

Implementation of Al-Qur'an Reading Culture to Building Students' Religious Character

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Abstract. This study is motivated by the importance of building the religious character of students through the implementation of the Qur'an reading culture program, because the Qur'an is a holy book that is used as a guideline for life by Muslims around the world. The purpose of this study is to describe the implementation of Qur'an reading programs and the factors that support and prevent them. The research method used is qualitative research with a case study approach while the data collection techniques are observation, interviews and documentation. In this study, Milles and Huberman used interactive analysis model data analysis techniques. From the results of the study, it can be concluded that the implementation of the Qur'an reading culture can strengthen the religious character of students, especially in the attitude of worship and in getting along with everyone. This study is recommended to all educational institutions to strengthen the religious character of students.

Keywords: Al-Qur'an Reading Culture, Religious Character.

1 Introduction

1.1 Problems and Ideals

Theoretically, education is defined as a conscious and planned effort to create an atmosphere and learning process so that students actively develop their religious potential, spiritual strength, personality, self-control, noble character, intelligence and skills needed for society, nation and state. Juridically, the task of national education is to develop skills and shape the character and civilization of the nation that are valuable in shaping the life of the nation. The purpose of national education is for students to become human beings who believe and fear God Almighty, have noble character, knowledge, healthy, capable, creative, independent, and democratic and responsible citizens. [1]

Education plays a very important role in building the character of students to be able to face different challenges and realities due to globalization and technological developments. By doing this, children gain access to a variety of information and representations that can influence their intellectual development and character building. One of them is the use of gadgets and

computers. Due to the development of this technology and various information, culture and other interesting entertainment through the internet, various problems may arise, such as children lazy to study, lazy to read books, lazy to worship, lack of discipline and the like. to imitate something. Negative behaviors such as consumerism and violent behavior or fights, as well as a tendency to be apathetic or indifferent to the surrounding situation because they are too happy to play gadgets, so that children often do not pay attention to parental advice.

This situation is a concern among the world of education, especially in elementary schools that have children in the age range of 7-12 years who are still labile and are in a phase of physical growth and mental development. For this reason, various ways are needed in building children's character so that their mentality can develop properly according to the expected educational goals. One important character that can be a fortress for children in facing the challenges of the times is religious character. Religious values in every learning, especially order, morals, and ethics are very important for the vision, mission and goals of every school as an educational institution. This is in accordance with the vision of the school that is the object of research, namely "Excellent in Achievement, Religious Character and Global Insight". Character education must be considered specifically, being the main goal of all learning activities carried out, namely the creation of noble personalities and charisma in students. Improving character or personality that is moral and noble in character is not enough to rely on Islamic religious education subjects that get an allocation of three or four hours of lessons every week.

Activities to increase religious character for students are very important to be carried out in schools, not only during Islamic Religious Education lessons, but also can be carried out outside class hours both before and after class hours. Religious characters building activities carried out in schools have been carried out but have not been maximized. Several habituation activities to build religious character have been carried out by students with teacher guidance and supervision every morning from Monday-Thursday before class hours begin, namely reading and memorizing Asmaul Husna, memorization of short letters followed by prayer, for about 15 minutes. Another self-habituation activity is to carry out Dhuha Prayer at school for students of grade IV to class VI in turns in each class according to the distribution of schedules.

Islamic self-habituation activities that attract researchers to study further are reading the Qur'an in school. Researchers observed the implementation of a program aimed at strengthening the religious character of students by habituating to read the Qur'an which was carried out after the end of learning, precisely after the habituation of Dhuhur prayer in congregation. The activity is called Tahsin Al-Qur'an. Under the guidance of Islamic religious teachers and class teachers who have mastered the science of tajweed, students learn to recite the Qur'an according to the correct tajweed. This activity takes place every day from Monday to Thursday. However, according to the observations of researchers and interviews with several teachers, these activities have not been maximized and do not have a significant impact on strengthening students' religious character. According to the researchers' findings, this activity requires careful planning, multistakeholder support in its implementation, and good evaluation to truly awaken the religious character of students.

To make it easier for researchers to analyze the results of the study, the main problems of this study can be identified as follows: (1) Cultural activities of reading the Qur'an to shape the religious character of elementary school students are still not optimal, so careful planning is needed. (2) There are factors that support and hinder the implementation of Qur'anic reading

cultural activities in the formation of religious character of elementary school students; (3) The implementation of the Qur'an reading culture in building the religious character of elementary school students requires evaluation to achieve goals according to the vision and mission.

