

EVALUATION OF THE QUR'AN RECITATION HABITUATION PROGRAM IN THE FORMATION OF STUDENTS' RELIGIOUS CHARACTER: THE KIRKPATRICK MODEL APPROACH AT MA NURUL JADID PROBOLINGGO

Yudik Pradana¹, Mohammad Ali², Moh. Sahlan³, Sofyan Hadi⁴, Mundir⁵

^{1,2,3,4,5}Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember, Indonesia

Email: ¹pradanayudi1@gmail.com, ²kunanta918@gmail.com, ³mohsanlan@uinkhas.ac.id,

⁴hadisofy2006@gmail.com

ABSTRACT

The formation of religious character is one of the important focuses in Islamic education which is not only carried out through formal learning, but also through habituation programs that are integrated into school culture. One form of habituation is the recitation of the Qur'an in the morning which is carried out before learning begins. Although this kind of program has been widely implemented, evaluation of its effectiveness in shaping students' religious character is still relatively limited. This study aims to evaluate the habituation program of the Qur'an recitation in the morning in the formation of students' religious character using the Kirkpatrick Model at MA Nurul Jadid Probolinggo. The research uses a qualitative approach with an evaluative case study design. Data was obtained through observation, in-depth interviews, and documentation involving the principal, coaching teachers, homeroom teachers, and students who were selected purposively. Data analysis was carried out using the interactive model of Miles, Huberman, and Saldaña through data reduction, data presentation, and conclusion drawn. The results of the study show that the program receives a positive response from students (reaction), encourages the development of religious understanding (learning), gives rise to changes in religious behavior and discipline (behavior), and contributes to strengthening the religious character and culture of the school (results). This study shows that the Kirkpatrick Model is relevant to evaluate religious habituation programs more comprehensively in the context of Islamic education.

Keywords: Program evaluation; Habituation of recitation; Religious character; Kirkpatrick's model; Islamic Education

1. INTRODUCTION

Character education has again become a strategic agenda in strengthening the quality of national education because schools are no longer seen only as a space for knowledge transfer, but also as institutions that shape personalities and values. In the context of Indonesian education, character strengthening is receiving increasing attention as the challenges of social development increase, changes in digital culture, and the emergence of symptoms of a decline in the internalization of religious values in students. Religious character education is one of the main dimensions because it is related to the formation of spiritual awareness, moral behavior, discipline, and social responsibility of students. It is not enough to strengthen religious character through cognitive learning alone, but requires an internalization process that takes place repeatedly through school culture and structured habituation. In this context, Islamic-based schools develop various forms of religious habituation, one of which is through Qur'an recitation activities that are carried out regularly before learning begins. This practice of religious habituation is believed to be an effective educational instrument to shape the character of students through direct experience and consistent repetition of behavior (Laeli, 2023).

The habit of reading the Qur'an in the morning has an important position in Islamic education because it is not only oriented to improving reading skills, but also directed at the formation of the affective dimension and religious behavior of students. Theoretically, habituation is an educational

process that instills value through activities that are carried out repeatedly until it becomes part of an individual's behavior pattern. From the perspective of character education, the success of the habituation program is determined by the continuity of activities, the support of the school environment, and the program's ability to produce real behavioral changes. Research on strengthening the religious character based on the Qur'an shows that learning activities and habituating the Qur'an contribute to the formation of discipline, responsibility, and spiritual closeness of students (Redmon Windu Gumati, 2020).

Although various schools have implemented religious habituation programs, the problem that often arises is the lack of evaluation of the effectiveness of the program. Many religious programs in schools are considered successful because they are implemented administratively, even though they do not necessarily result in behavior change which is the main goal of character education. Program evaluation is important to ensure that the activities carried out really have an impact on the development of students. Evaluation not only assesses the implementation of the program, but also measures how the students' experience during the participation in the activity, the knowledge gained, the behavioral changes that emerge, and the long-term impact that is produced. An evaluative study of the character education program shows that the success of implementation is not enough to see the process aspect, but also from the results reflected in the change in the character of students (Natajaya, 2022).

