



Implementation of the Friday Recitation and Islamic Reflection Program in Strengthening Students' Moral Education at MI Raudlatul Hasan Maron Kulon

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ABSTRACT

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This study aims to describe the implementation of the Friday Qur'anic Recitation and Islamic Reflection Program (JUMARI) in strengthening students' moral education at MI Raudlatul Hasan Maron Kulon. The JUMARI program is designed as a routine religious habituation activity conducted every Friday through Qur'an recitation, collective prayers, and reflection on Islamic values. This study employed a qualitative approach with a case study design. Data were collected through observations of JUMARI activities, interviews with the head of the madrasah, teachers, and students, as well as program documentation. The findings indicate that the implementation of the JUMARI program contributes positively to the development of students' moral character, as reflected in improved discipline, respect for teachers, regular prayer practices, and polite behavior in daily life. Moreover, the program strengthens the internalization of *akhlaq al-karimah* values through consistent habituation and teachers' role modeling. Therefore, the JUMARI program is effective as a strategy for strengthening moral education among students at the madrasah ibtidaiyah level.

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INTRODUCTION

Moral education constitutes a fundamental dimension of Islamic education, aiming to shape students' personalities so that their attitudes and behaviors align with Islamic values and teachings (Ibrahim et al., 2024; Zahira et al., 2024). In the contemporary era, characterized by rapid technological advancement and dynamic social change, challenges in nurturing students' moral character have become increasingly complex. Issues such as declining discipline, diminishing courtesy, and the weakening of religious values among students have emerged as serious concerns, particularly at the level of basic education, where character formation plays a crucial foundational role (Hakiki & Sofa, 2025). As Islamic educational institutions, madrasah ibtidaiyah hold a strategic position in instilling the values of *akhlaq al-karimah* from an early age (Sari et al., 2023). Moral development cannot be achieved solely through classroom-based instruction; rather, it must be reinforced through structured,

continuous, and sustainable religious habituation programs (Halimatussa'diyah et al., 2025). Consistent habituation enables moral values to be internalized more effectively, as students do not merely comprehend ethical principles cognitively but gradually embody them through repeated practice in their daily lives (Yunus et al., 2025).

One form of religious habituation implemented at MI Raudlatul Hasan Maron Kulon is the Friday Qur'anic Recitation and Islamic Reflection Program, commonly known as JUMARI. This program is conducted regularly every Friday and consists of collective Qur'an recitation, joint prayers, and reflections on Islamic values relevant to students' daily experiences. Through these activities, the madrasah seeks to cultivate students' religiosity, discipline, respect, and moral awareness in a gradual and continuous manner (Sholeha & Sofa, 2025). The implementation of the JUMARI program is not solely oriented toward improving students' Qur'anic reading proficiency. More importantly, it functions as a medium for moral development through the internalization of Islamic values and the exemplary conduct demonstrated by teachers. Teachers serve as moral role models who guide, direct, and instill ethical values throughout the program, thereby fostering a religious and supportive madrasah environment conducive to students' character formation (Wijaya & Sofa, 2025).

Previous studies have consistently demonstrated that religious habituation activities contribute significantly to students' character and moral development (Djazilan et al., 2024; Ma`arif et al., 2024). Research findings indicate that routine religious programs—such as Qur'an recitation, collective prayers, and structured Islamic activities—are effective in enhancing students' religiosity, discipline, and courteous behavior, particularly in elementary schools and madrasah ibtidaiyah (Cahyanto et al., 2024). Such habituation practices are proven to be more effective in instilling moral values because students are encouraged not only to learn ethical concepts theoretically but also to practice them in their everyday lives (Mugambi, 2022). Other studies focusing on Friday Qur'anic recitation programs in madrasahs reveal their positive role in fostering students' love for the Qur'an while strengthening religious character. Nevertheless, most existing research primarily emphasizes Qur'anic reading skills or general religiosity. Empirical studies that explicitly integrate Qur'anic recitation with structured Islamic reflection as a strategy for strengthening moral education remain relatively limited. Furthermore, while several studies highlight the importance of teachers' role modeling and program sustainability, in-depth investigations into how reflective Islamic activities enhance students' moral understanding and awareness are still scarce.