Based on the background and identification of the above problems, the researcher formulated the following problems: (1) How does planning Quran reading cultural activities strengthen the religious character of elementary school students? (2) How does the cultural activity of reading the Qur'an shape the religious character of elementary school students? (3) How is the evaluation of the cultural activities of reading the Qur'an in the formation of religious character of elementary school students?

1.2 Research Gap

A study conducted by Riri Yusriyyah shows that supporting factors in the Qur'an tadarus habituation program include adequate activity facilities, teacher motivation and attention, students' ability to read the Qur'an and the implementation of habitual curriculum programs. In addition to these supporting factors, there are also inhibiting factors, namely students have less respect for time and less supervision. Meanwhile, research conducted by Muhammad Romadlon shows that the impact of learning the Qur'an Tahfidzul on students is to make children more faithful and devoted to the creator, superior in class, and easy to accept lessons. Both these studies and several other studies on the implementation of culture or habituation of reading the Qur'an were conducted with research subjects of learners at advanced levels such as Madrasah Tsanawiyah or Islamic Junior High School and High School or Vocational High School. While the research that the researchers did is something that is still rarely done by other researchers because here the researchers took the subjects of students at the state elementary school level with various limitations, such as the level of ability to read the Qur'an of elementary school-age children who have not mastered the science of reading the Qur'an correctly. This study took the subject of elementary school level students because elementary school-age children really need a strong foundation in building religious character so that they can be equipped in taking education at the next level. For this reason, researchers take solutions to solve these problems through the implementation of a culture of reading the Qur'an, with planning, support in good implementation and evaluation.

1.3 Research Purpose

Based on the background of research, identification and formulation of problems, the research objectives to be achieved are: (1) To describe the planning of cultural activities to read the Qur'an in building the religious character of students in elementary schools; (2) To describe the implementation of cultural activities of reading the Qur'an in building the religious character of students in elementary schools; (3) To describe the evaluation of the culture of reading the Qur'an in building the religious character of students in elementary school. One aspect that is quite concerning for researchers is the lack of maximum Qur'an reading activities carried out by students so that it becomes an obstacle for schools in an effort to strengthen students' religious character through habituation to reading the Qur'an. According to researchers, the Qur'an is a holy book that has enormous benefits for improving students' religious character and long-term benefits for the sustainability of students' lives in the future. The Qur'an becomes a guideline and at the same time a remedy for those who read it, because every letter in the Qur'an recitation has one good.

1.4 Alternative Solution

Looking at the activities of strengthening the religious character of elementary schools, researchers argue that these activities lead to the cultivation of reading the Quran which is said to be very effective in strengthening the religious character of students. This activity is expected to run well and effectively so that the religious character of students can be formed as a whole with a different perspective on religious activities at school.

The culture of reading the Qur'an is a very effective way to instill moral values in students and develop religious character because they have a strong memory. The values that were ingrained in him then manifested in life as he entered puberty. The Qur'an is a life guide that must be used as a guideline for life by Muslims. In addition, the example of the Prophet SAW narrated in the Qur'an is the right example to be used as a role model by students in behavior.

1.5 Literature Review

The researcher took the title "Implementation of Al-Qur'an Reading Culture to Building Students' Religious Character" because the Quran is a holy book that is a guideline for the lives of Muslims around the world. revealed the Prophet (peace be upon him) to all mankind. He talks about relationships and human consciousness. He also taught people about monotheistic beliefs. In addition, the Qur'an teaches people to worship Allah to purify, showing them where the good lies in personal and social life. [2].

According to Riri Yusriyyah, Implementation is the implementation of an activity that aims to bring changes in knowledge, skills and values and attitudes. The achievement of these goals requires planning, which is then implemented under certain conditions.[3].

Reading is a highly recommended activity for all Muslims. This is due to the large benefits that can be reaped from these activities. More than just an ordinary exhortation, Allah Almighty does not begin His holy words in the Qur'an verses 1-5 of Surah Al-Alaq with the following reading command:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

Means:

Read by (calling) the name of your Lord Who created (1); He has created man from a lump of blood (2); Read it, and your Lord is the Merciful One (3); Who teaches (man) through the medium of kalam (4); He teaches man what he does not know (5).[4]

According to the Great Dictionary Indonesian, culture is defined as thought; customs; something that has developed; something that becomes a habit that is difficult to break. [5]. Kotter and Heskett argued that culture is a set of behaviors, arts, beliefs, institutions, and all other products of human labor and thought that describe the state of a society or population and are transmitted together. [6].

