
Qolbil Qur'an: Internalization of Quranic Values in Strengthening Students' Religious Character at MI Terpadu Al Falah

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Abstract

Moral degradation among elementary school students underscores the urgent need for character education models that transcend mere cognitive instruction toward systematic value habituation. This study analyzes the social construction of religious character through the "Qolbil Qur'an" program at MI Terpadu Al Falah, which uniquely adapts traditional Sufistic values (thoriqoh) into a primary school curriculum. Employing a qualitative case study design, data were analyzed using Peter L. Berger's Social Construction theory (externalization, objectivation, internalization) integrated with Thomas Lickona's character framework. The findings reveal a dialectical process: Externalization is evident in the founder's vision of transforming spiritual traditions into a child-friendly pedagogical program. Objectivation occurs through the institutionalization of morning routines, the sanctity of the Qolbil Qur'an booklet, and teacher modeling. Crucially, the internalization process exhibits a distinct dynamic: while deep cognitive understanding (moral knowing) poses challenges due to rote memorization, strong value internalization occurs through the affective-habituation pathway (unconscious habituation). Consequently, students manifest profound moral character, as evidenced by respectful etiquette, disciplined worship, and emotional stability. The study concludes that structured Qur'anic habituation serves as an effective social mechanism for character building, offering a strategic model for contextualizing spiritual traditions within modern education.

Keywords: *religious character; qolbil qur'an; case study; elementary education.*

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INTRODUCTION

The phenomenon of moral degradation among primary school students has currently reached a critical juncture. Various national and international studies corroborate a significant decline in student conduct, characterized by dishonesty, indiscipline, physical and verbal bullying, a lack of respect for teachers, and the erosion of social etiquette (Hafidhi et al., 2024; Maksum et al., 2023). Bullying specifically manifests through mockery, derogatory name-calling, threats, as well as physical and social aggression, effectively evolving into a "normalized habit" within many educational settings (Septiani et al., 2025). This situation indicates a systemic failure within an education system that has historically remained overly oriented toward cognitive achievement alone, while insufficiently addressing the spiritual and emotional dimensions of student development.

Consequently, the formation of religious character at an early age is pivotal. If religious values are implanted early, children will possess the necessary foundation to direct their activities purposefully (Karim et al., 2025). As educational institutions with a religious identity, *Madrasah Ibtidaiyah* (MI) bear a dual responsibility to integrate general knowledge with Islamic teachings (Komariyah & Purwanto, 2023). Despite the substantial portion of the religious curriculum, a discrepancy often exists between theoretical understanding and actual religious practice. Religious programs in MI are frequently formalistic and detached from the broader school culture, thereby failing to form sustainable, positive habits (Akhmadi, 2023). This underscores the necessity for a learning approach capable of unifying knowledge and action.

Responding to this challenge, MI Terpadu Al Falah in Jepara Regency has developed a distinctive approach. Unlike conventional *madrasahs*, the flagship program at this school, known as *Qolbil Qur'an*, possesses unique historical roots. Initiated in 2014 by the foundation's founder, KH. Ahmad Cholil, this program transforms the spiritual traditions of the elders (followers of *thoriqoh*) into a habituation curriculum for children. *Qolbil Qur'an* is a concise book containing core verses—or the "heart"—of Qur'anic chapters, adopted as a local content practice in students' daily activities (Solikhah, 2019). This program emphasizes the implementation of fundamental Qur'anic values through repetitive habituation. This method is believed to effectively transfer religious values from the cognitive to the affective domain, aligning with Al-Ghazali's concept of moral education (Raniya & Waharjani, 2023). This resonates with the madrasah's vision to produce a generation that is not only intellectually intelligent but also spiritually "alive" through the daily habituation of Islamic values.

The habituation strategy serving as the basis of this program aligns with findings from prior studies, which indicate that religious character formation is effectively achieved through the integration of classroom teaching, school culture, and routine worship activities, such as prayer and *tahfidh* (Ahsani et al., 2022; Maftukha & Kurniawan, 2023). Character reinforcement is also proven to be attainable through simple routines, such as the recitation of *Asmaul Husna* within the school environment (Sari & As'ad, 2024). On the other hand, the effectiveness of such habituation relies heavily on exemplary figures, where religious teachers play a central role as models for students in the character-building process (Herawati et al., 2022; H. Isnaini, 2024).

