

IMPLEMENTATION OF THE QUR'AN LITERACY CULTURE PROGRAM IN DEVELOPING STUDENTS' RELIGIOUS CHARACTER PANGKEP 4TH SMAN

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Abstract

This study aims to describe the implementation of the Qur'anic Literacy Culture Program at SMAN 4 Pangkep, to identify the inhibiting factors of the Qur'anic Literacy Culture Program at SMAN 4 Pangkep, and to explain the positive impacts of the Qur'anic Literacy Program in developing the religious character of students at SMAN 4 Pangkep. The implementation of the Qur'anic Literacy Culture Program at SMA Negeri 4 Pangkep includes activities such as reading the Qur'an, understanding its meanings and purposes, and moral education, as part of the application of a program initiated by the Provincial Education Office. Qur'anic literacy activities at SMA Negeri 4 Pangkep are conducted every Friday and daily before the first lesson begins for ten minutes prior to the start of classroom learning, guided by a student or a teacher. The inhibiting factors in the implementation of the Qur'anic Literacy Program include students' lack of interest, as well as insufficient motivation and educational support from families. The implementation of the Qur'anic Literacy Program at SMAN 4 Pangkep has a positive impact on increasing students' interest in reading the Qur'an, motivating the cultivation of Qur'anic reading habits, and providing moral education, as well as strengthening students' beliefs, religious practices, experiences, and religious knowledge that are beneficial for the nation, the state, and religion. Therefore, it is concluded that the Provincial Education Office of South Sulawesi should develop teaching methods and materials as part of guidance efforts in the Qur'anic Literacy Program, and that Qur'anic literacy supervisors should conduct special guidance and evaluation of Qur'anic reading for all Muslim teachers to serve as role models for students.

Keywords: Qur'anic Literacy Culture, Religious Character, Students.

Abstrak

Penelitian ini bertujuan untuk mendeskripsikan Implementasi program Budaya literasi Al-Qur'an di SMAN 4 pangkep, untuk mendeskripsikan faktor-faktor penghambat program Budaya literasi Al-Qur'an di SMAN 4 Pangkep dan untuk mendeskripsikan dampak positif Program Literasi Al-Qur'an dalam Mengembangkan karakter religius peserta didik di SMAN 4 Pangkep. : Implementasi Program Budaya literasi Al-Qur'an di SMA Negeri 4 Pangkep yaitu aktifitas membaca, memahami makna dan tujuan Al-Qur'an, pendidikan akhlak, sebagai aplikasi program dinas pendidikan provinsi. literasi Al-Qur'an di SMA Negeri 4 Pangkep dilaksanakan setiap hari jum'at dan juga setiap harinya sebelum jam pertama dimulai selama 10 menit sebelum kegiatan pembelajaran pertama dimulai, dipandu oleh salah satu siswa atau guru. faktor-faktor penghambat dalam program literasi Al-Qur'an kurangnya minat siswa, kurang motivasi dan edukasi dari keluarga. pelaksanaan Program literasi Al-Qur'an di SMAN 4 Pangkep memiliki dampak positif dalam menambah minat siswa membaca Al-Qur'an, memberikan motivasi dalam membudidayakan membaca Al-Qur'an dan memberikan pendidikan Akhlak juga sikap keyakinan, praktik agama, pengalaman, dan pengetahuan agama peserta didik yang bermanfaat bagi bangsa, negara, dan Agama. Oleh karena itu, disimpulkan bahwa dinas pendidikan provinsi sulawesi selatan dapat mengembangkan metode dan materi yang diajarkan, sebagai langkah pembinaan dalam program literasi Al-Qur'an, serta pihak pembina literasi Al-Qur'an melakukan pembinaan dan evaluasi khusus bacaan Al-Qur'an bagi seluruh guru muslim, sebagai contoh yang menjadi figur peserta didik.

Kata Kunci: Budaya Literasi Al-Qur'an, Karakter Religius, Peserta Didik.



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INTRODUCTION

In today's era of globalization, teenagers face various challenges in their lives that have both positive and negative impacts. Adolescence is known as a period of transition or the search for self-identity, which makes teenagers vulnerable to being influenced by trends, lifestyles, and information around them. Current technological advances also cause various groups to choose everything that is instant or practical. In accessing the information they need, today's teenagers are reluctant to read print media such as newspapers and magazines. They tend to rely on electronic media such as cell phones, television, and the internet to access whatever information they want. Unfortunately, this era also has a negative impact on adolescent character, because technological developments such as cell phones, television, and the internet make teenagers more easily influenced by things that can damage their character. Therefore, in today's modern era, many people are disappointed that the results of education do not produce quality human resources in aspects of attitude, morals, and character.¹

One of the things that can encourage the culture of Islamic religious literacy is the existence of Al-Qur'an literacy activities among students, namely by raising students' awareness in reading and studying the Al-Qur'an as a guide to life so as to guide students with moral knowledge based on the Al-Qur'an. Al-Qur'an literacy plays a very important role in fostering a reading culture by increasing faith and piety as well as noble morals through school education. In accordance with the 1945 Constitution Article 31 paragraph 3, namely the Government strives and organizes a national education system that increases faith and piety as well as noble morals in order to educate the life of the nation which is regulated by law (Bappenas Library).²

Quranic literacy is part of the school literacy movement program. GLS is an effort to improve reading culture and foster character development, as stipulated in the Minister of Education and Culture Regulation No. 23 of 2015 concerning the Development of Character. The regulation stipulates that students must read non-textbooks for 15 minutes before class begins.³

Quranic literacy has recently begun to be promoted, building on previous religious activities where it has been introduced and held in various regions, such as South Sulawesi.

