

**STRENGTHENING STUDENTS' SPIRITUAL VALUES THROUGH THE
ROUTINE OF READING SURAH YASIN: A STUDY ON THE
IMPLEMENTATION OF CHARACTER EDUCATION
BASED ON ISLAMIC RELIGIOUS EDUCATION
AT SD NEGERI 1 SELOBANTENG**

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Abstract

This study aims to describe in depth the implementation of the routine of reading Surat Yasin and strengthening the spiritual values of students at SD Negeri 1 Selobanteng. This activity is seen as an important part of character education based on Islamic Religious Education which is carried out regularly every Friday morning. This study uses a qualitative approach with a descriptive type of research. Data was collected through participatory observation, in-depth interviews with PAI teachers, principals, and students in grades I–VI, as well as documentation in the form of photos of activities, school records, and other supporting data. Data analysis is carried out through the process of reduction, data presentation, and inductive conclusion drawn. The results of the study showed that the reading of Surat Yasin was carried out in a structured manner and received full support from the school. This activity not only accustomed students to reading the Qur'an, but also instilled spiritual values such as sincerity, discipline, togetherness, and appreciation for religious values. The process of internalizing values can be seen through changes in students' attitudes and behaviors on a daily basis, especially in the aspects of discipline and respect for teachers. However, there are several obstacles such as time constraints, variations in students' reading abilities, and lack of involvement of a small number of students. Overall, this activity has proven to be effective in supporting the formation of students' religious character through regular habituation and continuous guidance.

Keywords: Reading of Surah Yasin, Spiritual Values, Character Education, Religious Habituation



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INTRODUCTION

Character education is an important part of efforts to form the personality of students who are not only academically intelligent, but also have noble morals and strong spiritual awareness.¹ From the perspective of Islamic Religious Education (PAI), strengthening spiritual values is the main foundation for the formation of students' character, because religious values become moral guidelines that guide daily behavior.² Elementary school as an early formal education level plays a strategic role in instilling these values from an early age so that students can internalize Islamic faith, piety, and morals as a whole.³

Islamic Religious Education (PAI) plays an important role in shaping the personality of students who have faith, piety, and noble character.⁴ PAI not only emphasizes the mastery of knowledge about Islamic teachings, but also the practice of spiritual values in daily life.⁵ Through comprehensive learning methods, including worship practices, moral strengthening, and character education, PAI aims to produce students who are not only intellectually intelligent but also religious, disciplined, honest, and responsible. PAI-based character education is a means to instill religious values that are the basis of student behavior in every aspect of life.⁶

Spiritual values are a major component in character education.⁷ These values include faith, piety, sincerity, gratitude, tawakal, and discipline. Spiritual values can be internalized through worship habits, prayer practice, and regular interaction with the Qur'an.⁸ These values become

¹ Ikromulloh Hakiki and Ainur Rofiq Sofa, "Efforts To Improve Understanding Of Islamic Brotherhood Through The Case Study Method In The Course Of Creed And Achievements In Grade Xii Students Of Ma Walisongo 2 Banyuanyar Probolinggo," n.d.

² Dian Zahrotus Sita and Ainur Rofiq Sofa, "Pembelajaran Kitab Mubadi'Fiqih Sebagai Upaya Penguatan Pemahaman Fiqih Dan Mufrodad Bahasa Arab Santri Di Ma'had Walisongo 1 Maron, Probolinggo," *Karakter: Jurnal Riset Ilmu Pendidikan Islam* 2, no. 4 (2025).

³ Mahmud Yunus, Ainur Rofiq Sofa, and Jannatul Firdausiyah, "Pengembangan Penilaian Pembelajaran Pendidikan Agama Islam Berbasis Duolingo: Tantangan Dan Motivasi Di Madrasah Aliyah Zainul Hasan 2 Mojolegi Gading Probolinggo," *Indonesian Research Journal on Education* 5, no. 4 (2025).

⁴ Putri Nabilatus Sholeha and Ainur Rofiq Sofa, "Membedah Gagasan Dalam Teks Panjang Bahasa Arab Melalui Pendekatan Analisis Wacana Yang Mengungkapkan Makna Tersurat Dan Tersirat Di Sekolah MA Zaha," *Morfologi: Jurnal Ilmu Pendidikan, Bahasa, Sastra Dan Budaya* 3, no. 4 (2025).

⁵ Muzdalifah Muzdalifah and Ainur Rofiq Sofa, "Penerapan Strategi Pembelajaran Dalam Pemahaman Makna Harfiah Dan Majazi Di Lembaga SMP Pesantren Zainul Hasan Genggong," *Morfologi: Jurnal Ilmu Pendidikan, Bahasa, Sastra Dan Budaya* 3, no. 4 (2025).

⁶ M Yusuf Kusuma Wijaya and Ainur Rofiq Sofa, "Hadits Sebagai Landasan Normatif Dalam Ekonomi Islam Definisi, Urgensi, Dan Aplikasinya," *Morfologi: Jurnal Ilmu Pendidikan, Bahasa, Sastra Dan Budaya* 3, no. 4 (2025).

⁷ Ainur Rofiq Sofa et al., "Pengembangan Penilaian Pembelajaran Berbasis VEO Di MAN 2 Probolinggo," *JISPENDIORA Jurnal Ilmu Sosial Pendidikan Dan Humaniora* 4, no. 2 (2025).

⁸ Naimatul Fuadah and Ainur Rofiq Sofa, "Perkembangan Sastra Arab Dan Pengaruhnya Terhadap Bahasa," *Pragmatik: Jurnal Rumpun Ilmu Bahasa Dan Pendidikan* 3, no. 3 (2025).

moral guidelines that guide student behavior, both at school and in the home environment, so as to form a consistent and sustainable character.⁹

One of the effective strategies in strengthening spiritual values is the habit of regular worship.¹⁰ Daily activities such as congregational prayers, reading the Qur'an, and especially the reading of Surah Yasin help students instill religious values consistently.¹¹ This habituation provides direct experience so that religious values are not only understood in theory but also applied in real behavior.¹² Religious routines from an early age have been proven to be able to foster disciplined character, good manners, and strong spiritual awareness, so that students are able to internalize religious values in daily life.¹³

The reading of Surat Yasin has a strategic role as a medium of spiritual education. Surah Yasin is known as the "heart of the Qur'an" which can guide the heart, calm the mind, and strengthen faith.¹⁴ This activity not only fosters inner peace but also instills moral and religious values. The habit of reading Surah Yasin helps students increase spiritual concentration, cultivate a tawakal attitude, and form a consistent religious character.¹⁵ In addition, this activity trains time discipline, attention, and respect for religious traditions, so that it becomes an effective means of character building.¹⁶

⁹ Ifrohatul Hamidah and Ainur Rofiq Sofa, "Fiqh Al-Lughah Dan Pengaruhnya Terhadap Perkembangan Ilmu Nahwu," *Pragmatik: Jurnal Rumpun Ilmu Bahasa Dan Pendidikan* 3, no. 3 (2025).

