

## **Morning Habituation Program to Improve Qur'anic Reading Ability at SMPN 3 Donorojo**

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### **Abstract**

This study aims to determine the effectiveness of the morning habituation program in improving the ability to read the Qur'an of SMPN 3 Donorojo students. The main problem in this study is the low ability to read the Qur'an of some students, as well as the lack of maximum habituation to read the Qur'an regularly. The purpose of this study is to explore the extent to which the morning habituation program can improve the ability to read the Qur'an. The research method used is a descriptive qualitative approach, with data collection techniques through observation, interviews, and documentation. Data analysis was carried out by organizing, categorizing, and analyzing data thematically. The results showed that the implementation of the morning program that was applied included dhuha prayers, recitation of short letters, Al-Qur'an tadarus together, and there were alternating times, as well as guidance in reading the Qur'an from students to teachers. as for the improvement of students' reading skills at SMPN 3 Donorojo, which is divided into 3 aspects (1) reading fluency, (2) tajweed accuracy, (3) pronunciation of hijaiyah letters. There are supporting and encouraging factors from the application of habituation. The conclusion of this study is that the morning habituation program is effective in improving the ability to read the Qur'an. The implication of this result is the importance of strengthening similar programs in other schools, by involving teachers as facilitators, proper time management, and evaluation of learning.

**Keywords:** Morning habituation, Reciting the Qur'an, Effectiveness of the program

### **A. Introduction**

Education is a strategic means of forming the character and morals of students, especially in the context of Islamic education which emphasizes the

importance of morals, spirituality, and understanding the teachings of the Qur'an.<sup>1</sup> Reading the Qur'an is not just a skill in pronouncing Arabic letters, but is also an act of worship that is the foundation for forming students' Islamic personalities.<sup>2</sup> Therefore, the ability to read the Qur'an must be instilled consistently and in a structured manner through effective learning and habituation programs.

One effort made by educational institutions to improve Quran reading skills is to implement a morning habituation program.<sup>3</sup> This program is generally carried out before the start of core learning activities and includes activities such as group recitation, memorization of short surahs, and guided Quranic recitation in turns. This habituation provides students with the opportunity to directly apply theory, making complex concepts easier to grasp through consistent practice. This approach is considered effective in forming good habits and building students' spiritual spirit from the start of the school day..

The habit of reading the Qur'an in the morning is also considered to be able to increase mental readiness to learn and gradually instill spiritual discipline.<sup>4</sup> In the context of formal education, learning the Quran not only has religious value but is also strategic in shaping character, increasing spiritual literacy, and strengthening students' moral integrity. Reading the Quran before starting a lesson is a good way to help students improve their reading comprehension and also increase their spiritual strength.<sup>5</sup> The success of this program is greatly influenced by the active role of Islamic Religious Education teachers as the main companions and facilitators in guiding morning habituation activities.<sup>6</sup> Teachers who are able to

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<sup>1</sup> Roni Susanto, "Konsep Pendidikan Karakter Dalam Islam," in *Pendidikan Karakter Berbasis Islam* (U ME Publishing, 2024), 20–32; Robbin Dayyan Yahuda et al., "Totally Muslim Truly Intellectual-Based Holistic Education in Postgraduate Programs," *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama* 16, no. 2 (2024): 1399–1410, <https://doi.org/10.37680/qalamuna.v16i2.4104>.

<sup>2</sup> Nur Ainiyah, "Pembentukan Karakter Melalui Pendidikan Agama Islam," *Jurnal Al-Ulum* 13, no. 1 (2013): 26.

<sup>3</sup> Roni Susanto, Wahyu Widodo, and Nur Kolis, "The Implication of the Sima'an Ahad Pahing on the Qur'an Memorization at PPTQ Al-Hasan Ponorogo," *Al-Adabiya: Jurnal Kebudayaan Dan Keagamaan* 18, no. 2 (2023): 125–32, <https://doi.org/10.37680/adabiya.v18i2.2396>.

<sup>4</sup> Muhammad Nuh Fathsyah Siregar and Vera Nur Aini, "Pengaruh Metode Pembiasaan Membaca Al-Qur'an Untuk Meningkatkan Kesiapan Belajar Siswa Pada Materi Fisika SMP," *Jurnal Penelitian Pendidikan Fisika* 10, no. 1 (2025): 35.