¹ Mahmud, *Psikologi Pendidikan* (Bandung: Pustaka Setia, 2017), hlm 15

² Sekretaris Jenderal MPR-RI, Undang-Undang Dasar 1945, (Jakarta: Sekjen MPR-RI, 2011) h. 1

³ Permendikbud No. 23 Tahun 2015 Tentang Penumbuhan Budi Pekerti, h. 7

Various activities linked to the Quranic literacy program include a Quranic literacy workshop conducted by the South Sulawesi Education Office.⁴

The Center for Research and Development (Puslitbang) of Lectures and Religious Treasures of the Ministry of Religious Affairs has conducted a study on the Al-Qur'an Literacy Index of high school students. On a scale of 1 to 5 aspects, this study found that the Al-Qur'an literacy index of high school students nationally is in a moderate condition with an average index of 2.44. This study was conducted on 3,710,069 public and private high school students from a total high school student population of around seven million students throughout Indonesia. There are four aspects assessed, namely reading (index 2.59) and writing (2.2) where both are in the moderate category. The aspect of interpreting the reading of the Al-Qur'an is in the low category (1.87), and the aspect of memorization is in the high category (3.03). The study, conducted in 2016, aims to evaluate various aspects of ability in Al-Qur'an literacy.⁵

Based on ISCO (International Standard Classification of Occupation) data in 2013, the world's population who cannot read and write is 40% of men and 65% of women, and this is only ordinary literacy or Latin letters. Not including Arabic illiteracy (Quran illiteracy). Although Indonesia is the largest Muslim majority country in the world, only about 0.5 percent of Muslims in Indonesia are able to read the Qur'an well. Based on research by IIQ (Institute of Al-Qur'an Sciences), the level of Qur'an illiteracy in Indonesia is still quite high, recorded as 65% of Indonesians are Qur'an illiterate.

Literacy The word "literacy" comes from the Latin word "literatus," meaning "one who learns." Literacy is an individual's ability to utilize all of their potential and skills throughout their life. The term "literacy" derives from the Latin word "literatus," meaning "a learned person." Therefore, someone who has the ability to read, write, and speak Latin is known as a literate. Over time, the term "literacy" has been narrowed to include someone who has the ability to read, and those who can only read but not write are called semi-illiterates. Over time, the term "literacy" has expanded to include the ability to read and write. In more recent terms, literacy has evolved with the emergence of the term "critical multiliteracies," which refers to the critical ability to use various media for communication.⁶

In Indonesia, learning the Quran offers convenience in terms of location and time, such as at home, in Islamic schools, mosques, or other places of learning. However, unlike in public schools, Quran learning is limited, leading to a lack of awareness among students about the

⁴ Nurkholis. 2018 Disdik Bakal "Bumikan" Literasi Al-Qur'an Di Sekolah, Kabar News.

⁵ Pusat Penelitian Dan Pengembangan (Puslitbang) Lektur dan Khazanah Keagamaan Kementerian Agama, Indeks Literasi Al-Qur'an Siswa SMA, (2017)

⁶ Sri Triarti, *Bunga Rampai Psikologi Dari Anak Sampai Usia Lanjut* (Jakarta: Gunung Mulia, 2004), h. 45.

importance of reading and studying the Quran, as well as a lack of moral knowledge among students.

Nowadays we see that the majority of students in terms of reading the Qur'an are very minimal and there are even many students who are less able to recognize the hijaiyah letters, most likely due to the influence of gadgets that take up a lot of time in less useful things and the negative influence of the environment and laziness, including at SMAN 4 Pangkep there are still many students who are very minimal in terms of reading the Qur'an due to several factors, namely laziness, and lack of motivation regarding the importance of reading the Qur'an properly and correctly according to its laws so that among the many students only a few read the Qur'an properly and correctly.

Based on initial observations, the Al-Qur'an Literacy Culture Program has been implemented at SMAN 4 Pangkep, primarily aimed at raising awareness in students to be more diligent in reading the Al-Qur'an, improving the quality of students in reading the Al-Qur'an in accordance with its laws and understanding what they read and being able to have noble morals. So that Al-Qur'an literacy is carried out every Friday and also every day in class before the first hour starts, and all students are required to participate in these activities. With Al-Qur'an literacy, it can have an impact on students who were previously lazy to become diligent in reading the Al-Qur'an and also provide a positive effect for student character, so there's a difference when Quranic literacy is implemented, namely, it brings about positive changes in students. Furthermore, if Quranic literacy isn't implemented, students lack the desire to change for the better, namely diligently participating in these activities.

Related to the description of the background above, that with the existence of the Al-Qur'an Literacy Culture Program, it can foster the development of students' religious character and make them more enthusiastic in studying the science of the Al-Qur'an. Therefore, the researcher is interested in discussing "The Implementation of the Al-Qur'an Literacy Culture Program in Developing the Religious Character of Students at SMAN 4 Pangkep."