In this study, program evaluation was carried out using the Kirkpatrick Model developed by Donald Kirkpatrick. This model is one of the widely used evaluation approaches because it is able to provide a comprehensive picture of the success of a program through four levels of evaluation, namely reaction, learning, behavior, and results. The reaction level is used to see the response and acceptance of participants to the program being run. The learning level evaluates the changes in knowledge, understanding, or competencies that participants have gained after participating in the program. Behavior levels are used to identify behavioral changes that appear in daily life as a result of the activities followed. Meanwhile, the results level is directed to see the final impact of the program on the goals to be achieved. This approach is considered relevant to be used in character education research because it is able to explain the relationship between the implementation of activities and changes in students' religious behavior more comprehensively (Chernbumroong, Sureephong, Suebsombut, & Sekhari, 2022).

In the context of Islamic education, the formation of religious character is understood as the process of internalizing values that are reflected in students' attitudes, habits, and actions. Religious character is not only measured through formal worship activities, but also through social behavior that shows the values of faith, discipline, responsibility, respect for others, and consistency in practicing religious teachings. Safinah explained that religious character develops through the dimensions of beliefs, worship practices, religious experiences, religious knowledge, and behavioral consequences that are manifested in daily life (Safinah, 2022). Thus, the habituation program of the Qur'an can be understood not only as a ritual activity, but as a medium for internalizing religious values that have the potential to shape students' character in a sustainable manner.

Previous research has shown that the practice of religious habituation has a positive relationship with the formation of religious character. Research by Febriyanti and Amrullah found that Islamic habituation in elementary schools is able to strengthen religious character through the consistency of activities and support of the school environment (Lindania Febriyanti, 2023). Research by Firmansyah, Annur, and Hartatiana shows that the management of religious character education through religious habituation can strengthen the religious culture of schools (Ahmad Firmansyah, Saipul Annur, Hartatiana, 2022). Meanwhile, research by Fathi, Hidayat, and Mulyani proves that the management of the Qur'an program has an influence on improving the religious character of students (Fathi, Hidayat, Mulyani, & Bandung, 2025). However, the three studies emphasized more on the implementation and

influence aspects of the program, and did not use the Kirkpatrick evaluation framework as a whole to explore the relationship between participant responses, learning processes, behavior changes, and the final impact on the formation of religious character.

Based on this study, it was found that there was a research gap, both theoretically and empirically. Theoretically, research on religious habituation and student character is still dominated by an implementative approach and a process-oriented evaluation model, while the use of the Kirkpatrick Model in the context of habituation of Qur'an recitation is still relatively limited. Empirically, there has not been much research that specifically evaluates the morning recitation program as an Islamic school culture and links it to the formation of students' religious character at the junior high school level. Therefore, this study is here to fill this gap by evaluating the habituation program of the Qur'an recitation in the morning using the Kirkpatrick Model in the context of Islamic education at MA Nurul Jadid Probolinggo through a qualitative approach.

Based on this description, this study aims to evaluate the implementation of the habituation program of the Qur'an recitation in the morning in the formation of students' religious character using the Kirkpatrick Model at MA Nurul Jadid Probolinggo. Theoretically, this research is expected to enrich the evaluation study of religious-based character education programs through the integration of evaluation perspectives and Islamic education. Practically, the results of the research are expected to be a reflection material for schools in strengthening religious habituation policies and increasing the effectiveness of programs oriented towards the formation of student character.

2. METHODOLOGY

This study uses a qualitative approach with an evaluative case study design. The choice of this approach is based on the purpose of research that is not directed to test the relationship between variables or produce statistical generalizations, but to understand in depth how the implementation of the habituation program of the Qur'an recitation in the morning is carried out and how the program shapes the religious character of students in the real context of the school environment. The qualitative approach allows researchers to gain a more complete understanding of the experiences, perceptions, interactions, and social dynamics that arise during the implementation of the program. In qualitative research, phenomena are understood based on the meanings constructed by the research subjects so that the researcher plays the role of the main instrument that interprets field data. This approach was chosen because the evaluation of character education programs is not sufficiently explained through quantitative indicators, but requires tracing of the processes, contexts, and behavioral changes that occur naturally. The case study approach is also relevant because the research focuses on one specific case, namely the implementation of the habituation program of the Qur'an recitation at MA Nurul Jadid Probolinggo (Zuchri Abdussalam, n.d.)

