

The Impact of the Qur'an Morning Program Through Qur'an Literacy on Students at SD IT Menara Fitrah Indralaya Ogan Ilir

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ABSTRACT

Qur'anic literacy is a fundamental competence that includes the ability to read according to the rules of tajwid and makharijul huruf, understand the content of the verses, and apply it in daily life. In practice, this ability is not yet evenly distributed, including among the students of SD IT Menara Fitrah Indralaya Ogan Ilir, who still show difficulties in reading fluency, accuracy in pronouncing letters, and applying tajwid rules. In response, the school implemented the Qur'an Morning routine, which involves reading the Qur'an every morning before formal lessons. This study aims to analyze the implementation of the Qur'an Morning Program and its impact on students' Qur'anic literacy. The research uses a qualitative approach with a case study design. Data were collected through observations, interviews with the principal, teachers, and students, as well as documentation, and then analyzed interactively following the Miles and Huberman model, with data validity maintained through source and technique triangulation. The research results show that the Qur'an Morning Program is implemented systematically and consistently every Monday to Friday from 06:30 to 07:00 WIB through a series of recitation, improvement, and memorization. This program has a significantly positive impact on reading fluency and the accuracy of makhrajul huruf, improved mastery of tajwid according to grade levels, as well as encouraging understanding of meanings and positive behavioral changes in students. These findings affirm that Qur'an Morning is worthy of being used as a model for Quran literacy habituation in other integrated Islamic elementary schools.

I. INTRODUCTION

Qur'anic literacy is not limited to the ability to recite the verses of the Qur'an correctly according to the rules of tajwid, but also includes understanding the meanings and applying the values contained within it. The Qur'an holds a central position as the primary source of Islamic teachings and a guide for the lives of Muslims, so the ability to read, understand, and practice its contents is important to instill from the basic education level (Sholihah, 2021). The phenomenon of low Al-Qur'an literacy is still commonly found in Islamic educational environments. Adawiyah, Haris, and Santosa found that the mastery of tajwid among elementary school students is still low and requires intensive and continuous learning (Adawiyah et.al., 2024). Zulaihah and Ajhuri emphasize that the application of structured tajwid learning can significantly improve the accuracy of students' recitation (Zulaihah et.al., 1970). Meanwhile, Santani and Muhyidin highlight the importance of the spiritual dimension in Quran literacy practices, which shows that Quran literacy cannot be separated from the appreciation of students' religious values (Santani et.al., 2025). Various habituation programs have been developed by schools to respond to these conditions. Sitorus and Siregar proved that a systematically designed Quran literacy program is effective in shaping students' religious character (Sitorus et.al., 2025), and Amalia et al. showed that the morning Quran recitation habit significantly

contributes to improving middle school students' Quran reading skills (Amalia et.al., 2026). One form of habituation program widely implemented at the integrated Islamic elementary school level is Qur'an Morning, which involves reading the Quran every morning before formal learning begins, with the aim of creating a religious atmosphere while gradually and sustainably improving students' Quran reading skills. Nevertheless, previous studies generally still focused on one specific type of activity separately, such as tahsin (Fitriani et.al., 2020) or learning the understanding of verses (Sabillah et.al., 2024), without examining programs that integrate tilawah, tahsin, and tahfidz into a structured morning habituation routine. Studies that specifically examine the impact of the Quran morning habituation program on literacy comprehensively, covering aspects of reading, understanding, and practicing, are still relatively limited, especially in the context of integrated Islamic elementary schools with distinctive religious program characteristics such as SD IT Menara Fitrah Indralaya Ogan Ilir.

