



Efforts to Develop Students' Religious Character through the Habituation of Qur'anic Literacy in Vocational High Schools

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ABSTRACT

This study aims to describe and analyze the efforts to develop students' religious character through the habituation of Qur'anic literacy at SMK Adi Sumarmo Colomadu (Adi Sumarmo Colomadu Vocational High School). This research used a qualitative approach in the form of field research. Data were collected through observation, in-depth interviews, and documentation, and were analyzed using the Miles and Huberman model (data reduction, data display, and verification). The results of the study show that the habituation of Qur'anic literacy is carried out regularly every morning by reading one *rukuk* before learning begins, to instill religious values through the practice of reading and understanding the Qur'an. This has a positive impact, manifesting in an increased habit of reading the Qur'an, improved quality of recitation, emotional calmness among students, and the internalization of religious values in daily life, thereby fostering a religious character in students. The supporting factors of this habituation include synergy between the principal, teachers, and students, as well as the availability of supporting facilities such as the *mushaf* and speakers in each classroom. The inhibiting factors include variations in Qur'anic reading ability among students and time constraints due to a dense academic schedule.

Keywords: religious character, literacy, qur'an

INTRODUCTION

Education, in its ideal conception, does not only function to develop students' cognitive capacities, but also to shape character, strengthen moral principles, and foster spiritual awareness. However, in contemporary educational practice, particularly within many national education systems, including Indonesia, there is a tendency to place excessive emphasis on academic achievement as the primary indicator of success [1]. This imbalance has caused efforts to develop religious and moral character to become marginalized in educational settings. Lickona [2] emphasizes that character education is a fundamental element that must be fully integrated into the educational process itself. Without the cultivation of strong character, education will only produce individuals who are intellectually intelligent but lack integrity and morality.

The excessive prioritization of academic achievement is reflected in various policies and practices at the institutional level, where national exam scores, academic accreditation, and achievements in scientific competitions often serve as the main benchmarks of institutional success. This narrow approach has given rise to various negative phenomena in the school environment, such as violations of school regulations, academic dishonesty, bullying among

students, and a declining sense of respect toward teachers and peers [3]. These phenomena indicate a profound imbalance between cognitive success and moral-spiritual development.

Empirical evidence in the field reinforces this imbalance; a significant number of academically successful students have been found to exhibit individualistic, hedonistic behaviors and a lack of social responsibility. Cases such as cheating during exams, plagiarism in assignments, and indifference toward peers facing difficulties reflect that intellectual intelligence alone is insufficient to shape a generation capable of confronting complex ethical challenges in a global world fraught with a crisis of values [4]. This reality demands a paradigm shift in education from one that is solely oriented toward academic excellence to a holistic educational approach that harmoniously integrates cognitive, affective, and spiritual dimensions [5]. Education must be able to develop human potential comprehensively, enlighten the mind, nurture the heart, and simultaneously strengthen moral character. In this context, the development of religious character through a value-based approach becomes an essential need.

Similar issues were also found at SMK Adi Sumarmo Colomadu (Adi Sumarmo Colomadu Vocational High School). Initial observations conducted by the researcher indicated that several students still

exhibited behaviors that did not align with the expected moral standards. Some of the problems included arriving late to school, using impolite language in daily conversations, a lack of respect toward peers and teachers, as well as disciplinary violations that required intervention through the imposition of sanctions. These findings reinforce that the issue of character development at the school is real and requires serious attention. The development of religious character is a crucial aspect in the holistic development of students' personalities. Religious character must not be narrowly confined to the performance of religious rituals, but must involve the internalization of the noble values of religious teachings into daily attitudes and behaviors [6]. Moral and religious values that should exist within students include patience in facing life's challenges, honesty in speech and actions, gratitude for the blessings received, responsibility in carrying out tasks, the ability to cooperate, respect for others without discrimination, and concern for those in need [7].