LITERATURE REVIEW

Al-Quran Literacy Culture Program

Literacy comes from the word literacy which means literacy, reading and writing skills, or literacy.⁷ The term literacy comes from the Latin word "literatus," meaning "a learned person." In the Middle Ages, a literate person was someone who could read, write, and speak. Therefore, anyone with the ability to read, write, and speak was considered literate. Later, literacy was better

⁷Suherli Kusmana, "Pengembangan Literasi Dalam Kurikulum Pendidikan Dasar Dan Menengah," Diglosia: Jurnal Pendidikan, Kebahasaan, Dan Kesusastaan Indonesia 1, no. 1 (2017): 142.

known as the ability to read or comprehend the results of reading.⁸ This evolved into what is known as the ability to read and write. Later, the term literacy was narrowly defined, meaning minimal reading ability. However, in later developments, literacy skills were not limited to just reading, but also writing.

Literacy is generally understood to encompass the development of various critical skills. This is known as critical multiliteracies, which encompasses various critical skills regarding media in communication.⁹

Al-Qur'an literacy is a person's skill or ability in mastering reading the Al-Qur'an, understanding the messages or treatises contained in the Al-Qur'an, understanding its objectives, history and interpretation and understanding the meaning of each verse read, including moral education.¹⁰ The Qur'an is a guide to life for humans, so mastering reading and understanding the Qur'an is an obligation, especially for Muslims.

Al-Quran literacy is not the same as reading books or reading other holy books, Al-Quran literacy is a science that contains art, the art of reading the Al-Quran.¹¹ Quranic literacy is a useful science or skill that Muslims should master in the context of their religious worship and Sharia. There are many methods for reading it and the rhythm also varies depending on the taste of the person reading it.

Based on the policy initiated by the Head of the South Sulawesi Provincial Education Office regarding the Al-Qur'an literacy program as stated in letter number 0045/10646-sekert-Disdik on October 21, 2021 by issuing regulations for the implementation of the Al-Qur'an literacy program at the SMA/SMK/SLB level.

- a. The initial stage for designing the direction and form of Al-Qur'an literacy activities is as follows:
 - 1) Determining the schedule
 - 2) Time and place of implementation
 - 3) Those involved in Al-Quran literacy
- b. Forms of Al-Qur'an literacy programs
 - 1) A series of Al-Quran literacy activities

⁸ Singgih D. Gunarsa, *Bunga Rampai Psikologi Perkembangan dari Anak sampai Usia Lanjut*, (Jakarta: Gunung Mulia, 2006)

⁹Sri Triati, *Bunga Rampai Psikologi Dari Anak Usia Lanjut* (Jakarta: Gunung Mulia, n.d.), 45.

¹⁰Solehuddin. "Keefektifan Program Literasi Al-Qur'an di Sekolah-Sekolah Swasta non- Agama dalam Kerangka Penguatan Karakter (Kajian di Jawa Barat) 2018. *Al Bayan: Jurnal Studi alQur'an dan Tafsir* (5 September 2019, h. 170.

¹¹Direktur Jendral Pembinaan Kelembagaan Agama Islam, *Metodik Khusus Pengajaran Agama Islam* (Jakarta: 2000), h. 69.

Reading the Qur'an is carried out before learning begins and is adjusted to the students' abilities.

2) Method

The method used by the instructor is to first read the Qur'an)

3) Understanding and Studying (Tadabbur)

In understanding and studying there is an explanation of the meaning of simple verses after reading the Al-Qur'an which is related to everyday life.

The aim of this program is to raise awareness that Al-Quran literacy is a shared need, not just a formal activity and with this program students become accustomed to reading the Al-Quran without being asked and also increase students' religious attitudes and morals.

In the 21st century, reading skills are the ability to comprehend information analytically, critically, and relative. Therefore, it requires the ability to access, understand, and use information effectively and appropriately.

Literacy is inseparable from the world of education. Literacy is a crucial support tool for students to recognize, understand, and apply the knowledge they gain at school. Literacy is also inseparable from students, both at home and in their surroundings.

The government needs a specific strategy to ensure that literacy programs in schools can be implemented effectively or integrated with family and community activities. This is essential to ensure the sustainability of literacy activities in schools so that their impact can be felt throughout the community. Therefore, the government's implementation is based on several existing legal foundations, namely:

- a. 1945 Constitution, Article 31 paragraph 3: "The government shall endeavor to establish and organize a national education system that increases piety and morals in order to educate the nation."
- b. Law of the Republic of Indonesia No. 20 of 2003 concerning the National Education System.
- c. Law of the Republic of Indonesia No. 43 of 2007 concerning Libraries.

Based on letter number 0045/10646-sekert/Disdik dated October 21, 2021, the regulations for implementing the Al-Quran literacy program in secondary schools (SMA/SMK/SLB) issued by the South Sulawesi Provincial Education Office are as follows:

c. The general goals of Qur'an literacy

This program was initiated by the Head of the South Sulawesi Education Office with the aim of increasing Al-Quran literacy and eradicating illiteracy of the holy book Al-Quran.

d. Specific literacy goals

Specifically, the objectives to be achieved from the Al-Quran literacy program are:

- 1) Motivating teachers and students in high schools to love the Qur'an more and develop the character of students as Muslims.
- 2) Providing motivation to religious teachers in each school as facilitators to pioneer the Al-Quran literacy program among teachers and students.
- 3) Motivate students to be diligent and persistent in studying the Qur'an.
- 4) Creating a positive culture and good habits in the form of Al-Quran literacy programs in schools and in the community.

