

# The Application of Islamic Education Values through the End of Month Al-Qur'an Khatam Activity at BUQ Elementary School Betengan Demak

**Mualamatul Musawamah**

*Institut Agama Islam Negeri (IAIN) Kudus, Indonesia*

Corresponding Author  mualamatul@iainkudus.ac.id

## ABSTRACT

The monthly Al-Qur'an completion (khataman) activity at SD BUQ Betengan Demak is a routine program that plays a significant role in fostering students' character and religious values. This study aims to describe the implementation of Islamic educational values—including faith (aqidah), worship (ibadah), and morals (akhlaq)—through the monthly khataman Al-Qur'an program at the elementary school. This research employs a descriptive qualitative method, with data collected through in-depth interviews with the principal, the Qiro'ati activity coordinator, and participating students. The findings indicate that the khataman Al-Qur'an is not merely a tradition of collective recitation, but also serves as a means of faith building through understanding the meaning of Qur'anic verses and instilling the pillars of faith by teachers and the activity coordinator. Additionally, the khataman activity effectively increases students' enthusiasm for worship, both in Qur'an reading and other forms of worship at school and at home. The habituation of proper etiquette during the activity, such as sitting orderly, listening attentively, and showing respect toward teachers and peers, contributes to the development of noble character among students. This activity receives full support from the principal and teachers as an integral part of the school's vision and mission to produce excellent, accomplished, and Qur'anic-mannered generations. Thus, the implementation of Islamic educational values through khataman Al-Qur'an at SD BUQ Betengan Demak has been proven effective in holistically strengthening the students' spiritual and character development.

## ARTICLE INFO

*Article history:*

Received  
February 20, 2025

Revised  
March 31, 2025  
Accepted  
October 02, 2025

**Keywords:** *Islamic Education Values, Role of Islamic Boarding Schools, Quality Islamic Education*

Journal Homepage

<https://ojs.staialfurqan.ac.id/IJoASER/>

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## INTRODUCTION

Islamic education is an educational system that is not only oriented towards cognitive aspects or the transfer of knowledge alone, but also emphasizes the formation of students' personalities and characters so that they are in line with Islamic teachings and are able to implement them in their daily lives (Firdaus et al., 2023). In the context of Islamic education, mastery of knowledge must be accompanied by the internalization of faith values, the practice of worship, and the development of noble morals as the main foundation for the formation of insan kamil (whole human beings). This is in

line with the opinion (Markhaban, 2020) who stated that Islamic education is a learning process aimed at educating pious Muslims with noble morals and sound Islamic insight as well as academic competence. Nata further explained that Islamic education is a conscious and planned effort to develop the spiritual, intellectual, emotional, and social potential of students based on the values of the Qur'an and Sunnah. The ultimate goal is to produce individuals who are not only academically competent, but also possess high moral integrity and deep spiritual awareness, so that they are able to make positive contributions to society and the nation (Yusin et al., 2023).

One of the main challenges in Islamic education today is how to effectively integrate religious values into the learning process and students' daily activities so that Islamic education is not merely theoretical but can have a real positive impact on students' character. The current reality shows that although many schools claim to be Islamic-based, the implementation of religious values in daily practice is often partial or even minimal. Based on data from the Ministry of Education, Culture, Research, and Technology of the Republic of Indonesia (Agus, 2022), strengthening character education based on religious values has been proven to reduce deviant behavior and improve student academic achievement. The report, which involved a survey of thousands of schools across Indonesia, indicated that schools with strong religious-based character education programs demonstrated lower rates of bullying (a 15% decrease compared to schools without similar programs), a 10% decrease in juvenile delinquency, and a 5-8% increase in average national exam scores. This underscores the urgency for Islamic educational institutions to not only teach religious theory but also ensure the internalization and application of these values in students' real lives (Suprihatin et al., 2021). Therefore, Islamic education-based schools, including Madrasahs and integrated Islamic schools, are increasingly developing programs aligned with these goals, hoping to produce a generation that is not only intelligent but also imbued with Islamic character (Indah et al., 2015).

At SD BUQ Betengan Demak, an Islamic education-based elementary school with the vision of "Creating a Superior, High-Achieving, and Qur'anic-Based Generation," the routine end-of-month recitation of the Qur'an is a key strategy implemented as a means of comprehensively internalizing Islamic values (Mamkua & Sutrisno, 2023). Recitation of the Qur'an is the act of reading or completing the entire Qur'an, guided in a structured and collective manner by teachers and the Qiro'ati activity coordinator. This agenda is held once a month, specifically on the last Saturday of the month. The choice of the last Saturday of the month is not without reason, but rather to provide sufficient time for students to prepare themselves and minimize disruption to the regular class schedule. This activity involves all students, from first to sixth grade, as well as teachers and school staff, creating an atmosphere of togetherness and strong spirituality (Hidayah, 2019).