<sup>5</sup> Husnul Wahan and Nisa Aulia, "Pembiasaan Tadarus Al- Qur 'an Dalam Meningkatkan Kecerdasan Spiritual Siswa Di SMP Islam Aswaja Syamsul Falah," *Jurnal Ilmiah Profesi Pendidikan* 9, no. 4 (2024): 2999.

<sup>6</sup> Diah Armenia Muward Dkk, "Peran Guru Pendidikan Agama Islam Sebagai Fasilitator Dalam Pembelajaran Aqidah Akhlak Di Madrasah Tsanawiah," *Jurnal Al-Mau'izhoh* 5, no. 2 (2023): 543.

create a conducive religious atmosphere will greatly determine the success of students in improving their ability to read the Qur'an.

However, in reality, many obstacles remain, including a report from Riau1.com that states that as many as 11,000 elementary and junior high school students are Qur'anic illiterate. The Pekanbaru city government will provide 2,500 Quranic teachers. Using cell phones for more than two hours per day has a negative impact on interest in learning to read the Quran.<sup>7</sup> According to the Ministry of Education's website, many children cannot read the Quran. Several contributing factors include disproportionate student numbers, lack of student interest, family motivation, and teacher competence.<sup>8</sup>

Based on the above problems, it is important and necessary to find a solution. Otherwise, students' inability to read the Quran will have a serious impact on their spiritual, social, and academic development. Spiritually, students will have difficulty understanding Islamic teachings from their primary sources, which can weaken their closeness to Allah SWT and hinder the development of noble morals. Socially, they tend to feel inferior and marginalized in communal religious activities, such as tadarus or religious study groups. This is caused by children who easily feel lazy in reading the Quran, children who still lack motivation to read the Quran.<sup>9</sup> In addition, the ability to read the Qur'an is an important foundation in Islamic Religious Education lessons, so this inability can hinder understanding of the material and reduce academic achievement.

Problems also occur in the field, namely at SMPN 3 Donorojo. Based on the results of observations and interviews conducted, it was found that some students were not fluent in reading the Qur'an. In addition, the tadarus Al-Qur'an was less than optimal. Some students also lacked enthusiasm in reading the Qur'an, this was also caused by their confusion regarding reading the long and short hijaiyah letters. Therefore, in response to these problems, the school attempted to implement a morning habit program related to improving students' ability to read the Qur'an.

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<sup>7</sup> Umsida Menyapa, "3 Problematika Penggunaan Gadget Pada Anak SD Dalam Belajar Al-Qur'an," *Kompasiana*, 2023.

<sup>8</sup> Kemenag, "Banyak Siswa Belum Bisa Baca Al-Quran, Kemenag Perkuat Kompetensi Guru," *Kementerian Agama Republik Indonesia*, 2021.

<sup>9</sup> Lailatul Rahmi et al., "Penyebab Anak Kesulitan Dalam Membaca Al-Qur'an Di Rumah Tahfidz Nuruttaqwa Kotohilalang Balingka Kecamatan IV Koto," *INNOVATIVE: Journal Of Social Science Research* 3, no. 4 (2023): 8302.

Previous research on the ability to read the Qur'an related to morning habits has been conducted.

A study conducted at MTs Nur Anom Gringsing Batang showed that a morning habituation program consisting of Dhuha prayer, BTQ (Quran Reading and Writing) guidance, and Qur'an memorization consistently improved students' Qur'an reading skills. This was evident in the students' improved pronunciation, understanding of the rules of recitation (tajwid), and their increased memorization.<sup>10</sup> These results indicate that a routine and targeted habituation approach can be an alternative solution in strengthening Al-Quran literacy in the school environment.

This research is also motivated by the fact that the implementation of the morning habituation program in public schools, particularly at SMPN 3 Donorojo, has not received much scientific research. However, as a junior high school located in a religious community, SMPN 3 Donorojo has great potential to develop habituation activities oriented towards strengthening Islamic values, including reading the Qur'an. Therefore, this study aims to evaluate the implementation of the morning habituation program in improving students' Qur'an reading skills at SMPN 3 Donorojo.

The type of research used in this study is field research with a qualitative descriptive approach, and the Living Quran method is used in studying the Quran. The Living Quran method is a scientific approach that examines social phenomena in Muslim communities related to the existence and influence of the Quran in everyday life.

