

DOI <https://doi.org/10.30740/jee.v9i2.374>

IMPLEMENTATION OF THE GERAKAN CINTA AL-QUR'AN (GCA) IN FOSTERING STUDENTS' RELIGIOUS CHARACTER AT SMA NEGERI 4 MATARAM

Sholeha Zulfa Khumaero¹, Erlan Muliadi², Nurmaidah³

^{1,2,3}Universitas Islam Negeri Mataram, Indonesia

¹ 220101079.mhs@uinmataram.ac.id, ² erlanmuliadi@uinmataram.ac.id, ³ nurmaidah@uinmataram.ac.id

Received: July 2026; Accepted: July 2026

Abstract

This study aimed to describe the implementation of the Gerakan Cinta Al-Qur'an (GCA) in fostering students' religious character at SMA Negeri 4 Mataram and to identify the supporting and inhibiting factors affecting its implementation. The study employed a descriptive qualitative approach. Data were collected through non-participant observation, unstructured interviews, and documentation involving Islamic Religious Education teachers, program supervisors, and students. Data analysis followed the Miles and Huberman interactive model through data reduction, data display, and conclusion drawing, while source and method triangulation were used to strengthen data credibility. The findings showed that the GCA was implemented through three main stages: program planning, implementation, and evaluation. The program was conducted routinely every morning through Qur'an recitation and, particularly for Grade X students, tajwid instruction. Religious character development was reflected in the dimensions of moral knowing, moral feeling, and moral action. Supporting factors included students' self-motivation, positive emotional experiences while reciting the Qur'an, teacher involvement, school support, academic reinforcement, and peer support. Inhibiting factors included limited habituation to Qur'an reading, laziness, suboptimal physical readiness in the morning, and negative peer influence. Overall, the GCA contributed positively to the development of students' religious character, although continuous reinforcement is still required to address the obstacles encountered in its implementation.

Keywords: Gerakan Cinta Al-Qur'an, Religious Character, Qur'an Recitation, Character Education.

Abstrak

Penelitian ini bertujuan untuk mendeskripsikan implementasi Gerakan Cinta Al-Qur'an (GCA) dalam pembinaan karakter religius siswa di SMA Negeri 4 Mataram serta mengidentifikasi faktor pendukung dan penghambat pelaksanaannya. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian deskriptif. Data diperoleh melalui observasi nonpartisipatif, wawancara tidak terstruktur, dan dokumentasi dengan guru Pendidikan Agama Islam, guru pembina, dan siswa. Analisis data menggunakan model Miles dan Huberman melalui tahap reduksi data, penyajian data, dan penarikan kesimpulan, sedangkan keabsahan data diperkuat melalui triangulasi sumber dan metode. Hasil penelitian menunjukkan bahwa implementasi GCA dilakukan melalui tiga tahapan utama, yaitu perencanaan, pelaksanaan, dan evaluasi program. Program dilaksanakan secara rutin setiap pagi melalui pembiasaan membaca Al-

Qur'an dan, khususnya bagi siswa kelas X, pembelajaran tajwid. Pembinaan karakter religius tercermin melalui aspek moral knowing, moral feeling, dan moral action. Faktor pendukung meliputi motivasi diri siswa, pengalaman emosional positif saat membaca Al-Qur'an, peran guru, dukungan sekolah, penguatan akademik, dan dukungan teman sebaya. Faktor penghambat meliputi kurangnya pembiasaan membaca Al-Qur'an, sikap malas, kesiapan fisik yang kurang optimal pada pagi hari, serta pengaruh negatif teman sebaya. Secara umum, program GCA memberikan kontribusi positif terhadap pembentukan karakter religius siswa, meskipun masih diperlukan penguatan berkelanjutan untuk mengatasi kendala pelaksanaannya.

Kata Kunci: Gerakan Cinta Al-Qur'an, Karakter Religius, Membaca Al-Qur'an, Pendidikan Karakter.

How to Cite: Khumaero, S. Z., Muliadi, E., & Nurmaidah. (2026). Implementation of the Gerakan Cinta Al-Qur'an (GCA) in fostering students' religious character at SMA Negeri 4 Mataram. *JEE*, 9(2), 193-201.