This study identifies a specific research gap within the current academic debate. The majority of existing literature, such as the studies by Maftukha & Kurniawan (2023) and Ahsani et al. (2022), tends to position Qur'anic programs (e.g., *Tahfidz Juz 30*) merely as means to achieve academic targets or reading fluency. There is a scarcity of studies analyzing how an "old spiritual tradition" is adopted and institutionalized into a primary school culture for character implantation. This research bridges that gap by positioning *Qolbil Qur'an* not merely as a ritual of worship, but as a social mechanism to address the students' moral crisis. This model establishes *Qolbil Qur'an* as an integral part of the school culture rather than a mere extracurricular activity, consistent with the principles of character education development based on local culture (Miftachurrozaq & Widodo, 2023).

Based on this context, this study aims to dissect the mechanism of value internalization using Peter L. Berger's Sociology of Knowledge perspective. The focus of the study is directed toward answering two primary analytical questions: (1) How is the social construction of *Qolbil Qur'an* values formed through the dialectic of the externalization of the founder's vision, the objectivation of the curriculum, and the internalization by students? Furthermore, (2) What are the implications of this habituation on the formation of students' religious character amidst the challenges of their limited cognitive understanding?

METHODS

This study employed a qualitative case study design to gain an in-depth understanding of the *Qolbil Qur'an* habituation phenomenon at MI Terpadu Al Falah. This approach was chosen because the research focuses on processes, meanings, and social dynamics occurring within a natural context. The researcher was present at the research site to conduct participant observation, interact with research subjects, and explore the informants' subjective meanings.

The research subjects included the Madrasah Headmaster, the key informant who provided philosophical data and strategic policies; supervising teachers, who served as program implementers; and students, the recipients of the program's impact. Secondary data were obtained from madrasah documents, activity schedules, and the *Qolbil Qur'an* book. The study was conducted at MI Terpadu Al Falah, Bakalan Village, Kalinyamatan District, Jepara Regency, during an intensive observation period.

This research was conducted over three months, from October 2025 to December 2025. Informant selection was conducted using purposive sampling, with the criterion of direct involvement in the *Qolbil Qur'an* program for at least 1 year. The total number of participants in this study was 14 individuals, comprising 1 Madrasah Headmaster (as the policymaker), 3 supervising teachers, and 10 students in grades 4-6 who had fully participated in the program.

In data collection, the researcher positioned themselves as a participant observer, participating in morning activities without intervening in the natural proceedings of the madrasah activities. Data validity was strengthened through source triangulation (comparing statements from teachers and students) and technique triangulation (confirming interview results with field observation findings) to ensure objective and comprehensive findings.

RESULTS AND DISCUSSION

Based on in-depth interviews with the Madrasah Headmaster, it was revealed that this program has strong historical roots in the *pesantren* and *Thoriqoh* traditions. KH. Ahmad Cholil adapted values from the *Thoriqoh* tradition for children. He observed that *Qolbil Qur'an*—which contains the core verses or the “heart” of the Al-Qur'an—was traditionally

recited by the elderly to attain spiritual tranquility. From this phenomenon, a visionary idea emerged, as recounted by the Headmaster to the researcher:

“Dulu Pak Yai itu di Purworejo, ada santri-santri Thoriqoh orang-orang sepuh yang membaca Qolbil Qur'an. Terus beliau punya cita-cita, 'ini kok Qolbil Qur'an dibaca orang-orang sepuh, alangkah indahnya kalau Qolbil Qur'an ini dibaca oleh anak-anak muda, biar hatinya, jiwanya, perilakunya itu dipenuhi dengan Al-Qur'an'. Jadi Qolbil Qur'an itu bukan karya (baru), tapi amalan” (Afifah, 2025).

The statement above asserts that in the initial stage, *Qolbil Qur'an* was the subjective idea of the founder who desired a “transfer of piety” from the older generation to the younger generation. The Madrasah does not want students to be merely cognitively intelligent, but to possess a strong spiritual foundation akin to that of Thoriqoh practitioners, yet adapted to the capacities of elementary-aged children. The madrasah administrators then translated this basic idea into a strategic policy, establishing *Qolbil Qur'an* not as a regular local content subject but as a flagship program that became a distinctive trait of the institution's identity.

One manifestation of this institutionalization is the use of the physical *Qolbil Qur'an* book. This physical artifact serves as a symbol of sacredness cultivated by the habit of kissing the book after reading—a mechanism that effectively fosters reverence for the contents of the Al-Qur'an. The cover of the *Qolbil Qur'an* book used in this habituation is shown in Figure 1.