In response to this condition, the school took strategic steps by developing various character education programs. One of the initiatives taken was the integration of religious values into all learning activities and school life. Among the various strategies, the habituation of Qur'anic literacy was selected as the main effort. Through this program, it is expected that students will not only be able to read the Qur'an textually, but also understand its meaning and practice it in their daily lives [8]. The teaching of Islamic values is expected to strengthen students' spiritual connection to their religion, thereby forming an internal moral compass that can guide their behavior in facing various challenges and negative social pressures in the modern era [9]. The success of the Qur'anic literacy habituation program certainly depends on the collective commitment of all school elements, starting from the principal as the policymaker, teachers as facilitators of character development, to students as the main actors [10].

This study is supported by previous research conducted by Mentari Ayu [11], which showed that the implementation of the 15-Minute Qur'anic Literacy Program at Madrasah Diniyah Takmiliah Awaliyah Nurul Anwar had been carried out properly according to the established schedule. The impact of the 15-Minute Qur'anic Literacy Program on students' Qur'an reading culture included increased interest and motivation to cultivate the habit of reading the Qur'an. The research gap in efforts to develop students' religious character through the habituation of Qur'anic literacy provides an opportunity for researchers to explore underexamined areas. This includes various aspects, ranging from character development, practices in Vocational High Schools (SMK), to the approach systems being used.

Based on this background, this study aims to describe and analyze the efforts to develop students' religious character through the habituation of Qur'anic literacy at SMK Adi Sumarmo Colomadu.

RESEARCH METHOD

This study is a type of field research conducted directly at the location of the research object. The approach used is a qualitative approach. According to [12], qualitative research is where the researcher serves as the main instrument to observe, record, and understand phenomena related to the practice of Qur'anic literacy as an effort to shape the religious character of students. In the data collection process, triangulation techniques were used, namely a combination of several methods such as direct observation of student activities, in-depth interviews with various related parties, and the collection of relevant supporting documentation. The collected data were then systematically managed to ensure the validity and completeness of the obtained information. Data analysis was carried out using the Miles and Huberman model, with the stage of data presentation in the form of a structured narrative, as well as data verification to ensure its accuracy and consistency [13].

RESULTS AND DISCUSSION

1. Planning, Implementation, and Evaluation Stages of Qur'anic Literacy Habituation

a. Planning Stage

The smooth implementation and effectiveness of the Qur'anic literacy program at SMK Adi Sumarmo Colomadu cannot be separated from a structured planning process based on the principles of educational planning theory. One of the initial stages in this process was the implementation of intensive socialization involving all school elements, including educators, education personnel, and students. Referring to the strategic planning model in education, before the implementation of the program, a comprehensive feasibility study was conducted by assessing the alignment between the Qur'anic literacy habituation plan and the actual needs and objective conditions of the school [14]. The analysis was carried out by considering various factors such as the readiness of human resources, the level of support from stakeholders, and the psychosocial needs of students.

Through a series of discussions and deliberations, the majority of teachers, students, and parents fully supported the implementation of this program, in line with the collective awareness of the importance of shaping students' religious character amid the challenges of globalization [15]. Based on interviews with Islamic Education (Indonesian: *Pendidikan Agama Islam*; PAI) teachers, it was revealed that this initiative was driven by the school principal in response to the behavioral changes observed among students within the school environment. In this context, the principal played his role as an agent of change, as stated in transformational leadership theory,

by paying close attention to issues of student character, particularly in the application of moral and spiritual values in daily life [16]. Reflection on this phenomenon encouraged the principal to design a strategic intervention based on religious values that is systematic, in-depth, and sustainable.

The habituation of Qur'anic literacy was structured based on the principles of tactical planning. These steps included the delegation of implementation tasks, the appointment of supervisory personnel, and the identification of students with strong Qur'anic reading skills to serve as role models and motivators for their peers [17]. To support sustainable implementation, an evaluation mechanism was also developed based on measurable indicators, such as the preparation of activity schedules, the formulation of adaptive implementation methods, the establishment of success indicators, and the planning of follow-up actions based on the results of regular monitoring and evaluation.