The novelty of this research lies in the approach that not only measures the general ability to read the Qur'an but specifically identifies the types of difficulties students face, namely the recognition of hijaiyah letters, the accuracy of makharijul letters, mastery of tajwid, reading fluency, as well as understanding and practicing the meaning, as a basis for assessing the effectiveness of the Qur'an Morning Program as an integrated habituation strategy. Based on the description, this research aims to: (1) analyze the implementation of the Qur'an Morning Program at SD IT Menara Fitrah Indralaya Ogan Ilir; and (2) analyze the impact of the program on students' Qur'anic literacy skills, particularly in the aspects of reading fluency, articulation of letters, application of tajwid, as well as understanding and practicing the content of the Qur'an. Theoretically, this research is based on behaviorist theory, which explains that individual behavior can be shaped and maintained through stimuli provided repeatedly and consistently, as formulated by Pavlov (Pavlov, 1927., Watson, 1913., Thorndike, 1911., Skinner, 1953). The principle of the law of exercise emphasizes that the stimulus-response relationship will become stronger with frequent practice, so the habit of reading the Quran every morning is seen as a routine stimulus that produces a response in the form of improved ability and a lasting habit of reading the Quran among students. This view is reinforced by Lickona, who states that character education will be effective if carried out through consistent habituation in the school environment (Lickona, 1991).

II. METHODS

This research uses a qualitative approach with a case study design to deeply understand the implementation of the Qur'an Morning Program and its impact on students' Qur'an literacy in a natural setting without variable manipulation. The qualitative approach was chosen because this research emphasizes understanding processes and meanings rather than statistical generalization, in accordance with the characteristics of the research object, which involves habituation activities (Aliati et.al, 2025). The research was conducted at SD IT Menara Fitrah Indralaya Ogan Ilir, South Sumatra, for approximately two months (May-June 2026). This school was chosen because it routinely and systematically implements the Qur'an Morning Program, integrates general education with Islamic education, and provides adequate data accessibility for researchers. The research informants consist of the school principal, program teachers (Islamic Education teachers, homeroom teachers, and Qur'an recitation teachers), as well as students from various grade levels who participate in the Qur'an Morning Program. The selection of informants was purposively based on their direct involvement in the planning, implementation, and participation in the program. Data were collected through three techniques, namely direct observation of the implementation of the Qur'an Morning activities, semi-structured interviews with the principal, teachers, and students, as well as documentation studies in the form of activity schedules, recitation books, and school archives. The

combination of these three techniques aims to obtain comprehensive data while allowing for the triangulation process. Data were analyzed using the Miles and Huberman interactive analysis model, which includes data reduction, data presentation, and conclusion drawing and verification (Miles et.al, 1994). Data reduction was carried out by selecting and simplifying data from observations, interviews, and documentation; data presentation was organized in the form of descriptive narratives and tables; while conclusion drawing was done gradually and continuously verified throughout the research process. The validity of the data is maintained through source triangulation (school principals, teachers, and students) and technique triangulation (observation, interviews, and documentation) to enhance the credibility of the research findings (Malik et.al, 2025). The stages of the research are briefly presented in Table 1.

Table 1. Stages and Implementation Timeline of the Research

No.	Stages	Activity	Time
1.	Pre-field	Proposal preparation, literature review, and permit processing	May 2026
2.	Data collection	Observation, interviews, and documentation	June 1-15, 2026
3.	Analysis and reporting	Data analysis, result compilation, and conclusion drawing	June 16-30, 2026

III. RESULTS AND DISCUSSION

Results

Implementation of the Qur'an Morning Program The Qur'an Morning

Program is a flagship program of SD IT Menara Fitrah Indralaya Ogan Ilir, designed as a form of routine religious habituation every morning before formal learning begins. Program planning involves the principal, PAI teachers, class advisors, and all educators, including the setting of objectives, scheduling, determining teaching methods, and distributing teacher duties. Evaluation and improvement of the program plan are conducted at the beginning of each semester through coordination meetings, in line with the view that habituation is a process of forming attitudes and behaviors through activities carried out consistently (Ayni et.al, 2022). Observation results show that the activities are conducted every Monday to Friday from 06:30 to 07:00 WIB in five structured stages, as presented in Table 2.

