

Habituation of Surya Mentari Program to Achieve the Quality of Reading the Qur'an at Muhammadiyah Suronatan Elementary School

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ABSTRACT

Qur'anic education at the elementary school level plays a strategic role in fostering students' religious character while developing their competence in reading the Qur'an accurately according to the principles of *tajweed* and *makharij al-huruf*. However, the post-pandemic learning context has revealed that many students still experience difficulties in achieving the expected standards of Qur'anic reading proficiency. This study aims to analyze the implementation of the Surya Mentari Program (Suronatan Recites the Qur'an Every Day) and examine how its habituation-based approach contributes to improving students' Qur'anic reading quality. This research employed a qualitative field study using a descriptive case study design. The participants included the school principal, ISMUBA teachers, and fifth-grade students at SD Muhammadiyah Suronatan. Data were collected through observations, in-depth interviews, and documentation, and validated using source and technique triangulation. Data analysis followed the interactive model of Miles and Huberman, including data reduction, data display, and conclusion drawing. The findings indicate that the Surya Mentari Program is systematically implemented through integrated stages of planning, implementation, and evaluation embedded within the school's culture. Continuous and structured habituation significantly improves students' fluency, accuracy in applying *tajweed*, and correctness of *makharij al-huruf*. The program also strengthens Qur'anic literacy, with students demonstrating reading achievement above the school's average Qur'anic literacy index. Beyond improving reading competence, the program contributes to the development of students' religious character, discipline, and learning motivation. These findings suggest that a habituation-based Qur'anic learning program is an effective strategy for enhancing Qur'anic reading quality and cultivating a sustainable culture of Qur'anic literacy in Islamic elementary schools.

I. INTRODUCTION

The national education system in Indonesia includes formal, non-formal, and informal education (Presidential Regulation of the Republic of Indonesia Number 87 of 2017 concerning Strengthening Character Education, 2017). Elementary school is the first level of formal education organized by both the government through public schools and by the community through private schools, including those oriented towards Islamic values, such as Muhammadiyah schools. Muhammadiyah, an Islamic organization, has a strategic role in building and developing multicultural education in Indonesia (Roviana, 2023). In Islamic-based schools, learning the Qur'an has a strategic position because the Qur'an is understood as the main source of Islamic teachings that contain moral values, life principles, and guidelines of behavior for Muslims. In addition, what is done is to implement Qur'an education in schools. Qur'an education functions as an introduction, habituation, and inculcation of noble character values to students. In the perspective of Islamic

education, character formation is not enough to be done through knowledge transfer, but requires a habituation process that takes place continuously so that religious values are internalized in the behavior of students (Suyadi, 2020). In learning Tahfidz Quran, there are several keys to success that can be applied such as: diligent, diligent, tenacious, diligent, patient, istiqomah, balanced between repeat and addition, concentration, finding the right place and time, making targets and implementing them, memorization in prayer and if we observe that this is an extraordinary character if this becomes a habit of daily life (Nur Fauzi, Hafidh, Waharjani, 2019). Students' interaction with the Qur'an is manifested through various religious activities, including reading, understanding its contents, memorizing, and applying the values of the Qur'an in daily life (Oktavia, Gita, Hasnah Hasnah, Afifah Febriani, Vinni Sabrina, 2024). Therefore, the ability to read the Qur'an occupies a fundamental position as the initial foundation in building students' understanding of Islam correctly and continuously from the basic education level. However, in educational practice, there are still various obstacles that cause students' ability to read the Qur'an to not develop optimally and also rarely read the Qur'an (Ayu Andini, Rahma, Roviana, Sri, Wulandari Wicaksana, 2024), so that systematic efforts are needed through planned and continuous education programs. The urgency of reading the Qur'an is clearly emphasized in the first revelation received by the Prophet Muhammad PBUH, namely the command *Iqra'* which is stated in Surah Al-'Alaq verses 1-5:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (١) خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ (٢) اقْرَأْ وَرَبُّكَ الْأَكْرَمُ (٣) الَّذِي عَلَّمَ بِالْقَلَمِ (٤) عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ (٥)

Meaning: "Recite the name of your Lord Who created. He has created man from a clot of blood. Read, and your Lord is the Exalted, who teaches (man) with the pen, He teaches man what he does not know." (QS. Al-'Alaq [96]: 1-5). (Indonesia, n.d.)