According to JJ. Hoeningman, cultural forms are divided into three, namely ideas, activities and artifacts. (1) Ideas (ideal forms), cultural ideals in the form of a collection of ideas, concepts, values, norms, regulations, etc., which are abstract and intangible or untouchable. (2) activity (activity), activity is a form of culture in the form of figurative human actions, this form is called a social system. A social system consists of the activities of people who interact, socialize, and relate to others based on certain habits and behavior patterns. (3) Artifacts (works) are the results

of human activities, actions, and works in the social environment in the form of objects or objects that can be touched, seen, and documented. [7]

Based on the function of culture, in the Qur'an it is explained in the word of Allah Almighty, as follows:

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ١٩٩

It means: "Be thou a convert and tell people to do what is ma'ruf and turn away from those who are foolish." (QS. Al-A'raaf: 199). [8]

In the above verse, God commands the Prophet to invite his people to do good. The meaning of the above verse is a good tradition in dealing with fellow humans, especially for Allah SWT. Referring to some of the opinions above, scholars can conclude that good culture or customs are ways that encourage people to do good in their daily lives, according to Muslims guided by the Qur'an. According to Al-Ash'ari and his followers, the Qur'anic pronunciation comes from the word "qarn" which means "to connect one thing to another"; because the suras and verses of the Qur'an are connected and related to each other. [9].

Reading is a routine activity that cannot be separated from the lifestyle of modern society, especially in the field of education. Reading is an interactive process that takes place between the reader and the text, in which the reader uses knowledge, skills, and strategies to determine the content of the text. [9].

Reading and listening are key activities in obtaining and mastering information. The more information we listen to and read, the more information we master. By reading and listening a lot means we will know and master information, it will make it easier for us or anyone to easily speak and write. [9].

The purpose of reading is to identify specific information, skills, and strategies that the reader needs to understand. Reading results are achieved when the reader knows the skills and strategies appropriate for the type of text and understands how to use them to achieve reading goals. Reading can also be interpreted as learning how to pronounce words. Reading can be practiced from an early age, presenting pictures and texts in books and reading them can help children develop their communication skills. [9].

Reading can help a person understand the differences in text and the strategies they use to gain meaning while reading, direct their own thought process, and become a critical reader. Reading and writing are closely related. Reading and writing are one entity and are skills that are closely related to the processes underlying language. Because it can reflect one's behavior, the more skilled one is in speaking, the more skilled one is in thinking, and this can be achieved through exercise and practice. The science of Islamic education is the science of education based on Islam. Islam is the name of the religion brought by the Prophet Muhammad. Islam contains a set of teachings about human life; It was formulated based on and based on the Qur'an and hadith and reason. Therefore, theories in Islamic education must be complemented by verses of the Qur'an and / or hadith and / or arguments (reason) that guarantee the theory. [9].

Regarding the Qur'anic meaning of these terms, different opinions can be expressed as follows. Manna' al-Qaththan briefly quotes the opinion of scholars who generally affirm that the Qur'an is the word of Allah revealed to Prophet Muhammad SAW and is considered as worship for those who read it. According to Al-Zarqan, the Qur'an is the utterance revealed to

the Prophet Muhammad from the beginning of Surat al-Fatihah to the end of Surat al-Nas. Although Abd. Al-Wahab Al-Khallaf believes that the Qur'an is the Word of God revealed in the heart of the Prophet Muhammad bin Abdullah through the Angel Gabriel using Arabic pronunciation and its true meaning, making it a proof of this. The messenger, that he is the true Messenger of God, came as a law to the people, gave them instruction and became a means of drawing closer and worshipping God by reading it. It is collected in a mushaf beginning with Surat Al-Fatihah and ending with Surat An-Naas, which has been handed down to us for generations both orally and in writing and protected from change and replacement. [9].

Davies in his *Introducing Reading* magazine mentions that there are four types of reading, namely: (1) Receptive Reading, which is fast and automatic reading that we do when reading stories; (2) Attentive reading, where we stop and think about what we are reading; (3) Skimming, where we read quickly to build a general understanding of the text; (4) Scanning or searching for specific information [10]. The Qur'an is a holy book that has many majesty, wonders and benefits, where the Qur'an is a book that is easy to learn, memorize and understand as Allah Almighty in the Qur'an Surat Asy-Syura (42:52-53) and verse 17 of Surah Al-Qomar as follows:

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۚ مَا كُنتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُّسْتَقِيمٍ صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ

Means: "Thus We revealed to you (Prophet Muhammad) rūh (Qur'an) by Our command. Previously you did not know what the Book (Qur'an) is and what faith is, but We make it (the Qur'an) the light by which We give instructions as to whom We want among Our servants. Verily, you truly guide (man) to the straight path, (that is) the way of God, which belongs to Him, what is in heaven and what is on earth. Know (that) it is to God that all business returns". (Q.S. Asy-Syura verse 52-53).