Table 2. Structure of the Qur'an Morning Program Implementation

No.	Time	Activity	Explanation
1.	06.30-06.35	Opening (greeting & prayer)	Led by the homeroom teacher
2.	06.35-06.40	Group review	Led by the duty teacher
3.	06.40-06.50	Tahsin & reading correction	Individual
4.	06.50-06.58	Tahfidz (grades IV-VI)	Memorization of short surahs/juz 30
5.	06.58-07.00	Conclusion & motivation	Joint prayer

The structured activities with clear time allocation at each stage indicate that the program is designed systematically so that the aspects of memorization, reading accuracy, and spiritual reinforcement can be optimally accommodated within the available time. One of the supervising teachers explained that the sequence of activities, namely opening, muroja'ah, tahsin, tahfidz, and closing, is structured so that each stage supports one another and has a clear objective. The teacher uses the talaqqi method (learning directly from the teacher) combined with the Iqra' method, drills, and demonstrations to ensure students read according to the correct makhraj and tajwid. The teacher

provides immediate corrections to students' reading mistakes so that errors do not become ingrained habits. This approach is consistent with the principles of language skill learning that emphasize immediate feedback and targeted repetition (Zulaihah et.al, 1970). Program evaluation is conducted through two mechanisms, namely daily informal evaluations by teachers using a recitation book as an instrument for recording reading progress, and periodic evaluations at the end of the semester through coordination meetings of all teachers. Stufflebeam emphasizes that program evaluation is the process of describing, obtaining, and providing useful information to assess alternative decisions (Stufflebeam, 2003), and in the context of this program, the evaluation is directed holistically to integrate the cognitive, affective, psychomotor, and spiritual dimensions of students.

The Impact of the Qur'an Morning Program on Students' Qur'anic Literacy

The impact of the program was analyzed in five aspects of Qur'anic literacy, namely reading fluency, accuracy of pronunciation, application of tajwid, understanding of content, and practice of Qur'anic values. Reading Fluency Observation results show a significant improvement in students' reading fluency, who previously often paused at certain letters or words. The development in four indicators of reading fluency is presented in Table 3.

Table 3. Development of Students' Qur'an Reading Fluency

No.	Indicator	Initial Condition	Condition After the Program
1.	Reading without frequent breaks	Many students stop at certain letters/words.	Most of them are able to read more fluently.
2.	The ability to connect sentences	Many are interrupted between verses.	Increased significantly
3.	Reading speed	Slow and stuttering	Increased to the level of tartil
4.	Self-confidence	Doubt and embarrassment when asked to read	More confident reading in front of the teacher

A fifth-grade student revealed that he used to often stop for a long time while reading because he forgot letters, but became more fluent after being trained every day, a statement that illustrates how daily practice gradually shapes reading fluency. Accuracy of Makhrajul Huruf Before the program was implemented intensively, many students had difficulty pronouncing certain letters, such as 'ain, ha, kha, and ghain, as well as distinguishing similar letters like sin and syin. After participating in the program continuously, teachers reported a measurable improvement in students' ability to distinguish and pronounce these letters, which is attributed to the role of the talaqqi method that allows for direct and immediate correction (Zulaihah et.al, 1970). Application of Tajwid Students' mastery of tajwid shows variation according to grade level, as presented in Table 4.

Table 4. Development of Tajwid Application Based on Grade Level

Class Level	Emphasized Material	Student Achievements
Class I-II	Introduction to hijaiyah letters, harakat, basic mad thabi'i	Able to read with the correct diacritics
Class III-IV	The rules of dead nun, tanwin, and dead mim basics	Able to apply idzhar, idgham, and iqlab
Class V-VI	Rules of mad, waqaf, ibtida', and continuation rules	Able to read tartil according to tajwid rules

Tajwid material is taught gradually and in stages, from the introduction of hijaiyah letters in lower grades to the mastery of advanced reading rules in higher grades, so that students develop their tajwid skills continuously, from merely recognizing basic rules to being able to read the Qur'an with tartil. Understanding the Content of the Qur'an The teacher consistently includes brief

explanations of the meanings of the surahs being studied during the Qur'an Morning session. Although this is not the main focus of the activity, this effort has a positive impact; some students are able to simply explain the meanings of the short surahs they have memorized, which also increases their motivation to read. Practice of Quranic Values The program also contributes to the character formation of students, as reflected in the behavioral indicators in Table 5.