This goal requires support from all parties, especially all educators and students in South Sulawesi as the place where the Al-Quran literacy culture program is designed.

Regilius Character

Character is "innate, heart, soul, personality, manners, behavior, personality, nature, nature, temperament, disposition". As for character is personality, behavior, nature, nature and character. Character as a subjective assessment of a person's personality related to personality attributes that can or cannot be accepted by society. Character means nature or personality. Character is the whole of natural dispositions and dispositions that have been mastered stably that defines an individual in the whole system of his psychic behavior that makes him typical in the way of thinking and acting.¹²

The definition of character, etymologically the word "character" comes from the Greek, *charasein*, which means "to engrave." "To engrave" can also be translated as carving, painting, sculpting, or scratching. In the Big Indonesian Dictionary, the word "character" is defined as nature, mental traits, morals, or manners that distinguish one person from another and character. Character can also be interpreted as personality or morals. Personality is a characteristic, characteristic, or distinctive trait within a person. Character can be formed through the environment, for example the family environment during childhood or innate from birth.¹³

In an Islamic perspective, noble character or morals are the result of the process of implementing sharia (worship and muamalah) which is based on a strong faith and is based on the Qur'an and as-sunnah (hadith).

Etymologically (literally), *akhlaq* (Arabic) is the plural form of *khuluk*, meaning good character, temperament, behavior, or disposition. It is rooted in the word *khalaqa*, meaning to create. It shares the same root as the words *khaliq* (creator), *makhluk* (created), and *khalaq*

¹² Zubaedi, *Desain Pendidikan Karakter*, (Jakarta: Kencana Prenada Media Group, 2011), h. 8

¹³Musrifah, *Pendidikan Karakter Dalam Perspektif Islam*, Jurnal Edukasia Islamika: Volume I, Nomor 1, Desember 2016/1438 P-ISSN : 2548-723X; E-ISSN : 2548-5822, h. 122 diakses 10 Desember 2025, pkl: 20:50 Wita

(creation). The similarity of the roots above suggests that akhlaq encompasses the concept of creating an integration between the will of the khaliq (God) and the behavior of makhluk (humans).¹⁴

Religious character is defined as an attitude or behavior that is obedient in carrying out the teachings of the religion one adheres to, tolerant in carrying out worship, and living in harmony with others.¹⁵ Religious character education emphasizes religious values, such as worship, jihad, trustworthiness, sincerity, morality, discipline, and exemplary behavior. Religious character education generally encompasses ensuring that a person's thoughts, words, and actions are always based on divine values or religious teachings.¹⁶

The Islamic religion originates from the Qur'an which contains the revelation of Allah and the hadith which contains the Sunnah of the Prophet. The main components of the Islamic religion or the main elements of Islamic religious teachings (aqidah, sharia, and morals) were developed with rakyu or the human mind that meets the requirements to develop them.¹⁷

Character is synonymous with morals. From an Islamic perspective, noble character or morals are the fruit of the process of implementing sharia (worship and social interactions) based on a solid foundation of faith. Character education embodies the same vision in moral and ethical education. Like a building, character or morals are the completion of the structure once the foundation and structure are strong. Noble character cannot be realized without sound faith and sharia.¹⁸

Religious character aims to improve the quality of educational processes and outcomes that lead to the formation of character and noble morals of students in a complete, integrated and balanced manner, in accordance with the graduate competency standards in each educational unit.

Through character education, students are able to independently improve and use their knowledge, examine and practice character values and noble morals so that they are manifested in everyday behavior. Character education at the educational unit level leads to the formation of school/madrasah culture, and the surrounding community. School/madrasah culture, namely the values that underlie the behavior, traditions, daily habits, and symbols practiced by all members of

¹⁴ Yunahar Ilyas, *Kuliah Akhlaq*, (Yogyakarta: Lembaga Pengkajian dan Pengamalan Islam, 2012), h. 1

¹⁵ Agus Wibowo, *Pendidikan Karakter*, (Jakarta: Pustaka Pelajar, 2012), h. 26-27.

¹⁶ Jamal Ma'mur Asmani, *Buku Panduan Internalisasi Pendidikan Karakter Di Sekolah*, (Yogyakarta: Diva Press, 2012), h. 37

¹⁷ Muhammad Daud Ali, *Pendidikan Agama Islam*, (Jakarta: PT. Raja Grafindo Persada, 2008), h. 89

¹⁸ Marzuki, *Prinsip Pendidikan Karakter Perspektif Islam*, dari Jurnal [http:// staff. uny.ac.id /sites/ default/files/ pengabdian/dr-marzuki-mag/dr-marzuki-mag-prinsip-pendidikan karakter- perspe ktif -islam. Pdf](http://staff.uny.ac.id/sites/default/files/pengabdian/dr-marzuki-mag/dr-marzuki-mag-prinsip-pendidikan-karakter-perspektif-islam.Pdf) , h. 6. diakses 10 Desember 2025 pkl: 20:40 Wita

the school/madrasah, and the surrounding community. School/madrasah culture is the distinctive characteristics, character/nature, and image of the school/madrasah in the eyes of the wider community.¹⁹