INTRODUCTION

Religious character education plays an important role in developing students who demonstrate noble conduct, strong values and beliefs, and the ability to apply religious teachings in everyday life. Contemporary educational settings, however, continue to face challenges related to weakening religious habits and moral behavior among students. Character education therefore needs to be implemented systematically within educational institutions as part of efforts to cultivate responsible and morally grounded young people (Handika, 2023).

In an era of globalization characterized by increasing exposure to modern cultural influences, challenges to students' religious values and morality have become more complex. An interview with a student on November 18, 2025, indicated that some students were not fully engaged in the Gerakan Cinta Al-Qur'an (GCA), participated primarily because the activity was compulsory, and still displayed behavior inconsistent with religious values, including smoking in the school environment. Observations also indicated signs of declining religious habituation and uncertainty in students' religious identity. These conditions suggest that religious character development at school requires a more directed, consistent, and sustainable program.

In response to these conditions, SMA Negeri 4 Mataram developed the Gerakan Cinta Al-Qur'an (GCA), a school program intended to cultivate Qur'anic values through regular Qur'an recitation and tajwid instruction. The program is expected to help students understand and practice Qur'anic values in everyday life through positive habituation conducted consistently in the school environment. Nevertheless, uneven student participation indicates that the program still faces implementation challenges that may limit the depth of character internalization.

Previous studies have shown that Qur'an-based religious habituation can contribute to students' character development. Utami and Fathoni (2022) found that systematic and consistent tahfidz activities strengthened Islamic character among elementary school students. Carvina et al. (2023) similarly reported that Islamic character values can be developed through learning activities and school culture, although implementation may be constrained by student motivation and contextual factors. Nopitasari and Setyowati (2021) also demonstrated that school-based religious practices can support the formation of religious morals through recurring school culture. These findings indicate that religious character formation is strengthened when religious activities are integrated into students' routine educational experiences.

Most previous studies, however, have focused on elementary schools, madrasahs, tahfidz programs, or school culture in general. Research specifically examining the implementation of a Gerakan Cinta Al-Qur'an program at the senior high school level, particularly in a public-school context, remains limited. This gap is important because senior high school students are in a developmental phase in which identity formation is strongly influenced by peers, media exposure, and the broader social environment. From an ecological perspective, character development is shaped by interactions across the immediate and wider environments surrounding adolescents (Bronfenbrenner, 1979).

The study was primarily informed by Lickona's character education framework, which conceptualizes character through moral knowing, moral feeling, and moral action (Lickona, 1991). The concept of moral habituation is also consistent with Islamic character education perspectives emphasizing purification of the self and repeated virtuous practice (Saiful et al., 2022). These perspectives provide a basis for examining how a school-based Qur'an program may move students from understanding religious values, to experiencing them affectively, and ultimately to practicing them in everyday behavior.

Accordingly, this study aimed to: (1) describe the implementation of the Gerakan Cinta Al-Qur'an in fostering students' religious character at SMA Negeri 4 Mataram; and (2) identify the supporting and inhibiting factors affecting its implementation. The study is expected to contribute theoretically to research on religious character education and practically to school efforts to strengthen Qur'an-based character-development programs.

METHOD

This study employed a descriptive qualitative approach because it focused on understanding naturally occurring and authentic conditions without manipulating the phenomenon under investigation (Setiyani et al., 2026). Qualitative research produces descriptive data in the form of written or spoken words and observable behavior, making it appropriate for examining how participants experience and interpret a school program (Moleong, 2008).

The study was conducted at SMA Negeri 4 Mataram. Primary data were obtained through observations and interviews with program supervisors, Islamic Religious Education (Pendidikan Agama Islam/PAI) teachers, and students. Secondary data consisted of books, journal articles, and school documents related to the implementation of the GCA program. Data collection was conducted through non-participant observation, unstructured interviews, and documentation to obtain information concerning program planning, implementation, evaluation, religious character development, and the factors supporting or inhibiting the program.

