implementation of morning *tadarus*. Poor-quality sound systems may prevent students from hearing the recitation clearly. In addition, the limited number and inadequate condition of Qur'anic copies reduce students' comfort and the effectiveness of the recitation activity.

The implementation of the morning *tadarus* tradition in public schools continues to face several challenges. The main obstacle is not students' rejection of the program but the differences in their Qur'anic reading ability and level of discipline. In addition, students' lack of confidence in reading the Qur'an and the limited involvement of some teachers may reduce the effectiveness of the program. If these issues are not addressed, *tadarus* may become a routine activity with little contribution to character development.

To overcome these challenges, the school has implemented several adaptive strategies. First, students with limited Qur'anic reading skills receive guidance through a peer tutoring program conducted in small groups, allowing them to learn in a more supportive environment. Second, students who arrive late complete a make-up *tadarus* session in the school prayer room without disrupting classroom learning. Third, the school improves supporting facilities, such as the audio system, and uses digital *tadarus* journals as tools for reflection and evaluation.

²⁵ Marvin W. Berkowitz and Melinda C. Bier, "What Works In Character Education," *Journal of Research in Character Education* 5, no. 1 (2007): 29–48, <https://doi.org/10.1108/CE-02-2007-0002>.

The findings indicate that the morning *tadarus* tradition is not merely a routine religious activity but also an important part of school culture that supports the development of students' religious character. The success of the program depends on the school's ability to strengthen supporting factors and address existing challenges through educational and humanistic approaches. As a result, the *tadarus* tradition contributes to balancing students' intellectual growth with their spiritual and moral development. These findings are consistent with Clifford Geertz's perspective on religious symbols and Imam Al-Ghazali's concept of *riyāḍah*, which emphasizes that moral character is developed through continuous practice and positive habituation. Therefore, teachers' role as role models is essential in ensuring that *tadarus* is understood as a meaningful educational practice rather than merely a formal obligation.

CONCLUSION

This study concludes that the culture of Qur'anic literacy through the morning *tadarus* tradition makes a positive contribution to character building in public schools. The program has become more than a daily religious activity; it has developed into a school culture that encourages students to strengthen their religious values, discipline, responsibility, politeness, and social awareness through continuous habituation. The success of this tradition is supported by school leadership, teachers' role modelling, students' participation, and family support, creating a positive learning environment that integrates academic and moral development.

Although the implementation of the program faces several challenges, including differences in students' Qur'anic reading abilities, punctuality, teacher involvement, and limited facilities, these obstacles can be addressed through collaborative and adaptive strategies. Overall, the findings show that the morning *tadarus* tradition is an effective approach to strengthening students' character while promoting a sustainable Qur'anic literacy culture that supports the goals of character education in public schools.

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