

The Implementation of Qur'anic Recitation (Tadarus) Habituatation in Grade IV-A as a Means of Developing The Pancasila Student Profile

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Abstract

This study aims to describe the implementation of Qur'an recitation habituatisation (tadarus Al-Qur'an) in class IV-A of MI Islamiyah Banjarmlati in shaping the Pancasila Student Profile. The background of this research is based on the importance of character formation through religious activities integrated with Pancasila values. The habituatisation of Qur'an recitation is considered an effective means of instilling the values of piety, cooperation, discipline, and responsibility among students. This study employs a qualitative approach with a descriptive method. Data collection techniques were carried out through observation, interviews, and documentation. The research subjects included the class IV-A teacher, students, and the head of the madrasah. Data analysis was conducted through data reduction, data presentation, and conclusion drawing. The findings show that the Qur'an recitation habituatisation is carried out routinely every morning before lessons begin. Teachers serve as guides and motivators, while students demonstrate enthusiasm and active participation. This activity not only improves students' Qur'an reading skills but also fosters religious attitudes, discipline, and a sense of responsibility. These values are in line with the dimensions of the Pancasila Student Profile. Thus, the habituatisation of Qur'an recitation contributes significantly to the holistic character formation of students within the madrasah environment.

Keywords: Qur'an Recitation, Pancasila Student Profile, Habituatisation, MI Islamiyah Banjarmlati

Abstrak

Penelitian ini bertujuan untuk mendeskripsikan implementasi pembiasaan tadarus Al-Qur'an di kelas IV-A MI Islamiyah Banjarmlati dalam membentuk profil pelajar Pancasila. Latar belakang penelitian ini didasarkan pada pentingnya pembentukan karakter siswa melalui kegiatan religius yang terintegrasi dengan nilai-nilai Pancasila. Pembiasaan tadarus Al-Qur'an dipandang sebagai salah satu sarana yang efektif dalam menanamkan nilai ketakwaan, gotong royong, disiplin, dan tanggung jawab pada peserta didik. Penelitian ini menggunakan pendekatan kualitatif dengan metode deskriptif. Teknik pengumpulan data dilakukan melalui observasi, wawancara, dan dokumentasi. Subjek penelitian meliputi guru kelas IV-A, siswa, dan kepala madrasah. Analisis data dilakukan dengan reduksi data,

penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa pembiasaan tadarus Al-Qur'an dilaksanakan secara rutin setiap pagi sebelum pembelajaran dimulai. Guru berperan sebagai pembimbing dan motivator, sedangkan siswa menunjukkan antusiasme dan keterlibatan aktif. Kegiatan ini tidak hanya meningkatkan kemampuan membaca Al-Qur'an, tetapi juga menumbuhkan sikap religius, disiplin, dan rasa tanggung jawab. Nilai-nilai tersebut sejalan dengan dimensi profil pelajar Pancasila. Dengan demikian, pembiasaan tadarus Al-Qur'an berkontribusi nyata dalam membentuk karakter siswa secara holistik di lingkungan madrasah.

Kata kunci: Tadarus Al-Qur'an, Profil Pelajar Pancasila, Pembiasaan, MI Islamiyah Banjarmasin

INTRODUCTION

Islamic Religious Education (IRE) teachers hold a central role in shaping students' character and morality. According to Hasan (2019), IRE teachers act as *moral educators* who instill Islamic ethical principles through exemplary conduct, habituation, and moral guidance. In the context of Indonesian education, the role of IRE teachers is not limited to the transfer of knowledge, (Sulismiyati and Fatimah 2024) but also as spiritual and moral mentors who guide students to become holistic individuals: as servants of God, social beings, and independent persons. Thus, the quality of education is highly influenced by the professional competence and exemplary character of teachers, particularly in embedding religious values. (Listiana et al. 2025)

Religious character education is one of the most important strategies in shaping students' behavior. Religious character is the result of the internalization of faith-based values and the practice of religious teachings, reflected in daily attitudes and actions. The implementation of religious character requires a conducive religious atmosphere, both inside and outside the classroom. Religious character education must be built through the integration of exemplary conduct, teaching, and school culture. A religious atmosphere in schools such as the habituation of Qur'anic recitation (*tadarus*), (Susetiyo et al. 2025) congregational prayer, and the commemoration of Islamic holy days becomes an effective medium for instilling faith values. This aligns with the effort to create an educational ecosystem that supports the formation of noble character among students.