The data were analyzed using the Miles and Huberman interactive model through data reduction, data display, and conclusion drawing. Data credibility was strengthened through source triangulation and method triangulation by comparing information obtained from different participants and across observations, interviews, and documentation. This procedure was used to reduce single-source bias and increase the trustworthiness of the interpretation (Nurfajriani et al., 2024).

RESULTS AND DISCUSSION

Results

Implementation of the Gerakan Cinta Al-Qur'an in Fostering Students' Religious Character at SMA Negeri 4 Mataram

1. Program Planning

The findings showed that the GCA was implemented through three main stages: planning, implementation, and evaluation. Program planning involved establishing objectives, scheduling activities, and determining implementation procedures. Interviews with a PAI teacher indicated that the program was initiated in response to teachers' concerns about declining politeness and reduced Qur'an-reading habits among students. The main objective was to foster students' religious character through regular Qur'an recitation and tajwid instruction. The program was also intended to strengthen basic Qur'an-reading skills and encourage students to practice Qur'anic values in everyday life. Observational data indicated that the program was organized systematically. Initially, the activity was limited to PAI lesson time, but it was later expanded into a grade-level routine so that students across cohorts could participate more evenly.

2. Program Implementation

The GCA was implemented every morning from 07:00 to 07:30 before regular lessons began. Activities were centered in the school prayer room and guided by PAI teachers and program supervisors. Grade X students participated in Qur'an recitation accompanied by tajwid instruction. Teachers explained recitation rules and guided students in improving pronunciation and reading accuracy. In Grades XI and XII, the program focused primarily on regular Qur'an recitation without separate tajwid instruction. Observations indicated that the activities generally took place in an orderly and conducive atmosphere. Most students participated appropriately, although several students remained less active and required teacher direction.

3. Program Evaluation

Evaluation was conducted continuously through direct observation, assessment of student participation, and teacher guidance. Teachers evaluated Qur'an-reading ability, discipline, attendance, and students' religious attitudes during program activities. Observations showed that teachers provided direction, encouragement, and corrective feedback to students who were less engaged. Attendance and participation were also considered within PAI assessment. Overall, the evaluation indicated positive changes in students' religious habits, although the program continued to face several implementation constraints.

Supporting and Inhibiting Factors in the Implementation of the Gerakan Cinta Al-Qur'an

1. Supporting Factors

Supporting factors consisted of both internal and external elements. Internal factors included students' self-motivation and the emergence of feelings of calmness and comfort while reciting the Qur'an. External factors included teacher involvement, school support, peer encouragement, and academic reinforcement that encouraged students to participate more consistently.

2. Inhibiting Factors

Inhibiting factors also arose from internal and external conditions. Internal barriers included limited habituation to reading the Qur'an outside school, laziness, and suboptimal physical readiness in the morning. External barriers were primarily associated with negative peer influence, which in some cases reduced students' willingness to participate actively in GCA activities.

Discussion

Implementation of the Gerakan Cinta Al-Qur'an in Fostering Students' Religious Character

1. Planning of the Gerakan Cinta Al-Qur'an

The planning of the GCA at SMA Negeri 4 Mataram reflects a deliberate school effort to foster students' religious character through habituated Qur'an-reading activities. The program emerged from teachers' concerns about declining politeness and weakened Qur'an-reading habits among students. Thus, the Qur'an was positioned not only as reading material but also as a central source of values for religious character formation. Shihab (1996) emphasizes the central position of the Qur'an as a foundational source of guidance for Muslim life, while Rosa (2015) discusses the Qur'an as a source of values that can be interpreted in relation to contemporary life.

The program was planned systematically through the formulation of objectives, scheduling, and implementation procedures. Its objectives extended beyond technical reading proficiency to include the development of religious habits and character. The shift from class-based implementation to a grade-level system also indicates that the program was adjusted in response to practical evaluation so that participation could be broader and more consistent. This is consistent with Sagala's (2016) view that educational programs require structured planning and organizational arrangements to achieve their objectives effectively and efficiently. Therefore, the planning stage demonstrates that religious character formation was approached as an organized and sustainable school program rather than an incidental activity.