The above verse marks that the process of education and learning in Islam begins with reading activities. The urgency of reading the Qur'an is also strengthened by the hadith of the Prophet Muhammad PBUH. The Prophet PBUH clearly encourages Muslims to recite the Qur'an, because the recitation will later intercede for the person who recites it on the Day of Resurrection, as narrated by Abu Umamah al-Bahili r.a. in Muslim narration No. 1337:

حَدَّثَنِي الْحُسَيْنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ حَدَّثَنَا أَبُو تَوْبَةَ وَهُوَ الرَّبِيعُ بْنُ نَافِعٍ حَدَّثَنَا مُعَاوِيَةُ بْنُ يَحْيَى ابْنُ سَلَامٍ عَنْ زَيْدٍ أَنَّهُ سَمِعَ أَبَا سَلَامٍ يَقُولُ حَدَّثَنِي أَبُو أُمَامَةَ الْبَاهِلِيُّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ اقْرَأُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ

It means: "Narrated to me [al-Hasan bin Ali Al-Hulwani] narrated to us [Abu Taubah] that he was Ar Rabi' bin Nafi', narrated to us [Mu'awiyah] i.e. Ibn Sallam, from [Zaid] that he heard [Abu Sallam] say, narrated to me [Abu Umamah al-Bahili] he said; I heard the Messenger of Allah (peace and blessings of Allah be upon him) saying: "Read the Qur'an, for it will come to intercede for its readers on the Day of Judgment." (Ridlo, 2022) .

Furthermore, the Prophet PBUH explained that the title of the best human being is given to those who study the Qur'an and teach it, as contained in a hadith narrated by Imam al-Bukhari from Uthman bin 'Affan r.a:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

Meaning: "It is best for you to be the one who learns the Qur'an and pursues it" (HR. Al-Bukhari in his Saheeh (3/1620), no. 5027) (Al-Dausary, 2020)

Based on the above hadiths, reading the Qur'an has a strong spiritual and educational meaning, so that Qur'an education at the elementary school level is an important foundation in instilling the religious and spiritual character of students (Hakim, 2014). The ability to read the Qur'an well, correctly, and in accordance with the science of *tajweed* is not only part of the basic competencies of Islamic Religious Education (PAI), but also one of the indicators of the success of internalizing Islamic values from an early age (Hidayatullah, 2010). However, the reality in the field is that there are still various obstacles in reading the Qur'an. This situation is further exacerbated by the covid pandemic that hit the world and also hit Indonesia in early 2020 to 2023. During the

pandemic, learning is carried out through distance learning. The implementation of distance learning takes place in conditions that do not always support the effectiveness of the learning process. If this learning model is applied for a relatively long time, there is concern that it will occur *Learning Loss* to students. *The Education and Development Forum* (2020) defines *Learning Loss* as a condition of declining students' mastery of knowledge and skills, both in general and specifically, which is characterized by a decline in academic achievement due to the inhibition or cessation of the educational process within a certain period of time. Risks *Learning Loss* This is due to, among other things, the limited interaction between educators and students, the lack of communication between students, limited learning time, the decreased level of concentration and focus on learning, and the low understanding of students of the learning materials delivered (Cerelia, 2021). Therefore, the role of teachers is needed who have the task of directing, controlling, accompanying, motivating, and providing facilities to students (Wantini, 2023). SD Muhammadiyah Suronatan is an Islamic basic education institution under the auspices of the Muhammadiyah Organization, of course, improving the quality of reading the Qur'an is an important priority in religious learning. Schools realize that in the post-pandemic era, students need a learning approach that is not only cognitive but also affective and habitative. Initial observations revealed that some students still experienced obstacles in achieving the fluency and accuracy of reading the Qur'an in accordance with the rules of *tajweed* and *makharijul* of correct letters. This shows the need to develop a more systematic and continuous learning strategy through habituation (Annisa, 2024).