The evaluation model used in this study is the Kirkpatrick Model which consists of four levels of evaluation, namely reaction, learning, behavior, and results. At the reaction level, the research was directed to understand students' responses to the implementation of morning recitation activities, including acceptance, comfort, and involvement during the activity. At the learning level, the evaluation is focused on changes in religious understanding and learning experiences gained by students after participating in the program. Behavior levels are used to identify behavioral changes that arise in students' daily lives both in the school environment and in social interactions. Furthermore, the level results are directed to see the impact of the program on the formation of students' religious character more broadly. The use of this model is seen as appropriate because character education evaluation requires an analysis that does not only stop at the implementation of the program, but also at the resulting impact on students (CAHAPAY, 2021).

The location of the research was determined at MA Nurul Jadid Probolinggo, with the consideration that the school consistently implements a habituation program of reciting the Qur'an in the morning as part of the school's religious culture. The research was carried out in natural situations without manipulating the activities that took place. The research subject was determined using the purposive sampling technique, which is the selection of informants based on the consideration of the ability to provide information relevant to the focus of the research. This technique is commonly used in qualitative research because the orientation is not the number of respondents, but the depth of information obtained. The research informants consisted of school principals, deputy heads of student affairs, teachers who supervised the recitation program, homeroom teachers involved in the implementation of the activity, and students who actively participated in the program. The selection of students takes into account involvement in the program, diversity of characteristics, and the ability to convey experiences while participating in activities. If the data collection process requires deepening of information, researchers can add informants using the snowball sampling principle to achieve data sufficiency (data saturation).

The data sources in this study consist of primary data and secondary data. Primary data was obtained directly through the interaction of the researcher with the main informant through interviews and field observations. This data is used to explore the experience, perception, and assessment of informants on the implementation of the habituation program. Meanwhile, secondary data is obtained through school documents related to the program, such as school profiles, activity schedules, implementation guidelines, internal evaluation reports, activity documentation, and other supporting archives. The combination of these two types of data is carried out to strengthen the validity of the research results and allow researchers to obtain a more comprehensive picture of the implementation of the program.

The data collection technique is carried out through three main stages, namely observation, in-depth interviews, and documentation. Observation was used to directly observe the implementation of morning recitation activities, the interaction patterns of teachers and students, the level of participant participation, and situations that support the formation of religious character. Observation is carried out in a non-participatory manner so that the researcher is not involved in program activities. Furthermore, in-depth interviews are used to dig deeper information related to the informant's experience and assessment of the program. The interview guidelines are structured in a semi-structured manner so that researchers still have flexibility in exploring field findings. Documentation techniques are used to obtain administrative evidence and strengthen data from observations and interviews. The use of these various techniques is also a form of triangulation of methods to increase the credibility of research findings.

Data analysis was carried out interactively using the Miles, Huberman, and Saldaña model, which consisted of three stages, namely data reduction, data presentation, and conclusion/verification. At the data reduction stage, the researcher selects, groupings, and simplifies information relevant to the research focus based on the Kirkpatrick evaluation indicators. The data presentation stage is carried out through the preparation of descriptive narratives, findings matrices, and thematic groupings so that the relationships between data can be understood systematically. Furthermore, the conclusion stage is carried out continuously during the research process by verifying the data that has been obtained. To ensure the validity of the data, the research applied source triangulation, triangulation techniques, and member checking. Source triangulation is carried out by comparing information from various informants, while technical triangulation is carried out through matching the results of observations, interviews, and documentation. Member checking is used to ensure that the researcher's interpretation is in accordance with the experience and information provided by the informant so that the research results have a better level of credibility and reliability (Matthew B. Miles, A. Michael Huberman, 2023).

3. FINDINGS AND DISCUSSION

FINDINGS

Overview of the Implementation of the Morning Al-Qur'an Recitation Habituation Program at MA Nurul Jadid Probolinggo

The results of the study show that the habituation program of reciting the Qur'an in the morning at MA Nurul Jadid Probolinggo has become part of the school culture that is carried out regularly and structured. Based on the results of school observations and documentation, activities are carried out every day before the learning process begins and are mandatory for all classes. The implementation of the program began with class preparation, opening by the accompanying teacher or class leader, followed by the reading of Qur'an verses together or in turn, then closed with a prayer before the learning took place. In its implementation, the school does not position these activities as ceremonial activities, but as a means of forming religious habits that are integrated into daily school life.

The results of the interviews showed that the sustainability of the program was supported by institutional commitment, teacher involvement, and consistent supervision. Teachers not only function as attendance controllers, but also serve as role models in maintaining the orderliness of the implementation of activities. From the student side, most of the informants said that morning recitation activities have become a routine that is accepted as part of the school's identity. Although in the early stages there was a variation in the level of enthusiasm, over time activities began to be accepted as a collective habit that was difficult to separate from learning activities.