¹⁰ Ainur Rofiq Sofa and Holifatul Munawaroh, "Isytiqaq, Taraduf, Isytirok, Dan Tadladh: Pilar-Pilar Semantik Dalam Bahasa Arab Klasik," *Pragmatik: Jurnal Rumpun Ilmu Bahasa Dan Pendidikan* 3, no. 3 (2025).

¹¹ Nuril Isabillah and Ainur Rofiq Sofa, "Melatih Kemampuan Bahasa Arab Pada Siswa Dalam Pembuatan Atau Pembacaan Iklan Di Madrasah Ibtidaiyah Tadzibun Nasyiin," *Pragmatik: Jurnal Rumpun Ilmu Bahasa Dan Pendidikan* 3, no. 3 (2025).

¹² Sheila Rohmatika Fitria and Ainur Rofiq Sofa, "Strategi Pemaknaan Dalam Memahami Teks Narasi Berbahasa Arab Di SMA Terpadu Darut Tauhid Patemon Kerejengan," *Pragmatik: Jurnal Rumpun Ilmu Bahasa Dan Pendidikan* 3, no. 3 (2025).

¹³ Ainur Rofiq Sofa and Irma Erviana, "Program Pengabdian Kemasyarakatan: Optimalisasi Pembelajaran Nahwu Melalui Kitab Al Miftah Di Pesantren Motivator Qur'an Darussalam Klaseman," *Morfologi: Jurnal Ilmu Pendidikan, Bahasa, Sastra Dan Budaya* 3, no. 3 (2025).

¹⁴ Dewi Putri Nafila and Ainur Rofiq Sofa, "Penerapan Strategi 'Akhbārīyah' untuk Meningkatkan Kemampuan Bahasa Arab Siswa Kelas V SDN Puspan Maron Probolinggo," *Dinamika Pembelajaran: Jurnal Pendidikan Dan Bahasa* 2, no. 2 (2025).

¹⁵ Afiyatul Mardiyah and Ainur Rofiq Sofa, "Strategi Pengembangan Mufradat Bahasa Arab Dalam Pembelajaran Kontemporer," *Dinamika Pembelajaran: Jurnal Pendidikan Dan Bahasa* 2, no. 2 (2025).

¹⁶ Khojijah Salsabela and Ainur Rofiq Sofa, "Kosakata Serapan Dalam Bahasa Arab Pada Buku Al-'Arabiyyah Bayna Yadayk: Kajian Linguistik Kontemporer," *Dinamika Pembelajaran: Jurnal Pendidikan Dan Bahasa* 2, no. 2 (2025).

The process of internalizing spiritual values through the routine of reading Surat Yasin takes place gradually.¹⁷ The initial stage begins with the introduction of values, where students understand the importance of reading Surah Yasin and the meaning of its verses.¹⁸ Furthermore, students are actively involved in hands-on practice, reading with teachers and emphasizing worship manners.¹⁹ The last stage is the reflection and application of values in daily life, where religious behavior begins to be reflected in the attitude of manners, discipline, and the habit of reading prayers or verses of the Qur'an outside of routine activities.²⁰ Thus, the internalization of values becomes an inherent part of the student's character.²¹

The success of habituating spiritual values is influenced by various factors. Consistent teacher guidance, a conducive school environment, student enthusiasm, school leadership that encourages religious culture, and the availability of worship facilities are the main supporting factors.²² On the other hand, several obstacles can hinder the effectiveness of activities, such as differences in the ability to read the Qur'an between students, uneven understanding of the meaning of verses, limited time, and lack of habituation at home. These factors are important concerns so that the spiritual value strengthening program can run optimally and sustainably.²³

This theoretical study provides a conceptual basis that the routine of reading Surat Yasin not only functions as a worship practice, but also as a method of strengthening PAI-based character education that can instill spiritual values consistently and deeply in the students of SD Negeri 1 Selobanteng.²⁴

¹⁷ Ainur Rofiq Sofa et al., "Penilaian Pembelajaran PBA Berbasis Google Data Studio Power Bi, Table AI Dan Phytion AI Di MTs Thoyyib Hasyim Jorong Probolinggo," *Indonesian Research Journal on Education* 5, no. 3 (2025).

¹⁸ Muhammad Hawal Sholeh, Edi Kurniawan Farid, and Ainur Rofiq Sofa, "An Analysis of Nahwu Learning Difficulties among Students of Zainul Hasan Genggong Islamic Boarding School," *Al-Muyassar: Journal of Arabic Education* 4, no. 2 (2025).

¹⁹ Adinda Atiqotuz Zummah and Ainur Rofiq Sofa, "Keefektifan Teknik Membaca Cepat Dalam Bahasa Arab Di Pondok Pesantren Darut Tauhid Patemon Krejengan Probolinggo," *Dinamika Pembelajaran: Jurnal Pendidikan Dan Bahasa* 2, no. 2 (2025).

²⁰ Sa'adah Fuji Astutik and Ainur Rofiq Sofa, "Penerapan Naht Dalam Pembelajaran Bahasa Arab: Strategi Interaktif Di Madrasah Ibtidaiyah Izzul Islam," *Dinamika Pembelajaran: Jurnal Pendidikan Dan Bahasa* 2, no. 2 (2025).

²¹ Lusyiana Efendy and Ainur Rofiq Sofa, "Strategi Meningkatkan Minat Membaca Melalui Pemilihan Teks Bahasa Arab Yang Menarik Di PP Darut Tauhid Patemon," *Morfologi: Jurnal Ilmu Pendidikan, Bahasa, Sastra Dan Budaya* 3, no. 2 (2025).

²² Serli Rosida and Ainur Rofiq Sofa, "Analisis Teks Sejarah Dan Geografi Untuk Meningkatkan Kemampuan Bahasa Arab Santri Zainul Hasan Genggong Probolinggo," *Dinamika Pembelajaran: Jurnal Pendidikan Dan Bahasa* 2, no. 2 (2025).

²³ Latifatul Hasanah and Ainur Rofiq Sofa, "Penerapan Morfologi Bahasa Arab Dalam Bahasa Indonesia: Studi Kasus Di MI Nidhamiyah Ketompen Pajajaran," *Dinamika Pembelajaran: Jurnal Pendidikan Dan Bahasa* 2, no. 2 (2025).