The end-of-month Qur'an Khataman is not just an activity of reading the holy book, but also a living medium and the process of Islamic education in the

school environment. Through this activity, students are invited to understand the values of Islamic education that cover three main areas, namely the values of faith (belief and faith), the values of worship (practice of religious rituals), and the values of morals (behavior and morals). This was confirmed by the explanation of the principal of SD BUQ Betengan, Hj. Nur Aini Sa'adah, S.Pd, in an interview (2025) who stated that the Al-Qur'an Khataman activity is a structured, scheduled, and supported program for developing faith in the entire school community. She added, "This Khataman is not just reading, but also a moment to reflect on, internalize, and practice the contents of the Qur'an. We believe that by regularly interacting with the Qur'an, children's faith will become stronger." Full support from the school community, from the provision of facilities to the active participation of teachers, demonstrates the school's commitment to making Khataman the heart of students' spiritual development (Mailani et al., 2023).

According to Al-Farabi (1985) in his book *Philosophy of Education*, fostering faith is the primary foundation of Islamic education, as sound faith forms the basis for behavior and worship in accordance with Islamic law (Dahlia, 2022). A strong faith provides direction and purpose in life for a Muslim, guiding every action and decision to align with the will of Allah SWT. In the context of SD BUQ Betengan, strengthening faith through formal religious activities such as recitation of the Qur'an can form an internal foundation for students in facing life's diverse challenges, enabling them to grow into individuals who are not only academically intelligent but also strong in faith (Septianti et al., 2021).

During the Khataman (Islamic recitation) activities, students not only read but also receive a brief understanding of the verses being read, especially those related to the concepts of the oneness of God (tawhid), prophecy, the Last Day, and destiny (Romadhoni et al., 2023). Teachers take turns providing brief sermons relevant to the Quranic recitation, instilling the belief that the Quran is the word of God that must be believed and used as a guide for life. For example, when reciting Surah Al-Fatihah, teachers will emphasize the meaning of Ar-Rahman Ar-Rahim as the attribute of Allah, the Most Gracious and the Most Merciful, fostering a sense of love and gratitude for the Creator ("The Influence of Globalization on the National Values of the Young Generation," 2021). Interviews with several students indicated that they felt closer to God after participating in the Khataman, and their understanding of the pillars of faith deepened. This aligns with Albert Bandura's (1986) social cognitive theory, which emphasizes the importance of modeling and observation in learning values. Students observe and imitate the behaviors and beliefs demonstrated by teachers and peers during khataman activities. A conducive environment and positive support from teachers strengthen students' faith (Tuti & Hairiyah, 2021).

In addition to strengthening faith, the aspect of worship is another primary focus emphasized through the Qur'an recitation activity. Reading the Qur'an in a tartil manner, with full devotion and appreciation, is not merely a

symbolic activity (Kurdaningsih, 2018). More than that, it is a tangible manifestation of worship that connects individuals with Allah SWT in a deeper way. The role of the Qiro'ati activity coordinator is very significant in this process; they intensively guide and facilitate students to understand the meaning of the holy verses in an engaging manner tailored to the children's comprehension capacity. Through this guidance, it is hoped that a spirit of worship and consistent perseverance in reading the Qur'an will grow, not only as a spiritual obligation, but also as a source of inner peace and life inspiration (Rahmadayani et al., 2023).

Moral values are also an essential component implemented through the practice of noble attitudes during the Quranic recitation. Children are taught to demonstrate polite behavior, such as sitting orderly, listening attentively, and fostering respect for teachers and peers. This practice aligns with the foundational Quranic moral values (Yovita, 2021). These positive attitudes align with the vision and mission of SD BUQ, which explicitly prioritizes developing students into superior, high-achieving individuals with Quranic morals. Thus, the Quranic recitation activity transforms into a space for the actualization of character learning, where students directly practice the values of patience, discipline, togetherness, and mutual respect in a routine and structured collective activity. This is a living laboratory for real character formation (Arafat et al., 2022).