According to Imam Al-Ghazali as quoted by Zubaedi in his book, "morals are a disposition (character/nature) that resides in a person's soul and is the source of certain actions that arise from him easily and lightly without thinking or planning beforehand."²⁰ One of the strategies or methods Al-Ghazali used in Islamic education was the habit-building method. This method involves developing good habits and abandoning bad ones through guidance, practice, and hard work.²¹

The formation of these habits will shape a person's character. Strong character is usually formed by instilling values that emphasize good and bad. These values are developed through experience and appreciation.²² The character formation process is as follows:

- 1) Understanding can be achieved by providing information about the nature and positive values of the material being presented. The process of understanding must be ongoing to maintain the message's interest.
- 2) Habituation Habituation serves as a reinforcement for the existing object that has entered the recipient's mind. The habituation process emphasizes direct experience and serves as a glue between a person's character and self.
- 3) Role Modeling is a key factor in developing good character. Exemplary behavior is more likely to be accepted when it is modeled by those closest to us. For example, teachers can be good role models for their students, or parents can be good examples for their children.

The three processes mentioned above can be separated because one strengthens the other. Character formation based solely on understanding without habituation and role models is verbalistic and theoretical. Meanwhile, habituation without practice leads to actions without understanding the meaning.²³ It is believed that developing or forming character is important for schools and their stakeholders to do this as a basis for implementing character education in schools.

¹⁹ Mulyasa, Manajemen Pendidikan Karakter, (Jakarta: Bumi Aksara, 2018), h.9.

²⁰ Zubaedi, Desain Pendidikan Karakter: Konsepsi dan Aplikasinya dalam Lembaga Pendidikan (Jakarta: Kencana Prenada Media Group, 2012), 67

²¹ Fauzil Adhim, Positivie Parenting: Cara-cara Islami Mengembangkan Karakter Positif Pada Anak (Bandung: Mizan, 2006), 272.

²² Abdul Majid dan Dian Andayani, Pendidikan Karakter Perspektif Islam (Bandung: PT Remaja Rosdakarya Offset, 2012), 31

²³ Nasirudin, Pendidikan Tasawuf (Semarang: Rasail Media Group, 2009), 36-41

RESEARCH METHODS

The type of research used in this study is descriptive qualitative research. Qualitative research is a research method that can be used to explore and understand the meaning of social and humanitarian issues,²⁴ with the selected location being Senior High School 4 Pangkep, and focus on the Implementation of the Al-Qur'an Literacy Culture Program in developing the Religious Character of Students at SMAN 4 Pangkep.

This research is descriptive in nature using a normative theological approach, Pedagogical and Psychological to provide a holistic description and explanation of the phenomena being studied. The data sources used include primary data (obtained directly from Islamic religious education teachers and students and students of SMAN 4 Pangkep) and secondary data (obtained indirectly through related documents or records).

Data collection was conducted under natural conditions using the primary techniques of structured observation, in-depth (structured) interviews, and documentation. The primary research instruments were the researcher herself, the interview guide, and documentation related to strategic management and teacher performance. The collected data were then analyzed using the stages of data reduction (selecting the main points), data presentation (in the form of narrative text), and drawing conclusions (critically based on field facts).

The validity of the data is tested through four criteria, namely the credibility test to assess the truth of the findings by extending observation, persistence, triangulation, peer discussion, negative case analysis, and member check; the transferability test to see the extent to which the research results can be applied to other contexts or situations; the dependability test through an audit of the entire research process to ensure accountability; and the confirmability test to ensure that the research results are truly the result of the research process carried out, especially through testing the interview data.

RESULTS AND DISCUSSION

Implementation of the Al-Quran Literacy Culture Program at Pangkep State Senior High School 4

The researcher will present the results of research on the Implementation of the Al-Quran Literacy Culture Program at SMA Negeri 4 Pangkep.

Quranic literacy at SMAN 4 Pangkep is scheduled once a week and involves several activities. Observations at SMAN 4 Pangkep indicate that this activity aligns with the school's schedule, as Quranic literacy is included in the first subject every Friday.

²⁴Farida Nugrahani, Metode Penelitian Kualitatif: dalam Penelitian Pendidikan Bahasa (Surakarta: 2014), h. 25.

Regarding the implementation time of the Al-Quran literacy activity, it is carried out on Friday mornings starting at 07:30 to 08:15. Every Friday, Al-Quran literacy activities are carried out 45 minutes before the lesson begins. Al-Quran literacy has a special schedule on Fridays during the first hour while the place of implementation of the Al-Quran literacy activity is carried out in the Musholla. For its implementation, all students are gathered and read the Al-Quran together led by a teacher or a student who is fluent in reading the Al-Quran.

Students and teachers are involved in the Quran literacy program, as it is part of the first subject schedule and is mandatory for all students and teachers at SMAN 4 Pangkep. Several activities are included during the Quran literacy program. The following summarizes the Quran literacy activities at SMAN 4 Pangkep.

- a. Performing the Duha prayer. To begin the Quran literacy activity, the teachers and students of SMAN 4 Pangkep participated in the two-rakaat Duha prayer in congregation.
- b. Reading the Quran together. Reading the Quran together is led by a representative Islamic Education teacher or a student who is fluent in reading the Quran.
- c. Listening to a lecture or Kultum. Kultum activities are delivered by the teacher.