²⁴ Ainur Rofiq Sofa and Ayun Febrianti, "Dialektologi Bahasa Arab: Analisis Perbedaan Linguistik Berdasarkan Kajian Pustaka," *Lencana: Jurnal Inovasi Ilmu Pendidikan* 3, no. 2 (2025).

At SD Negeri 1 Selobanteng, one of the practices applied to foster students' spiritual awareness is the routine of reading Surat Yasin every Friday morning before learning activities begin. This activity was guided by PAI teachers and involved all students and several classroom teachers. This routine is not only a worship activity, but also a PAI-based character education strategy that aims to instill the values of faith, piety, sincerity, gratitude, tawakal, and discipline. This habituation provides a real religious experience, so that spiritual values can be felt and applied directly by students in daily life.²⁵

Although this activity has taken place regularly, there has been no in-depth study that analyzes the mechanism of internalizing spiritual values through the reading of Surat Yasin and its impact on strengthening students' character. Therefore, this research was conducted to describe the implementation of activities, identify embedded spiritual values, understand the internalization process in student behavior, and evaluate the supporting and inhibiting factors of the effectiveness of these activities.²⁶

Based on this background, this study was formulated with the aim of analyzing the implementation of the routine of reading Surat Yasin at SD Negeri 1 Selobanteng from the perspective of PAI, exploring the spiritual values instilled, explaining the mechanism of internalizing spiritual values in student behavior, and evaluating factors that affect the effectiveness of activities. This research is expected to contribute to understanding the implementation of religion-based character education and become a reference for the development of religious habituation programs in elementary schools.²⁷

The reason for choosing this title is because the habit of reading Surat Yasin is a real practice that has been implemented in SD Negeri 1 Selobanteng, but has not been scientifically analyzed from the perspective of PAI-based character education. This activity is considered strategic in instilling spiritual values from an early age, forming Islamic character, and providing religious experiences that can guide students' daily behavior.²⁸ By raising this theme, the research

²⁵ Muhammad Asror and Ainur Rofiq Sofa, "Pemahaman Makna Harfiah Dan Majazi Dalam Bahasa Arab: Potret Kemampuan Siswa SMP Lubbul Labib," *Lencana: Jurnal Inovasi Ilmu Pendidikan* (2025).

²⁶ Ainur Rofiq Sofa, "Application Of Various Interactive Assessment Models To Increase The Effectiveness Of Measuring The Arabic Learning Process And Improve Learners' Skills," *Ukash: Journal of Arabic Studies* 6, no. 1 (2025).

²⁷ Nur Faizatul Ulya and Ainur Rofiq Sofa, "Dialek Quraisy Dalam Kajian Linguistik: Peran Terhadap Perkembangan Bahasa Arab Pra-Islam," *Fonologi: Jurnal Ilmuan Bahasa Dan Sastra Inggris* 3, no. 1 (2025).

²⁸ Nuzulus Sakinah and Ainur Rofiq Sofa, "Implementasi Pendekatan Holistik Dalam Pembelajaran Bahasa Arab Di MA Raudlatus Syabab Sukowono Jember," *Ikhlas: Jurnal Ilmiah Pendidikan Islam* (2025).

is expected to be able to show the relationship between religious habituation and strengthening students' character consistently and deeply.²⁹

RESEARCH METHODS

This study uses a qualitative approach with a descriptive type of research. This approach was chosen because it aims to describe in depth the process of implementing the routine of reading Surat Yasin and strengthening students' spiritual values through character education based on Islamic Religious Education (PAI).³⁰ The data collected is qualitative, including information about the implementation of activities, spiritual values instilled, the process of internalization in student behavior, as well as supporting and inhibiting factors for the effectiveness of activities.

Research Subject and Location

The research was conducted at SD Negeri 1 Selobanteng with research subjects including PAI teachers, principals, and students in grades I–VI. The selection of subjects is carried out purposively, namely based on direct involvement in the reading of Surat Yasin, so that the data obtained is relevant and rich in information.

Data Collection Procedure

Data collection is carried out using several techniques. First, participatory observation, where the researcher directly observes the implementation of the reading of Surat Yasin every Friday morning to record student activities, attitudes, involvement, and interaction during the activity.³¹ Second, in-depth interviews with PAI teachers, school principals, and selected students to get an explanation of their goals, meanings, experiences, and perceptions of the Surat Yasin reading activities.³² Third, documentation, namely the collection of supporting data in the form of photos of activities, school notebooks, Surat Yasin reading materials, and routine activity reports, which are used to strengthen the validity of the data.³³ The researcher also recorded supporting data such as the number of students totaling 107 students and a list of homeroom teachers consisting of

²⁹ Hasanah Bulqiyah and Ainur Rofiq Sofa, "Strategi Meningkatkan Kompetensi Maharah Qiroah Dalam Pembelajaran Bahasa Arab Di Pondok Pesantren Rofiu Darojah," *Ikhlās: Jurnal Ilmiah Pendidikan Islam* 2, no. 2 (2025).

³⁰ Rabi'ah Nurman Maulidya and Ainur Rofiq Sofa, "Pendidikan Teologi Ahlus Sunnah Wal Jamaah: Konsep, Klasifikasi, Dan Implementasi Dalam Kehidupan Muslim," *Ikhlās: Jurnal Ilmiah Pendidikan Islam* 2, no. 2 (2025).

³¹ Uswatun Hasanah and Ainur Rofiq Sofa, "Peran Imam Al-Asy'ari Dan Al-Maturidi Dalam Pengembangan Pemikiran Aswaja Di Pendidikan Islam," *Ikhlās: Jurnal Ilmiah Pendidikan Islam* 2, no. 2 (2025).

³² Laili Ramadhani and Ainur Rofiq Sofa, "Pembelajaran Bahasa Arab Berbasis Al-Qur'an Di Mushollah Zubhatul Hasan: Analisis Metode Dan Penerapannya," *Fonologi: Jurnal Ilmuan Bahasa Dan Sastra Inggris* 3, no. 1 (2025).

³³ Ainur Rofiq Sofa et al., "Pengembangan Penilaian Pembelajaran Pendidikan Agama Islam Berbasis Turnitin, Scribo AI, Dan ChatGPT Di Pesantren Raudlatul Hasaniyah: Implementasi Dan Strategi Pada Siswa Madrasah Aliyah," *Indonesian Research Journal on Education* 5, no. 2 (2025).

Yudha Faktor Timur, Wiwin Handayani, Susi Hariyanti, Indrawati Komariah, Vivi Julaika, and Eni Sriwahyuni Sudirman. This documentation ensures that the reading of Surat Yasin is carried out regularly and structured, and involves all school components.