This educational approach through the Khataman (Quran recitation) activity has strong relevance to contemporary Islamic educational theory, which emphasizes the integration of cognitive, affective, and psychomotor aspects in the religious curriculum. Yusuf Qardhawi (1995), a prominent Muslim scholar, unequivocally stated that Islamic education must be able to address and develop three main dimensions of human development: reason (for understanding knowledge), the heart (for faith and piety), and behavior (for morals and ethics). Therefore, the Khataman Al-Qur'an activity at SD BUQ Betengan not only focuses on instilling knowledge of the contents of the Quran but also simultaneously fosters deep spiritual awareness and forms a comprehensive or holistic Islamic character. This is a comprehensive and multidimensional approach (Sari & Hidayah, 2022).

The reality of this implementation is crucial for scientific analysis and documentation, given that many educational institutions have yet to optimize the role of religious activities as a fundamental medium for character formation. Several relevant studies have supported this argument; for example, a study conducted by Firdaus (2020) clearly demonstrated that routine and structured religious activities in schools significantly contribute to forming good habits and fostering noble behavior in students. Furthermore, a report from the Ministry of Religious Affairs' Religious Research and Development Agency (2022) emphasized that integrating Quranic reading activities with explicit Islamic values teaching has a positive and significant impact on improving students' morals and academic achievement. These data indicate the urgency and significant potential of this approach (Rupiah & Nuruddaroini, 2022).

This research will specifically explore the application of Islamic educational values—faith, worship, and morals—through the end-of-month Quranic recitation (khataman) activity held regularly at SD BUQ Betengan Demak. The research will focus on how this activity is implemented, including the development strategies implemented by the school and teachers. Furthermore, this research will analyze the extent to which students are able to grasp and internalize these values, as well as the concrete impact of the Quranic recitation activity on the overall development of students' character. With this in-depth understanding, it is hoped that a clear and comprehensive picture will be presented for Islamic education practitioners and other relevant parties to strengthen and optimize religious education programs at the elementary school level.

Furthermore, this research is also expected to make a substantial contribution to the development of an innovative and contextual Islamic education model. This model must be able to address the complex challenges of the modern era without sacrificing or abandoning the universal and timeless noble values of Islam. Given the importance of strong character building and deep spirituality in preparing a quality young generation, strengthening Islamic education through activities such as the end-of-month Quran recitation has enormous potential for broader development. This model can serve as an inspiring example and reference for other schools throughout Indonesia, thereby encouraging the birth of more individuals who are not only intellectually intelligent but also morally and spiritually strong.

## METHODS

This research methodology uses a descriptive qualitative approach that aims to describe in detail and systematically the application of Islamic educational values in the end-of-month Al-Qur'an recitation activities at SD BUQ Betengan Demak. The qualitative approach was chosen because this research focuses on a deep understanding of the process, meaning, and impact of these activities on the internalization of faith, worship, and morals in students. This approach allows researchers to obtain rich and contextual data, allowing them to capture nuances that may not be visible in quantitative data (Sugiyono, 2023).

Data collection in this study was conducted through structured interviews focused on three key informants. These informants consisted of the school principal, the Qiro'ati activity coordinator, and an active student who regularly participates in the Khataman Al-Qur'an recitation activities. The principal was chosen as an informant because of his strategic role in planning and overseeing the Khataman program and Islamic education development policies at the school. The Qiro'ati activity coordinator, who directly handled the implementation of the Al-Qur'an recitation, provided in-depth information regarding the process, technical guidance, and implementation of religious values during the activity. Meanwhile, students, as subjects who directly experienced the activity, became an important source for gaining perspective on

how the values of faith, worship, and morals were accepted and experienced in their lives (Ardiyanto, 2019).

Interviews were conducted using a questionnaire developed based on the research focus to obtain relevant and systematic information. Questions were aimed at exploring the objectives of the activity, the methods of faith development, the worship guidance process, and the application of moral values during the Khataman (community graduation ceremony). During the interviews, the researcher also conducted non-participatory observation to corroborate the data and gain a more comprehensive understanding of the context of the activity.

During the analysis process, interview data were converted into transcripts, which were then analyzed descriptively and qualitatively. Data analysis was carried out by sorting and grouping interview content based on predetermined main themes: religious values, worship values, and moral values. Each theme was explored in depth to understand how these values were implemented through the Quran recitation activities and their impact on students' character. This thematic approach facilitated data organization, resulting in systematic and easily understood findings (Ewaldo et al., 2023).

Furthermore, source triangulation techniques were used to ensure data validity by comparing information obtained from the three informants. This way, if there were similarities or differences in data between informants, the researcher could conduct further analysis to ensure the accuracy of the information. The researcher also used reflections and field notes during the data collection process to record important phenomena related to school culture, activity atmosphere, and student reactions, supporting a more comprehensive understanding (Haryati, 2019).