Here is an excerpt from the Qur'an Surah Al-Qomar verse 17:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُّذَكِّرٍ ۙ ١٧

It means: "Truly, We have really facilitated the Qur'an as a lesson. Then, is there anyone willing to take a lesson?" (Q.S Al-Qomar verse 17).[11]

Reading the Qur'an has many benefits and virtues. Reading the Qur'an is a worship that is categorized as one of the most important worship among other worships. Among the virtues of reading the Qur'an are the following:

1. The best people of the Prophet Muhammad SAW, as the hadith of the Prophet which reads: "From Sayyidina Usman Radhiyallahu'anhu, Beginda Rasulullah SAW said, "at best you are the one who learns the Qur'an and teaches it". (HR. Bukhari, Abu Dawud, Tarmizi, Nasa'i Ibdur Majah). In addition, there is also a hadith of the Prophet narrated by An-Nu'man ibn Basyir as follows:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَفْضَلُ عِبَادَةِ أُمَّتِي قِرَاءَةُ الْقُرْآنِ

It means: The Prophet shallahu 'alaihi wasallam said, "The best worship of my people is to recite the Qur'an." (HR. Al-Baihaqi).

From this hadith, how the Prophet SAW placed those who recite the Qur'an as the best ummah of the Prophet Muhammad SAW.

2. Those who listen will get the mercy of Allah SWT, as explained in the Qur'an Surat Al-A'raf verse 204 as follows:

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ (٢٠٤)

It means: "And when the Qur'an is recited, listen carefully, and observe quietly so that you may have mercy"[1] Al-A'raf [7]: 204).

Tafsir scholars explain that the command to listen to the reading of the Qur'an means the command to read the Qur'an. If you just hear it, it contains grace, let alone read it.

3. Each letter contains 10 virtues, as the hadith narrated by Abdullah Ibn Mas'ud states, every letter read will be rewarded with one good. Each good is multiplied into ten, as follows:

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ، وَالحَسَنَةُ بِعَشْرِ أَمْثَالِهَا، لَا أَقُولُ الم حَرْفٌ، وَلَكِنْ أَلِفٌ حَرْفٌ وَلامٌ حَرْفٌ وَمِيمٌ حَرْفٌ

Meaning: Said 'Abdullah ibn Mas'ud, the Prophet sallallahu 'alaihi wasallam said, "Whoever reads one letter of the Kitabullah (Qur'an), then he will get one good. While one good is multiplied to ten for example. I didn't say alif lâm mîm one letter. However, alif is one letter, lâm is one letter, and mîm is one letter," (HR. At-Tirmidhi).

Based on the explanation of 'Ali ibn Abi Talib, the virtues revealed in the above hadith are reserved for those who recite it outside of prayer even though it is not in a state of purity. While the virtue of one who recites a verse of the Qur'an in prayer, and is done while standing, then the reward is 100 virtues. Then if it is read during sitting prayer, the reply is 50 kindnesses. As for being read outside of prayer and in a state of purity, the payback is 25 virtues. Truly Allah Almighty multiplies the reward for the kindness of His servants. (See: As-Sayyid 'Abdullah ibn 'Alawi, ibn Muhammad al-Haddad, Risalatul Mu'awanah, page. 9).

4. Intercession is given during the Day of Resurrection, as stated by Abu Umamah al-Bahili:

عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اقْرَأُوا الْقُرْآنَ؛ فَإِنَّهُ يَأْتِي شَفِيعًا يَوْمَ الْقِيَامَةِ لِصَاحِبِهِ

It means: "The Prophet sallallahu 'alaihi wasallam said, 'Read the Qur'an. Because, he will come to intercede on the Day of Judgment to his owner (reader, practitioner),'" (HR. Ahmad).