Data Analysis Techniques

The data was analyzed descriptive-qualitatively through several stages. The first stage is data reduction, which is sorting, selecting, and summarizing information relevant to the focus of the research.³⁴ The second stage is the presentation of data, in the form of a systematic narrative that describes the implementation of activities, spiritual values instilled, internalization processes, and supporting and inhibiting factors. The third stage is the drawing of conclusions, which are carried out inductively based on patterns and findings from observations, interviews, and documentation.

Data Validity

To ensure the validity of the data, this study applied a triangulation technique, which is comparing data from observations, interviews, and documentation. This way, the data obtained is more accurate and trustworthy. In addition, the researcher conducts a member check, which is asking for confirmation from the informant regarding the interpretation of the interview results to ensure that the data recorded is in accordance with the reality in the field.

Practical Flow of Research

The researcher began by collecting initial information about the schedule and implementation of Surat Yasin activities in schools. Furthermore, routine observations, recordings, and documentation are carried out. Interviews are conducted in stages so that informants can explain their experiences and perceptions freely. All data is then reduced, analyzed, and presented in the form of a coherent and systematic narrative to obtain a complete picture of the implementation of activities and the strengthening of students' spiritual values. The above steps can be seen in the following diagram:

³⁴ Ainul Rofiq Sofa et al., "Pengembangan Penilaian Pembelajaran PAI Berbasis Learning Analytics, IBM Watson Education, Adaptive Learning AI: Motivasi Dan Konsekuensi Di MTs Mambaul Hikam" 5 (2025).



Diagram 1. Research Design at SD Negeri 1 Selobanteng

Through this method, the research was able to describe practically and scientifically how the routine of reading Surat Yasin was carried out, the spiritual values that emerged, and the process of internalizing the religious character of SD Negeri 1 Selobanteng students.

RESULTS AND DISCUSSION

The implementation of the routine reading of Surat Yasin at SD Negeri 1 Selobanteng shows that this activity is carried out in a structured and consistent manner. Routine activities every Friday morning are guided by PAI teachers and attended by all students from grades I to VI. The teacher guides the students to read Surat Yasin together by paying attention to the tajweed, intonation, and manners of reading the Qur'an. Not only reading mechanically, students are also given a brief understanding of the meaning of the verses read, so that moral and spiritual values can be understood and felt directly. A conducive, disciplined, and solemn school environment supports the creation of an effective religious learning atmosphere, so that the implementation of this activity is in line with the perspective of Islamic Religious Education and character education.

Implementation of the Yasin Letter Reading Routine at SD Negeri 1 Selobanteng

The implementation of the routine of reading Surat Yasin is carried out every Friday morning before learning activities begin. This activity was guided by PAI teachers and attended by all students from grades I to VI. The teacher guides the students to read Surat Yasin together by paying attention to the tajweed, intonation, and manners of reading the Qur'an. In addition to reading, teachers provide brief explanations of the meaning of certain verses so that students can understand the moral and spiritual messages they contain. Observation shows that students follow the reading solemnly, actively pay attention to explanations, and show discipline and concentration. This implementation shows the effective integration of worship practices with PAI-based character education.

The Principal, Teguh Eko Prasetiawan, emphasized that the routine reading of Surat Yasin is a program that is prepared not only as a ceremonial activity, but as part of the formation of students' religious character. He said:

"We want children to start their Friday with a strong spiritual atmosphere. This Yasin reading is not just a routine, but a character building process that we do consistently. When accustomed to every week, children become more orderly and appreciate religious values more."

This statement shows that there is institutional awareness that the habit of worship has a long-term effect on the spiritual and moral development of students. The principal views this activity not as an administrative task, but as a pedagogical strategy to create a religious culture that is rooted in the school environment.

The 1st grade homemaker, Yudha Factor Timur, explained that although the early grade students were still in the stage of learning to read and adjust, they showed high enthusiasm. He stated:

"Grade 1 children are still learning to follow the reading, but their enthusiasm is very visible. They sit neatly, try to follow the teacher's pronunciation, and the atmosphere of the class becomes calmer. The recitation of Yasin makes them familiar with the basic manners of reading the Qur'an from an early age."

This interview data illustrates that the routine serves as the initial foundation of character formation. The habit of reading Yasin builds order, calmness, and discipline in students from an early age. This shows that this activity has a significant influence in shaping sustainable religious behavior.

The 2nd Grade Teacher, Wiwin Handayani, gave an overview of the development of students who are increasingly independent in participating in activities. He says:

"In grade 2, children have started to independently bring the Yasin book and follow the readings without having to be reminded much. They were very excited, often even reminding each other when Friday came. This routine makes them more disciplined and compact."

This data shows an increase in the internalization of spiritual and social values. The independence of students in carrying books and their ability to remind each other indicates that this activity has become part of the students' collective consciousness. This shows that it is not only a religious activity, but also a means of forming the value of togetherness, responsibility, and a culture of mutual advice.

The 3rd grade homemaker, Susi Hariyanti, described that the 3rd grade students had passed the adaptation stage and entered a stable phase in following the Yasin reading ritual. He said:

"Grade 3 students followed Yasin's reading very well. They have memorized the order of reading and understand that this is a routine activity that must be appreciated. The atmosphere is solemn, and the children show high discipline every Friday morning."

This statement shows that routines that are carried out consistently are able to form a deep-rooted religious culture. Students' awareness to appreciate activities, maintain order, and show reverence indicates that spiritual values have been properly internalized, not because of coercion, but because of the understanding that these activities are worth worship and have spiritual benefits.

The implementation of the routine of reading Surat Yasin in elementary school students can be explained through several main theories in Islamic education and character education that are directly related to worship habits, the practice of reading the Qur'an, and the formation of a religious atmosphere in schools.

The theory of habit formation is an important basis for reading Surat Yasin which is carried out regularly every Friday morning. Al-Ghazali in the concept of *al-ta'wid* explained that accustoming children to do good repeatedly will form strong character stability, because the child's soul tends to accept anything that is habituated from an early age. Routines that are carried out at the same time and in a solemn atmosphere have a great influence on the spiritual development of children, making the activity not just a ritual, but an effective form of character education.

In the perspective of Qur'an education, the theory of learning to read the Qur'an requires three main aspects: accuracy of reading, manners, and solemnity. According to Quraish Shihab, reading the Qur'an is not only a verbal activity, but also a form of worship that requires appreciation. This is relevant to the practice at SD Negeri 1 Selobanteng, where PAI teachers guide students to read Surat Yasin by paying attention to tajwid, intonation, and adab, so that the implementation of activities is really in accordance with the correct guidelines for learning the Qur'an.

The *uswah hasanah* or exemplary approach is also very relevant to the implementation of this routine. In Islamic education theory, teachers are the main role models that students will imitate. When the teacher reads the Surat Yasin solemnly, explains the meaning of the verse, and maintains order during the activity, students automatically imitate the pattern of the attitude. Al-Ghazali emphasized that the most effective cultivation of worship in children is done through direct example, not just verbal commands.