The descriptive qualitative approach used in this study is highly appropriate for addressing the research problem, which focuses on understanding and describing the application of Islamic educational values. The rich contextual data and experiences of the informants allow this study to produce a holistic picture of the end-of-month Quranic recitation activity as a vehicle for spiritual, mental, and social education within the school environment. Therefore, the research results not only describe objective facts but also provide insight into the evolving values and implementation of character development from the perspectives of the participants and implementers (Ahmad Bukhori S, 2022).

With this methodology, the research is expected to be able to provide practical contributions to the development of Islamic education in elementary schools, especially in designing and implementing effective religious programs in forming students' personalities who are faithful, worshipful, and have noble morals in a sustainable manner.

## RESULTS AND DISCUSSION

### 1. Faith Values: Strengthening the Foundation of Faith

The application of aqidah (faith) values in the end-of-month Quran recitation activities at BUQ Betengan Elementary School in Demak is a key pillar heavily emphasized by the school. Aqidah is the foundation of a Muslim's faith and belief, which underpins all behavior and worship. Without a strong faith, religious practices and noble morals will be fragile and lack a solid foundation (Hernawan, 2019).

The Principal, Hj. Nur Aini Sa'adah, S.Pd, firmly stated that the end-of-month Al-Qur'an recitation activity has become a structured routine agenda for fostering students' faith. Her statement, "Yes, the end-of-month Al-Qur'an recitation activity at SD BUQ Betengan Demak is a routine agenda once a month, held on Saturday in the last week or at the end of the month," demonstrates the school's institutional commitment. The monthly frequency and fixed schedule on the last Saturday of the month indicate that this activity is not merely incidental, but an integral part of the school's non-formal curriculum that is systematically designed to achieve the goal of fostering faith.

This regular schedule is in line with the principle of continuity in character education, as emphasized by Lickona (1991) in his character education model based on "knowing the good, desiring the good, and doing the good." In this context, the routine activity of completing the Qur'an aims to ensure that students not only learn the values of faith through lectures, but also feel and desire closeness to God through direct interaction with His words, which ultimately encourages them to do good deeds in accordance with these beliefs. This regularity helps form positive habits and strengthens students' long-term memory of the values of faith conveyed.

KH. Muhammad Warosy Abdullah, AH, as the Coordinator of Qiro'ati Activities, provided further explanation regarding the applied method of strengthening faith. He emphasized that conveying the meaning and content of verses during the mauidzoh hasanah is effective in strengthening students' understanding of faith. In an interview, KH. Muhammad Warosy Abdullah stated, "Yes, we convey the meaning or content of verses before or after the end-of-month Al-Qur'an Khataman activity so that students understand the content of the verses conveyed during the mauidzoh hasanah."

This statement shows that the Khataman (Islamic recitation) activities at SD BUQ Betengan do not only focus on tilawah (reading) but also integrate tadabbur (contemplating the meaning). Maulana (2018) emphasized that understanding the meaning of the Qur'an is key to internalizing the values of faith, because the Qur'an is the primary source of Islamic teachings, containing the concepts of monotheism, prophecy, and the Last Day. By conveying the meaning of verses, teachers help students connect the sacred text with the realities of their lives and beliefs. For example, when discussing Surah Al-Ikhlas, the explanation of the oneness of Allah and His absolute attributes directly reinforces the concept of monotheism. This method of mauidzoh hasanah (good advice), delivered in language that is easily understood by

children, is very effective because it is persuasive and educational, not coercive indoctrination. This is in accordance with the humanist approach to Islamic education, as recommended by Arifin (2003), which prioritizes development through compassion and wisdom.

From a student perspective, Avita Farras provided a highly relevant testimony regarding the personal impact of the Khataman (religious recitation) activity on her faith. Avita stated that she gained motivation and enthusiasm for worship after listening to the stories of the Prophets during the activity. She said, "When the Ustadz/Ustadzah (Islamic teachers) present during the Mauidzoh Hasanah (good recitation) section, they usually include stories of the Prophets, and that inspires me to improve my worship."

Using stories of the Prophets as a medium for learning about faith is a highly effective pedagogical strategy, especially for elementary school-aged students. The stories of the Prophet Muhammad (peace be upon him) and previous prophets (such as Abraham, Moses, Jesus, etc.) are rich with lessons about faith, patience, obedience, and steadfastness in the face of trials. These stories serve as concrete role models for students, enabling them to grasp abstract concepts such as faith through inspiring and easily digestible narratives (Bruner, 1960, on narrative learning).