Meanwhile, if the implementation of Al-Qur'an literacy activities in the classroom, the form of implementation is only carrying out Al-Qur'an reading activities together with students and teachers in the class or students each read the Al-Qur'an in class because the one who guides the teacher who teaches during the first hour of class in class. The time for implementing Al-Qur'an literacy in the classroom is shorter than the implementation in the prayer room.

Reading the Quran is the main activity in the implementation of the Quran literacy program. Reading the Quran in this activity is carried out so that students can be closer to religion and better understand about learning the Quran and understand what is read both from the meaning of the verses and from the way and etiquette of reading the Quran. The method of implementing the Quran reading carried out in the Quran literacy program at SMAN 4 Pangkep is carried out based on an implementation system determined by the teacher who guides literacy activities in the class, such as in the implementation of the teacher who leads the Quran reading or is led by representatives of students who are fluent in reading the Quran.

The implementation of reading the Qur'an carried out in the Qur'an literacy activity is reading the Qur'an together in the prayer room led by a teacher who guides the Qur'an literacy activity and sometimes reading the Qur'an is led by students who are already fluent in reading the Qur'an. For the implementation of reading the Qur'an in class, the implementation method

depends on the direction of the teacher who teaches in class during the first hour of class or from the homeroom teacher, such as the teacher directing each student to read the Qur'an in class or the teacher leading the reading of the Qur'an then followed by students reading the Qur'an and the teacher also guides students by correcting their wrong readings and then teaching them according to the tajwid of the Qur'an.

The implementation of the Al-Qur'an literacy culture program at SMA Negeri 4 Pangkep is carried out every Friday in the morning before the first period of lessons begins. The activity is carried out after 07:30 WITA. Students in the prayer room then read the Al-Fatihah surah and pray before studying, then muroja'ah memorization of certain surahs, then read the Al-Qur'an together, the duration of this activity is 45 minutes.

The method used to read the Quran is tartil. The participants in this Quran literacy movement include the principal, curriculum vice-chancellor, student affairs vice-chancellor, Quran literacy instructor, homeroom teacher, and the first-period teacher.

The role of Islamic Religious Education Teachers in the process of Al-Qur'an literacy, receiving monitoring from the teacher who teaches the first hour to provide guidance and correction to students who are not yet fluent in reading the Al-Qur'an, so that students will understand how to read the Al-Qur'an well and correctly according to the rules of tajwid science. knowing how to read well and correctly according to the rules of tajwid science.

The implementation of the Quranic literacy culture program at SMA Negeri 4 Pangkep hasn't always gone smoothly. There are certainly obstacles along the way. Some students join late, some don't start reciting the Quran until the first-period teacher joins, and some are still busy with other tasks.

Inhibiting factors for the Al-Quran literacy culture program at SMAN 4 Pangkep

The Quranic literacy program at SMA Negeri 4 Pangkep is part of an effort to shape the Islamic character of students. However, its implementation still faces several challenges, such as lack of student interest, limited time amidst a busy curriculum, and the uneven ability of teachers to guide Quranic literacy in depth. On the other hand, this program receives support from the school through routine religious activities, as well as the active role of Islamic Religious Education teachers in encouraging students to love the Quran more. Support from parents and the surrounding community also helps in instill Quranic values in students' daily lives. Although not yet fully optimal, this program still makes an important contribution to shaping students' Islamic morals and personalities.

1. lack of interest and motivation of students at SMAN 4 Pangkep

Lack of interest and motivation of students in the Al-Qur'an literacy program is a condition in which students do not show sufficient interest, enthusiasm, or encouragement to be actively involved in activities of reading, understanding, and practicing the Al-Qur'an in the educational environment.

Based on the interview results, it can be seen that the lack of interest and motivation of students in the Quran literacy program at SMA Negeri 4 Pangkep is caused by several main factors, including the assumption that this activity is merely a formality without significant value, the lack of a habit of reading the Quran at home, and feelings of shame or inferiority due to not being fluent in reading. In addition, the lack of support from the family environment and peers also affects student enthusiasm. A monotonous learning approach and a lack of role models from some teachers are also factors that make students feel less interested and unmotivated to actively participate in Quran literacy activities.

The research found that student interest and motivation in the Quranic literacy program at SMA Negeri 4 Pangkep were low due to perceived formality, a lack of reading habits at home, feelings of embarrassment, and minimal support from family and friends. Teachers provided guidance, motivation, and additional learning resources, but parental participation remained low due to busy schedules and a lack of communication. Improved collaboration between the school, students, and parents is needed to support the program's success.

Inhibiting factors in the implementation of the Quranic literacy program refer to various obstacles or difficulties encountered in its implementation, such as low interest in reading the Quran among students, limited time, lack of competent teachers, or inadequate supporting facilities. Meanwhile, support is any form of assistance that can strengthen the success of the program, whether from the school, teachers, parents, or the surrounding environment, such as providing motivation, providing learning resources, and regular mentoring. These challenges and support are important factors that influence each other in determining the effectiveness and sustainability of the Quranic literacy program in schools.²⁵

²⁵ Zubaedi, (2011), *Desain Pendidikan Karakter: Konsepsi dan Aplikasinya dalam Lembaga Pendidikan*. Jakarta: Kencana.