This study aims to obtain a factual picture of the implementation of the morning habituation program in reading the Qur'an, as well as its impact on improving students' Qur'an reading skills at SMPN 3 Donorojo. The subjects in this study included Islamic Religious Education teachers, the principal, and students involved in the morning habituation program. Data collection techniques used were observation, interviews, and documentation. The main focus of this study was to determine the conditions of students in reading the Qur'an and the implementation

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<sup>10</sup> Sri Sundari dan Titik Haryati, "Efektivitas Program Pembiasaan Pagi di MTs Nur Anom Gringsing Batang dalam Meningkatkan Kemampuan Siswa dalam Membaca Al-Qur'an," *Cendekia: Jurnal Ilmu Pengetahuan* 4, no. 2 (2024): 124–127, <https://doi.org/10.51878/cendekia.v4i2.2802>.

and implementation of the morning habituation program as one of the strategies to improve Qur'an reading skills at SMPN 3 Donorojo.<sup>11</sup>

## **B. Results and Discussion**

### **Implementation of the Morning Habituation Program at SMPN 3 Donorojo**

The morning habituation program at SMPN 3 Donorojo is implemented daily before teaching and learning activities begin. This activity is carried out both in each class and at a specific time in the school prayer room. The implementation of several activities includes the Dhuha prayer, reading short surahs, collective Quran recitation (recitation of the Quran alternately), and guidance on Quran reading by the Islamic Religious Education teacher. The detailed implementation of the morning habituation program to improve Quran reading is as follows:

#### ***Dhuha prayer***

The Dhuha prayer is performed in congregation in the school prayer room every morning. This prayer is performed by most students, especially those who are accustomed to performing it at home. The Islamic Education (PAI) teacher provides guidance and guidance on the virtues and intentions of the Dhuha prayer, as well as encouraging students to line up in rows before the activity begins. The Dhuha prayer was chosen as the opening prayer due to its spiritual and motivational value. This practice helps calm the hearts and focus students before beginning class.

#### ***Reading short letters and prayers***

After the Dhuha prayer, students continue by collectively reciting short surahs from Juz 30, commonly known as Juz Amma. This is also guided and monitored by the teacher. The surahs read also change daily so that students can memorize other surahs as well. This activity aims to strengthen memorization of the short surahs and learn their correct pronunciation. Sometimes the teacher also provides a brief explanation of the meaning and content of the surah being read so that while memorizing, students also understand the meaning of the surah. This activity simultaneously strengthens memorization (hifdz) and meaning (ma'na). Afterward, the morning prayer is continued.

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<sup>11</sup> Mina Hikassaniah, Ifnaldi, and Maria Botifar, "Implementasi Metode Tilawati Dalam Pembelajaran Al-Qur'an Di Rumah Qur'an Al-Baroqah Air Rambai (Studi Living Qur'an)," *Literasiologi* 12, no. 4 (2024): 237.

### ***Tadarus Al-Quran Together***

Tadarus (Quran recitation) is held every morning, where students are divided into small groups (3-6 people), and each group reads the Quran sequentially. This activity is not only individual but also social, as students listen to each other's recitation and correct any errors. Tadarus begins with Juz 1 and continues through the Quran, with a target of at least one page for each student. The teacher walks around supervising and occasionally stops to note any errors in tajweed or makhraj. This model can stimulate peer learning and increase student enthusiasm.



**Figure 1.** Students read the Qur'an in groups using the sorogan model

### ***Taking turns reading the Qur'an***

Each student takes a turn reciting the Quran in front of a group or even the class. This activity is designed to develop confidence, courage, and consistency in reciting with tartil. Teachers provide verbal assessments and regularly record students' progress. If students are absent at the scheduled time, they are given the opportunity to recite the Quran the following day. This strategy can also help teachers identify students who need special guidance.



Figure 2. Taking turns reading the Qur'an

### ***Guidance on Reading the Koran by Teachers***

Guidance is carried out directly by Islamic Religious Education teachers, both during Al-Qur'an recital and when students read individually. The teacher corrects students' reading, provides reinforcement of reading laws (tajwid) and trains makhraj letters. Apart from technical corrections, teachers also instill ethical values in reading the Al-Qur'an, such as reading in a pure state, not rushing, and appreciating the meaning.