The "Surya Mentari" (Suronatan Recites the Qur'an Every Day) program is a program offered by SD Muhammadiyah Suronatan to encourage students to achieve the goal of students being able to read the Qur'an fluently, well and correctly. SD Muhammadiyah Suronatan itself is a school under the auspices of the Muhammadiyah organization which incidentally is an Islamic organization and is the first school founded by KHA Dahlan who is the founder of the Muhammadiyah organization. The Surya Mentari program is included in the implementation of the 7 Great Indonesian Children's Habits as a character strengthening movement initiated by the Ministry of Education and Education, as well as supporting the 4th Asta Cita towards a Golden Indonesia 2045 through the habit of waking up early, worshiping, exercising, eating healthy, loving to learn, socializing, and sleeping fast. (Joint Circular Letter of the Minister of Primary and Secondary Education of the Republic of Indonesia, the Minister of Home Affairs of the Republic of Indonesia, and the Minister of Religion of the Republic of Indonesia, Number NOT/LOR NOT/LOR 1 OF 2025 800.2.1/22S/SJ 1 of 2025 concerning the Strengthening of Kar Education, 2025). The Surya Mentari program can be said to be two habits out of seven, namely worship and love to learn. In line with the previous description, a number of research results show that the application of religious habituation at SDIT Nidaul Hikmah is directed to support the formation of students' character. The religious habituation program is developed through a pattern of discipline habituation that aims to form a superior generation, have broad insights, are based on strong monotheism, and have noble character. The religious activities and habits that are applied make a real contribution, including through the cultivation of worship habits, the strengthening of discipline attitudes and the closeness of students to religious values, as well as the habituation of behavior that is in harmony with Islamic teachings, such as honesty, responsibility, and the formation of positive character (Khikayah & Prastyo, 2021). The results of the research conducted by Muhammad Hamdani show that the application of the learning method of reading the Qur'an at the Al-Qur'an Education Park (TPA) of North Amuntai District has a positive effect on improving the ability to read the Qur'an of students. In the study, it was explained that the application of the Iqra method emphasizes more on the individualized learning approach, while the Tilawati method integrates the individual approach with classical learning. The difference in the characteristics of the two methods is reflected in the learning stages used. The results of statistical data processing showed that there was no significant difference between the Iqra method and the Tilawati method in improving the students' ability to read the Qur'an, which was shown by the value of the *t* calculate 0.656 which is greater than the value *t* table of 0.449. Thus, the alternative

hypothesis is rejected and the null hypothesis is accepted, based on these findings, it can be stated that the Iqra method and the Tilawati method have a relatively equal level of effectiveness in improving the ability to read the Qur'an (Hamdani, 2017).