Based on the review of previous studies, a clear research gap emerges concerning the implementation of religious habituation programs that are not merely ritualistic but also reflective and educational in strengthening moral education. Therefore, this study is significant as it seeks to comprehensively examine the implementation of the Friday Qur'anic Recitation and Islamic Reflection Program (JUMARI) as a model of religious habituation that integrates

worship practices with reflective engagement on Islamic values to foster students' moral character. Practically, this study is expected to provide insights for madrasahs in developing effective and sustainable religious habituation programs, while theoretically contributing to the enrichment of Islamic education scholarship, particularly in the context of moral education at the madrasah ibtidaiyah level.

METHOD

This study employed a qualitative method with a descriptive approach to provide an in-depth portrayal of the implementation of the Friday Qur'anic Recitation and Islamic Reflection Program (JUMARI) in strengthening students' moral education at MI Raudlatul Hasan Maron Kulon. This approach was selected because the research focused on exploring processes, interactions, and participants' experiences within the natural context of the madrasah. The study was conducted at MI Raudlatul Hasan Maron Kulon, located in Maron District, Probolinggo Regency, East Java, Indonesia. The research site was purposively selected due to the madrasah's consistent implementation of the JUMARI program as part of its religious habituation initiatives aimed at reinforcing students' moral character. Data were collected through three main techniques: observation, in-depth interviews, and documentation. Observations were carried out to directly examine the implementation of the JUMARI program, including Qur'anic recitation activities, Islamic reflection sessions, and students' participation and responses. In-depth interviews were conducted with the head of the madrasah, Islamic Education teachers, and selected students to obtain detailed information regarding program implementation, challenges, and its impact on students' moral development. Supporting documents, such as activity schedules, program guidelines, Islamic reflection materials, and photographs, were also analyzed. The collected data were analyzed using thematic analysis following the Braun and Clarke model, involving data familiarization, coding, theme development, and interpretation. To ensure data trustworthiness, source and technique triangulation were applied by cross-validating findings from observations, interviews, and documentation, thereby providing a comprehensive and credible understanding of the JUMARI program's role in strengthening students' moral education.

RESULT AND DISCUSSION

Result

Implementation of the Friday Qur'anic Recitation and Islamic Reflection Program (JUMARI)

Based on field observations and in-depth interviews, the Friday Qur'anic Recitation and Islamic Reflection Program (JUMARI) at MI Raudlatul Hasan Maron Kulon is implemented regularly and systematically as part of the madrasah's religious habituation program. The activity is conducted every Friday morning before formal classroom instruction begins, allowing all students

to participate in an orderly, calm, and conducive atmosphere. The program involves students from all grade levels and is supervised by Islamic Education teachers with support from homeroom teachers.

The JUMARI program begins with collective Qur'anic recitation. The recitation method is adjusted to students' reading abilities, either through classical or group-based patterns, to ensure active participation from all students. During this session, teachers act as facilitators who guide students' recitation, correct pronunciation, and maintain discipline. After the recitation session, the activity continues with Islamic reflection, during which teachers deliver moral messages and ethical values relevant to students' daily lives. The head of MI Raudlatul Hasan Maron Kulon, Noor Muhammad, S.Pd.I, explained that the JUMARI program was designed as a strategic medium for developing religious habits while strengthening students' moral character. He stated:

“The Friday Qur'anic Recitation and Islamic Reflection Program is implemented as a routine habituation activity. Students are not only guided to read the Qur'an but are also encouraged to understand the moral values contained in it and apply them in their daily lives.”