Religious *atmosphere theory* supports that the religious atmosphere that is formed on a regular basis can affect the moral and spiritual development of students.³⁵ According to Zakiah Daradjat, a consistent religious atmosphere in schools provides psychological stimulation that fosters calmness, awareness of worship, and discipline in students. This is in line with the conditions in the field, where the reading of Surat Yasin makes students more focused, calmer, and more ready to start the learning process.³⁶

In addition, the implementation of this activity is also in accordance with the PAI-based character education theory which views that religious learning does not only teach material, but must be realized in real activities that internalize the values of faith and morals. The routine of reading Surat Yasin which involves the practice of worship, understanding the meaning of verses, and order together is a direct implementation of Islamic character education in the context of elementary school.³⁷

The implementation of the routine reading of Surat Yasin at SD Negeri 1 Selobanteng has a strong theoretical foundation through habituation theory, Qur'an education, teacher examples, religious atmosphere, and PAI-based character education. The five theories support each other so that this activity is not only a routine religious practice, but also an effective pedagogical instrument to cultivate students' religious character from an early age.

Spiritual Values Grown through the Reading of Surah Yasin

The reading of Surat Yasin instills various spiritual values in students.³⁸ The main values instilled include faith, piety, sincerity, gratitude, tawakal, and discipline.³⁹ Students learn to appreciate the worship process, focus on reading, and understand the meaning of verses that lead

³⁵ Sita and Sofa, "Pembelajaran Kitab Mubadi'Fiqh Sebagai Upaya Penguatan Pemahaman Fiqih Dan Mufrodat Bahasa Arab Santri Di Ma'had Walisongo 1 Maron, Probolinggo."

³⁶ Hakiki and Sofa, "Efforts To Improve Understanding Of Islamic Brotherhood Through The Case Study Method In The Course Of Creed And Achievements In Grade Xii Students Of Ma Walisongo 2 Banyuwangi Probolinggo."

³⁷ Yunus, Sofa, and Firdausiyah, "Pengembangan Penilaian Pembelajaran Pendidikan Agama Islam Berbasis Duolingo: Tantangan Dan Motivasi Di Madrasah Aliyah Zainul Hasan 2 Mojolegi Gading Probolinggo."

³⁸ Sholeha and Sofa, "Membedah Gagasan Dalam Teks Panjang Bahasa Arab Melalui Pendekatan Analisis Wacana Yang Mengungkapkan Makna Tersurat Dan Tersirat Di Sekolah MA Zaha."

³⁹ Muzdalifah and Sofa, "Penerapan Strategi Pembelajaran Dalam Pemahaman Makna Harfiah Dan Majazi Di Lembaga SMP Pesantren Zainul Hasan Genggong."

them to be patient, grateful, and trusting in their daily lives.⁴⁰ These spiritual values are not only understood in theory, but internalized through real experience in routine activities.⁴¹ Thus, this habituation effectively instills a consistent and profound religious character.⁴²

The principal, Teguh Eko Prasetiawan, emphasized that the reading of Surat Yasin had a real impact on students' behavior and mental condition. He explains:

"The children became calmer and easier to direct after Yasinan activities. We saw for ourselves how this habit fostered a simple but real awareness of worship. They begin to understand that reading the Qur'an is not just a task, but a necessity."

From this interview excerpt, it shows that students' calmness after the activity is one of the indicators of internalizing spiritual values, especially the values of faith and piety. The inner peace that arises is not just a momentary effect, but indicates the formation of emotional stability rooted in religious experience. The principal's statement also indicates that students are slowly understanding the dimension of worship as a reflective and meaningful activity, not just a formality. This indicates that the Yasin recitation serves as a spiritual space that helps students feel a personal connection with God.

Grade 1 homemaker, Yudha Factor Timur, added that the development of spiritual character is clearly seen in early childhood students. He said:

"What I see is that the children are more patient and more able to restrain themselves. They learn to sit in an orderly manner, follow the readings slowly, and it shows that they are starting to learn manners and discipline from these activities."

This statement shows that the values of patience, discipline, and manners do not appear suddenly, but through a consistent habituation process. In early grade students, the ability to sit quietly and follow the readings is an important indicator of moral maturity that begins to develop. This shows that Yasin's reading routine forms self-control, awareness of worship manners, and the ability to appreciate the process. Spiritual values such as sincerity and respect for the Qur'an begin to grow through small, repetitive habits.

The 2nd Grade Teacher, Wiwin Handayani, also saw significant progress in student engagement. He says:

"In addition to being more fluent in reading, they have become more appreciative of worship activities. I often heard them remind their friends to bring the book of Yasin. That means that they have interpreted this activity, not just a routine."

⁴⁰ Wijaya and Sofa, "Hadits Sebagai Landasan Normatif Dalam Ekonomi Islam Definisi, Urgensi, Dan Aplikasinya."

⁴¹ Sofa et al., "Pengembangan Penilaian Pembelajaran Berbasis VEO Di MAN 2 Probolinggo."

⁴² Fuadah and Sofa, "Perkembangan Sastra Arab Dan Pengaruhnya Terhadap Bahasa."

This statement shows that the value of responsibility and social care is starting to strengthen. When students remind each other, it shows that Yasinan's activities have entered the realm of moral awareness, not just obedience to school rules. This change in attitude shows that spiritual values are not only embedded individually, but also affect the social dynamics of students. They put worship activities as a priority, so as to create a religious culture that is internalized collectively.

The 3rd grade homemaker, Susi Hariyanti, gave a more in-depth picture of the spiritual development of middle-class students. He said:

"Some children say that reading Yasin makes them feel closer to Allah. There are also those who say that they are more courageous to do good because they feel that God is always watching."

The cultivation of spiritual values through the routine of reading Surat Yasin can be explained through several major theories in Islamic education and spiritual psychology.⁴³ The activity of reading the Qur'an consistently has a profound influence on the development of students' minds and character.⁴⁴ The following theories reinforce the understanding of how values such as faith, piety, sincerity, gratitude, tawakal, and discipline can grow through repetitive religious activities.

In Islamic education, spiritual values are seen as the core of the formation of Muslim personality. According to Zakiah Daradjat, children's spirituality develops when they are introduced to worship activities that provide emotional and religious experiences. Reading Surah Yasin every Friday provides a space for students to feel inner peace, listen to God's verses, and build a spiritual connection with the Creator. It is this repetitive emotional experience that fosters faith and piety.⁴⁵

The concept of *tazkiyatun nafs* in the Islamic educational tradition also explains how spiritual values can be formed through regular worship practices. According to Al-Ghazali, worship that is carried out consistently purifies the heart and strengthens morals, including fostering sincerity, patience, and gratitude. The teacher-guided reading of Surah Yasin not only trains students' verbal skills in reciting verses, but also directs their hearts to understand divine messages, so that the value of sincerity and tawakal grows naturally in children.