When students hear how the Prophets struggled to uphold monotheism, were patient in their preaching, and always placed their trust in God, this emotionally and cognitively influences their faith. A sense of admiration and a desire to emulate the Prophets' noble qualities directly fuels a desire to draw closer to God through worship. Thus, Avita Farras's experience underscores that strengthening faith occurs not only through the transfer of information but also through the formation of positive emotions and self-identification with exemplary figures introduced during the Khataman (Islamic recitation) activities. This demonstrates that the school's methods successfully engage students' affective and conative aspects, which are essential prerequisites for internalizing values.

**Comprehensive Analysis of Faith Values:** Overall, the data shows that SD BUQ Betengan Demak applies a structured and multifaceted approach to fostering faith values through the recitation of the Qur'an. The regularity of activities, the explanation of the meaning of verses in maulidzoh hasanah, and the use of Prophetic stories synergistically contribute to strengthening students' understanding and belief in faith. The principal's recognition affirms institutional commitment, the activity coordinator explains the implementation method, and student testimonials demonstrate the immediate positive impact. This reflects that faith is not merely taught as knowledge, but is grounded through spiritual experiences and inspirational narratives, thus forming a solid belief and motivating students to worship and behave according to Islamic teachings. Such integrated and sustainable faith development will shape students' character based on strong faith, making them individuals who are steadfast in Islamic principles from an early age.

## 2. Worship Values: Cultivating the Spirit of Interacting with the Qur'an

The value of worship is a crucial aspect of Islamic education, encompassing the implementation of religious rituals, including reading the Quran. At SD BUQ Betengan Demak, the Quran recitation activity is designed not merely as a ceremonial ritual, but as a strategic means to foster students' love and enthusiasm for interacting with the Quran as a primary form of worship. This goal goes beyond mere reading skills to internalize profound religious values, develop positive habits, and strengthen students' spiritual connection with God.

The principal, Hj. Nur Aini Sa'adah, S.Pd., directly observed the students' increased enthusiasm for worship, both at school and at home, after participating in the Khataman (Quran recitation). Her observations are a strong early indicator of the program's success. She stated, "The impact of the end-of-month Al-Quran recitation program is that the children are more enthusiastic about worship during congregational prayers at school and at home, and their Quran reading has improved."

The principal's observations strongly indicate that the impact of completing the Quranic recitation extends beyond the school environment. The increased enthusiasm for congregational prayer at school demonstrates a strengthening of collective worship discipline, with students motivated to actively participate in obligatory prayers with teachers and peers. This creates a conducive religious environment and strengthens a sense of community in worship. Furthermore, the motivation to pray at home demonstrates that the internalization of religious values has reached a personal and sustainable level. This means that what they learn and practice at school does not stop at the school gates but is taken home and applied in their personal lives.

This phenomenon is in line with the concept *transfer of learning*, where learning that occurs in one context (complete completion of the Quran at school) is successfully applied and continued in another context (worship at home). This is the ideal goal of any educational process: the values instilled can be put into practice independently. Imam Al-Ghazali (d. 1111 AD) in *Ihya' Ulumuddin* He emphasized the importance of cultivating worship habits from an early age to foster obedience and love for God, which will ultimately foster a pure and peaceful soul. Al-Ghazali believed that developing habits from childhood will shape a strong, lasting character throughout adulthood. Therefore, the Khataman (completion of the Quran) activity lays the foundation for lifelong worship habits.

In addition to a general enthusiasm for worship, improving the quality of Quran recitation is also a significant indicator of success. Reading the Quran properly and correctly is the essence of worship. The principal stated that "his Qur'an reading is getting better," indicating progress in the technical aspects of recitation, supported by the guidance of teachers and the Qiro'ati coordinator. This improvement in quality is not merely technical, but also increases devotion and appreciation in worship.

KH. Muhammad Warosy Abdullah, AH, Qiro'ati Coordinator, provided details on the technical implementation of the khataman activity and how he guides students in the process. His explanation illustrates the methodology implemented by the school. He explained, "The technical implementation of the end-of-month Al-Qur'an khataman activity is to read Surah At-Takasur together until the end of Surah Al-Baqarah, then continue with tahlil and prayer." Furthermore, in guiding the students, he emphasized that "the children follow the readings with tartil and reverence."