This statement indicates that the program is not merely oriented toward cognitive religious learning but also emphasizes affective development and character formation. JUMARI is positioned as part of the madrasah's religious culture, implemented continuously and integrated with the overall educational process. Similarly, the Islamic Education teacher, Moh. Taufik, S.Pd.I, explained that the program is carried out flexibly by considering students' conditions and abilities. He noted that the Islamic reflection sessions are designed to be brief yet meaningful to ensure students' understanding. He stated:

“After the Qur'anic recitation, we always provide a short reflection. The reflection is usually related to students' behavior at school, such as honesty, discipline, politeness, and mutual respect.”

Documentation of the program implementation is presented in Figure 1, which shows students participating in Qur'anic recitation and Islamic reflection activities as part of the JUMARI program at MI Raudlatul Hasan Maron Kulon.



Figure 1. Qur'anic Recitation and Islamic Reflection Activities in the JUMARI

Program

Observational findings indicate that students participate in the JUMARI program enthusiastically and attentively. During the activities, students are seen sitting orderly, following the Qur'anic recitation, and listening carefully to the Islamic reflections delivered by the teacher. Active interaction between teachers and students is also observed, particularly when teachers provide concrete examples related to students' daily behavior. Thus, the JUMARI program functions not only as a routine religious activity but also as an educational medium that fosters religious habits and instills moral values in students in a sustainable manner.

The Role of the JUMARI Program in Strengthening Students' Moral Education

The findings reveal that the JUMARI program plays a significant role in strengthening students' moral education at MI Raudlatul Hasan Maron Kulon. The program serves not only as a routine religious activity but also as a habituation mechanism that encourages the development of positive attitudes and behaviors among students. Through consistent implementation, students are gradually accustomed to being disciplined, religious, and responsible in their daily activities within the madrasah environment. According to interview results, the head of the madrasah emphasized that the JUMARI program contributes to gradual changes in students' attitudes. He explained that the moral values conveyed during Islamic reflection sessions begin to be reflected in students' behavior, such as increased politeness toward teachers and peers, as well as improved discipline in performing religious activities. He stated:

"We have observed changes in students' attitudes. They have become more polite, more disciplined, and more accustomed to practicing the values conveyed during the JUMARI activities."

The Islamic Education teacher also highlighted the importance of Islamic reflection in helping students understand moral values in a practical manner. He explained that reflections linked to everyday experiences enable students to grasp moral messages more easily. He stated:

"If students only recite the Qur'an, they may not fully understand its meaning. Through reflection, they learn how to apply Islamic teachings in their daily lives."

This perspective is reinforced by a student named Agam, who stated that the JUMARI activities helped him distinguish between appropriate and inappropriate behavior. He explained:

"During the reflection session, the teacher explains which attitudes we should practice. I learned that I should be honest and respect teachers and friends."

These findings indicate that the JUMARI program serves as a medium for internalizing moral values through a contextual approach that combines habituation and reflection. As a result, students not only understand moral concepts theoretically but also begin to apply them in their everyday behavior within the madrasah environment.

Supporting and Inhibiting Factors in the Implementation of the JUMARI Program

The study also identified several supporting and inhibiting factors influencing the implementation of the JUMARI program. The primary supporting factor is the strong commitment of the madrasah in developing a religious culture. The head of the madrasah and teachers actively support the program by providing guidance and serving as role models during the activities. The head of the madrasah emphasized that institutional support is a key element in the success of the JUMARI program. He stated:

“We consistently support this program because it aligns with the madrasah’s vision of shaping students’ character and moral values.”

In addition to institutional support, students’ enthusiasm in participating in the JUMARI activities also serves as a significant supporting factor. Observational findings show that most students participate orderly and demonstrate considerable interest, particularly during the Islamic reflection sessions that are delivered using simple examples closely related to their daily experiences. However, the study also identified several inhibiting factors. The Islamic Education teacher noted that differences in students’ Qur’anic reading abilities pose a major challenge during the recitation sessions. He stated:

“Students have varying levels of Qur’anic reading ability, so extra guidance is needed for those who are not yet fluent.”