As a response to the need for comprehensive character development, the school developed an initiative for shaping religious character through the habituation of Qur'anic literacy, which was designed to complement the academic curriculum that has so far tended to focus on cognitive aspects. Within the framework of hidden curriculum theory, this program aims to internalize religious values through students' daily practices, not solely through normative instruction in the classroom [18]. The habituation of Qur'anic literacy is based on the consideration that improving the skills of reading and understanding the sacred text can serve as an effective medium for instilling universal values, such as honesty, patience, responsibility, gratitude, and compassion toward others.

The implementation of Qur'anic literacy habituation at SMK Adi Sumarmo Colomadu not only refers to practical needs in the field but also integrates the principles of modern educational planning, which emphasize sustainability, active participation, and the authentic development of religious character.

b. Implementation Stage

The Qur'anic literacy habituation at SMK Adi Sumarmo Colomadu is conducted routinely every morning before the commencement of formal learning activities, immediately after the morning assembly. This habituation is systematically designed with an estimated duration of approximately 15 minutes, thus as not to disrupt the continuity of the predetermined learning schedule. The literacy sessions are led alternately by Islamic Education teachers (*PAI*) and scheduled student

representatives, based on a previously arranged rotation system.

The recitation of Qur'anic verses is broadcast through loudspeakers installed throughout the school premises. This enables all Muslim students to participate in the activity simultaneously from their respective classrooms, using a continuous verse-by-verse recitation method carried out from day to day. Meanwhile, for non-Muslim students, the school provides a designated space to carry out religious activities according to their respective beliefs. This approach aligns with the principle of inclusivity and respect for diversity, as emphasized in the theory of multicultural education program implementation, which highlights the importance of managing diversity within educational institutions [19].

Teachers scheduled to teach during the first period are expected to arrive earlier to accompany and supervise students throughout the activity. The presence of teachers is not solely to ensure discipline, but also to provide educational guidance, namely directing students not only to recite the Qur'anic text orally but also to understand the meaning of the verses being read. Teachers are encouraged to give a brief explanation of the values contained in the verses, in line with the concept of transformative learning, which emphasizes a shift in students' thinking patterns through critical reflection on their learning experiences [20].

Several technical constraints were still encountered during the field implementation, such as delays by some teachers in entering the classroom during the literacy session. As a form of adaptation to these challenges, the school established a policy that students should continue the literacy activities independently without relying on direct teacher supervision. This approach aims to promote student empowerment, which is intended to foster self-discipline, spiritual independence, and intrinsic motivation in performing religious activities [21]. After the literacy session finished, students were instructed to immediately prepare themselves for academic learning activities. The implementation of character education serves as a means to emphasize the integration of moral values into behavior and social conduct [22]. Overall, the habituation of Qur'anic literacy at SMK Adi Sumarmo Colomadu represents a strategic effort to build a school culture based on religious values, social harmony, and moral integrity. This initiative constitutes an educational response to the challenges of character development in the modern era, with the orientation of shaping a generation of students who excel not only in

intellectual aspects but also in moral and spiritual dimensions [23].

c. Evaluation Stage

The evaluation of the Qur'anic literacy implementation at SMK Adi Sumarmo Colomadu was carried out by the Islamic Education (PAI) teacher, who acted as the primary supervisor of the activity. This evaluation was conducted every semester as part of a continuous monitoring effort to ensure the sustainability and effectiveness of the program. After the evaluation process was completed, the results were discussed in a forum involving Islamic Education (PAI) teachers to obtain more comprehensive feedback and analysis. Subsequently, the evaluation report was formally submitted to the principal as a form of accountability and as a basis for future program development considerations.

The primary objective of this evaluation is to assess the extent to which the habituation of Qur'anic literacy has successfully achieved the initial objectives of the program, namely the formation of religious character in students. This evaluation serves not only to measure the level of goal attainment but also to identify shortcomings or weaknesses that require immediate follow-up through corrective actions [24]. In the evaluation process, if any obstacles or challenges are identified in the implementation of the program, corrective measures are immediately taken to find appropriate solutions [25]. These obstacles may come from internal factors, such as low student motivation, or external factors, such as limited supporting facilities or technical difficulties in implementation. With a periodic evaluation mechanism in place, such challenges can be anticipated and addressed more quickly and effectively [26]. On the other hand, positive aspects and achievements attained during the implementation of the program are also important points of focus in the evaluation. Good practices and positive accomplishments that are identified will continue to be developed and enhanced in order to support the optimal achievement of the program's objectives in the future. It is expected that, through this systematic and continuous evaluation mechanism, the Qur'anic literacy habituation at SMK Adi Sumarmo Colomadu can operate more effectively and firmly as a primary pillar in shaping students with religious character.