2. Implementation of the Gerakan Cinta Al-Qur'an

The daily implementation of the GCA before regular lessons represents a form of religious habituation embedded in school culture. Grade X students received Qur'an recitation combined with tajwid instruction, whereas Grades XI and XII focused on regular recitation. This differentiated structure indicates an attempt to match activities with students' developmental and instructional needs. Teacher involvement was also central because teachers modeled, guided, corrected, and reinforced the expected behavior. This pattern is consistent with social learning theory, which emphasizes that behavior can be learned through observation, modeling, reinforcement, and interaction with the social environment (Bandura, 1977).

The implementation also reflects Lickona's three interrelated dimensions of character: moral knowing, moral feeling, and moral action (Lickona, 1991). These dimensions are discussed below as analytical categories for understanding how GCA activities contribute to students' religious character development.

a. Moral Knowing in Religious Character Development

Moral knowing represents the cognitive foundation of character. Within the GCA, this dimension was reflected in students' developing understanding of Qur'an recitation as an act of worship and as part of religious and moral formation. Some students increasingly understood the program as a means of becoming closer to the Qur'an, whereas others still viewed participation mainly as a school obligation associated with academic assessment or religious reward. This variation suggests that students' moral understanding remains at different stages of internalization. Tajwid instruction for Grade X students also strengthened their knowledge of correct Qur'an-reading rules. Such knowledge can serve as a basis for more meaningful religious practice when it is connected to values and reflection rather than treated solely as technical proficiency (Lickona, 1991; Syafiq, 2025).

b. Moral Feeling in Religious Character Development

Moral feeling refers to the affective dimension of character, including emotional attachment to values. In the GCA, this dimension was reflected in students' reports and observed experiences of calmness, comfort, and greater concentration while reading the Qur'an. The religious atmosphere created during the morning activity appeared to support students' focus and emotional readiness. The activity also provided opportunities to build confidence in reading the Qur'an in front of others. These findings are consistent with Pujiati's (2019) discussion of the psychological role of religious activity in creating inner calm and with Zainuddin's (2021) interpretation of Ki Hadjar Dewantara's emphasis on the integration of thought, feeling, and volition in character education. Therefore, affective engagement is important because religious values are more likely to become personally meaningful when students experience them emotionally rather than only understand them cognitively.

c. Moral Action in Religious Character Development

Moral action is the behavioral expression of values that have been understood and internalized. In the GCA, this dimension appeared in students' increasing willingness to read the Qur'an regularly, their discipline during activities, their responsibility for participation, and their efforts to assist peers in correcting recitation. Some students also reported extending Qur'an-reading practices beyond the school setting. These behaviors suggest that religious values were beginning to move from knowledge and feeling into everyday practice. Lickona (1991) emphasizes that character is ultimately reflected in action. At the same time, the findings showed that moral action was not equally consistent among all students. This variation is consistent with stage-based perspectives on moral development, which recognize that individuals may differ in the maturity and consistency with which they translate moral reasoning into behavior (Kohlberg, 1984).

3. Evaluation of the Gerakan Cinta Al-Qur'an

Evaluation of the GCA was conducted continuously through direct observation, assessment of student participation, and teacher guidance. The evaluation focused not only on Qur'an-reading ability but also on discipline, attendance, and religious attitudes. Teachers provided direction, motivation, and corrective feedback to students who were less active. This demonstrates that evaluation functioned not merely as assessment but also as an instrument for continued character guidance. Nurman (2016), in discussing Tyler's goal-oriented evaluation approach, explains that educational evaluation is used to determine the extent to which objectives have

been achieved and to provide a basis for program improvement. In this sense, the evaluation of GCA supported both accountability and ongoing refinement of the program.

Supporting and Inhibiting Factors in GCA Implementation

1. Supporting Factors

The implementation of the GCA was supported by internal motivation and external social conditions. Students who possessed stronger self-motivation tended to participate more actively and consistently. Positive emotional experiences during Qur'an recitation, such as calmness and comfort, also reinforced willingness to participate. This pattern is consistent with self-determination theory, which explains that behavior is more sustainable when individuals experience autonomous and internally meaningful motivation rather than relying solely on external pressure (Deci & Ryan, 2000).