In the midst of globalization and the massive development of information technology, students' religious character faces serious challenges. (Musyarifah et al. 2023) The misuse of technology and the lack of reinforcement of religious values are factors that may erode the spiritual personality of the younger generation. (Susetiyo and Sutrisno 2022) According to Nasution (Nasution 2021) the greatest challenge in shaping religious

character in the digital era is the dominance of instant and hedonistic culture, which is easily accessed through social media. Therefore, the inculcation of religious character must be carried out systematically through IRE instruction and the strengthening of school culture, one of which is through the habituation of Qur'anic recitation.(Fua'adah 2024)

The practice of *tadarus* is the routine reading and listening to the Qur'an, which not only instills love for the Holy Book but also fosters discipline, responsibility, and devotion in worship. routine *tadarus* activities in schools play a crucial role in building a religious culture that impacts students' character formation, such as discipline, patience, and responsibility. Furthermore, Rohmat (2020) emphasizes that the habituation of Qur'anic recitation not only influences students' spiritual aspects but also instills moral values that are reflected in their daily behavior, both inside and outside the classroom. In the context of Madrasah Ibtidaiyah (Islamic elementary schools), particularly at the early grade level, *tadarus* habituation can serve as an effective medium, as students are still at an age when their character is highly malleable.(Rozi et al. 2024)

This practice is also relevant to the Pancasila Student Profile launched by the Ministry of Education, Culture, Research, and Technology, particularly its first dimension: "faith in God Almighty, piety, and noble character." This profile requires the integration of cognitive intelligence, character, and spirituality within students. Therefore, the implementation of Qur'anic recitation habituation can be seen as a concrete effort in shaping students' religious character in madrasahs. Religious character represents the internalization and practice of religious teachings in everyday life.

The Pancasila Student Profile represents the ideal portrait of Indonesian learners as formulated by the Ministry of Education, consisting of six dimensions. The first dimension faith in God Almighty, piety, and noble character is strongly tied to religious character.

Tadarus is a group activity of reading the Qur'an regularly. According to Al-Qarni (2007), this practice not only strengthens Qur'anic literacy but also enhances spirituality, discipline, and social care. In the context of elementary education, *tadarus* habituation can serve as a medium for the internalization of religious values.

This corresponds with the findings of a previous study by Dewi Fauziah (2019), which revealed that consistent Qur'anic recitation habituation within the madrasah environment can form positive habits and strengthen students' religiosity.

This study is based on the assumption that the formation of religious character, as part of the Pancasila Student Profile, cannot be separated from consistently instilled habits in schools. The habituation of *tadarus* serves as a strategic means of shaping character through the direct practice of religious teachings. Its implementation, when supported by a

religious environment and active teacher involvement, is expected to produce students who are not only academically competent but also morally upright.

This study aims to provide an in-depth description of the implementation of Qur'anic recitation habituation and its impact on shaping students' religious character. The theoretical foundations used include:

The Theory of Habituation in Behaviorism,(Skinner 1953) which explains that behavior can be shaped through reinforcement given consistently. Positive reinforcement, such as praise or rewards, encourages individuals to repeat desirable behaviors, while negative reinforcement reduces the likelihood of undesirable behaviors. In the educational context, the habituation of positive behaviors, including religious activities such as *tadarus*, can be reinforced through supportive stimuli carried out continuously.

The Internalization of Values Theory, proposed by (Rokeach 1973), states that values can become part of a person's personality through a sustainable educational process. When values are internalized, they are not only cognitively acknowledged but also believed and manifested in real behavior. According to Rokeach, internalization occurs when individuals accept values as part of their belief system, thus serving as a guide for their actions and conduct.

Character Education Theory, developed by Thomas Lickona (1991),(Lickona 1992) emphasizes the importance of integrating moral cognition (knowledge of right and wrong), moral affection (feelings and attitudes toward values), and moral action (real behavior that reflects values in everyday life). Lickona argues that effective character education must touch upon all three domains so that students not only understand moral values but also feel them and consistently apply them in their actions.

METHOD

This study is a descriptive qualitative research using a case study approach. The research was conducted to describe and deeply understand the implementation of the Qur'anic recitation (*tadarus*) habituation in Grade IV-A at MI Islamiyah Banjarmasin and how this activity contributes to shaping students' religious character in accordance with the first dimension of the *Profil Pelajar Pancasila* (Pancasila Student Profile).

Operationally, this approach was applied by directly entering the madrasa, observing the *tadarus* activities, interviewing teachers and students, and examining related documents. The researcher did not intervene in the process but collected information as it naturally occurred in the learning environment.

Data in this study consisted of primary data, which included the results of classroom observations on tadarus implementation, interviews with the class teacher, students, and the head of the madrasa, as well as documentation of the program and its evaluation.

Sources of data were: The Grade IV-A teacher as the main implementer of the activity, Grade IV-A students as the main participants of the tadarus, The head of the madrasa as the program coordinator, and Madrasa documents, such as activity schedules, attendance records, and activity documentation.

Operationally, the researcher visited the school to collect data directly from the primary sources and recorded events and information in detail according to field reality.