Based on observations and interviews conducted during several morning activities, students appeared serious and enthusiastic about reading the Quran under the teacher's guidance. The teacher acted as a facilitator, providing guidance on tajweed, letter pronunciation, correcting reading errors, and providing spiritual motivation.



**Figure 3. Interview with Islamic Education Teacher**

Islamic Education teacher, Mrs. Umi Khasanah, S.Ag., said:

“This morning Quran reading habituation program has actually been running for quite some time, since around 1998. Its primary goal is, of

course, to familiarize students with the Quran and to improve their reading skills. This is also part of the religious-based character education we instill from an early age,”

Regarding his explanation regarding the implementation of the program, he explained:

“It's usually held every morning before classes begin. However, the time can sometimes be adjusted, depending on the situation. The system we employ in this activity is the sorogan system, where students take turns reading the Quran in front of the teacher. This way, the teacher can immediately provide corrections for any errors in the recitation, whether in terms of tajweed, letter pronunciation, or overall pronunciation. For students who are not yet fluent in reading, or are still at the Juz 'Amma level and below, we provide special guidance. Usually, they are listened to by a friend who is more fluent in reading. This is quite helpful, because besides building camaraderie, students also learn from each other and remind each other”.

We group students according to their abilities. Some are fluent, others still stutter, and some can't read at all. For those who can't, we provide more intensive support. We don't allow them to move on to the next chapter (juz) until they're completely fluent in the previous chapter”

However, he also revealed that there were challenges in implementation:

“The challenge is that many students at home can't read the Quran at all. So we have to be incredibly patient and use simple methods. Sometimes we repeat the example reading over and over again, or we have them imitate it slowly. For students who are already fluent, we sometimes ask them to help guide their friends who are still struggling”



**Figure 3.** Interview with the Principal of SMPN 3 Donorojo



The principal also fully supports the program's implementation, including by providing dedicated time and facilities such as a prayer room and loudspeakers. It is hoped that these activities will improve students' religiosity and Quran reading skills.

The principal of SMP Negeri 3 Donorojo, IMAM MU'ADIN, S.Pd., M.Pd. said:

“I hope this program continues. It's not just about being able to read the Quran, but also part of developing students' religious character. We also sometimes link this activity to competitions like connecting verses or Quran quizzes. Hopefully, students will grow in love with the Quran and be motivated to continue learning”

### **Improving the Ability to Read the Qur'an at SMPN 3 Donorojo**

Based on the results of interviews with Islamic Religious Education teachers and documentation and observations conducted on morning routines, student development shows that students' ability to read the Qur'an has improved in three main aspects: (1) reading fluency, (2) accuracy of tajweed, and (3) pronunciation of the hijaiyah letters. Several of these aspects can be improved through the activities carried out.

The aspect of reading fluency, namely that gradually there are some students who are not fluent in reading, but with the support and guidance of teachers and a good environment, these children become fluent in reading the Qur'an. Students become more confident and do not stutter when reading. In the aspect of tajwid accuracy, by providing understanding from the teacher to students about correcting incorrect pronunciation of readings, and emphasizing the reading of certain tajwid, students understand. Students begin to understand and apply the rules of reading that have been explained several times by the teacher such as mad, ghunnah, and idgham. Finally, the aspect of pronunciation of hijaiyah letters, namely errors in pronunciation of letters that are almost the same, but these reading errors have begun to decrease.

Some of these improvements were achieved through morning habituation activities related to Quran recitation and other religious activities. This positive impact is supported by the repetitive, continuous, and consistent implementation of

these activities.<sup>12</sup> Consequently, students become accustomed to them and develop naturally. This aligns with Thorndike's theory of habituation, which emphasizes the law of exercise, which states that the more frequently a behavior is repeated/practiced (used), the stronger the association.<sup>13</sup> This is also in line with the behaviorist learning theory, namely changes in behavior with the presence of stimulus and response.<sup>14</sup>

### **Supporting and Inhibiting Factors in Improving the Ability to Read the Qur'an at SMPN 3 Donorojo**

In implementing morning routines to improve Quran reading skills, there are both supporting and inhibiting factors. Several factors contribute to the success of this program, including support from the principal and teachers, active student involvement and participation, and a supportive religious school environment. Inhibiting factors include limited time before lessons begin and a lack of variety in learning methods.