The *experiential learning* theory developed by David Kolb can also explain the absorption of spiritual values in this context. Children are not only given theories about spiritual values, but experience them directly through a religious atmosphere, calmness when reading, the teacher's

⁴³ Hamidah and Sofa, "Fiqh Al-Lughah Dan Pengaruhnya Terhadap Perkembangan Ilmu Nahwu."

⁴⁴ Sofa and Munawaroh, "Isyitiqaq, Taraduf, Isytirok, Dan Tadladh: Pilar-Pilar Semantik Dalam Bahasa Arab Klasik."

⁴⁵ Slama Slama and Ainur Rofiq Sofa, "Meningkatkan Pemahaman Bahasa Arab Melalui Analisis Teks Pendek Di Madrasah Ibtidaiyah Nurul Hasan Kertosono Gading Probolinggo," *Dinamika Pembelajaran: Jurnal Pendidikan Dan Bahasa* 2, no. 1 (2025).

advice on the meaning of verses, and self-reflection. It is the process of experience of reflection and understanding that makes spiritual values not only known, but lived and manifested in behavior.

From the perspective of character education, Lickona explained that character is formed through *moral knowing*, *moral feeling*, and *moral action*. The reading of Surat Yasin involves the three in order. Students know (knowing) spiritual values from the teacher's explanation, feel peace and solemnity (feeling), then get used to disciplined, patient, and grateful behavior in daily life (action). Thus, this religious activity becomes an effective instrument to form religious character.

The theory of internalizing values in Islamic Religious Education also emphasizes that religious values can be embedded if students experience a process of habituation, appreciation, and example. According to Muhaimin, Islamic values such as gratitude, tawakal, and patience can only be attached if practiced consistently in scheduled worship activities. The routine of reading Surat Yasin becomes a space of systematic habituation that strengthens the internalization of these spiritual values.⁴⁶

The Process of Internalizing Spiritual Values in Student Behavior

The process of internalizing spiritual values is seen in the daily behavior of students. Students become more disciplined in carrying out school activities, show good manners to teachers and friends, and be more aware of daily worship obligations. Reflection of spiritual values is also seen in students' social interactions, such as helping each other, refraining from negative behavior, and expressing gratitude in daily life. The routine of reading Surat Yasin is a medium to instill spiritual values consistently until it is reflected in real behavior, so that PAI-based character education runs effectively.

The Principal, Teguh Eko Prasetiawan, explained that this activity is not only a reading routine, but a form of habituation directed to form the religious character of students as a whole. He emphasized:

"Since Yasinan activities have been routinely carried out, we have seen positive changes. Children are more disciplined, calmer, and appreciate teachers more. There is a different inner atmosphere when they start the day by reciting the verses of the Qur'an."

This change in students' attitudes was also observed by the homeroom teacher. Yudha Faktor Timur, the first class homemaker, said that the activity had a significant impact on the behavior of low-grade students. He says:

"Small-class children are indeed quick to imitate. When this habit of Yasinan is done continuously, they become more directable, more orderly when marching, and more polite when talking to teachers."

⁴⁶ Warda Lathifah and Ainur Rofiq Shofa, "Peningkatan Kemampuan Membaca Kata Dan Kalimat Dalam Bahasa Arab Santri Musholla Al-Masykurin Melalui Metode Interaktif," *AL-MUSTAQBAL: Jurnal Agama Islam* 2, no. 1 (2025).

The same thing was expressed by Wiwin Handayani, a homeroom teacher of grade II, who saw that the spiritual values recited and explained in Yasinan's activities began to be reflected in students' social interactions. According to him:

"Now children are more likely to say thank you, apologize, and help their friends without being asked. They seem to have a new awareness that doing good is part of religious teachings."

The third grade homemaker, Susi Hariyanti, added that the internalization of spiritual values can be seen from the increasing concern of students for daily worship. He revealed:

"Some students started telling me that they tried to read short letters at home. Some even said that they invited their parents to read Yasin on Friday night. This shows that the values they get in school are permeating into the family environment."

Interpretations of these findings suggest that the internalization of spiritual values does not occur instantaneously, but through a consistent and meaningful process of habituation. The routine of reading Surat Yasin acts as an initial stimulus that sets the mood of students every Friday morning, building spiritual awareness which then influences their attitudes, speech, and actions.

The teacher's involvement in explaining the meaning of the verse also strengthens the internalization process, because students not only recite the reading mechanically, but understand the values of piety, sincerity, gratitude, and tawakal contained in it. The integration between routine habits, explanation of meaning, and supervision of daily behavior makes PAI-based character education run effectively.

The theory of value internalization according to Milton Rokeach explains that values will be firmly embedded in a person if they go through three stages, namely understanding, appreciation, and embodiment in real actions. When students not only know the meaning of spiritual values, but also feel them and ultimately display them in their daily behavior, then the internalization process has taken place in its entirety. This is in line with the conditions at SD Negeri 1 Selobanteng, where the reading of Surat Yasin that is carried out regularly makes students not only understand the reading, but also appreciate its spiritual content until it is reflected in positive behaviors such as discipline, good manners, and helping each other.

This process of internalizing spiritual values can also be explained through the concept of habituation (*ta'wid*) in Islamic education as stated by Al-Ghazali and Ibn Miskawaih. Habituation is a very effective step in forming character because activities that are carried out continuously will give birth to *malakah*, which is an innate character in students. The routine of reading Surat Yasin every Friday morning forms a consistent religious atmosphere so that students are used to being calm, focused, and showing manners and behaviors that reflect the spiritual values learned.

Albert Bandura's social learning theory is also relevant to explain changes in student behavior. Bandura emphasized that humans learn through observation, imitation, and reinforcement. In the reading of Surat Yasin, PAI teachers act as models who show religious attitudes, order, manners of reading the Qur'an, and respect for spiritual activities. Students then imitate these behaviors and gain reinforcement through a conducive school environment, so that these values are more inherent in them.⁴⁷

In the context of Islamic education, Al-Abrasyi emphasized that the formation of morals is carried out through the integration of instilling values, example, habituation, and strengthening worship. The reading of Surat Yasin is a space that unites all of these components. Students not only hear the teacher's explanation, but also see examples, practice worship directly, and receive social reinforcement from friends and the school environment. This process makes spiritual values not stop at the level of knowledge, but enter the realm of attitudes and behaviors.⁴⁸

Thus, these various theories strengthen the understanding that the routine of reading Surat Yasin at SD Negeri 1 Selobanteng not only presents a worship experience, but also becomes an effective medium in the process of internalizing spiritual values. These values are then manifested in student behavior consistently, thus supporting the effectiveness of character education based on Islamic Religious Education.