2. Students lack discipline

The issue of student discipline in Quran literacy programs—such as tahsin, tahfidz, or morning tadarus—is a classic challenge in many Islamic educational institutions, especially at SMAN 4 Pangkep. This phenomenon is not simply a matter of "laziness," but rather the accumulation of various complex factors. Discipline does not emerge from a vacuum; it is the result of motivation and environment.

Low Intrinsic Motivation: Many students participate in Quran literacy programs simply because they have to or because they fear punishment, rather than because they feel a spiritual need. Without a love for the Quran, these activities feel like an extra burden on top of academics.

Skill Gap: Students who are not yet fluent in reading the Quran often feel inferior and anxious. This frustration then manifests itself in undisciplined behavior, such as arriving late, chatting, or deliberately not bringing a copy of the Quran to avoid taking their turn to read.

Learning Method Saturation: If the method used is simply memorization or reading without variation (monotony), students' brains will quickly become bored. The lack of interaction and exploration of meaning makes Quranic literacy feel rigid.

Quranic literacy is often done in the morning. Students who stay up late playing games or social media will arrive sleepy and with poor concentration, disrupting the disciplined rhythm of Quranic literacy.

3. Lack of parental education

The Quranic literacy program is a systematic effort to instill the ability to read, understand, and practice the values of the Quran in everyday life. The success of this program depends not only on formal educational institutions such as schools or madrasas, but also greatly on the role of parents as the primary and first educators of children. However, in today's social reality, one of the main obstacles to implementing the Quranic literacy program is the lack of education from parents.

The lack of parental education in the context of Quranic literacy can be seen in their low understanding of the importance of learning the Quran from an early age. Many parents still view Quranic education as the sole responsibility of schools, TPA (Islamic kindergarten), or Quranic teachers. This view leads to parents being less proactive in creating a religious atmosphere at home, such as getting their children into the habit of reading the Quran, listening to Quranic recitations, or engaging in light discussions about Quranic values. As a result, Quranic learning becomes fragmented and unsustainable between home and school.

Furthermore, parents' limited ability to read and understand the Quran is also a hindering factor. Many parents lack the confidence to guide their children due to their limited tajweed (recitation), letter pronunciation, or understanding of verse meanings. This situation tends to lead parents to be passive and leave the Quranic literacy process entirely to outsiders. However, the presence of parents as learning companions has a significant psychological impact on children, particularly in building motivation and consistency in learning.

Busy schedules and economic demands also exacerbate the lack of parental education. Many parents have to work long hours, leaving them with very limited time to accompany their children in learning the Quran. In this situation, educational priorities are often directed more toward general academic aspects, which are considered to have practical and economic value, while Quranic education is positioned as a supplement. This imbalance of priorities has resulted in a weak culture of Quranic literacy within the family environment.

A lack of parental education is also reflected in a lack of awareness of the role of role models. Children learn not only from instruction but also from concrete examples. When parents rarely read the Quran, show no enthusiasm for religious activities, or don't use the Quran as a guide for their lives, children will struggle to develop an emotional connection with the Quran.

The Impact of the Implementation of the Al-Qur'an Literacy Culture Program in Developing the Religious Character of Students at SMAN 4 Pangkep.

Observation and interview data revealed that Quranic literacy has a positive impact on students' awareness of Quranic reading. This is based on interviews with teachers and students, who each provided their opinions on the impact of Quranic literacy activities.

Religious awareness is the religious attitudes, experiences, feelings, and behaviors that occur within a person, organized within the mental system of each individual's personality. This is in accordance with the attitudes of students at SMA Negeri 4 Pangkep in implementing the Al-Qur'an recitation literacy movement program at school every day. The implementation of instilling religious values involves all human bodily and mental functions, so religious awareness also encompasses the affective, cognitive, and motor aspects. It is proven that the Al-Qur'an recitation literacy program carried out by students can influence the affective development of students, namely being able to arouse students' souls to perform worship properly.

The involvement of affective and cognitive aspects is evident in the experience of God, religious feelings, and longing for God. The cognitive aspect is seen in attitudes of faith and

belief, while the involvement of motor functions can be seen in religious actions and behavior. However, in everyday life, it is very difficult to separate these four aspects, as they all constitute a complete system of religious awareness within a person's personality.

This kind of thing is also evident in students at SMA Negeri 4 Pangkep by implementing the habit of reading the Qur'an every morning, not as a routine that must be done, but as a necessity for students. It is proven that without any instructions from the teacher every day, students automatically carry out Qur'an literacy with their own awareness.

The depiction of religious awareness is inseparable from the criteria of personality maturity. Strong religious awareness is found in someone with a mature personality. However, a mature personality does not necessarily come with a strong religious awareness. Therefore, a stable religious awareness is a dynamic factor, color, and pattern, and enriches a person's personality.³⁶ Personality maturity at the high school/Islamic high school level is still considered low. This is because adolescence can cause emotional turmoil, anxiety, and worry in every individual, and during this period, students are easily influenced by negative things.

By cultivating the habit of reciting the Quran, which is solely intended to worship Allah SWT, everyone who practices it will always feel bound by a conscious, systematic, and strong bond based on honesty and self-confidence. Furthermore, a Muslim will personally experience the delight of prioritizing Allah SWT through worship, one way of doing this is by understanding the meaning, content, and purpose of the Quran.

From here, finally, Al-Quran literacy is a medium for getting closer to Allah SWT and also a medium for inner peace and tranquility for every student at SMA Negeri 4 Pangkep to form a better personality maturity, and is able to provide guidance in religious beliefs.