Based on the study of several previous studies and empirical conditions in the field, it can be analyzed the gap that underlies the need for this research to be carried out. Based on the description above, the gap analysis includes: Previous research at SDIT Nidaul Hikmah has focused more on religious habituation in general, such as worship habituation, discipline, and the formation of religious character. However, the study has not specifically examined the habit of reading the Qur'an as an activity that is systematically designed to improve the fluency and accuracy of students' reading in accordance with the rules of *tajweed*. Thus, there is a difference in focus between the habituation of religious values in general and the habit of reading the Qur'an as a tangible form of religious learning in elementary school. The research by Muhammad Hamdani on the effectiveness of the Iqra and Tilawati methods was carried out in TPA (non-formal institutions), not in formal elementary schools. Meanwhile, this research focuses on learning the Qur'an in formal schools, namely SD Muhammadiyah Suronatan. This means that there have not been many studies that have examined how the habituation of reading the Qur'an is implemented in formal Islamic educational institutions, especially Muhammadiyah elementary schools. Based on this presentation, the novelty of this research lies in a more in-depth study of the habituation of the Surya Mentari Program or Suronatan Mengaji Every Day initiated by SD Muhammadiyah Suronatan Yogyakarta as an effort to achieve the goal that students are able to read the Qur'an fluently, well, and correctly. This research was carried out at SD Muhammadiyah Suronatan which is a private school based on religion and is the oldest school owned by the Muhammadiyah organization. This research is expected to contribute meaningful thinking to similar educational institutions that face similar problems. Therefore, this study is titled "Habituation of the Surya Mentari Program to Improve the Quality of Al-Qur'an Reading at SD Muhammadiyah Suronatan Yogyakarta". The researcher formulated the research problem, namely: How is the Surya Mentari Program at SD Muhammadiyah Suronatan?. This research was carried out as a field research using a qualitative approach through a descriptive case study design. Referring to the research problems that have been formulated, this study sets the goal of analyzing the Surya Mentari Program at SD Muhammadiyah Suronatan.

II. METHODS

This study uses a qualitative approach with a descriptive case study design. This approach was chosen because it aims to deeply understand the habituation process of the Surya Mentari Program in achieving the quality of reading the Qur'an for students at SD Muhammadiyah Suronatan (Creswell, John W., Poth, 2018). The case study design was used to obtain a comprehensive picture of the process of habituating reading the Qur'an that took place in a real context in the school environment (Yin, 2018). The research was carried out at SD Muhammadiyah Suronatan, Yogyakarta City, which was chosen purposively because the school developed the Surya Mentari Program (Suronatan Recites the Qur'an Every Day) as a program to get used to reading the Qur'an for students. The research informants consisted of school principals, ISMUBA teachers, and class V students who were selected using purposive sampling techniques based on their involvement in the implementation of the program. Research data is collected through observation, in-depth interviews, and documentation as the main technique in qualitative research (Scott, 2019). Observations were made to directly observe the habituation process of reading the Qur'an in the Surya Mentari Program. In-depth interviews were conducted with school principals, ISMUBA teachers, and students to obtain information about the form of habituation, supporting and inhibiting factors, and the impact of the program on the quality of reading the Qur'an. Documentation is used as supporting data in the form of program documents, the results of Qur'an reading assessments, activity schedules, photos of program implementation, and other school documents related to research. Data analysis uses the

interactive model Miles, Huberman, and Saldaña which includes data condensation, data display, and conclusion drawing and verification (Miles, Matthew B., Huberman, A. Michael, Saldaña, 2014). The analysis is carried out continuously from the data collection process until a complete understanding of the habituation process of the Surya Mentari Program is obtained. The validity of the data is maintained through source triangulation and triangulation techniques to increase the credibility of research findings (Creswell, John W., Poth, 2018). Source triangulation is carried out by comparing information from school principals, ISMUBA teachers, and students, while technical triangulation is carried out through comparison of observations, interviews, and documentation. The technique is used to increase the credibility and validity of research findings.

III. RESULTS AND DISCUSSION

RESULTS

3.1. Habituation Form of the Surya Mentari Program

The results of the study show that the habituation of reading the Qur'an at SD Muhammadiyah Suronatan is carried out through the Surya Mentari Program (Suronatan Recites the Qur'an Every Day) as a co-curricular program that aims to form the habit of reading the Qur'an in a sustainable manner. This program is held every day before learning activities start and is intended for students in grades IV to VI. The Surya Mentari program consists of two main activities, namely completing iqra' and reciting the Qur'an together. Differentiated learning is encouraged for effectiveness in appreciating diversity and potential of students (Jamilatun, Anggraini, Waharjani, Waharjani, Wantini, 2025). The Iqra completion activity is intended for students who based on the assessment at the beginning of the year have not reached the completion of reading Iqra volume 6. This activity was carried out at 06.30-06.45 WIB with the assistance of ISMUBA teachers using the Iqra method individually. After that, all students took part in the Qur'an *tadarus* activity together at the Al-Wustho Mosque at 06.45-07.00 WIB accompanied by ISMUBA teachers and class teachers.



