

Routine Qur'an Recitation as an Institutional Mechanism for Developing Student Discipline in Madrasah Aliyah

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ABSTRACT

Routine Qur'an recitation forms part of the religious culture of a madrasah and may contribute to character development when it is consistently organized within school life. This study analyzes the implementation of routine Qur'an recitation as an institutional mechanism for developing student discipline at MA Al-Muniroh Ujungpangkah Gresik. A descriptive qualitative approach was employed. Data were collected through observation, in-depth interviews, and documentation involving the head of the madrasah, teachers, a Guidance and Counseling teacher, and students in Grades X, XI, and XII, and were analyzed through coding, categorization, theme development, and verification using source and methodological triangulation. The findings show that morning activities consisting of Asmaul Husna recitation, collective Qur'an recitation, a prayer after Qur'an recitation, and a prayer before lessons establish consistent temporal and behavioral structures. These mechanisms are reinforced by teacher role modeling, attendance monitoring, persuasive guidance, and the involvement of the head of the madrasah. Their implications are reflected in punctuality, compliance with rules, responsibility for participating in activities, and the emergence of disciplinary awareness. The findings confirm that the relationship between religious habituation and discipline is not automatic, but operates through interactions among activity structures, guidance, supervision, behavioral support, and repeated practice within the madrasah culture.



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INTRODUCTION

Education is fundamentally concerned not only with the attainment of academic competencies but also with character development that enables students to regulate their behavior responsibly in school and social life. In the Indonesian educational context, character development is particularly important because student quality cannot be assessed solely through knowledge acquisition, but must also encompass values, attitudes, habits, and self-control. Discipline is one of the character dimensions that strongly influences the continuity of the educational process because it is associated with punctuality, compliance with rules, consistency in fulfilling obligations, and responsibility for assigned tasks. Effective character education therefore needs to move beyond the normative transmission of values toward the creation of learning experiences and a school culture in which those values are repeatedly practiced (Mughtar & Suryani, 2019; Somad, 2021; Weber et al., 2016).

Discipline does not develop instantaneously and cannot be established merely through rules or sanctions. Rather, it emerges through a social process involving role modeling, structured activities, consistent supervision, and sustained habituation within the school environment. School culture provides an important context because students learn what is considered valuable through the routines they experience every day. Sobri et al. (2019) show that the development of disciplined character is closely related to school culture, while Maisaro et al. (2018) emphasize the importance of planning and sustainably managing character-strengthening programs. At a more conceptual level, Berkowitz et al. (2017) identify environmental design, relationships, role modeling, and opportunities for practice as key determinants of effective character education. Structured habituation can therefore be understood as an educational mechanism rather than merely an administrative routine.

In Islamic educational institutions, character development acquires an additional dimension because students' moral values and behavior are linked to religious values. Madrasahs do not merely

transmit religious knowledge through formal instruction; they also cultivate a religious culture through daily practices that connect understanding, internalization, and action. The internalization of Islamic Religious Education values becomes stronger when students not only understand values cognitively but are also given opportunities to practice them consistently (Munif, 2017). Fathurrohman (2016) demonstrates that religious culture can be developed as part of efforts to improve educational quality, while Marzuki and Haq (2018) show that religious and national values can be cultivated through educational processes involving habituation, role modeling, and institutional culture. This perspective positions religious culture as a potentially significant pedagogical medium for character development, including discipline.

One form of religious culture commonly practiced in schools and madrasahs is the habituation of religious activities before formal lessons begin. Habituation operates through the repetition of behavior in relatively consistent situations, allowing students to develop increasingly familiar and structured patterns of action. Ahsanulhaq (2019) found that habituation plays an important role in developing students' religious character. This finding is reinforced by Nurbaiti et al. (2020), who show that regularly practiced religious activities can serve as a means of religious character formation, and by Esmael and Nafiah (2018), who emphasize the importance of implementing religious character education through everyday school practices. Within this framework, Qur'an recitation before lessons can be understood not only as a ritual activity but also as an educational setting that requires punctual attendance, orderliness, compliance with the prescribed sequence of activities, and responsibility for participating consistently in the program.

MA Al-Muniroh Ujungpangkah Gresik is one madrasah that routinely implements Qur'an recitation before the learning process begins. Preliminary observations showed that the morning program consists of the recitation of Asmaul Husna, collective Qur'an recitation, a prayer after Qur'an recitation, and a prayer before lessons. The program is attended by students in Grades X, XI, and XII under teacher guidance and supervision. Its implementation is directly related to the management of students' arrival times, attendance, compliance with school rules, participation throughout the activity, and guidance for students who do not follow the program as required. These characteristics make the Qur'an recitation program at MA Al-Muniroh relevant for examination not only as a religious activity but also as an educational practice that contains mechanisms for developing discipline.