This technical explanation shows that the Khataman activity is carried out collectively and in a structured manner. The process of reading certain sections of the Qur'an together, which ends with tahlil and prayer, creates an atmosphere of togetherness (*people*) and mutual support. In social psychology, group activities can increase individual motivation through the social facilitation effect; when students read together, they tend to feel more confident, less anxious about making mistakes, and more motivated to continue participating. *people* also foster a sense of unity and kinship among students, strengthening their emotional ties with religious activities.

In addition, the emphasis on reading *tartil* (slow, clear, and correct according to the rules of tajweed) and *service* (full of devotion and appreciation) is crucial. This is not simply a mechanical ritual or an attempt to complete a certain number of readings. Rather, it is an effort to ensure that the worship of reciting the Quran is performed with optimal quality, in accordance with the teachings of the Prophet Muhammad (peace be upon him), who encouraged *tartil* in reading the Qur'an. Al-Jazari (d. 1429 AD) in *An-Nashr fi al-Qira'at al-'Asyir* really emphasizes the importance of tajweed in reading the Qur'an, because mistakes in tajweed can change the meaning of the verse and reduce the reward of worship.

With direct guidance from the Qiro'ati Coordinator and other teachers, students not only read but also learn the rules of correct recitation (tajwid) and the importance of devotion. This guidance includes direct correction, repetition, and role modeling from the educators. This ensures that worship *precitation* What students do is quality worship, which is an inseparable part of perfect worship. This aspect of guidance also reflects the principles *scaffolding* in education, where teachers provide appropriate support to help students achieve higher levels of competence in their recitation of the Qur'an.

From a student perspective, Avita Farras provided a valuable testimonial regarding her personal motivation. She stated that her motivation to read the Quran increased because she understood the spiritual benefits explained during the khataman (final reading). Avita said, "Yes, I became more enthusiastic about reading the Quran after participating in the khataman (final reading) activity. The benefits of reading the Quran were explained during the end-of-month khataman, which made me even more enthusiastic about reading the Quran."

Avita's testimony is very crucial because it shows that students' intrinsic motivation to worship increases due to their understanding of *tell me* The virtues or spiritual benefits of reading the Quran. When students realize that every

letter they read will bring them a multiplied reward, that the Quran will intercede for them on the Day of Judgment, or that reading the Quran soothes the heart, this becomes a powerful motivation. Explanations of these virtues add value to the activity of reading, transforming it from a mere obligation into a beloved and pursued activity.

This concept is in line with Victor Vroom's Expectancy Theory (1964), which states that a person's motivation is influenced by three main factors: expectancy (the hope that effort will result in performance), instrumentality (the hope that performance will result in outcome), and valence (the value attached to outcome). In this context, students have the expectation that the effort of reading the Qur'an will improve their reading performance. Instrumentality arises from the belief that reading quality and consistency will result in outcome in the form of spiritual rewards and blessings. And valence is the positive value they place on those rewards and blessings, which further motivates them.

Providing an understanding of the spiritual benefits of the Qur'an serves as reinforcement. Positive attitudes encourage students to engage more actively with the scriptures. This demonstrates that a persuasive approach through explaining the virtues of worship is more effective in the long run than simply emphasizing obligations without understanding. When students see the value and benefits of an act, they will be more sincere and enthusiastic in carrying it out. This creates a positive cycle where the more they understand the benefits, the more they are motivated to read, which in turn improves the quality of their reading and devotion.

Overall, SD BUQ Betengan Demak has successfully instilled the values of worship through the Quran recitation program, employing a comprehensive and multi-layered approach. This began with the principal's observations, which showed an increase in the spirit of worship inside and outside of school, indicating success. *transfer of learning*. Then, the Qiro'ati coordinator explained the technical implementation which emphasized the collective aspect, *tartil*, And *service*, demonstrating a commitment to quality worship. Ultimately, testimonials from students who felt motivated by understanding the spiritual benefits of reading the Quran confirm that a persuasive, meaning-oriented approach is highly effective.

The program's regularity, appropriate guidance, and in-depth understanding of the virtues of the Quran are key factors contributing to improving students' motivation and the quality of their worship. It also demonstrates that worship is not taught merely as a ritual, but as a practice that has profound meaning, provides inner peace, and positively impacts students' spiritual lives. Thus, the Quranic recitation program serves as a catalyst for fostering a generation that loves the Quran and makes worship an integral part of their daily lives. This program successfully creates an environment that encourages students not only to read the Quran but also to make it a primary source of inspiration and guidance on their spiritual journey.