External support also played an important role. Teachers functioned as guides and models, the school provided facilities and a structured schedule, academic reinforcement encouraged participation, and peers could strengthen collective involvement. These findings are consistent with Bandura's (1977) emphasis on social modeling and environmental reinforcement. They also support the broader ecological view that students' development is shaped by interconnected relationships within school and peer environments (Bronfenbrenner, 1979).

2. Inhibiting Factors

The program also faced several barriers. Internally, some students had not developed regular Qur'an-reading habits outside school, experienced laziness, or were physically less prepared for activities held early in the morning. These conditions reduced concentration and participation. Externally, negative peer influence sometimes discouraged participation, as some students reported being invited by peers to avoid the activity or spend time outside the GCA session. This finding reinforces the importance of social interaction in shaping student behavior. Aprianti et al. (2025), drawing on Vygotskian constructivist perspectives, highlight how peer interaction can influence students' social behavior and learning participation. Consequently, strengthening positive peer culture, teacher supervision, and meaningful student involvement is important for sustaining GCA implementation.

Overall, the findings indicate that the GCA is not simply a Qur'an-reading routine; it functions as a school-based character-development mechanism that combines habituation, teacher modeling, affective experience, and behavioral reinforcement. Its contribution is strongest when cognitive understanding, emotional engagement, and repeated practice are supported by a consistent school environment. The remaining barriers suggest that the program should continue to strengthen student ownership, peer support, and opportunities for reflection so that participation increasingly develops from internal commitment rather than external obligation.

CONCLUSION

The Gerakan Cinta Al-Qur'an (GCA) at SMA Negeri 4 Mataram was implemented through three interconnected stages: planning, implementation, and evaluation. The program was conducted routinely each morning through Qur'an recitation and, particularly for Grade X students, tajwid instruction as a form of religious habituation within the school environment.

Its implementation contributed to religious character development through the dimensions of moral knowing, moral feeling, and moral action. Supporting factors included students' self-motivation, feelings of calmness while reading the Qur'an, teacher involvement, school support, positive peer relationships, and academic reinforcement. Inhibiting factors included limited Qur'an-reading habits outside school, laziness, suboptimal physical readiness in the morning, and negative peer influence. Overall, the GCA contributed positively to students' religious character formation, but its sustainability requires continuous guidance, stronger student ownership, consistent supervision, and the development of a supportive peer culture so that Qur'anic values are increasingly internalized and practiced beyond the formal program.

ACKNOWLEDGMENTS

The authors express their gratitude to Allah SWT for the grace and guidance that made this study possible. The authors also thank SMA Negeri 4 Mataram, particularly the principal, Islamic Religious Education teachers, program supervisors, and students who provided assistance, support, and information throughout the research process. Appreciation is also extended to the academic supervisors, family members, and colleagues who provided guidance and encouragement during the preparation of the study. This research was self-funded by the authors and received no external financial support from institutions or other parties.

REFERENCES

- Aprianti, Y., Ramdani, I. L. A., Ali, M., Rifki, M., & Utomo, R. B. (2025). Perspektif teori konstruktivisme Vygotsky terhadap kemampuan bersosialisasi siswa slow learner di sekolah dasar inklusi. *DWIJA CENDEKIA: Jurnal Riset Pedagogik*, 9(1), 135–147. <https://doi.org/10.20961/jdc.v9i1.99167>
- Bandura, A. (1977). *Social learning theory*. Prentice Hall.
- Bronfenbrenner, U. (1979). *The ecology of human development: Experiments by nature and design*. Harvard University Press.
- Carvina, M., Iqbal, M., Khairani, C., Muharramsyah, R., & Marisa, R. (2023). Implementasi nilai pendidikan karakter berbasis Islami di sekolah dasar. *Edukasi Islami: Jurnal Pendidikan Islam*, 12(4). <https://doi.org/10.30868/ei.v12i04.5050>
- Deci, E. L., & Ryan, R. M. (2000). The "what" and "why" of goal pursuits: Human needs and the self-determination of behavior. *Psychological Inquiry*, 11(4), 227–268. https://doi.org/10.1207/S15327965PLI1104_01
- Handika, A. Y. (2023). *Pengembangan karakter religius siswa melalui program sholat dhuha berjamaah di SDN 2 Siswo Bangun Seputih Banyak* [Undergraduate thesis, IAIN Metro]. UIN Jurai Siwo Lampung Digital Repository. <https://repository.metrouniv.ac.id/id/eprint/9442/>
- Kohlberg, L. (1984). *Essays on moral development: Vol. 2. The psychology of moral development*. Harper & Row.
- Lickona, T. (1991). *Educating for character: How our schools can teach respect and responsibility*. Bantam.
- Moleong, L. J. (2008). *Metodologi penelitian kualitatif*. PT Remaja Rosdakarya.