Table 5. Indicators of Quranic Value Practice among Students

No.	The Value of the Qur'an	Observed Behavioral Indicators
1.	Discipline	Arrive on time and orderly participate in the activities
2.	Honestly	Not cheating and honestly reporting memorization achievements
3.	Santun	Be polite to teachers and friends.
4.	Responsibility	Actively participate and complete memorization tasks.
5.	Patience	Diligently practicing despite facing reading difficulties

These findings indicate that the Qur'an Morning Program not only impacts the technical reading skills but also the overall moral and religious character development of students, in line with Sitorus and Siregar's findings on the contribution of the Qur'an literacy program to students' religious character (Sitorus et al., 2025).

Discussion

The findings of this research indicate that the success of the Qur'an Morning Program is closely linked to thorough planning, the application of the talaqqi method which allows for direct feedback, and the full support of the principal and all educators. This program has become a school culture that is internalized in the system and governance of SD IT Menara Fitrah, in line with the findings of Febriyanti, Hindun, and Juliana, which show that the consistent implementation of Quran recitation habits improves students' ability to read the Quran (Febriyanti et al., 2022). Theoretically, the positive impact on the aspects of reading fluency and the accuracy of makhrajul huruf supports the behaviorist theory which states that behavior can be shaped through stimuli given repeatedly (Pavlov, 1927., Skinner, 1953). The activity of reading the Quran every morning serves as a stimulus that produces a response in the form of improved reading skills among students; the more frequently this stimulus is provided consistently, the stronger the response that is formed. The variation in tajwid achievement across grade levels aligns with the findings of Fitriani and Hayati that mastering tajwid requires relatively more time and repetition compared to the aspect of reading fluency (Fitriani et al., 2020). Therefore, it is reasonable that higher-grade students demonstrate better mastery compared to lower-grade students who are just beginning to form the habit. The impact of the program on the understanding and practice of Quranic values, although not yet the main focus of the activities, has already begun to show indications. These findings reinforce Sinaga and Setiawan's view that a consistent Qur'anic literacy learning program also encourages an improvement in reading quality as well as the understanding of meaning by students (Sinaga et al., 2024), and emphasizes that Qur'anic literacy is not just a technical skill, but also the appreciation and internalization of values.

Interviews with students reinforce the finding that the Qur'an Morning Program fosters a positive attitude characterized by increased self-confidence, reduced feelings of shame or fear of making mistakes, and reading habits that extend to their homes. This pattern aligns with the habituation principle, which emphasizes that behavior formed through consistent stimulus and repetition will settle into a habit (Pavlov, 1927., Skinner, 1953), while also affirming that the program's success is closely tied to the teacher's personal approach in guiding students gradually

without pressure. Overall, the Qur'an Morning Program, which is designed and implemented systematically, consistently, and comprehensively, has proven capable of integrating cognitive aspects (knowledge of tajwid), psychomotor aspects (fluency and accuracy in reading), and affective aspects (understanding and practicing values) sustainably, making it a suitable model for Qur'an literacy habituation for other integrated Islamic elementary schools.

IV. CONCLUSION

The Qur'an Morning program at SD IT Menara Fitrah Indralaya Ogan Ilir is conducted systematically, structured, and consistently every Monday to Friday from 06:30 to 07:00 WIB through five stages of activities: opening, muroja'ah, tahsin, tahfidz, and closing, with the main method being talaqqi combined with Iqra', drill, and demonstration, and evaluated through daily observations and periodic coordination meetings. This program has a significantly positive impact on students' Quran literacy skills in five aspects: reading fluency has noticeably improved, the accuracy of pronouncing letters has improved, especially for difficult-to-pronounce letters, the application of Tajwid has developed progressively according to grade level, understanding of the Quran's content has begun to grow through brief explanations from teachers, and the practice of Quranic values is reflected in students' disciplined behavior, honesty, politeness, responsibility, and patience. These findings confirm the behaviorist theory that consistent habituation shapes enduring behavior, and affirm that the Qur'an Morning Program is worthy of being a model for Qur'anic literacy habituation that can be adapted by other integrated Islamic elementary schools. Further research is recommended using a quantitative or mixed methods approach with a broader school coverage to measure the program's impact more accurately.

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