2. Supporting and Constraining Factors in the Habituation of Qur'anic Literacy

The implementation of the Qur'anic literacy habituation program at SMK Adi Sumarmo Colomadu is inseparable from various interrelated supporting factors. One of the crucial elements contributing to the success of this program is the

establishment of strong and integrated collaboration among all stakeholders within the school environment. This collaboration involves the principal as the policymaker, supervision by the teachers, and the active participation of students as the main executors of the program. The alignment of all components under a shared vision and mission serves as the main foundation for the success of value-based educational initiatives such as Qur'anic literacy. The emergence of collective awareness among school members has fostered a shared sense of responsibility, which is manifested through dedication, commitment, and consistency in the continuous implementation of the program.

The availability of supporting facilities also plays an important role. Each classroom is equipped with a *mushaf* of the Qur'an, which serves as the main medium for reading and understanding the content of Qur'anic verses, allowing students to read and return it to its original place. Loudspeakers are also provided to support collective recitation. Adequate infrastructure can enhance the effectiveness of the habituation process by creating a more conducive atmosphere and increasing students' interest [27].

One of the main obstacles to the habituation of Qur'anic literacy at SMK Adi Sumarmo Colomadu is the variation in students' proficiency levels in reading the Qur'an. These differences range from students who are fluent in reading with proper *tajwid* to those who still struggle to recognize *hijaiyah* letters. This variation in ability requires a more adaptive and individualized learning approach and emphasizes the critical role of teachers in providing guidance based on each student's level of competence to support their development. In addition, another major challenge is time constraints due to the dense academic workload at the vocational high school level. The heavy academic burden often hinders the development of additional character-based programs [28].

The limited time allocation has led to the irregular implementation of the program, resulting in inconsistent habituation practices. To address these challenges, adaptive strategies need to be implemented. One such strategy is adjusting the activity schedule or even developing Qur'anic literacy habituation outside regular class hours, such as through extracurricular activities or intensive programs at specific times. Flexibility is essential in structuring educational programs to align with the needs and dynamics of the students. With the synergy of all involved stakeholders, adequate facilities and infrastructure, as well as the implementation of adaptive strategies grounded in scientific studies, the habituation of Qur'anic literacy at SMK Adi Sumarmo is expected to be more effective, sustainable, and capable of strengthening students both academically and in

terms of character development based on Islamic values.

3. Qur'anic Literacy Habituation as an Effort to Develop Students' Religious Character

The implementation of Qur'anic literacy habituation at SMK Adi Sumarmo Colomadu has provided various positive routines that contribute to the development of students' religious character. The routines experienced by the students can be explained through the following aspects:

a. Becoming Accustomed to Reading the Qur'an

One of the main findings in this study indicates a significant behavioral change among students in terms of reading the Qur'an. Initially, this activity was carried out instructionally, under the direct guidance of teachers and in a formal manner. However, over time, through consistent and systematic habituation, along with the support of a religious atmosphere within the school environment, value internalization occurred, leading students to begin reading the Qur'an independently and voluntarily, even outside regular class hours. This indicates that continuous habituation is capable of fostering intrinsic awareness, which subsequently encourages the emergence of spiritual motivation from within the students.