Figure 1. Implementation of the Surya Mentari Program through thorough iqra' and *tadarus* Al-Qur'an activities

Based on the results of observations, the implementation of habituation takes place routinely every morning with a fixed schedule. Teachers have prepared learning facilities in the form of Qur'an mushaf, Iqra books, audio devices, and supportive learning rooms. Students participate in activities in an orderly manner according to a predetermined schedule so that the habit of reading the Qur'an becomes part of daily activities at school. The findings of the study show that the form of habituation in the Surya Mentari Program includes three main characteristics, namely routine habituation, programmed habituation, and collective habituation. Routine habituation is seen in the implementation of reading the Qur'an every day before learning begins. Programmed habituation can be seen from the existence of a plan that includes reading ability targets, learning methods, and implementation schedules. Collective habituation is realized through the involvement of all students, ISMUBA teachers, and classroom teachers in joint *tadarus* activities.

3.2. Surya Mentari Habituation Process Program

The results of the study show that the habituation process of the Surya Mentari Program takes place gradually through four main stages, namely introduction, habituation, strengthening, and internalization. The four stages are carried out continuously so as to form the habit of reading the Qur'an in students. The introductory stage is carried out through learning to read the Qur'an which emphasizes mastery of *hijaiyah* letters, *makharijul* letters, and *tajweed* rules. Furthermore, students enter the habituation stage through regular reading of the Qur'an every day, both individually and together. The next stage is reinforcement through reading correction, motivation, appreciation, and periodic evaluation. The last stage in the form of internalization is marked by the growth of students' awareness to read the Qur'an not only because of school obligations, but has become part of daily needs and habits. In addition to habituation at school, the habituation process is also strengthened through the use of the Islamic Religious Education Affective Monitoring Book and the 7 Great Indonesian Children's Habits which are used to monitor the implementation of reading the Qur'an at home with parental assistance. Monitoring is carried out periodically by Islamic Religious Education teachers so that there is continuity between habituation at school and in the family environment.



Figure 2. Book Monitoring the Affection of Islamic Religious Education as an Instrument for Strengthening Habituation

3.3. Supporting and Inhibiting Factors of Habituation

The results of the study show that the success of the Surya Mentari Program is influenced by several supporting factors. These factors include the school's commitment to making Surya Mentari a flagship program, the competence of ISMUBA teachers in guiding the reading of the Qur'an, the implementation of habituation that is carried out consistently every day, a religious school environment, and parental support in getting students used to reading the Qur'an at home.

Table 1. Supporting Factors for the Habituation of the Surya Mentari Program

No	Supporting Factors
1.	School commitment
2.	Ismuba teacher competence
3.	Regular and scheduled habituation
4.	Religious school culture
5.	Parental support

In addition to supporting factors, the study also found several inhibiting factors that affect the effectiveness of habituation. These factors include differences in students' initial ability to read the Qur'an, limited time for program implementation before teaching and learning activities, and there are still a small number of students who arrive late so that they do not participate in the full activity.

Table 2. Factors Inhibiting Habituation of the Surya Mentari Program

No	Supporting Factors
1.	Differences in students' ability to read the Qur'an
2.	Limited duration of program implementation
3.	Time discipline of some students

3.4. Quality of Reading the Qur'an of Students

The results of the study show that the implementation of the Surya Mentari Program contributes to improving the quality of reading the Qur'an among students. The quality of reading the Qur'an in this study is assessed based on several indicators, namely the accuracy of the *makharijul* of the letters, the application of *tajweed* rules, fluency in reading, *tartil*, and manners of reading the Qur'an. All of these indicators were observed through observation, interviews, and documentation during the implementation of the program. ISMUBA teachers provide direct assistance when students read the Qur'an so that errors in pronunciation of letters and the application of *tajweed* law can be corrected immediately. In addition, the assessment of reading the Qur'an which is carried out every year is used as a basis to evaluate students' abilities as well as determine students who need to take part in the iqra completion program. The findings of the study show that the habit of reading the Qur'an which is carried out in a structured, sustainable manner, and supported by a systematic evaluation process is able to form the habit of reading the Qur'an while improving the quality of students' reading according to the indicators that have been set.