Studies of character education indicate that the success of a program is determined not merely by the existence of an activity but by how that activity is designed, implemented, supervised, and interpreted by members of the school community. Character strengthening requires continuity among school policies, educator role modeling, habituation, and student participation (Komara, 2018; Atika et al., 2019). Lavy (2020) likewise shows that character development in schools becomes more meaningful when character strengths are given space to be practiced through real experience rather than discussed only as abstract concepts. Accordingly, analysis of routine Qur'an recitation should focus on its implementation mechanisms: how the activity is organized, how teachers provide guidance and supervision, how students respond to the routine, and how changes in disciplined behavior emerge in everyday madrasah life.

Previous studies have shown that habituation, school culture, role modeling, and religious activities contribute to the development of students' religious character (Ahsanulhaq, 2019; Marzuki & Haq, 2018; Nurbaiti et al., 2020). Research on discipline likewise identifies school culture and program management as important factors in shaping disciplined behavior (Maisaro et al., 2018; Sobri et al., 2019). Nevertheless, these studies have tended to explain habituation primarily as a process of value reinforcement or to describe character outcomes, while the institutional mechanisms linking religious routines to the development of discipline have received less focused attention. This gap is particularly relevant at the Madrasah Aliyah level because students are in adolescence, a developmental stage in which compliance with rules is expected to progress toward self-regulation and responsible awareness. Analysis is therefore needed that positions routine Qur'an recitation not merely as a religious activity but as an institutional practice operating through temporal structure, role modeling, supervision, guidance, and repeated experience in everyday madrasah life.

Against this background, the novelty of this study lies in analyzing routine Qur'an recitation as an institutional mechanism for developing discipline. The analysis focuses on the relationship among scheduled activity structures, consistency of implementation, teachers' roles in modeling and supervision, guidance in response to non-compliance, and manifestations of discipline in punctuality,

adherence to rules, responsibility, and awareness of obligations. This position distinguishes the study from research that stops at establishing a general association between religious activities and character, because the present study seeks to explain the institutional processes through which religious habituation may contribute to the development of disciplined behavior.

Based on the foregoing discussion, this study aims to describe the implementation of routine Qur'an recitation at MA Al-Muniroh Ujungpangkah Gresik and to analyze the institutional mechanisms linking this routine to the discipline of students in Grades X, XI, and XII. Academically, the study is expected to enrich scholarship in Islamic Religious Education and character education by showing how religious culture is translated into structures of everyday behavior. Practically, the findings are expected to provide a basis for madrasah evaluation and development of religious habituation programs that extend beyond formal routine and are directed toward strengthening punctuality, compliance, responsibility, and student self-regulation.

RESEARCH METHOD

This study employed a descriptive qualitative approach to understand the implementation of routine Qur'an recitation and its implications for student discipline within the natural context of the madrasah. This approach was selected because the study focused on processes, experiences, interactions, and the meanings constructed by educational actors rather than on testing causal relationships between variables. The research was conducted within the Qur'an recitation program at MA Al-Muniroh Ujungpangkah, Gresik Regency, East Java; accordingly, interpretation of the findings was grounded in the institutional context in which the program operates (Creswell & Poth, 2018).

The unit of analysis was the implementation of the routine Qur'an recitation program and the accompanying practices of student discipline. Informants included the head of the madrasah, an Aqidah Akhlak teacher, a Guidance and Counseling (BK) teacher, and students in Grades X, XI, and XII who participated in the program. Informants were selected purposively on the basis of their direct involvement in, and knowledge of, program planning, implementation, guidance, supervision, disciplinary support, or their experience as participants. Purposive selection was used to ensure that data were obtained from individuals with relevant experience of the phenomenon under study (Campbell et al., 2020).

Data were collected through observation, in-depth interviews, and documentation. Observations focused on the sequence of morning activities, teacher involvement, student attendance and orderliness, and disciplinary behavior evident during program implementation. In-depth interviews were used to explore the program's objectives, implementation mechanisms, forms of guidance and supervision, perceived behavioral changes, and implementation constraints from the perspectives of the head of the madrasah, teachers, and students. Documentation, including activity schedules, madrasah regulations, attendance records, and records of program implementation, was used to support and examine the consistency of information obtained through observation and interviews.