This phenomenon shows a shift from external compliance to internal awareness, which serves as an indicator of the program's success in shaping a religious habitus. This result is supported by Maulida's finding [29] which proposes that the habituation of religious values in schools is capable of creating long-term behavioral change. However, the present study enriches this discourse by showing that a consistent habituation process and a supportive school environment are key factors in fostering an authentic transformation of students' religious consciousness.

b. Improvement in the Quality of Qur'anic Recitation

The next finding shows that the habituation of Qur'anic literacy, which was implemented regularly, contributed to the improvement of students' recitation quality, both in terms of fluency, accuracy of letter pronunciation, and the application of *tajwid* rules. In practice, students who initially experienced difficulties in reading the Qur'an, such as errors in *makhraj* (articulation of letters) or neglect of recitation rules, showed significant improvement after undergoing an intensive mentoring process by supervising teachers.

This success cannot be separated from the instructional strategy applied, namely repetitive habituation that enables students to

receive continuous direct correction. In this context, it becomes evident that the quality of recitation is not merely the result of repetition, but rather a product of a structured coaching system oriented toward strengthening the students' technical competence in Qur'anic reading comprehensively.

These findings align with the study conducted by Saiful [30], which emphasized the importance of the coaching process as an instrument to improve the quality of Qur'anic recitation among adolescents. However, the present study goes beyond the technical aspects by showing that the improvement in Qur'anic reading skills also contributes to enhancing students' self-confidence to perform in public settings, such as in school religious forums or other Islamic activities.

c. Enhancing Calmness and Learning Concentration

Another positive impact identified in this study is the improvement in students' emotional calmness and concentration ability after participating in Qur'anic reading activities. Based on interview and observation data, the majority of students stated that reading the Qur'an in the morning made them feel calmer, more patient, and better prepared to engage in learning activities. This activity functions as a kind of "mental ritual" that serves as an emotional stabilizer and a booster of students' psychological readiness.

This fact indicates that religious activities such as Qur'anic reading not only have a spiritual impact but also provide therapeutic effects on students' psychological conditions. The resulting inner peace promotes increased learning focus, reduces impulsive behavior, and improves the dynamics of classroom interactions. This finding reinforces the results of the study by Dewi [31], which stated that the habituation of religious practices can reduce students' emotional stress and create a more harmonious classroom atmosphere. Thus, Qur'anic literacy can be positioned as a medium of affective education with broad impacts, not only on the development of students' religiosity but also on the overall quality of learning.

d. Internalization of Religious Values in Daily Life

Beyond the technical aspect of reading, this program has also succeeded in guiding students toward a deeper understanding and appreciation of the substantive values found in the Qur'an, such as honesty, patience, gratitude, sincerity, and social empathy. The Qur'anic literacy habituation program at this school does not merely emphasize the textual dimension but also encourages students to comprehend the meaning and relevance of the Qur'anic teachings in their daily lives. In practice,

teachers relate the content of the verses being read to the students' real-life contexts at home, at school, and in the community.

The Qur'anic literacy habituation implemented at SMK Adi Sumarmo Colomadu serves a dual function: as a means of spiritual reinforcement and as a medium for character education. This study aligns with the findings of Nur [32], which underscores the importance of integrating Qur'anic values into character education systems. However, this study contributes a new dimension, namely, how the internalization of these values is practiced contextually, allowing students not only to comprehend the meaning of the verses but also to apply them concretely in their actions.

CONCLUSION

This study shows that the implementation of Qur'anic literacy habituation at SMK Adi Sumarmo Colomadu has successfully achieved its goal, namely to develop students' religious character. The program was designed through careful planning, structured implementation, and periodic evaluations to assess its effectiveness. The daily Qur'anic literacy activities conducted before formal lessons were able to foster the habit of reading the Qur'an among students, improve the quality of their recitation, enhance emotional calmness and concentration in learning, and internalize Islamic values in daily life.

The success of this program was supported by strong synergy among the school principal, teachers, and students, as well as the availability of facilities such as Qur'anic texts and loudspeakers. However, several challenges must be addressed, including the varying levels of Qur'anic reading proficiency among students and limited time due to the dense academic schedule. Improvement efforts through personalized approaches and schedule adjustments are key to optimizing the program's outcomes in the future. Thus, Qur'anic literacy at SMK Adi Sumarmo Colomadu can shape students' character not only in the academic dimension but also by integrating affective and spiritual aspects.

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