DISCUSSION

The results of the study show that the habituation of the Surya Mentari Program not only functions as a routine activity of reading the Qur'an, but also as a mechanism for the formation of a structured religious culture in the school environment. The habit of reading the Qur'an which is carried out consistently every morning through the completion of iqra and *tadarus* together results in a process of internalizing religious values that takes place gradually. The Surya Mentari program is carried out based on the need that each student has a different understanding and ability (Shalihah, Nisa, Waharjani, Waharjani, Wantini, 2023). These findings suggest that the success of the program is not solely determined by the frequency of activities, but by the continuity of practices carried out continuously in a supportive social environment. This finding is in line with Pierre Bourdieu's theory of habitus which states that repeated practices in a social arena will form a relatively fixed disposition that influences the way individuals think, behave, and act (Bourdieu, 1977)(Bourdieu, 1990). In Bourdieu's perspective, school is a field (social arena) where the process of reproduction of values takes place through the interaction between individuals and social structures. The Surya Mentari program shows that the school arena not only functions as a place for knowledge transfer, but also as a space for the formation of religious habitus. The routine of reading the Qur'an that is carried out every day before learning makes the activity part of the school culture so that students gradually internalize the habit of reading the Qur'an as a normal behavior in daily life. Thus, the findings of this study expand the application of habitus theory in the context of Islamic education, especially in the formation of a culture of Qur'an literacy in elementary schools (Bourdieu, 1977)(Bourdieu, 1990).

In addition to habitus, the results of the study also show that the success of the Surya Mentari Program is supported by the existence of various forms of capital as stated by Bourdieu. Cultural capital can be seen in the competence of ISMUBA teachers in guiding students to read the Qur'an according to the rules of *tajweed* and the use of learning tools that support the habituation process. Social capital is reflected in the collaboration between school principals, teachers, students, and parents in maintaining the sustainability of the program. Symbolic capital can be seen from the school's commitment to making the ability to read the Qur'an part of the identity of Muhammadiyah

schools, so that students get recognition for their achievements and discipline. Meanwhile, economic capital is realized through the provision of learning facilities, prayer rooms, Qur'an *mushaf*, and support for school facilities that allow programs to run continuously (Bourdieu, 1986). The four capitals interact with each other so that they form a relatively stable habituation system. These findings suggest that the success of the habit of reading the Qur'an depends not only on the motivation of the individual, but also on the support of the social structure that surrounds it. Thus, this study strengthens Bourdieu's view that habitus formation is the result of interaction between individual dispositions and objective conditions available in a social arena. The results of this study also show that the habituation process takes place through the stages of introduction, habituation, strengthening, and internalization. These stages show that habit formation requires a systematic process, not incidental activities. These findings support Stephen R. Covey's concept that character is formed through habits that are carried out consistently until they become part of individual behavior (Covey, 1989). Nevertheless, this study provides a broader perspective because it shows that habituation success is not only influenced by individual consistency as Covey explains, but also by the social environment that provides support through school culture, interaction between school citizens, and a sustainable coaching system as described in Bourdieu's theory of habitus. In the context of Muhammadiyah education, the research findings are also in accordance with the concept of 9 Golden Habits developed by Agus Sukaca (Sukaca, 2017), especially the habituation of worship, discipline, responsibility, and the formation of Islamic character through activities that are carried out consistently. The Surya Mentari program shows that the habit of reading the Qur'an not only improves the technical ability to read the Qur'an, but also fosters religious character, discipline, and responsibility of students in carrying out daily religious activities. Thus, this study shows the relationship between Muhammadiyah school culture and the formation of students' character through the habituation process.