Data analysis was conducted concurrently with data collection through data organization, repeated reading, coding, grouping codes into categories, theme development, presentation of findings, and the drawing and verification of conclusions. Coding focused on four main areas: the mechanism of routine Qur'an recitation, teachers' roles in guidance and supervision, manifestations of student discipline, and factors supporting or constraining the program. The coding process followed principles of systematic qualitative analysis (Saldaña, 2021), while theme development emphasized the relationships among data patterns, context, and the meanings of participants' experiences (Braun & Clarke, 2021).

Data trustworthiness was maintained through source triangulation and methodological triangulation. Source triangulation involved comparing information from the head of the madrasah, teachers, the Guidance and Counseling teacher, and students, whereas methodological triangulation involved comparing data from interviews, observations, and documentation. Differences in information across sources were not eliminated but were re-examined to understand the contexts underlying those differences. These procedures were used to strengthen the credibility and consistency of interpretation

in accordance with the principle of trustworthiness in qualitative research (Korstjens & Moser, 2018; Nowell et al., 2017).

Student discipline was analyzed through four categories: punctuality, compliance with rules, responsibility for participating in activities, and awareness of obligations. These four dimensions were treated as analytical categories rather than quantitative scores. Because the study did not use an experimental design or pre-post measurement, the findings were not intended to establish statistically causal relationships. The analysis instead sought to explain how the program was implemented and how tendencies toward changes in disciplined behavior were perceived and demonstrated through the convergence of observational, interview, and documentary data.

RESULTS AND DISCUSSION

The results and discussion are presented in an integrated manner to demonstrate both the empirical findings and their analytical significance. The analysis focuses on four interrelated dimensions: the structure of program implementation, teacher roles and supervision, manifestations of student discipline, and implementation constraints and conceptual contributions. Within this framework, routine Qur'an recitation is understood not merely as a ritual routine but as a pedagogical practice structured by time, rules, guidance, and mechanisms for behavioral correction.

Implementing Routine Qur'an Recitation as a Cultural and Institutional Mechanism

The findings show that routine Qur'an recitation has become an established component of morning activities at MA Al-Muniroh. The program is conducted before lessons and involves students in Grades X, XI, and XII. Its sequence is relatively fixed: recitation of Asmaul Husna, collective Qur'an recitation, a prayer after recitation, and a prayer before lessons. The regularity of this sequence is analytically important because it indicates that the activity is not spontaneous but has been institutionalized as part of the madrasah's daily rhythm. In character education, repeated and predictable patterns enable students to recognize behavioral expectations, adjust to rules, and develop relatively stable habits. Ahsanulhaq (2019) emphasizes that habituation occupies an important position in religious character development because values are not confined to knowledge but are trained through repeated practice.

Consistency of implementation also gives Qur'an recitation a dual function. On the one hand, the activity strengthens the madrasah's religious culture through students' engagement with Qur'anic recitation and prayer. On the other hand, its temporal structure requires students to arrive earlier, be present in designated places, follow the sequence of activities, and remain engaged until the program concludes. In other words, the religious and disciplinary dimensions do not operate on separate tracks but converge within a single everyday practice. Fathurrohman (2016) views religious culture as part of an educational culture that can be directed toward improving educational quality, while Marzuki and Haq (2018) show that the development of religious values and national character in madrasahs is strengthened when role modeling, habituation, and institutional culture operate together. The findings from MA Al-Muniroh reveal a similar pattern: religious values take behavioral form through the regularity of activities.

From the perspective of value internalization, the morning program can be understood as an arena for behavioral practice. Students are not merely told that discipline is important; they encounter situations that require disciplined action in concrete terms. Arriving on time, participating in recitation, maintaining order during the activity, and being prepared to enter lessons are repeated forms of action. Munif (2017) explains that the internalization of Islamic Religious Education values requires a process that connects knowledge, appreciation, and practice. Accordingly, Qur'an recitation at MA Al-Muniroh acquires pedagogical value when it extends beyond the act of reading and is embedded in a structure of action that requires students to manage their time and behavior.