One of the supporting factors is the support of the principal and teachers. This support is crucial for the success of religiosity programs in schools. Wise leadership from the principal can foster a religious climate and support the program sustainably. According to Mulyasa, the principal, as an innovator, must have the right strategies to establish harmonious relationships with the environment, seek new ideas, integrate all activities, set a good example for all educational staff in the school, and develop innovative learning models.<sup>15</sup> Teachers play a crucial role as technical implementers and mentors of students. According to Yusuf et al., Islamic Religious Education teachers can instill religious character through role models in the implementation of habituation programs in schools.<sup>16</sup>

Another supporting factor is active student participation. Students' participation in morning habituation activities demonstrates emotional and spiritual

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<sup>12</sup> Dewi Kurniawati and Roni Susanto, "Analysis of the Minister of Education ' s Curriculum Policy in the 2019-2024 Vs . 2024-2029 Era," *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama* 17, no. 1 (2025): 741–54, <https://doi.org/10.37680/qalamuna.v17i1.7127>.

<sup>13</sup> Moreno Roxane., *Educational Psychology* (University of New Mexico, 2010), 163.

<sup>14</sup> Dina Amsari and Universitas Negeri Padang, "Implikasi Teori Belajar E Thorndike (Behavioristik) Dalam Pembelajaran Matematika," *Jurnal Basicedu* 2, no. 2 (2018): 53.

<sup>15</sup> E Mulyasa, *Menjadi Kepala Sekolah Profesional Dalam Konteks Menyukkseskan MBS Dan MBK* (Bandung: Remaja Rosdakarya, 2007), 118.

<sup>16</sup> Muh Yusuf, Rizal Awaludin, and Eko Nursalim, "Peran Guru PAI Dalam Membentuk Karakter Religius Siswa," *An-Nafis: Jurnal Ilmiah Keislaman Dan Kemasyarakatan* 1, no. 1 (2022): 63.

involvement, which impacts improved Qur'an reading ability. In line with Nuraini and Ishak's statement, the study found that Qur'an recitation influences students' reading quality.<sup>17</sup> Active students will more easily accept habituation as part of a fun routine. A religious school environment is one that supports the formation of Islamic character through structured, positive habits. Such an environment will create a conducive spiritual atmosphere, encouraging students to be more serious about participating in habituation activities.

Meanwhile, inhibiting factors, including time constraints, are a major obstacle in implementing Quranic reading habituation activities. The time before the main lesson is usually short, making it insufficient to provide in-depth reading guidance. Monotonous methods can diminish student interest in participating in the habituation program. When the approach used is not varied, students quickly become bored and less motivated. However, these obstacles can be minimized with more thorough time planning and teacher training to improve methodological competency.

### C. Conclusions

Based on the research results, it can be concluded that the morning habituation program carried out included Dhuha prayer, reading short surahs, collective Quran recitation, and alternating times, as well as guidance on Quran reading by students to teachers. It has been proven to be able to create a religious, active, and sustainable learning environment. The morning habituation program is effective in improving the Quran reading skills of students at SMPN 3 Donorojo. This is seen from significant improvements in aspects of reading fluency, tajwid understanding, and pronunciation of the hijaiyah letters. Consistent implementation, supported by the role of teachers and the school environment, is the key to the success of this program. The morning habituation program needs to be improved and carried out consistently with new innovations. Periodic evaluation is needed to monitor the results of Quran learning.

The success of this program is determined not only by the routine of activities, but also by the support of school management, teacher involvement, and

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<sup>17</sup> Nuraini Rizkiyah, Ishak Syairozi, and Kualitas Baca, "Pengaruh Kegiatan Tadarus Al-Qur'an Dalam Meningkatkan Kualitas Bacaan Siswa Terhadap Al-Qur'an (Studi Kasus DI SDN Jatisari III)," *Jurnal Review Pendidikan Dan Pengajaran* 7, no. 3 (2024): 10728.

student commitment. This program also has strategic value in building character, discipline, and a love for the Quran from an early age.

It is hoped that this research can serve as a practical and academic reference for other schools, Islamic Religious Education teachers, and educational policymakers in developing strategies for fostering Quranic literacy in formal schools. Further research using a quantitative approach is also recommended to examine the long-term impact of similar programs on students' spiritual competence.

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