5. The best reward is given, as narrated by Abu Sa'id from the Prophet sallallahu 'alaihi wasallam that Allah said:

يَقُولُ اللَّهُ تَعَالَى مَنْ شَغَلَهُ قِرَاءَةُ الْقُرْآنِ عَنْ ذِكْرِي وَمَسْأَلَتِي أُعْطِيَتْهُ أَفْضَلُ ثَوَابِ السَّائِلِينَ وَفَضَلَ الْقُرْآنِ عَلَى سَائِرِ الْكَلَامِ كَفَضَلِ اللَّهِ عَلَى خَلْقِهِ

Meaning: Allah says, "Whoever is preoccupied with reading the Qur'an, so that he does not have time to dhikr others to Me and ask Me, then I will give him the best reward of those who ask. Remember, the primacy of the Qur'an over other sentences is like the primacy of Allah over His creatures," (HR. Al-Baihaqi).[12]

Actually, there are many more virtues of reading the Qur'an mentioned by scholars. Among them can soften and enlighten the heart, eloquent verbally, facilitate affairs, and grant various requests. Not only that, if given to a deceased person, reading the Qur'an will also bring its own good for him. This is as stated by Imam Ahmad ibn Hanbal and some Shafii scholars. For, in their view, the virtue of reading the Qur'an gifted to the grave master will arrive. Keep in mind,

reading the Qur'an at least needs to be done with tartil and fulfill the adab or procedure of reading the Qur'an such as being in a holy place from unclean, in a state of having ablution, facing the Qibla, solemn, presenting the heart, and several other adabs that need to be presented and done when we read the Qur'an.[12]. Cultivating reading the Quran to students is part of building student character. By practicing Qur'an reading, students get closer to religion, because the Qur'an is the first legal foundation of Islam introduced by the Prophet Muhammad which aims to change the morals of society. Therefore, reading the Qur'an directly is moral education for students, because in the Qur'an some stories of the Prophet and Companions are explained with the concept of morality adopted by the Muslim community, especially the next generation who started from school.

Thus, what is meant by the culture of reading the Qur'an is the overall driving force within a person that gives rise to an activity of reading the Qur'an. This activity of cultivating reading the Qur'an is one way for schools to carry out moral formation on an ongoing basis. Therefore, students are expected to remain consistent in sticking to the Qur'an and always read it at all times. The act of cultivating the reading of the Qur'an in schools must be based on a clear philosophy about the reasons for implementing the culture. Islamic culture is one culture whose philosophical basis is very clear. Islamic behavioral values framed in the word morals are an ideal culture to be applied in schools. The Islamic culture that must be applied in schools and cultural actions must be developed is the culture of Muslim dress (1), the culture of maintaining Amanah (2), the culture of reading the Qur'an (3), the culture of praying in congregation (4).

WB Saunders explains that character is a real and obvious trait that an individual possesses, multiple traits that can be observed in the individual. [13]. According to Wynne in his book *Character Education Is the Right Solution for Nation Building*, he took the term character from the Greek *charassein*, meaning to mark (mark or carve), and focused more on recognizing focused actions or behaviors. Wynne said that characters have two senses. First: The term character indicates how to behave, if a person behaves dishonestly, cruelly or greedily, then it expresses bad character, on the contrary, if a person behaves honestly, helpfully, then it expresses noble character. Second, the concept of character is closely related to "personality". A person can be called a "man of character" when his behavior conforms to moral principles.[14]

While Lickona in his book emphasized that character is the deepest character to respond to something in a good and moral way. In his view, character is a character that can be relied upon to respond to situations in a morally good way. [15]. From some of these understandings it can be stated that character is a quality or mental or moral strength, character or individual trait which is a special personality that is a mover or mover and that distinguishes it from other individuals. A person can be said to have character if he has succeeded in adopting the values and beliefs desired by society and is used as a moral force in his life.

According to the Ministry of Education and Culture, one of the most important characters to teach is religious character. A person of character is a religious person. Religious character itself is included in the 18 national characters planned by the Ministry of Education and Culture. The Ministry of Education and Culture defines religious character as attitudes and behaviors that follow the teachings of the religion they follow, are tolerant of other religious customs, and live-in harmony with followers of other religions.[16]. The Big Indonesian Dictionary states that "religious" means religious or religious or related to religion (religious). Creating a religious atmosphere is creating an atmosphere or atmosphere of religious life.[17].

Mohamad Mustari revealed that religion is a character value related to God. It shows that a person's thoughts, words and deeds are always based on divine values and/or religious teachings.[18]

Religious character is a human character that always relies on religion in all aspects of his life. He made religion a guide and example in every word, conduct and deed, obediently obeying God's commandments and shunning His prohibitions. Religious character is very important, related to Pancasila which affirms that Indonesian people must believe in the existence of God Almighty, with consequences that implicate the implementation of all religious teachings. In Islam, all aspects of life must be based on and in accordance with the teachings of Islam. [19]. Based on the understanding of character and religion stated above, religious character can be interpreted as a person's nature, character or personality, attitude and behavior in relation to God Almighty and based on religious teachings.