- Nopitasari, E. T., & Setyowati, R. R. N. (2021). Implementasi pendidikan karakter dalam pembentukan akhlak religius siswa di Madrasah Aliyah Negeri 1 Magetan. *Journal of Civics and Moral Studies*, 6(2), 1–16. <https://doi.org/10.26740/jcms.v6n2.p1-16>
- Nurfajriani, W. V., Ilhami, M. W., Mahendra, A., Afgani, M. W., & Sirodj, R. A. (2024). Triangulasi data dalam analisis data kualitatif. *Jurnal Ilmiah Wahana Pendidikan*, 10(17), 826–833. <https://doi.org/10.5281/zenodo.13929272>
- Nurman, M. (2016). Evaluasi program pendidikan: Pendekatan evaluasi program berorientasi tujuan (goal-oriented evaluation approach: Ralph W. Tyler). *El-Tsaqafah: Jurnal Jurusan PBA*, 15(2), 203–212. <https://doi.org/10.20414/tsaqafah.v15i2.254>
- Pujiati, Y. (2019). *Fungsi agama terhadap kesehatan mental menurut Zakiah Daradjat* [Undergraduate thesis, UIN Raden Intan Lampung]. Raden Intan Repository. <https://repository.radenintan.ac.id/5647/>
- Rosa, A. (2015). *Tafsir kontemporer: Metode dan orientasi modern dari para ahli dalam menafsirkan ayat Al-Qur'an*. DepdikbudBantenPress.
- Sagala, S. (2016). *Memahami organisasi pendidikan: Budaya dan reinventing organisasi pendidikan*. Prenada Media.
- Saiful, S., Yusliani, H., & Rosnidarwati. (2022). Implementasi pendidikan karakter: Perspektif Al-Ghazali & Thomas Lickona di Madrasah Ibtidaiyah Terpadu (MIT) Meunara Baro Kabupaten Aceh Besar. *Edukasi Islami: Jurnal Pendidikan Islam*, 11(1), 721–740. <https://doi.org/10.30868/ei.v11i01.1900>
- Setiyani, A., Judijanto, L., Nurmaliita, N., Irianto, I., Aryani, L., Fatubun, R. R., Afriyanto, D. F., Sondari, M. C., Cipta, E. S., Merung, A. Y., & Abdurahman, A. (2026). *Metodologi penelitian kualitatif*. PT Sonpedia Publishing Indonesia.
- Shihab, M. Q. (1996). *Wawasan Al-Quran: Tafsir maudhu'i atas pelbagai persoalan umat*. Mizan.
- Syafiq, S. N. R. (2025). *Pengaruh pembiasaan keagamaan dan keteladanan ustadzah terhadap karakter santri di IBS Ar-Rohmas Putri 1 Pesantren Hidayatullah Malang* [Master's thesis, Universitas Islam Negeri Maulana Malik Ibrahim]. Etheses of Maulana Malik Ibrahim State Islamic University. <https://etheses.uin-malang.ac.id/80403/>
- Utami, V. P., & Fathoni, A. (2022). Implementasi program tahfidz Al-Qur'an sebagai penguatan karakter Islami siswa sekolah dasar. *Jurnal Basicedu*, 6(4), 6329–6336. <https://doi.org/10.31004/basicedu.v6i4.3239>
- Zainuddin, Z. (2021). Konsep pendidikan budi pekerti perspektif Ki Hadjar Dewantara. *KABILAH: Journal of Social Community*, 6(1), 8–25. <https://ejournal.kopertais4.or.id/madura/index.php/kabilah/article/view/4651>