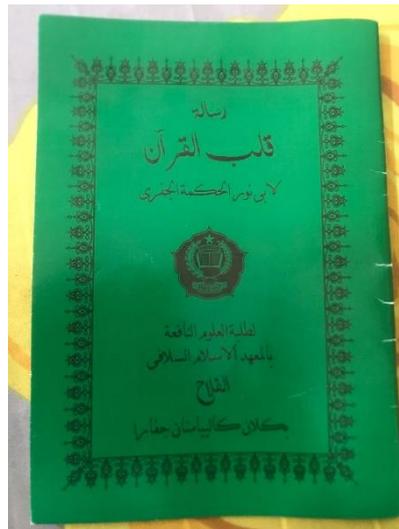


Figure 1. The cover of the *Qolbil Qur'an* book

Field observation results indicate that the reading of the *Qolbil Qur'an* has become a reality that binds all elements of the madrasah. This activity is conducted classically every morning following the congregational Dhuha prayer (Mustofa, 2025). The temporal regularity, procedural implementation, use of the physical book as a sacred symbol, and teachers' exemplary behavior demonstrate that spiritual values have been institutionalized into an established social structure.

The table below presents a summary of findings regarding the mechanism of objectivation institutionalization occurring in the field:

Table 1. *The Objectivation Mechanism of the Qolbil Qur'an Program*

Component	Form of Reality in the Field	Social Function
Time Regulation	Routine every morning after <i>Dhuha</i> Prayer.	Creates collective discipline.
Physical Artifact	Use of the specific <i>Qolbil Qur'an</i> book, which is kissed after reading.	Symbol of sacredness, building reverence.
Physical Artifact	Obligation to complete memorization in Grade 4 as a requirement.	Standardization of achievement.
Exemplary Behavior	Teachers participate in reading, listening, and supervising.	Validation that rules apply to everyone.

The data in the table above, supported by field notes, indicate that students have no alternative but to follow this cultural current. When the bell rings and the *Dhuha* prayer concludes, all the madrasah's elements automatically take the book and recite the verses.

The impact of this routine is evident in student behavior. In the aspect of moral knowing, students demonstrate mature cognitive awareness regarding their obligations. Based on interviews with teachers, it is known that students have memorized the reading sequence and understand it as an integral part of their identity as MI Terpadu Al Falah students. They know “what” must be read and “why” they read it, without needing to be commanded repeatedly. This is confirmed by field observations, which note the consistency of student behavior. As revealed by one teacher in an interview regarding the morning routine: “*Iya, kegiatan berjalan tepat waktu sesuai jadwal. Mereka tanpa dipaksa langsung menyiapkan kitabnya. Setelah selesai, mereka menutup kemudian menciumnya*” (Mustofa, 2025).

Regarding the dimension of moral feeling, despite the program's mandatory nature and rigorous memorization targets, observations revealed no signs of excessive strain or compulsion among the students. Conversely, they exhibited a distinct sense of calmness and pride. Notable findings emerged during recess: although students engaged in active physical play—such as soccer in the courtyard—their emotional stability remained intact. The study found no incidents of severe verbal or physical bullying. Minor interpersonal friction was observed but was resolved quickly, allowing play to resume immediately. These findings align with participant observations indicating that while competitive banter occurred (e.g., regarding conceded goals), interactions remained within reasonable playful limits without escalating into aggression.

Furthermore, field data provide robust evidence of moral acting through three behavioral indicators: *adab* (etiquette), discipline, and honesty. Specifically regarding *adab*, students demonstrated a high degree of reverence. Upon encountering teachers or guests, students spontaneously performed the traditional hand-kissing gesture as a sign of *tawadhu'*

(humility) and *ta'dhim* (respect). Field notes underscored the depth of this internalized value, recording that students extended this gesture not only to their teachers but also to the researcher, despite the latter being an external figure."

Second, in terms of worship discipline, internalization is evident in students' responses when the prayer schedule arrives. Without being scolded or forced by the on-duty teacher, most students immediately stop playing and rush to queue at the ablution (wudhu) area to pray promptly.