These findings show that the success of program implementation is not only determined by the existence of school rules, but also by the formation of an institutional culture that supports the internalization of religious values through repeated practices.

Program Evaluation Based on Reaction Level: Student Response and Acceptance to the Program

At the first level of the Kirkpatrick Model, the results showed that most students responded positively to the implementation of the morning recitation habituation program. This response can be seen from the relatively stable level of participation, student involvement during the activity, and the perception that the recitation activity provides a calmer learning atmosphere before entering formal lessons.

Based on the results of the interview, students said that reading the Qur'an in the morning helped them be more psychologically prepared to take part in learning. Some students explained that the routine creates a more orderly classroom atmosphere and reduces the habit of arriving late or jumping into learning without mental preparation. The teacher also revealed that after the program ran consistently, the class conditions in the first hour became more conducive than the previous period.

However, there was also a variation in responses between students. Some informants admitted that in the early stages the activity was perceived as an administrative obligation. However, after a certain period of time, this perception shifts to needs and habits. This shift suggests that acceptance of the program is evolving through a process of experience and repeated engagement.

These findings indicate that the reaction dimension not only reflects student satisfaction with the program, but also describes the school's success in creating a socially acceptable religious environment for students.

Program Evaluation Based on Learning Level: Changes in Understanding and Internalization of Religious Values

The results of the study show that the habituation program not only results in student involvement in Qur'an reading activities, but also gives rise to learning processes related to religious understanding and the formation of spiritual awareness.

The data from the interviews showed that students began to understand that recitation activities are not just reading the text of the Qur'an, but part of an effort to get closer to religious values. Some students said that they became more aware of the importance of maintaining manners, time discipline, and consistency in carrying out daily worship activities.

The accompanying teacher also explained that changes do not always appear in the form of improving reading skills alone, but are seen through the emergence of religious reflection in daily behavior. Some students began to show the initiative to read the Qur'an outside of the school schedule and be more active in other religious activities organized by the school.

The findings show that the learning process that occurs is affective and reflective. The morning recitation activity functions as a medium for repetition of grades that slowly shape students' religious understanding.

Program Evaluation Based on Behavior Level: Transforming Religious Behavior in School Life

At the behavioral level, the results of the study show that there is a more noticeable change in students' behavior patterns after participating in the program continuously. These changes are mainly seen in the aspects of discipline, social ethics, and the habit of carrying out religious activities.

Based on field observations, students showed a tendency to come more on time because the existence of the recitation program is the initial activity that must be followed before learning begins. Teachers also identified an increase in adherence to class rules, a decrease in rowdy behavior before class hours, and an increase in the habit of greeting and maintaining good manners.

In interviews, some students stated that the habit of reading the Qur'an at school began to be carried over to the home environment. Although the intensity varies between individuals, there is a tendency that habitual practices carried out collectively in school affect the patterns of students' personal activities.

These findings show that behavior change does not occur instantaneously, but through a habituation mechanism that takes place continuously. The school environment acts as a social space that reinforces the repetition of religious behavior until it becomes part of the student's routine.

Program Evaluation Based on Level Results: Program Contribution to Character Building

At the results level, the study found that the morning recitation habituation program contributes to the formation of students' religious character. This impact can be seen from the development of religious habits, increased spiritual awareness, and the formation of a school culture that is more conducive to the internalization of religious values.

Based on documentation and interviews with the school, the most prominent indicators of religious character include discipline in participating in worship activities, increasing responsibility for school assignments, respect for teachers, and the emergence of awareness of maintaining behavior according to religious norms.

Other findings show that the success of the program is not entirely determined by the recitation activities themselves, but by the integration between school policies, the consistency of teacher mentoring, and the support of the school's social environment. In this context, morning recitation serves as an entry point to build a broader character education ecosystem.

When compared to previous studies that tended to assess the success of the program in terms of the implementation of activities, this study shows that evaluation based on the Kirkpatrick Model allows the identification of changes ranging from acceptance rates, learning processes, behavioral

changes, to character impacts. Thus, this study contributes in the form of a more comprehensive evaluation model to the religious habituation program in Islamic schools.