Table 1. Structure of the Routine Qur'an Recitation Program

Aspect	Field finding	Analytical meaning
Implementation time	Every morning before teaching and learning activities	Establishes a temporal structure and expectations of punctual attendance

Participants	All students in Grades X, XI, and XII	Makes habituation a shared culture rather than an activity for a particular group
Sequence of activities	Asmaul Husna, collective Qur'an recitation, a prayer after Qur'an recitation, and a prayer before lessons	Integrates religious practice with the transition to academic activities
Guidance	Subject teachers/duty teachers are present and organize students	Provides role modeling, reinforcement, and direct social control
Supervision	Attendance is monitored; the head of the madrasah and teachers supervise the activity	Supports program evaluation and follow-up

Source: Research data, processed by the researchers (2026).

As summarized in Table 1, the strength of the program lies not only in its religious content but also in an institutional design that involves all students at relatively consistent times and in a relatively consistent sequence under teacher guidance. Such a structure turns habituation into a shared culture while simultaneously creating clear behavioral expectations. This finding is consistent with Nurbaiti et al. (2020) and Esmael and Nafiah (2018), who show that religious activities can serve as a medium for character development when integrated into everyday school practices. At MA Al-Muniroh, this function extends further because the morning program also prepares students to enter the learning process in an orderly manner.

These findings indicate that repetition does not automatically produce internalization. Habituation acquires educational meaning when accompanied by clear objectives, role modeling, supervision, and follow-up. Without these elements, the activity risks becoming a formality that produces only situational compliance. This perspective is consistent with Berkowitz et al. (2017), who identify environment, relationships, role modeling, and opportunities for practice as important elements of character education. Program consistency is therefore a prerequisite, while the quality of guidance determines whether routine develops into a process of character formation.

Teacher Roles, Supervision, and Guidance as Reinforcers of Habituation

The findings show that teachers play a central role in sustaining the program. Teachers are present before activities begin, organize students, ensure participation, and model appropriate involvement in the program. The head of the madrasah conducts periodic supervision, while student attendance at morning activities is monitored through attendance records. Students who arrive late or fail to participate receive guidance through a persuasive approach. This sequence of actions indicates that habituation does not depend solely on students' individual willingness but is supported by a school social system that establishes expectations, provides supervision, and responds to behavior that does not conform to those expectations.

Pedagogically, teachers' roles in the program can be understood through three interrelated functions. First, teachers serve as role models because their presence and participation signal that the activity is valued by the entire madrasah community. Second, teachers act as managers of the situation by maintaining order before and during the activity. Third, they serve as mentors when students do not meet expectations. Marzuki and Haq (2018) emphasize that role modeling and habituation constitute an important combination in character development in madrasahs. Somad (2021) likewise stresses that Islamic Religious Education contributes to character development when religious values are translated into guidance that addresses behavior. The pattern at MA Al-Muniroh reinforces this view because teachers do not merely issue instructions; they participate in the practice itself.

Attendance monitoring has significance beyond administrative record keeping. When attendance at morning activities is monitored, students encounter clear social consequences for arriving on time or late. The findings, however, show that the madrasah's response is not purely punitive; students who arrive late receive persuasive guidance. This approach is important because character education should not stop at compliance motivated by fear of sanctions. A higher objective is the

emergence of awareness that orderliness and responsibility are part of students' identity. Muchtar and Suryani (2019) position character education as a process of systematically cultivating values and behavior rather than merely enforcing formal discipline.

From a program-management perspective, the involvement of the head of the madrasah and teachers indicates that the habituation program has institutional legitimacy. A routinely implemented program requires a clear division of roles, consistent supervision, and continuous evaluation if it is to remain sustainable over time. Maisaro et al. (2018) show that character-strengthening programs require planning, implementation, and evaluation that are managed continuously. The findings from MA Al-Muniroh support this argument: teacher presence, attendance monitoring, and supervision by the head of the madrasah constitute the social infrastructure that keeps the program functioning. Without these elements, habituation may become dependent on individual initiative and may easily lose consistency.

Table 2. Mechanisms for Strengthening the Program through Teachers and the Madrasah

Mechanism	Field practice	Function in developing discipline
Role modeling	Teachers are present and help organize implementation of the activity	Strengthens the legitimacy of values and provides behavioral models
Supervision	Student attendance and orderliness are monitored during the activity	Makes disciplinary expectations visible and consistent
Guidance	Students who are late or do not participate receive persuasive guidance	Shifts correction from punishment alone toward behavioral awareness
Institutional evaluation	The head of the madrasah conducts periodic supervision	Maintains program consistency and implementer accountability

Source: Research data, processed by the researchers (2026).