### 3. Moral Values: Forming Qur'anic Character

The development of noble morals is a fundamental goal of Islamic education, and it is more than just an ideal. It is a concrete manifestation of the depth of one's faith and sincerity in one's worship. At SD BUQ Betengan Demak, the instillation of moral values is integrated explicitly and implicitly into every aspect of Quran recitation activities. This approach fully aligns with the school's ambitious vision: to produce students with "Quranic morals." This is not just a phrase, but a commitment to developing individuals who reflect the noble values taught by the holy book.

The Principal, Hj. Nur Aini Sa'adah, S.Pd, clearly emphasized the essence of moral values that are the school's top priority through the Al-Qur'an recitation activity. She clearly stated, "The moral values that the school wants to instill through the end-of-month Al-Qur'an recitation activity are commendable morals or Qur'anic morals in accordance with the vision and mission of SD BUQ Demak." This statement is not merely rhetoric; it is an affirmation that the Al-Qur'an recitation at SD BUQ Betengan goes beyond simply training students' ability to read the Al-Qur'an. More than that, it is a strategic and fundamental means to realize the school's vision and mission in forming students' character comprehensively.

The vision of "Quranic morals" has profound implications. It demonstrates that the school does not only focus on general, universal morals, but specifically refers to the morals perfectly exemplified by the Prophet Muhammad (peace be upon him) and taught explicitly and implicitly in the Quran. This concept encompasses a series of core values such as honesty, discipline, patience, mutual assistance, and courtesy. Conceptually, Quranic morals refer to the fundamental principle that the Quran is the primary source and complete guideline for the morals of Muslims. This is as enshrined in the famous hadith of Aisha (ra), which states that the Prophet's morals are the Quran (Narrated by Muslim). Therefore, through activities that are essentially centered on the Quran, SD BUQ Betengan consistently and systematically internalizes moral values that directly originate from Divine revelation, forming a strong and authentic foundation of character.

KH. Muhammad Warosy Abdullah, AH, as the Coordinator of Qiro'ati Activities, provided a detailed explanation regarding the manners or attitudes that are specifically emphasized to students during the Al-Qur'an Khataman activity. He explained, "The attitudes that we emphasize during the end-of-month Al-Qur'an Khataman activity are sitting neatly and separating boys and girls, and for morals, we emphasize or direct students to have Qur'anic morals in accordance with the vision and mission of SD BUQ, namely, excelling, achieving, and having Qur'anic morals."

The emphasis on the etiquette of "sitting neatly and separating boys and girls" is a concrete example of moral education implemented through habituation and the arrangement of the physical environment. The concept of sitting neatly is not simply a rule, but rather a method for teaching discipline, order, and instilling a deep respect for the assembly of knowledge and the holy

book of the Quran. This creates a conducive atmosphere for learning and worship. Furthermore, the separation of seating for boys and girls is an implementation of Islamic values of politeness (social etiquette) taught from an early age. The goal is to maintain 'iuffah' (personal purity) and prevent potential undesirable events, in line with the principles of Islamic law.

These habits are consistent with the Habit Formation Theory, which states that behaviors repeated consistently in a structured environment will form ingrained habits. Through this repetition, students will automatically internalize these etiquettes as part of their daily behavior. Furthermore, the Qiro'ati Coordinator's reiteration of "Quranic morals" further emphasizes the consistency of message and purpose between the principal and all program implementers in the field. This consistency is vital; it demonstrates pedagogical consistency and alignment of vision among all educational elements in the school, a key factor crucial to the effectiveness of character development. As Piaget (1932) emphasized regarding the importance of a consistent moral environment, this alignment of vision ensures that students receive a consistent message and continuous reinforcement in the process of character formation.

From the students' perspective, the impact of the Quranic recitation program is very real and tangible. Avita Farras, a student, provided a very relevant and inspiring testimony about the changes she experienced. She stated, "Yes, I feel more patient and disciplined by participating in the end-of-month Quranic recitation program. During the end-of-month recitation program, I try to concentrate on reciting prayers and listening to the Ustadz/Ustadzah speaking."

Avita Farras's testimony provides strong empirical evidence, demonstrating the direct impact of the Khataman (Islamic recitation) activity on positive behavioral and attitudinal changes in students. Feelings of "more patience" indicate that students are actively learning to restrain themselves, wait their turn, and maintain focus for extended periods of time. This is a crucial aspect of patience taught in educational contexts, not only in matters of worship but also in social life. Meanwhile, feelings of "more discipline" are closely related to students' ability to obey rules, arrive on time, and follow established procedures during activities. This kind of discipline is fundamental to academic and personal success. Furthermore, the ability to "concentrate on reciting prayers and listening to the Ustadz/Ustadzah" indicates a significant improvement in self-regulation and attentional focus. These are crucial cognitive competencies, not only in the learning process but also in facing various challenges in daily life.