2 Methodology

2.1 Research Methods

This research is a descriptive qualitative research in the form of a case study. Researchers only analyze phenomena that occur in the absence of action. Cultural activities of reading the Qur'an are complex activities, so research is focused on collecting information, meaning meaning and understanding of observed events. Furthermore, the researcher explained and explained the process of implementing Quran reading culture activities in elementary schools and its effect on improving the religious character of elementary school students. This research material is writing or notes about everything that researchers hear, see, experience and even think about in data collection activities and reflection of these activities in ethnography. According to Loftlan, the most important source of information in qualitative research is words and deeds, the rest is additional information such as documents, sources, places and events.[20]

2.2 Data and data sources

The process of implementing the culture of reading the Qur'an from planning, implementation, reporting, and evaluation. The research location is located at SDN Kroya 04 Cilacap, Indonesia. The subjects of the study were all high-class students in the school. To assist researchers in collecting data, supporting instruments used in this study are needed, including observation guidelines that contain the objectives and aspects to be observed, interview guidelines containing a number of questions related to the formulation of research problems and equipped with identity data of prospective informants according to the needs of researchers, and documentation guidelines containing outlines or categories of variables that will be collected data. Planning documents for cultural activities to read the Qur'an include activity schedules, lists of teachers (teachers/trainers), lists of students, school profiles, photos of activities carried out by the school, lists of student achievement cards as students, and inventory of school facilities and infrastructure.

2.3 Data Collection Techniques

Data collection techniques include observation, interviews and documentation. The data analysis technique used in this study is interactive model analysis. This method was chosen because this research is a descriptive-qualitative research whose focus is on the generation of

in-depth information, description, explanation and interpretation of the information obtained. According to Miles and Huberman (2007: 16) this model consists of three components, namely data reduction, data presentation and inference which is carried out in interactive form as a cycle of the data collection process (data acquisition).[21]

3. Results and Discussion

3.1 General Description of the Research Location

The description of the data in general can be explained that the object of research is Kroya 04 State Elementary School, located at Jalan Sindoro Kroya, Kroya District, Cilacap Regency, Central Java Province, Indonesia. The school has a vision of "Excellent in Achievement, Religious Character and Global Insight". The total number of students owned is 105. The number of high-class students observed was 40 students. The number of educators and education staff includes 1 principal, 7 teachers, 1 administrative staff, and 1 school guard. Among the seven teachers, an Islamic Religious Education Teacher as the implementer of the Qur'an reading culture program was assisted by a class teacher who mastered the science of Qur'an tajweed. Other teachers play a role in assisting the students in participating in the cultural activities of reading the Qur'an. School administration personnel play a role in helping smooth administration in the form of making participant lists, attendance lists, student achievement cards and other administrations. School guards play a role in helping prepare activity equipment in the form of the Qur'an, mats, seating mats, sound systems or loudspeakers, and cleaning the place to be used in the activity. The school has a large enough yard as a place to carry out Qur'an reading activities together. The school also has a medium-sized place of worship and insufficient quota of students, so classrooms are provided for Qur'an reading activities together in addition to the school yard.

3.2 Description of Research Results

The description of the data can specifically be explained that the implementation of the Qur'an reading culture activity program is carried out before class hours begin in the school yard after Dhuha prayers and also carried out after class hours are over after Dhuhur prayers in congregation. So, every day students are accustomed to reading the Qur'an before and after general learning in class. This activity began to be carried out in September 2022, as part of efforts to achieve the school's vision and mission to improve the religious character of students. This activity went well and smoothly with various supporting facilities including teachers, the holy book of the Qur'an, guidebooks for reading the Qur'an and a comfortable place. However, on the other hand, this activity has experienced a slight obstacle in managing time that is less than optimal and the number of teaching staff is still not proportional to the number of students.

Lack of assistance and supervision is also very influential and can hinder the cultural activities of reading the Qur'an. The culture of reading the Qur'an is a flagship program in elementary schools as an educational institution that introduces various basic knowledge and skills for children in the age range of 7-12 years by paying attention to strengthening the character of students, one of which is religious character.

At the beginning of observation, researchers found that there were still most students who were not used to reading the Qur'an and did not really like the activity of reading the Qur'an. There are still many students who are not fluent in reading the Qur'an, so they feel reluctant and less serious in participating in these activities. With the help of the supervision of several teachers and the guidance of religious teachers, little by little the students began to like the activity and over time the students felt happy and called to always actively participate in the activity. Students who previously still lacked discipline in worship, were not good in attitude, and there were some students who had a less honest character, there were also students who still liked to fight, over time with the cultural activities of reading the Qur'an in the end students began to build a disciplined character in worship and learning, both in behaving and maintaining honesty and brotherhood with their fellow friends. This is evidenced by the observation and interview activities that researchers conducted on several students and their respective class teachers who accompany each day in class. According to the Islamic Religious Education Teacher, students also experience an increase in the ability to read the Qur'an, in addition to changes in students' attitudes or character after the implementation of the Qur'an reading cultural activity program.