Overall, the results of the study show that the habituation program of the Qur'an recitation in the morning at MA Nurul Jadid Probolinggo not only functions as a routine activity before learning begins, but develops into an instrument of religious character formation through a structured, consistent, and integrated habituation process in school culture.

DISCUSSION

Recitation Habituation Program as a Strategy for Religious Character Formation through Social Habituation Mechanism

The results of the study show that the habituation program of reciting the Qur'an in the morning at MA Nurul Jadid Probolinggo has developed into an institutional practice that is no longer understood as an additional activity, but as part of the school culture. These findings show that the success of religious character formation is not solely determined by the religious education materials taught in the classroom, but also by the process of internalizing values that take place through routine and repetitive activities. From the perspective of character education, habituation is a pedagogical mechanism that allows values to turn into habits, then develop into relatively settled characters.

These findings are in line with Lickona's view that character formation is an integration between the dimensions of moral knowing, moral feeling, and moral action (Mainuddin, Tobroni, 2023). Character is not born from mere conceptual understanding, but through experiences that are carried out consistently until they become part of the individual's identity. In the context of this study, morning recitation does not only function as an activity to read the Qur'an, but also as a practice space that brings together religious knowledge with daily religious experience.

The results of the study also show that school culture has a central position in the success of religious habituation. The involvement of teachers as exemplary figures and the consistency of program implementation strengthen the process of internalizing values. These findings expand the understanding that the formation of religious character at the secondary school level is not just the result of individual intervention, but is the product of an ongoing interaction between institutional structures, social environments, and daily practices.

Interpretation of Findings Based on Reaction Levels: Program Acceptance as a Foundation for Habituation Effectiveness

The findings at the reaction level show that student acceptance of the program is the initial factor that determines the success of the implementation of habituation recitation. Most students show positive engagement after the program runs consistently, although in the early stages some students still interpret the activity as an administrative obligation.

Within the framework of the Kirkpatrick Model, participants' positive responses reflect the acceptance rate of the program which can affect the effectiveness of learning at the next stage. Kirkpatrick explains that participants' initial experience of a program is related to engagement, motivation, and the likelihood of behavior change. The findings of this study support this assumption because changes in students' attitudes do not occur instantaneously, but through collective experiences that are constantly repeated.

When compared to the research of Febriyanti and Amrullah (2023), there is a similarity that the success of religious habituation is greatly influenced by the positive perception of participants of the activities carried out. However, this study shows an additional dimension, namely that student admissions are not formed individually, but are influenced by class culture and patterns of social

interaction in the school environment. Thus, this study expands on previous perspectives that tended to see student responses as personal factors.

Interpretation of Findings Based on Learning Level: Internalization of Religious Values as an Affective Process

At the learning level, the study found that the results of the program were not primarily seen in improving the technical ability of reading the Qur'an, but more dominant in the development of students' religious understanding and spiritual awareness. These findings show that the learning process that occurs is affective and reflective.

In the perspective of value internalization theory, religious learning occurs when learners not only know religious teachings, but begin to relate these values to daily life experiences (Untung, Mudin, Asnawi, Sindy, & Khasanah, 2025). The results of the study show that the recitation routine forms a contemplative space before students enter academic activities so that students begin to interpret these activities as part of self-formation.

This finding is close to the results of the research of Gunawan, Noor, and Kosim (2022) which shows that Qur'an-based activities contribute to the formation of religious values through the mechanism of repetition. However, this study shows that repetition alone is not enough. The effectiveness of habituation is greatly influenced by how the school presents an atmosphere that supports the process of reflection and emotional involvement of students.

Interpretation of Findings Based on Behavior Levels: Behavioral Changes as Indicators of Program Success

Behavior change is the most visible finding in this study. The habituation program shows a contribution to improving discipline, regularity of morning activities, compliance with rules, and the development of students' social ethics.

In social learning theory, behavior change is influenced by the process of observation, social reinforcement, and repetition of behavior in a supportive environment (Nadila Ambriyani, 2025). The findings of the study show that teachers play an important role as models of religious behavior that are observed and replicated by students. This condition shows that the formation of religious character does not take place through verbal instruction alone, but through the social experiences that students experience every day.

These findings expand on the research results of Firmansyah, Annur, and Hartatiana (2022) which emphasized the importance of religious character program management. This research shows that the effectiveness of the program depends not only on formal management, but also on the quality of the social interactions formed during implementation.