The increased patience and discipline experienced by Avita Farras, as well as other students, can be comprehensively explained through Albert Bandura's Social Learning Theory (1977). According to this theory, individuals, especially children, learn greatly through observation and imitation of models. In the context of Quran recitation activities, when teachers and peers consistently demonstrate patience and discipline, students are more likely to

observe and imitate these positive behaviors. This positive, exemplary environment serves as a catalyst for character development.

Furthermore, the demands inherent in the Khataman activity itself—to remain focused, calm, and follow instructions closely—directly train and hone their concentration skills. The experience of being in a structure that explicitly requires order and concentration helps build these positive habits gradually but firmly. This process is cumulative; the more students engage in activities that demand concentration and discipline, the more deeply ingrained these habits become. This is clear evidence of how a structured environment with clear goals can shape positive behavior.

Overall, the instilling of noble moral values at SD BUQ Betengan Demak through the Quran recitation activity demonstrates a well-planned, integrated, and highly effective strategy. Consistency is key. The principal firmly emphasized the goal of cultivating "Quranic morals" as the primary vision. The Qiro'ati Coordinator then translated this vision into concrete, observable implementations of etiquette, such as neat seating and separate seating for boys and girls, all designed to instill Islamic discipline and etiquette. Crucially, the students themselves provided strong empirical evidence of marked improvements in their patience, discipline, and concentration.

This clearly demonstrates that morality at BUQ Betengan Elementary School is not merely taught as an abstract theoretical concept. Instead, it is realized through systematic behavioral habits, environmental arrangements that support learning and worship processes, and direct experiences that students have during the khataman (Quran recitation) activities. Consistent emphasis on manners and moral values during the khataman Al-Qur'an recitation activities plays a significant role in forming positive habits that will stick with students. Thus, the khataman Al-Qur'an activities at BUQ Betengan Elementary School have proven effective as a powerful medium for shaping students' character that is not only in accordance with the guidance of the Qur'an, but also able to prepare them to become spiritually and intellectually intelligent individuals with high moral integrity in society.

## CONCLUSION

Based on the analysis of the results of interviews with the Principal, the Qiro'ati Activity Coordinator, and students, it can be concluded that the end-of-month Al-Qur'an Khataman activity at SD BUQ Betengan Demak has proven effective in implementing Islamic educational values that include faith, worship, and morals. First, in the aspect of faith, this activity is structured and routinely carried out to strengthen the foundation of students' faith. The delivery of the meaning and content of the verses of the Quran, especially through mauidzoh hasanah interspersed with stories of the Prophet, successfully increased students' understanding of faith and spiritual motivation. This shows that an approach that combines reading, understanding the meaning, and inspirational narratives is very effective in instilling faith. Second, in the aspect of worship, the Khataman activity significantly increased

the enthusiasm and quality of students' worship, both at school and at home. The collective implementation technique, tartil and solemn guidance, and explanations of the spiritual benefits of reading the Quran, have fostered students' intrinsic motivation to interact more actively with the Quran. This demonstrates that worship is not merely taught as an obligation, but as a practice that provides meaning and rewards. Third, in terms of morals, this activity successfully instills commendable moral values, or Qur'anic morals. The practice of etiquette during the activity, such as sitting neatly and separating seats, concretely trains discipline and politeness. Consequently, students experience increased patience, discipline, and concentration. This proves that moral formation through habituation and a conducive environment is highly effective at elementary school age. Overall, the successful implementation of these values is inseparable from the school's strong commitment, consistency in program implementation, and integration of cognitive, affective, and psychomotor aspects in each session of the Khataman (recital). The principal and activity coordinator work together to ensure that this program is not merely ceremonial, but has a real impact on student character development. Student testimonials are empirical evidence that the holistic goal of Islamic education, namely to form pious, noble-minded individuals with good Islamic insight, can be achieved through planned and systematic religious activities such as completing the Qur'an at the end of this month. Penelitian ini memberikan gambaran yang jelas mengenai bagaimana sebuah kegiatan keagamaan rutin dapat dioptimalkan sebagai sarana efektif untuk internalisasi nilai-nilai pendidikan Islam, sekaligus menunjukkan relevansi teori-teori pendidikan dalam praktik nyata di sekolah.

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