In carrying out this research, the author refers to several relevant studies, including the following: (1) Research by Hafiz Ariefky entitled "Implementation of Quran Literacy Program in Al-Amjad Islamic Private Elementary School Medan City" in 2020. As a result, the implementation of the Qur'anic literacy program in general has been carried out well, accompanied by various efforts to overcome obstacles. (2) Research by Muh. Iqbal Nur with the title "Implementation of the Qur'an Literacy Program in fostering the Religiosity of Students at SMA Negeri 2 Palopo" in 2021. As a result, students form their religious character. (3) Research by Halimah entitled "Application of Religious Character through Reading the Quran and Dhuha Prayer in Min Bukittinggi" in 2018. As a result, religious character can be seen by routine activities for students.

3.3 Discussion of Research Results

Based on some supporting data, researchers can analyze that the implementation of the Qur'an reading cultural activity program in the school can build the religious character of students in elementary schools. Several supporting and inhibiting factors can certainly affect the success rate of the program. Therefore, good management is needed and the role of the principal here is very important in supervision and the role of teachers or educators is also very necessary in mentoring students. Religious Values in Religious Character Education is very important for human life guidelines because with sufficient religious provisions will provide a strong basis when going to act. Strong religious values are the foundation for students to become people who can control themselves against negative things. Religious values are the values that underlie character education because basically Indonesia is a religious country. Religious values that are universal are actually owned by each religion so that there will be no religious hegemony embraced by the majority to people who embrace minority religions. [17].

Samsuri revealing that religious values that are used in character education are very important because a person's belief in the truth of values derived from the Religion, he embraces can be a strong motivation in building character. Of course, students are built in character based on the universal values of their respective religions so that students will have good faith and piety as well as have noble morals. Indeed, character education aims to shape every person into

a human being who has the main values as the basis of good character in accordance with the values prevailing in society, these main values come from religious teachings, local wisdom, and national philosophy. [22].

According to Wiwin Agustin et al in a journal entitled *The Effectiveness of Al-Qur'an Reading Culture to Improve Character Education and Student Learning Motivation*, the culture of reading the Qur'an is viewed from seven indicators, namely reading the Qur'an, diligently reading the Qur'an, understanding the meaning of the Qur'an, the heart becomes calmer, making the Qur'an a guide for life, after reading the Qur'an there is a desire to do good, feel closer to Allah SWT. [23].

According to Ummul Hidayatullah Syarifuddin, Munir, Hashim Haddade in the Qur'an Surat Lukman verses 13-19 it is explained that Luqman al-Hakim's steps in cultivating noble character towards children emphasize several aspects. From the overall editorial side, Luqman's advice contains 9 commandments and 3 prohibitions, namely 1) doing good to parents, 2) gratitude to Allah and parents, 3) communicating well, 4) following the lifestyle of the prophets and shaleh people, 5) upholding prayer, 6) amr ma'ruf, 7) Nahi mungkar, 8) simple in life, 9) being polite in communicating. The prohibitions are 1) prohibitions against shirk, 2) prohibitions on being arrogant, 3) prohibitions on excessive in life. [24].

The most visible signs by someone who is well religious is practicing the teachings of the religion he adheres to in everyday life. This is the character that really needs to be built for religious believers, for example, one's faith in Islam is only considered perfect if it includes three things, namely faith in the heart, verbally pledged, and manifested in concrete actions. If this can be done well, it means that character education has been successfully built in the teaching and learning process carried out in schools. [17].

Reading culture in education is an effort to apply the principles and methods of forming students' life skills through an integrated and developed school curriculum. The reading culture movement is a method of shaping schools into a system of learning organizations where everyone becomes a lifelong reader through the process of many. Of course there are tips or strategies that must be used to succeed reading culture activities. These tips include: (a) Creating a pleasant and friendly atmosphere for students to increase their enthusiasm for learning; (b) demonstrate thoughts and feelings of care and respect for others; (c) fostering curiosity and love of knowledge; (d) improve the ability to interact with others and their environment; (e) Provide an active role for all school residents and the environment outside the school. At SD Negeri Kroya 04 Cilacap, of course, there are management factors for Qur'an reading culture activities that support the implementation of the program so that the introduction of Qur'an reading culture runs well and smoothly. Inhibiting factors in the implementation of reading culture at SD Negeri Kroya 04 Cilacap also cause disruptions or obstacles in the implementation of the program.