Third, the aspect of integrity is visible in the school canteen, which often serves as the most effective laboratory for testing honesty. Based on observations and interviews, the culture of honesty at MI Terpadu Al Falah is exemplary. Students are accustomed to purchasing snacks and paying the correct price honestly, even with minimal supervision. Furthermore, the culture of reporting found items is well-established. When students find money or items that do not belong to them, they are aware of handing them over to a teacher or announcing them, rather than taking them.

Drawing upon the empirical findings described above, the process of religious character formation at MI Terpadu Al Falah through the *Qolbil Qur'an* program constitutes a dynamic and systematic social construction. Amidst the challenges of the digital era 5.0, which often trigger moral crises, the integration of Quranic values into the curriculum becomes a crucial strategy in strengthening student character (Anita, 2025). Character education from an Islamic perspective cannot rely solely on knowledge transfer but must integrate Quranic values into concrete school educational practices (Anggrena et al., 2025).

Field data analysis indicates that this character formation takes place through three dialectical moments as articulated by Peter L. Berger, cited by Sulaiman in his article: *eksternalisasi*, *objektivasi*, and *internalisasi* (Sulaiman, 2016). This process aligns with the essence of value education, which emphasizes a value system that lives within the educational context (M. Isnaini & Khojir, 2021). This study reveals that religious character formation at MI Terpadu Al Falah does not occur merely through a one-way instructional process, but rather through a systematic and continuous social construction. The educational reality in this madrasah can be interpreted as a social dialectic as conceptualized by Peter L. Berger, moving dynamically through three simultaneous moments: externalization, objectivation, and internalization, which ultimately culminate in the formation of students' moral character in the aspects of moral knowing, moral feeling, and moral acting (Mainuddin et al., 2023).

The process of reality construction begins with the externalization stage, namely the moment when the human self is poured out into the world (Hariwiyanti & Ruja, 2022). At MI Terpadu Al Falah, the *Qolbil Qur'an* program was born from the externalization of the vision of the foundation's founder, KH. Ahmad Cholil (as detailed in the results section). This indicates that the social environment and religious preferences of the community—or in this case, the founder—have a significant influence on the attitudes and behaviors of individuals within it (Olson, 2019). This externalization is not merely the creation of a curriculum, but an effort to infuse spiritual values into the framework of formal education

(Anita, 2025). Furthermore, the role of the madrasah headmaster is crucial in managing and cultivating this religious character education, especially in facing the challenges of the times (Yanto, 2020).

For this subjective idea to be accepted and implemented by the entire madrasah community, an objectification process is required. The objectivation process constitutes a social interaction between worldviews, undergoing an institutional process within the social structure of society (Hariwiyanti & Ruja, 2022). At MI Terpadu Al Falah, objectivation is evident in the institutionalization of a structured program, such as time regulations and the use of physical artifacts. From Berger's perspective, this is the moment where the educational institution succeeds in creating "order". Students read and practice the *Qolbil Qur'an* no longer merely as KH. Ahmad Cholil's idea, but as a tangible school rule (*sui generis*). The existence of memorization targets for grade 4 students further reinforces this objectivation; spiritual values are quantified into academic targets that must be achieved, making religion present concretely within the curriculum structure (Sugari et al., 2025).

Once the objective reality is formed, the following process is internalization, namely, the reabsorption of that objective world into the individual's subjective consciousness (Rohmah, 2019). This is where the success of character education lies. Internalization of values at MI Terpadu Al Falah does not stop at verbal memorization but rather permeates into moral awareness. Analysis of the impact of this internalization can be mapped using Thomas Lickona's character theory, which encompasses moral knowing, moral feeling, and moral acting (Saiful et al., 2022).

Using Thomas Lickona's framework, the students' knowledge of the schedule (*moral knowing*) serves as an entryway. Going deeper, in the aspect of *moral feeling*, the understanding obtained directs them toward action (Fauzi, 2018). The minimal incidents of bullying confirm the hypothesis that Quranic values serve as self-control mechanisms that curb children's aggression, transforming them into calmer and more empathetic individuals (Jabar & Subagyo, 2025). The culmination of the internalization process is *moral acting*, where values are manifested in concrete daily behavior (Astuti et al., 2023). Thomas Lickona asserts that good character refers to knowledge, attitudes, and motivations, as well as behaviors and skills (Mainuddin et al., 2023). The habituation of kissing teachers' hands effectively builds religious character and prevents deviant behavior (Alnashr & Hakim, 2022). In Islamic tradition, honoring teachers and elders is the core of *adab*, and the *Qolbil Qur'an* program succeeds in preserving this tradition amidst the onslaught of modern culture (Saiful, 2023). Furthermore, the honesty in the canteen proves that the Quranic values become an internal "moral police" within their hearts. This success is also supported by consistent character inculcation from an early age (Susilawati, 2020).