Data Collection Techniques

The data were collected using three main techniques:

1. Direct Observation

The researcher attended Grade IV-A classes every morning for several days to directly observe the implementation of the tadarus. Notes were taken on the start and finish times, the leader of the activity, how students participated, and their attitudes and involvement. Observations were conducted without interfering with the process.

2. Semi-Structured Interviews

Interviews were conducted with the Grade IV-A teacher, the head of the madrasa, and several students. The interviews followed a set of guiding questions but were open to further exploration based on the respondents' answers. These interviews were carried out after the tadarus sessions or during the informants' free time.

3. Documentary Study

The researcher collected documents related to the implementation of tadarus, such as daily schedules, madrasa program plans, student attendance lists, and available photographs of the activities. These documents were used to strengthen the results of observations and interviews. All data were collected directly at the research site through systematic note-taking, recording, and archiving.

Data Analysis Techniques

Data analysis was conducted interactively with the following steps:

1. Data Reduction Filtering data from interviews, observations, and documentation relevant to the focus of the study, namely the implementation of *tadarus* and its impact on religious character.
2. Data Display, The selected data were organized into descriptive narratives and thematic tables, such as activity tables, student behavior, and madrasa program support.
3. Conclusion Drawing, The researcher drew patterns, meanings, and the effects of *tadarus* activities on students' character formation. These conclusions were continuously re-verified during the data collection process to ensure validity.

Operationally, data analysis was conducted after each observation or interview session so that the researcher could immediately clarify unclear issues the following day.

Research Site Overview

This research was conducted at MI Islamiyah Banjarmlati, located in Banjarmlati Village, Mojoroto District, Kediri City. The madrasa has a strong religious habituation program and has routinely implemented daily morning *tadarus* activities. The focus of the research was on Grade IV-A, as this class consistently carried out *tadarus* activities and was considered a representative model by the madrasah.

The choice of location was based on the following considerations: Accessibility of the researcher to the site, The actual availability of the *tadarus* habituation program, The willingness of the school and teachers to support the research activities. Operationally, the researcher was present at the school, observed activities, conducted interviews, and accessed school documents with the permission of the head of the madrasa

Data Presentation and Research Findings

This research was conducted at MI Islamiyah Banjarmlati, Kediri City, focusing on the implementation of Qur'anic recitation (*tadarus*) habituation in shaping the religious character of Grade IV-A students in accordance with the dimension of "*Faith in God Almighty, Piety, and Noble Character*" in the Pancasila Student Profile. The data presentation and findings are as follows:

1. Implementation of Qur'anic Recitation Activities

The *tadarus* activity was carried out daily from 11:45 to 12:20 by the Grade IV-A students. The process went through three main stages: planning, implementation, and

evaluation. Planning: The head of the madrasa selected competent teachers as mentors in Qur'anic recitation and prepared materials in the form of short surahs (from *An-Nas* to *Adh-Dhuha*). The teacher also provided guidebooks and memorization modules. Implementation: The habituation was carried out using the *Tilawati* method, where the teacher recited first, followed by students repeating, and concluded with collective recitation. The activity began with prayer and was conducted independently by students, indicating the internalization of spiritual values. Evaluation: The teacher monitored students' memorization, evaluated their spiritual attitudes, and appreciated their achievements, especially in Qur'an memorization competitions (*tahfidz*). Informal evaluation was also conducted through direct observation of students' behavioral changes.

2. Religious Values Instilled Through Qur'anic Recitation

The *tadarus* activity in Grade IV-A was not merely a routine of reading the Qur'an but also served as a medium to instill various religious values, including: Spiritual obedience: Through recitation and memorization of Qur'anic verses, students were encouraged to draw closer to Allah SWT. Manners and respect: Students demonstrated respectful attitudes toward teachers and peers during the activity. Discipline and responsibility: The activity was conducted regularly, and students showed responsibility by preparing their *tadarus* materials without being reminded. Togetherness and mutual support: The activity was performed collectively, with students reminding and assisting one another in reading the Qur'an.

3. Influence of Qur'anic Recitation Habituation on Students' Religious Character Formation

The *tadarus* habituation was found to have a positive impact on the formation of students' religious character, such as: Increased Qur'an memorization, supporting worship practices (prayers and supplications). Development of religious behavior, such as showing respect to teachers and practicing proper manners in interactions. Internalization of noble character values: students developed greater interest in religious subjects, became more focused during *tadarus*, and grew accustomed to reciting *Asmaul Husna*. Active participation in *tahfidz* competitions demonstrated that *tadarus* encouraged enthusiasm and achievement in religious activities. (Fadil et al. 2023)

The dimensions of the Pancasila Student Profile reflected in this activity include: Faith and Piety to God Almighty: evident in memorization, prayers, and respectful behavior. Independence: students initiated the activity without being told. Mutual cooperation: students collaborated during *tadarus*. Global diversity: no discrimination

occurred among students. Critical reasoning: students asked questions when encountering unfamiliar verses. Creativity: the *Tilawati* method created an enjoyable learning.