However, the study also found that behavior changes do not occur uniformly. Some students show faster internalization, while others take longer. This variation suggests that individual factors, family environment, and previous religious experiences have influenced the success of the program.

Interpretation of Findings Based on Level Results: Program Contribution to the Formation of Religious Character

At the results level, the research shows that the habituation program contributes to the formation of religious character through strengthening worship discipline, responsibility, respect for teachers, and strengthening the school's religious culture.

These findings support the concept of religious character education that views character as the result of an interaction between knowledge, practice, and the social environment. In the context of

Islamic schools, religious character does not only appear in the form of ritual activities, but is also reflected in patterns of social relationships and daily decision-making.

When compared to previous studies that generally evaluated program implementation or measured influence directly, this study offers a more comprehensive evaluative perspective through the four Kirkpatrick levels. The main contribution of this research lies in its ability to explain the path of change starting from student admission to the formation of religious character.

Theoretical and Practical Implications of Research

Theoretically, this study reinforces the relevance of the Kirkpatrick Model for use in the evaluation of religious-based character education programs. The findings of the study show that evaluation does not stop at the implementation of activities, but it is necessary to trace changes in knowledge, behavior, and the final impact that is produced.

Practically, the research recommends that schools need to view recitation programs not as an additional activity, but as part of a strategy to strengthen school culture. Consistency of implementation, teacher example, and strengthening of the religious environment are factors that determine the success of the program.

This study also provides policy implications that the evaluation of religious habituation activities in schools should be carried out periodically with indicators that are not only administrative but also include changes in student behavior.

Critical Reflection and Research Limitations

This research has several limitations that need to be considered. First, the research was conducted at a single institution so that strong school cultural characteristics could influence the findings and limit the transferability of results in different contexts. Second, the qualitative approach is strongly influenced by the interpretation of the researcher even though various validation techniques have been applied. Third, character formation is a long-term process so the results of this study have not fully described permanent changes.

In addition, the use of the Kirkpatrick Model in the context of character education still faces challenges because some outcome indicators are abstract and difficult to measure directly. Therefore, further research is recommended to use longitudinal design or mixed methods approach so that character changes can be observed in more depth and measurably. Overall, this study shows that the habituation of the Qur'an recitation in the morning has the potential as an instrument for the formation of religious character if carried out consistently, supported by a strong school culture, and evaluated continuously using an approach that is able to capture behavioral changes and long-term impacts

4. CONCLUSION

This study shows that the habituation program of the Qur'an recitation in the morning at MA Nurul Jadid Probolinggo has contributed to the formation of students' religious character through habituation mechanisms that are carried out regularly, structured, and integrated in school culture. Based on the results of the evaluation using the Kirkpatrick Model, the effectiveness of the program can be understood through four interrelated stages. At the reaction level, students show acceptance and a positive response to the implementation of recitation as part of the initial activity before learning begins. At the learning level, recitation activities not only produce the experience of reading the Qur'an, but also encourage the development of religious understanding and spiritual awareness of students. Furthermore, at the behavior level, it was found that there was a change in behavior that was reflected

through an increase in discipline, order, and the development of religious habits in school life. At the results level, the program contributes to the strengthening of religious character as shown through increased responsibility, adherence to school values, and the formation of a stronger religious culture. These findings show that the formation of religious character does not take place instantaneously, but develops through a process of internalization of values that takes place continuously through consistent activity.

Theoretically, this study contributes to the development of an evaluation study of character education programs by showing that the Kirkpatrick Model can be applied more broadly in the context of Islamic education and religious habits in schools. So far, the evaluation of character education programs has focused more on the sustainability of activities or implementation achievements, while this study shows that a comprehensive evaluation needs to explore the relationship between participant admission, the learning process, behavior changes, and the final impact on character. Thus, this study expands the use of the Kirkpatrick Model from the context of training and human resource development to the evaluation of school values-based and culture-based educational programs. The findings of the study also reinforce the view that religious character is the result of interactions between learning experiences, social practices, exemplary, and a sustainably built educational environment.

Practically, the results of the study imply that schools need to view the morning recitation program not as an administrative routine activity, but as a character education strategy that requires continuous planning, mentoring, and evaluation. Consistency of implementation, active involvement of teachers, and integration of programs with school culture are important factors in determining the effectiveness of forming students' religious character. Therefore, schools are advised to develop evaluation indicators that are not only oriented to the attendance or implementation of activities, but also to changes in behavior and character development of students. In addition, the results of this study can be considered for Islamic education managers in developing a more contextual and long-term impact model of religious habituation.