These findings demonstrate a coherence between Berger's social construction theory and the praxis of character education in the field. Upon further analysis, these findings address the gap in previous research, which often focused solely on technical methods of Al-Qur'an memorization, while overlooking its sociological and psychological impacts on social character formation. This study proves that specific memorization material, combined with

a strict habituation system and a supportive environment, can produce holistic character traits: ritually pious and socially virtuous.

Theoretically, this study reinforces the perspective that religious value-based character education requires a comprehensive approach. Relying solely on religious subjects in the classroom (*moral knowing*) is insufficient; schools must create a cultural ecosystem (objectivation) that allows these values to be practiced and felt (*moral feeling & acting*). The *Qolbil Qur'an* tradition at MI Terpadu Al Falah is a concrete example of how "past heritage" can be revitalized into a relevant solution to address the "present" character crisis.

Although the *Qolbil Qur'an* program has proven effective in shaping students' outward behavior and emotional stability, this study identifies significant challenges regarding the depth of the cognitive aspect (*moral knowing*). Interviews with classroom teachers revealed a tendency among students to merely memorize the phonetic recitation of verses without comprehending their meaning or translation. As one teacher noted: *'There is no explanation of the verses yet... so they only memorize the verses or the heart of the Qur'an.'*

This observation was corroborated by student interviews, in which the majority responded 'do not know' when asked about the meaning of the verses they recited. These findings indicate that the internalization of values occurs predominantly through an affective-habituation pathway (unconscious habituation) rather than a cognitive-intellectual one. Consequently, students demonstrate piety driven by 'habit' rather than by a profound textual understanding of the verses' content.

Furthermore, technical constraints were identified regarding student fatigue from a monotonous tartil recitation method that lacked rhythmic variation, which occasionally diverted students' focus during activities. Nevertheless, the *madrasah* has developed a counterbalancing mechanism. Researcher observations revealed the presence of healthy competition in the form of 'racing to deposit memorization'. This competitive dynamic has successfully served as an effective external motivator to maintain student engagement amidst the repetitive routine.

CONCLUSION

This study confirms that the *Qolbil Qur'an* program at MI Terpadu Al Falah is an effective model for social construction that shapes students' religious character. Through Peter L. Berger's dialectical framework, the character formation process is identified as comprising three continuous, interrelated stages. First, externalization is evident in the founder's vision, which transforms the spiritual values of the *thoriqoh* tradition into a philosophical foundation for education. Second, objectivation occurs through the institutionalization of values via morning routines, the perceived sanctity of the scripture, and the memorization deposit system, transforming spiritual values into a binding social structure. Third, internalization occurs as students absorb these values into their subjective consciousness, which subsequently manifests in moral knowing, moral feeling, and moral action.

Field findings indicate that the internalization of Qur'anic values has a tangible impact on students' behavior. Students exhibit polite etiquette (*adab*), discipline in worship, emotional stability, and integrity in social interactions. This evidence demonstrates that systematic habituation, supported by a conducive environment and teacher role-modeling, can cultivate religious character that is not merely ritualistic but also socially impactful. This dynamic underscores that students' moral action is formed not merely by regulatory compulsion but by deeply rooted habituation.

Theoretically, this research provides a significant academic contribution to the fields of Islamic pedagogy and character education. The study reinforces the perspective that character education necessitates a comprehensive approach integrating cognitive, affective, and psychomotor dimensions. Specifically, this research offers a model for pedagogically contextualizing traditional Sufi values within modern primary education without losing their spiritual essence. In practice, the Qolbil Qur'an model serves as a relevant pedagogical strategy that other educational institutions can adopt to address the challenge of moral degradation in the contemporary era.

Nevertheless, this study acknowledges methodological limitations, as a single-site case study deeply bound to the specific cultural context of the madrasah; thus, the generalizability of the findings must be approached with caution. As a reflection for future scholarly development, further research is recommended to conduct comparative studies examining variations in the effectiveness of similar programs across different school cultures. Additionally, a mixed-methods approach is suggested to quantify the statistical correlation between memorization intensity and students' emotional intelligence, thereby strengthening the validity of these qualitative findings.

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