Another challenge relates to limited time allocation, especially when Islamic reflection sessions must be adjusted to the existing academic schedule. Despite these challenges, the madrasah addresses them by implementing flexible time management and providing additional assistance to students who require further guidance. Through these efforts, the JUMARI program continues to be implemented sustainably and contributes positively to strengthening students’ moral education at MI Raudlatul Hasan Maron Kulon.

Discussion

The findings of this study demonstrate that the Friday Qur’anic Recitation and Islamic Reflection Program (JUMARI) functions as an effective model of religious habituation in strengthening moral education at the madrasah ibtidaiyah level. The structured and consistent implementation of the program enables students to engage not only in ritual religious activities but also in reflective learning processes that foster moral awareness. This finding supports previous studies which emphasize that moral education in Islamic institutions is most effective when religious practices are integrated into students’ daily routines rather than delivered solely through formal classroom instruction (Guna et al., 2024; Muis et al., 2019) The integration of Qur’anic recitation with Islamic reflection emerges as a key element distinguishing the JUMARI program from conventional religious activities. While earlier studies on Friday Qur’anic recitation programs primarily focused on improving students’ Qur’anic reading

skills and general religiosity, the present study highlights the added value of reflective sessions in facilitating moral internalization (Fuadah & Sofa, 2025). Through reflection, students are encouraged to connect religious texts with concrete moral behaviors, such as honesty, discipline, and respect, thereby strengthening their understanding of Islamic moral teachings in practical contexts.

The role of teachers as moral role models is another significant aspect revealed in this study. Teachers are not merely facilitators of religious activities but also serve as examples whose attitudes and behaviors influence students' moral development. This finding aligns with previous research emphasizing that teacher exemplarity plays a crucial role in the internalization of moral values within Islamic educational settings (Wijaya & Sofa, 2025). When teachers consistently demonstrate the values conveyed during religious activities, students are more likely to adopt these values in their daily interactions, reinforcing the effectiveness of habituation-based moral education. Furthermore, the findings corroborate earlier research indicating that consistent religious habituation contributes positively to students' discipline, politeness, and religious awareness (Sholikah et al., 2025). However, this study extends prior research by revealing that reflective elements within religious habituation programs enhance students' moral comprehension beyond surface-level ritual practice. This suggests that religious activities without reflective engagement may limit students' ability to fully internalize moral values, thus highlighting the importance of combining ritual and reflection in moral education programs.

Despite its positive impact, the implementation of the JUMARI program also faces challenges, particularly differences in students' Qur'anic reading abilities and time constraints within the school schedule. Similar challenges have been identified in previous studies on religious programs in Islamic elementary education, which note that heterogeneity in students' competencies can hinder program effectiveness if not addressed through adaptive strategies (Hamidah & Sofa, 2025). Nevertheless, the flexible management and additional guidance observed in this study demonstrate that such challenges can be mitigated through institutional commitment and teacher support. Overall, the findings reinforce the notion that religious habituation programs that integrate reflection, role modeling, and sustainability are highly relevant for strengthening moral education in madrasah ibtidaiyah.

CONCLUSION

This study concludes that the Friday Qur'anic Recitation and Islamic Reflection Program (JUMARI) is implemented in a structured, consistent, and integrated manner as part of the religious culture at MI Raudlatul Hasan Maron Kulon. The program is carried out routinely with the active involvement of teachers and institutional support from the madrasah leadership. By combining collective Qur'anic recitation with Islamic reflection, the JUMARI program functions not only as a ritual religious activity but also as an educational medium

that supports students' moral development. The reflective component enables students to connect religious teachings with everyday moral behavior, thereby strengthening the internalization of moral values.

Furthermore, the findings indicate that the JUMARI program contributes positively to the strengthening of students' moral education, as reflected in improved discipline, politeness, religious awareness, and responsibility in daily school life. Despite challenges such as variations in students' Qur'anic reading abilities and limited time allocation, the program continues to operate effectively through flexible management and additional guidance. Overall, the JUMARI program demonstrates strong potential as a model of religious habituation that integrates worship practices and moral reflection, and it may be adapted or replicated in other madrasah ibtidaiyah to support sustainable moral education.

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