The religious character of students at SMA Negeri 4 Pangkep before the Al-Quran literacy program was still heterogeneous, of course, if we talk about religiosity it is related to students' attitudes towards teachers, attitudes in class and others. For example, the way female students wore the hijab was still not appropriate so they were gradually taught the correct way to wear the hijab, another example is when there were students who left without permission and just left, they were told that if they wanted to leave the class, they had to ask for permission first.

This Qur'an literacy activity has a good impact on the religious attitudes of students, such as students' attitudes towards teachers, parents and fellow friends, and can increase the spirit of worship, such as reciting the Koran, praying Dhuha and Dzuhur prayers in congregation. Reading the Qur'an is more fluent, easier to memorize short letters, more helpful in monitoring memorization, more comfortable feelings then reading the Qur'an in congregation fosters togetherness in doing good deeds and of course the reward is also greater than alone. And by reading the Qur'an every day makes feelings calm.

To increase students' religiosity, it is first necessary to build their religious awareness. Religious awareness consists of two words: awareness and religious. Religiosity is a person's spiritual expression related to the system of beliefs, values, and applicable laws. Religious awareness is a person's sensitivity and appreciation of a close relationship with God, fellow humans, and the surrounding environment, which is expressed outwardly in the form of experiences of the teachings they believe in. Religiosity is manifested in various aspects of life. Religiosity does not only occur when someone performs the rituals of their religion, but also when carrying out other activities driven by supernatural powers. Even those related to activities that are visible and can be seen with the eye, but also activities that are invisible and occur in a person's heart. Therefore, the problem of a person's religious awareness will encompass various aspects or dimensions.

Religious awareness (religiosity) is greatly influenced by the model of religious affiliation, according to Muhyani: "There are two models of religious affiliation of a person in social life, namely traditional affiliation and rational affiliation."

Traditional affiliation is a model of adherence to a particular religion by following the religious traditions present within the family. The religion a family adheres to will undoubtedly determine the religion of its children and descendants. In this case, the inheritance model applies, meaning a child or family member inherits the religion of their ancestors. This model is a powerful way to preserve a religion.

The positive impact of the habit of reading the Quran on students' religiosity, as mentioned above, aligns with the following theory. Generally, maturity in religious life is as follows:

1. Aware that all of their behavior (both visible and hidden) is within God's sight. This awareness is reflected in their honest, trustworthy, consistent attitudes and behavior, and their feeling of shame for violating God's rules.
2. Practicing worship sincerely and being able to take lessons from this worship in relation to daily life.
3. Having acceptance and understanding of the rhythm/romance of life as determined by Allah, namely that human life fluctuates between the atmosphere of life of "usrin" (difficulty or calamity) and "yusran" (ease/grace/pleasure).
4. Be grateful when you receive a gift both with words (reading alhamdulillah) and actions (worship mahdah, giving zakat or alms).
5. Be patient when you encounter a disaster
6. Establishing and strengthening Islamic brotherhood and human/basyariyah brotherhood.
7. Always uphold "ma'ruf nahi mungkar" 42

Religiosity can be known from the extent of knowledge, belief, implementation and

appreciation of the Islamic religion.

The Quranic literacy program has a positive impact, particularly on students' positive attitudes, both within the school environment, family environment, and community. This also aligns with the goals of implementing a Quranic literacy culture at SMA Negeri 4 Pangkep. Therefore, in addition to impacting students' religious character, Quranic literacy also supports the implementation of other school programs, particularly those related to discipline and good manners, by equipping a Quranic generation.

CONCLUSION

The implementation of the Al-Qur'an literacy culture program in developing religious character is through the implementation stages starting from determining the schedule of Al-Qur'an literacy activities, time and place based on a decree issued by the head of the South Sulawesi education office which requires Al-Qur'an literacy to be carried out before the first hour of lessons attended by students and teachers. Before the implementation of Al-Qur'an literacy, it begins with the Dhuha prayer first and continues with the Al-Qur'an literacy culture and continues with lectures. The method used is that students repeat the readings read by the teacher.

In the implementation of the Al-Qur'an literacy culture program, of course there are things that become obstacles. There are several inhibiting factors in the Al-Qur'an literacy culture program, as the results of the research include students' lack of discipline, lack of student interest and lack of education from parents and families, so that it becomes a challenge in this program.

The implementation of the Quranic literacy culture program has a positive impact on students. The results of the Quranic literacy activities can increase students' interest in reading the Quran. This Quranic literacy activity also provides motivation to students in cultivating the culture of reading the Quran. The Quranic literacy activity provides moral education to students by understanding the verses read. So students are motivated to be more enthusiastic in doing good.

Research Implications

The implications of this study indicate that implementing a culture of Quranic literacy plays a strategic role in shaping students' religious character when implemented consistently, purposefully, and sustainably. With a deep understanding of the importance of reading the Quran, students not only become accustomed to reading but also develop a spiritual awareness that impacts their daily attitudes and behaviors both within and outside of school.

Furthermore, the implications for schools and teachers include the need for increased supervision, discipline enforcement, and the provision of relevant moral education during literacy

activities. Providing specific assessments for Quranic literacy activities also encourages students to be more serious and responsible in participating, while also serving as an effective evaluation tool for teachers instilling religious values and shaping students' overall character.

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