The findings of this study also have relevance to the Indonesian Qur'an Literacy Index which shows that the level of Qur'an literacy of the Indonesian people still needs strengthening. In this context, the Surya Mentari Program can be seen as a good practice (*best practice*) in strengthening Qur'an literacy at the elementary school level through structured, systematic, and sustainable habituation. This program shows that improving the quality of reading the Qur'an can be achieved if habituation is carried out consistently, supported by periodic assessments, and involves all school residents and parents. Compared to previous studies that generally only discussed the effectiveness of the habit of reading the Qur'an on improving reading ability or religious character, this study offers a different contribution. The novelty is different from previous studies that generally explain the habit of reading the Qur'an from the perspective of character education or the effectiveness of the program where Character education is also inseparable from the role of parents and teachers (Usan, Usan, Suyadi, 2022), this study offers an analytical framework based on Pierre Bourdieu's habitus theory to explain how habituation practices carried out repeatedly, supported by various forms of capital and the social arena of schools, shape the religious habitus of students while improving the quality of reading the Qur'an. Practically, the results of this study have implications for Islamic elementary schools that the habit of reading the Qur'an will be more effective if it is designed as a school culture that is integrated with the curriculum, supported by continuous assessment, and involves all school residents and families. The habituation model developed in the Surya Mentari Program can also be used as an alternative for other schools in developing programs to improve the quality of reading the Qur'an based on school culture. This research has several limitations. The research was only conducted in one school so the results could not be generalized to all Islamic elementary schools. In addition, the research uses a qualitative approach so that the findings obtained emphasize a deeper understanding of the research context rather than measuring the relationship

between variables quantitatively. Therefore, further research is recommended to develop comparative studies on several Muhammadiyah schools and other Islamic schools, or use a mixed approach (*mixed methods*) to test the effectiveness of the habituation model in improving the quality of reading the Qur'an.

IV. CONCLUSION

This study shows that the habituation of the Surya Mentari Program at SD Muhammadiyah Suronatan is a strategy of habituating reading the Qur'an which is carried out systematically through daily *iqra* and *tadarus* activities. The habituation process takes place gradually through introduction, habituation, reinforcement, and internalization so as to form a continuous habit of reading the Qur'an in students. The success of habituation is supported by the commitment of the school, the competence of ISMUBA teachers, the school's religious culture, parental involvement, and the implementation of evaluations that are carried out continuously. However, the implementation of the program still faces several obstacles, especially the difference in students' initial ability to read the Qur'an and the limited implementation time before learning activities begin. The main contribution of this study is to offer a model of the habituation of reading the Qur'an based on school culture which is analyzed using Pierre Bourdieu's habitus theory. This study shows that the habit of reading the Qur'an not only improves the quality of students' reading, but also forms religious habitus through the interaction between repetitive habituation practices, the school environment as a *field*, and the support of various forms of capital (*cultural capital*, *social capital*, *symbolic capital*, and *economic capital*). Thus, this study expands the application of Bourdieu's habitus theory in the context of Islamic education, especially in the formation of a culture of Qur'an literacy in elementary schools. This research has limitations because it was conducted in one Muhammadiyah elementary school using a qualitative approach so that the findings obtained are contextual and cannot be generalized to all Islamic elementary schools. In addition, the research focuses more on the habituation process so that it has not measured the magnitude of the program's influence on improving the quality of reading the Qur'an quantitatively. The habituation model of the Surya Mentari Program can be used as an alternative to the development of religious culture and Qur'an literacy in Islamic elementary schools and similar educational institutions. Further research is suggested to test the application of this model in different school contexts or using *mixed methods* approaches or quantitative research so that the effectiveness of habituation models in improving the quality of reading the Qur'an can be tested more broadly.

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