Supporting Factors and Inhibiting the Effectiveness of the Routine Reading of Surat Yasin

The success of the routine of reading Surat Yasin is influenced by various factors. Supporting factors include consistent teacher guidance, student enthusiasm, principal support, availability of worship facilities, and a conducive school environment. These factors encourage students to actively participate and understand spiritual values in depth. On the other hand, inhibiting factors include differences in the ability to read the Qur'an between students, limited time, uneven understanding of the meaning of verses, and lack of habituation at home. These factors need to be considered so that the routine remains effective and spiritual values can be internalized optimally.

Overall, the results of the study show that the routine reading of Surat Yasin at SD Negeri 1 Selobanteng is not only a routine worship activity, but also an effective medium for strengthening PAI-based character education. This activity instills and internalizes spiritual values, shapes religious behavior, and builds students' moral awareness in an ongoing manner.

⁴⁷ M Untung Sudaryanto and Ainur Rofiq Sofa, "Implementasi Pembelajaran Tajwid Sebagai Sarana Tadabbur Al-Qur'an Di SD Negeri III Kalianan Krucil Probolinggo: Strategi, Tantangan, Dan Dampaknya Terhadap Pemahaman Keislaman Siswa," *Ikhlas: Jurnal Ilmiah Pendidikan Islam* 2, no. 2 (2025).

⁴⁸ Valentina Eka Amelia and Ainur Rofiq Sofa, "Strategi Pembelajaran Dalam Membaca Teks Arab Di Madrasah Diniyah Darul Lughah Wal Karomah Putra Untuk Kemampuan Literasi Arab," *AL-MUSTAQBAL: Jurnal Agama Islam* 2, no. 1 (2025).

The effectiveness of the routine reading of Surat Yasin at SD Negeri 1 Selobanteng is greatly influenced by various supporting and inhibiting factors that arise during its implementation. The principal, Teguh Eko Prasetiawan, emphasized that full support from the school is the main capital for the success of this activity. He said:

"As long as the teachers are compact and the children are guided patiently, Yasinan's activities run smoothly. We do direct our school environment to be religious, so that activities like this are easy to implement."

In terms of implementation in the classroom, the homeroom teachers also provided views related to supporting factors. The homeroom teacher of Class IV, Indrawati Komariah, revealed that the enthusiasm of students is a strength in itself. He says:

"Grade IV children are actually more enthusiastic on Fridays. They are ready with Yasinnya's book, some even come early so that they are not late for the reading."

The homeroom teacher of Class V, Vivi Julaika, added that the teacher's consistency in guiding tajweed and reading manners is very helpful in creating a strong religious atmosphere. According to him:

"Every week we get the children used to improve their reading little by little. When teachers are consistent, children get used to it. This is a factor that greatly supports the success of the program."

Meanwhile, the homeroom teacher of class VI, Eni Sriwahyuni Sudirman, highlighted the availability of worship facilities and facilities as another factor that strengthened this activity. He said:

"The school provides mushaf, loudspeakers, and a comfortable space. The children can follow clearly, and the atmosphere is supportive of focus."

However, there are also several inhibiting factors. One of them is the difference in the ability to read the Qur'an between students. Indrawati said:

"There are still some students whose reading is not fluent, so they are a bit behind. It takes time and special attention."

Time constraints are also an obstacle highlighted by Vivi Julaika. He explains:

"Sometimes the reading time has to be adjusted to the learning schedule. If there is a school agenda, the time will be reduced so that the coaching is not optimal."

In addition, the lack of habituation in the family environment is also an obstacle. Eni Sriwahyuni explained:

"There are children who admit that they rarely read short letters at home. So when in school, they have to start from scratch. If habituation at home is weak, then the internalization of spiritual values also runs more slowly."

In an interview with one of the first grade students, Abizar Idyanas Salam, it can be seen that spiritual awareness begins to grow even at an early stage of development. When asked about his experience of participating in the Surat Yasin reading activity every Friday morning, Abizar

explained enthusiastically that he was happy to participate in the activity because he felt that he could "read together" with his friends. He says:

"I like to read Yasin because his voice is crowded and his teacher helps me if I'm wrong."

This expression shows that togetherness and teacher guidance are important aspects that encourage children of their age to be actively involved.

Abizar also admitted that he often tries to follow the readings even though they are not completely fluent. He said:

"I'll just go along, otherwise I can't listen to it first."

This statement illustrates that the learning process of reading the Qur'an in grade I students is still at the stage of imitation and hearing, according to the stage of early childhood cognitive development according to Piaget, where children learn through concrete examples and repetition.

When asked about the meaning of the activity, Abizar answered simply but meaningfully:

"The teacher said that if you read Yasin well, you will get a reward."

This answer shows that spiritual values are beginning to be understood in the form of basic concepts of goodness and merit. This shows the success of teachers in introducing the meaning of worship in a simple way, according to the level of understanding of children.

From this interview, it can be interpreted that the activity of reading Surat Yasin provides a positive religious experience for students. Although their understanding is still literal and simple, regular habituation helps to form the foundation of spiritual awareness from an early age. The willingness of children to participate in activities, even with limited reading skills, shows that the approach of habituating worship together is very effective in instilling spiritual values at the early elementary school age.

Overall, the results of the study show that the routine of reading Surat Yasin at SD Negeri 1 Selobanteng is not just a ritual of worship, but has become a strategic medium in strengthening character education based on Islamic Religious Education. Through this activity, students not only understand religious teachings cognitively, but also internalize the values of piety, sincerity, patience, and discipline that are reflected in their behavior. Consistent habituation, supported by a conducive school environment, makes this activity able to shape students' moral awareness deeply and sustainably.

The data from the above interview results is strengthened by the following observation data and documentation:



Figure 1. Routine reading of the yasin letter in SD Negeri 1 Selobanteng

Figure 1 above shows the routine of reading Surat Yasin at SD Negeri 1 Selobanteng which is carried out every Friday morning as part of a religious habituation program based on character education. The activity started at around 07.00 WIB, a few minutes before the regular learning process started. Students from grades I to VI have been directed to be in their respective classes or gather in designated spaces, usually in the school yard or large classrooms according to weather conditions and school agendas.