This research still has several limitations that need to be considered. The research was conducted at one location so that the characteristics of the school culture can influence the context of the findings and limit the transferability of the results in other educational settings. In addition, the use of a qualitative approach allows for a deep understanding of the phenomenon, but it is not yet possible to describe the degree of influence of the program in a measurable way. This research was also conducted in a limited time span so that it has not fully captured long-term character changes. Therefore, further research is recommended to expand the research location in several schools with different characteristics, use a longitudinal approach to see the sustainability of behavior change, or combine qualitative and quantitative approaches in order to obtain a more comprehensive evaluation picture of the effectiveness of religious habituation programs in the educational environment.

REFERENCES

- Ahmad Firmansyah, Saipul Annur, Hartatiana Hartatiana. (2022). Implementasi Manajemen Pendidikan Karakter Religius Melalui Kegiatan Ekstrakurikuler dan Pembiasaan Keagamaan. *Manajemen Pendidikan Islam*, 4(1), 17–36.
- CAHAPAY, M. (2021). Kirkpatrick Model: Its Limitations as Used in Higher Education Evaluation. *International Journal of Assessment Tools in Education*, 8(1), 135–144. <https://doi.org/10.21449/ijate.856143>
- Chernbumroong, S., Sureephong, P., Suebsombut, P., & Sekhari, A. (2022). Training Evaluation in a Smart Farm using Kirkpatrick Model: A Case Study of Chiang Mai. *7th International Conference on Digital Arts, Media and Technology, DAMT 2022 and 5th ECTI Northern Section Conference on Electrical, Electronics, Computer and Telecommunications Engineering, NCON 2022*, 463–466. <https://doi.org/10.1109/ECTIDAMTNCN53731.2022.9720376>
- Fathi, M., Hidayat, W., Mulyani, H., & Bandung, K. (2025). The influence of tahfidz Al-Qur'an program

- management on students' religious character. *Joernal of Curriculum Development*, 4(2), 1275–1294.
- Laeli, N. (2023). Pembentukan Karakter Religius Peserta Didik Melalui Pembiasaan Kegiatan Keagamaan di Madrasah Ibtidaiyah Bantarsari. *An-Nidzam : Jurnal Manajemen Pendidikan Dan Studi Islam*, 10(2), 171–180. <https://doi.org/10.33507/an-nidzam.v10i2.1792>
- Lindania Febriyanti, M. A. (2023). Analysis of the Implementation of Students' Religious Character Education Through Islamic Habituation in Elementary Schools. *IJEMED*, Vol. 18 No.
- Mainuddin, Tobroni, M. N. (2023). Pemikiran Pendidikan Karakter Al-Ghazali, Lawrence Kolberg dan Thomas Lickona, 6, 283–290.
- Matthew B. Miles, A. Michael Huberman, J. S. (2023). Qualitative Data Analysis A Methods Sourcebook. *Experiencing Citizenship: Concepts and Models for Service-Learning in Political Science*, 109–118.
- Nadila Ambriyani. (2025). TEORI PEMBELAJARAN SOSIAL, 4(4), 7334–7346.
- Natajaya, I. N. (2022). EVALUASI PELAKSANAAN PROGRAM PENGUATAN PENDIDIKAN KARAKTER, 13(1), 1–11.
- Redmon Windu Gumati. (2020). PENGARUH PEMBIASAAN TILAWAH AL-QUR'AN TERHADAP PEMBENTUKAN KARAKTER SISWA, XVIII(10), 1–14.
- Safinah. (2022). Internalisasi Nilai-Nilai Religiusitas Melalui Program Tahfidz Al- Qur ' an Dalam Membentuk Karakter Religius. *AL-WIJDAN: Journal of Islamic Education Studies.*, 7(1), 86–87.
- Untung, S. H., Mudin, M. I., Asnawi, A. R., Sindy, F., & Khasanah, L. (2025). Internalisasi Nilai-Nilai Islami Dalam Pendidikan Karakter Di Era Disrupsi Digital. *Pendidikan Agama Islam*.
- Zuchri Abdussalam. (n.d.). *Metode Penelitian Kualitatif*. 2021.