4. Supporting and Inhibiting Factors in the Implementation of Qur'anic Recitation Habituation

Supporting factors: Institutional support: the madrasa head actively engaged in planning and implementing the program. Teacher competence: teachers possessed mastery of *tajwid* and Qur'an teaching methodology. Student enthusiasm: students showed eagerness to participate. Routine and scheduled practice: daily implementation established a classroom culture. Alignment with the Merdeka Curriculum and P5: *tadarus* habituation aligned with character education goals.

Inhibiting factors: Lack of student focus: gadget addiction made concentration difficult during *tadarus*. Low active participation of female students: girls tended to be passive and recited softly. Limited parental involvement: some students lacked supervision at home due to parents' busy schedules or living with grandparents. Difficult student behavior: some required individual approaches to actively engage in the activity.

RESULTS AND DISCUSSION

Findings (can be in form of subheading)

1. The Implementation of Qur'anic Recitation (Tadarus) Habituation in Class IV-A at MI Islamiyah Banjarmlati

Based on the results of interviews, observations, and documentation, the implementation of Qur'anic recitation (*tadarus*) habituation in Class IV-A at MI Islamiyah Banjarmlati has been carefully planned by the madrasa. This activity is conducted every morning from 11:45 to 12:20 using the *Tilawati* method, in which the teacher reads first, followed by the students repeating after the teacher, and finally reading together in unison. The implementation of this practice is not merely a routine, but rather serves as a form of internalization of religious values designed to support the *Profil Pelajar Pancasila* (Pancasila Student Profile), particularly in the dimensions of faith, devotion to God Almighty, and noble character.

2. Religious Values Instilled Through Qur'anic Recitation (Tadarus) Activities In the *tadarus* activities

Several religious values are instilled in students, including: Discipline, demonstrated by arriving on time and participating in the daily tadarus. Responsibility, (Wahan and Aulia 2024) reflected in the readiness to bring their own Qur'anic text and begin the activity without being told. Courtesy and manners, evident in students' improved behavior toward teachers and peers over time. Perseverance and diligence, shown in memorizing short surahs. Love for the Qur'an, cultivated through reading, listening to, and memorizing its verses.

3. The Influence of Tadarus Activities on the Formation of Students' Religious Character

Tadarus activities have proven to provide a positive impact on the formation of students' religious character. They become more familiar with the Qur'an, increase their memorization of short surahs used in worship, and demonstrate improved behavior in terms of politeness, honesty, and responsibility. Moreover, in line with the *Profil Pelajar Pancasila* (P5) dimensions such as faith, devotion to God Almighty, and noble character these activities reflect a concrete effort in shaping students with strong religious personalities, not only within the madrasa environment but also in their daily lives.

4. Supporting and Inhibiting Factors in the Implementation of Qur'anic Recitation (Tadarus)

Several supporting factors of this activity include: The commitment of the madrasa leadership in selecting competent teachers to guide the tadarus. The active involvement of teachers and homeroom teachers in supervising and motivating students. The enthusiasm of students, particularly male students who tend to be more active. The support of the *Merdeka Curriculum*, which emphasizes character education through the *Profil Pelajar Pancasila* (P5).

Meanwhile, the inhibiting factors include: The lack of students' focus, particularly due to gadget (mobile phone) addiction. Gender-based differences in activeness, where female students tend to be more passive in tadarus activities. The limited time of teachers to provide individual monitoring, considering students' varying abilities in reading and memorizing the Qur'an. The minimal parental control at home, especially when children are cared for by grandparents or when parents are preoccupied with work.

CONCLUSION

The implementation of the habituation of Qur'anic recitation (tadarus) in Class IV-A of MI Islamiyah Banjarmati is carried out systematically using the *Tilawati* method. It is conducted routinely every morning as part of the character-building program aimed at fostering religious values in accordance with the *Profil Pelajar Pancasila* (Pancasila Student Profile). The religious values instilled through this tadarus practice include discipline, responsibility, politeness, perseverance, and love for the Qur'an, all of which support the formation of students' Islamic character. The tadarus activity has a significant influence on shaping students' religious character, particularly in internalizing the dimensions of faith, piety to God Almighty, and noble character as stated in the *Profil Pelajar Pancasila*. The supporting factors for the success of this program include the active role of teachers, the commitment of the madrasa, a supportive curriculum, and students' enthusiasm. Meanwhile, the main inhibiting factors come from the influence of gadget use, lack of parental supervision, and differences in students' character.

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