SD Negeri Kroya 04 Cilacap tries to apply success tips to achieve success. Tips for the successful implementation of the Qur'an Reading Culture Program include full support from all school residents, both principals, teachers, staff and staff. SD Negeri Kroya 04 Cilacap has also tried to provide various supporting and adequate facilities and facilities such as prayer rooms, Al-Quran, loudspeakers and others so that this program can be carried out properly and smoothly. In addition, the implementation of the Qur'an reading program is supported by external supporting factors, namely the existence of TPQ as a success factor that supports the improvement of students' ability and interest in reading the Qur'an. Students' weak awareness

of the importance of reading the Qur'an is one of the obstacles in the implementation of Qur'an reading programs. To overcome these inhibiting factors, SD Negeri Kroya 04 Cilacap seeks to encourage, encourage, understand the urgency of the Quran to be a guideline for Muslims, or even without hesitation sanction if there are students. Who do not want to follow The Culture of Recitation, The sanctions given are educational sanctions which are an effort by SD Negeri Kroya 04 Cilacap to prevent the recurrence of unwanted attitudes.

Evaluation is used as a measuring tool to compare plans with the results achieved in the process implemented, to evaluate the effectiveness or failure of the program required performance measures. According to Campbell, quoted by Gita Handika Maytaw, there are ways to measure effectiveness, including: (a) program success. Program effectiveness can be realized by implementing work programs with operational capacity in accordance with previously set objectives. b) the success of the goal. Performance is seen from the perspective of achieving goals, focusing on the perspective of outputs, meaning that performance can be measured to what extent these outputs are within the organization's policies and procedures to achieve goals. (c) Satisfaction with the Program. Satisfaction is a performance criterion that refers to the success of a program in meeting user needs. The better the result, the greater the satisfaction with the increased profits of the institution. (d) entry and exit levels. Efficiency can be measured by looking at input and output levels, by looking at the difference between input and output. If the output level is higher than the input level is considered efficient, conversely if the input level is higher than the output level is considered ineffective or less efficient. e) Objective general results. It sees the progress of the organization's achievements as it fulfills its responsibilities towards its goals. If you look at the data in the field, this Qur'an reading culture program is considered successful and useful in improving the religious character of students. The Qur'an Reading Culture Program can make students who initially lack religious character become more religious character or in other words noble character. Another positive impact experienced by this Qur'an reading culture program is the increase in students' interest and ability to read the Qur'an, because by learning to read the Qur'an little by little every morning, students can memorize the holy verses of the Qur'an. The Quran Reading Culture Program is a very effective program aimed at preventing student delinquency. Another advantage of this program is that it allows students to introduce the Qur'an and helps students love the Qur'an more so that students can read it, memorize it and use it as a guide in daily life.

4. Conclusion

This religious character is needed by students in facing changing times and moral depravity which has become the main concern of the Indonesian education world lately. In this case, students are expected to be sympathetic and behave according to the standards of good and evil based on religious orders and regulations. Therefore, students must develop their character to truly believe, behave, speak and act in accordance with the teachings of the religion they profess.

The objectives of character building in the school environment are as follows: Establish and develop life values that are considered important and necessary so that they become values that develop in the personal personality of students. The aim is to facilitate the reinforcement and development of certain values to be reflected in the child's behavior both at school and after graduation (1); correct student behavior, contrary to the values developed by the school. This goal implies that the purpose of character education is to correct various negative behavior patterns in children to be positive (2); Building harmonious relationships with family and

community through joint activities. This goal means that the type of school should be associated with the educational process of the family (3). The process of character building can be described as follows: (1) A process carried out continuously and continuously in the hope of forming character, character, and psychological qualities based on the spirit of devotion and togetherness; (2) shaping the character to complete the expected character; (3) Cultivating character so that it can show positive character in the life of society, nation and state.

Strategies for implementing character education in schools/madrasahs vary, which can be implemented in four ways, namely: (1) integrating in each subject; (2) development of school culture; (3) through extracurricular activities; (4) daily activities at home. From the strengthening of religious character in elementary schools above, it can be concluded that efforts to educate students to read the Quran are considered very effective in developing students' religious character. We hope that this Qur'an reading activity can run well and effectively, so that students' religious character can be built holistically from various perspectives of religious activities at school.

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