In the early stages, PAI teachers invite students to read the opening prayer and straighten out their intentions. After that, the recitation of Surat Yasin begins in unison and is guided through a loudspeaker. The teacher pays attention to tajweed, makhraj, and the tempo of the reading so that students can follow it well. Occasionally the teacher stops the reading to give a brief explanation of the meaning of certain verses, especially those that contain moral messages and spiritual values that are relevant to students' lives, such as the importance of gratitude, trust, respect for parents, and maintaining good behavior.⁴⁹

Students follow the recitation solemnly. They sit neatly, hold the mushaf correctly, and follow the tempo of the recitation together. The teacher recorded the students' behavior, especially their discipline, seriousness, and ability to recite Yasin verses. In some classes, such as grades II

⁴⁹ Dewi Shinta Kurnia Ilahi et al., "Penilaian Pembelajaran PAI Berbasis Google Forms, Quizizz, Dan Grade Scope:: Strategi Dan Implementasi Efektif Di MA Zainul Hasan 1 Genggong," *Indonesian Research Journal on Education* 5, no. 2 (2025).

and III, homeroom teachers help students who still have difficulty reading by guiding slowly while maintaining the rhythm of the activity.

After the Surat Yasin was finished, the activity was closed with a joint prayer for safety, blessings, and smooth learning. PAI teachers usually deliver a short moral message related to the spiritual values they want to strengthen during the week. For example, a message about the importance of keeping your heart clean, being honest, or avoiding arguments.

The homeroom teacher also provides reinforcement to their respective students. The homeroom teacher of Class IV, Indrawati Komariah, for example, often gives simple reflections such as inviting students to mention the value of what they learned from Yasin's reading that day. The homeroom teacher of Class V, Vivi Julaika, added character value recording activities in students' daily journals to monitor the development of their religious character. Meanwhile, the Homeroom Teacher of Class VI, Eni Sriwahyuni Sudirman, used this activity as a habituation to students' spiritual readiness ahead of graduation and preparation for the next level of education.

This systematic implementation technique builds a strong habituation rhythm. The readings are carried out with the same time and pattern discipline every week, so that students understand that these activities are an important part of the school's culture. This consistency allows the process of internalizing spiritual values to take place more effectively. The entire series of routines of reading Surat Yasin lasts about 30–40 minutes. After the activity is completed, students are directed to enter the learning activities as usual with a calmer inner state, focused, and ready to follow the learning process.

Through structured technical implementation, this routine is not only a worship activity, but also a religious character formation program that is integrated with school life. Teachers, homeroom teachers, and principals have a synergistic role so that activities run in an orderly, meaningful, and real impact on students' spiritual development.

The effectiveness of an educational program, including the routine of reading the Surat Yasin, is greatly influenced by various internal and external factors. According to the theory of the education system from H. Malayu S.P. Hasibuan, the success of an educational activity depends on the harmonious interaction between educators, students, facilities, and the learning environment. In the context of SD Negeri 1 Selobanteng, the consistency of PAI teacher guidance, the involvement of homeroom teachers, and the support of the principal are important elements that create a religious climate and are conducive to the implementation of activities.

Hoy & Miskel's school climate *theory* also affirms that a positive school environment characterized by good relationships between teachers and students, supportive leadership, and a strong school culture will increase motivation and effectiveness of learning activities. When the principal gives full support to the religious program, the teacher shows an example, and the school

atmosphere is conducive, then the reading of Surat Yasin becomes more lively and meaningful for the students. This is in line with Al-Ghazali's view which emphasizes the importance of religious atmosphere in shaping physical and mental piety through good habits.

From the perspective of students, the theory of learning motivation according to Abraham Maslow shows that children will be optimally involved in activities if their basic needs are met, including the need for a sense of security, recognition, and environmental comfort. The enthusiasm of the students in participating in the reading of Surat Yasin grew because they felt appreciated, included, and facilitated in the activity. The emotional and spiritual support from teachers and peers makes the activity more meaningful.

However, the effectiveness of the program also faces several obstacles. The difference in Qur'an reading ability between students can be explained through the theory of individual difference put forward by Thorndike, that each child develops with different learning abilities and speeds. This obstacle makes some students need special guidance in order to be able to participate in activities optimally. Time constraints are also an obstacle, as explained in the theory of learning management that spiritual habituation activities require sufficient duration so that their meaning and value are truly internalized.

In addition, *the learning transfer* theory asserts that good habits practiced in schools should ideally be passed on at home to have a long-term impact. When the family environment does not get used to reading the Qur'an, then the habituation at school becomes less than optimal. This condition is in line with the view of Islamic education that character development is not only the responsibility of the school, but also the family and society.

The uneven understanding of the meaning of the verse is an obstacle in itself. According to Bloom, understanding is an important aspect in the cognitive realm that is the basis for the formation of attitudes and behaviors. If students just read without understanding, then the internalization of spiritual values will not be optimal. Therefore, the explanation of the meaning of the verse given by the teacher is very important to overcome this obstacle.

Overall, these theories confirm that the success of the routine reading of Surat Yasin is highly dependent on the collaboration of various school components, student readiness, environmental support, and the sustainability of religious practices at home. By maximizing supporting factors and overcoming obstacles that arise, this activity can be an effective means of strengthening spiritual values and PAI-based character education.

CONCLUSION

This study shows that the routine reading of Surat Yasin at SD Negeri 1 Selobanteng is an effective strategy in strengthening students' spiritual values through an Islamic Religious Education (PAI) based character education approach. The implementation of activities that are carried out consistently every Friday morning creates a conducive religious atmosphere, allowing students not only to read, but also to understand the spiritual meaning of the verses recited. This habituation is effective because it is supported by the involvement of PAI teachers, homeroom teachers, and full support from the principal so that activities become part of the school culture.

Spiritual values that have been successfully instilled include faith, piety, discipline, sincerity, gratitude, and tawakal. These values do not stop at cognitive understanding, but are internalized in students' daily behavior. This can be seen from the increase in discipline, manners, self-control skills, and social concern in the school environment. Thus, the routine of reading Surat Yasin acts as an effective medium to integrate worship education with the formation of religious character.

The process of internalizing values runs through three stages, namely habituation, understanding, and strengthening. Students who are accustomed to following the recitation reverently slowly grasp the meaning of the verse and then practice it in real behavior. Although this activity is effective, there are still obstacles such as the ability to read the Qur'an differently between students, time constraints, and lack of habituation support at home. These factors need to be considered to improve the sustainability of the program and the effectiveness of character education.

In general, this study emphasizes that the routine of reading Surat Yasin can be used as a model for religious habituation in elementary school in order to strengthen the spiritual character of students. This program is relevant to be applied in other schools as an effort to strengthen character education based on Islamic spiritual wisdom. Further research is suggested to develop quantitative instruments for evaluating religious character or examine the role of family and social environment as supporting factors for the success of internalizing spiritual values.

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