Table 2 shows that the development of discipline does not occur as an isolated individual process but through interaction among habit, role modeling, supervision, guidance, and institutional evaluation. The findings reveal the educational mechanism underlying the tadarus activity: religious content is connected to the organization of time, attendance, behavior, and follow-up for non-compliance. Qur'an recitation therefore acquires a pedagogical function when it is integrated with school culture and governance, as emphasized by Komara (2018) in discussions of strengthening character education.

Nevertheless, external supervision is not the ultimate goal of developing discipline. During adolescence, compliance that depends entirely on teacher control does not yet indicate mature internalization. The program becomes more meaningful when structure and supervision gradually encourage students to manage their own time and behavior independently. This is consistent with Lavy (2020), who emphasizes that character development requires genuine opportunities to practice and strengthen character strengths in school life. Teacher supervision can therefore be understood as external reinforcement directed toward the development of self-regulation.

Implications of Habituation for Student Discipline

The convergence of interview, observational, and documentary data indicates a tendency toward changes in disciplined behavior associated with program implementation. These changes are reflected in four indicators: punctuality, compliance with rules, responsibility for participating in activities, and awareness of maintaining order. Students attempt to arrive earlier so that they can participate in the entire sequence of activities, follow teacher directions during the program, and demonstrate more consistent involvement. Because the study did not use an experimental design or pre-post measurement, these findings are interpreted as tendencies identified through field data rather than as statistically measured causal effects.

Punctuality is the most immediate manifestation of discipline because morning activities create a clear temporal boundary. Students who arrive after the activity has begun miss part of the program,

meaning that the routine practically requires adjustment to the prescribed time. The schedule therefore functions not only as an administrative arrangement but also as an institutional instrument for training time management. This finding is consistent with Sobri et al. (2019), who show that discipline is closely related to school culture formed through routines and shared expectations.

The second manifestation is compliance with rules and directions during the activity. Students are expected to follow the sequence in an orderly manner, maintain a conducive atmosphere, and comply with applicable rules. The educational value of compliance does not lie in passive obedience but in repeated opportunities to understand and practice rules in real situations. This finding supports Atika et al. (2019), who emphasize the importance of implementing character values through concrete experiences in school life.

The third manifestation is responsibility in fulfilling obligations as students. More consistent participation indicates that routine helps establish increasingly familiar patterns of action. In this process, activities that initially require external reminders may gradually develop into habits. Nurbaiti et al. (2020) show that habituated religious activities can contribute to the development of religious character; the present study extends this interpretation by showing that the structure of habituation is also associated with orderliness, attendance, and consistency in participation.

The fourth manifestation is awareness of discipline, reflected in students' tendency to interpret discipline as part of their responsibility. This aspect must be interpreted cautiously because awareness is not always directly observable in behavior, and the study cannot claim that all students have achieved stable self-regulation. Nevertheless, the findings indicate a movement from formal compliance toward internalization. This perspective is consistent with Weber et al. (2016), who show that consistent school experiences are related to the development of character strengths and student functioning.

Table 3. Manifestations of Student Discipline and Interpretation of Findings

Indicator	Field finding	Interpretation
Punctuality	Students attempt to arrive earlier to participate in morning activities	The routine creates concrete demands for time management
Compliance with rules	Students follow teacher directions and maintain order	Rules are practiced in repeated situations rather than communicated only normatively
Responsibility	Participation in madrasah activities becomes more consistent	Habituation helps strengthen the fulfillment of obligations
Disciplinary awareness	Discipline begins to be understood as part of students' obligations	Indicates movement toward internalization, although it cannot yet be claimed as a causal effect

Source: Research data, processed by the researchers (2026).

Table 3 shows that discipline emerges as a pattern encompassing time management, compliance, responsibility, and awareness. This pattern strengthens the argument that habituation does not operate through a simple cause-and-effect relationship. Instead, the mechanism unfolds gradually: a fixed schedule creates expectations of punctuality, implementation is monitored, non-compliance is followed up through guidance, and repetition provides opportunities for students to develop behavioral patterns. The contribution of this study therefore lies in explaining the institutional process linking religious activity to the development of discipline.

This interpretation distinguishes the present study from approaches that treat character merely as a normative outcome. Muchtar and Suryani (2019) emphasize character education as a planned endeavor, while Maisaro et al. (2018) demonstrate the importance of systematic program management. At MA Al-Muniroh, religious values and activity management converge within a single educational ecosystem. The effectiveness of habituation may therefore weaken when the consistency of activities, teacher presence, supervision, or guidance is not maintained. Discipline is not an automatic product of Qur'an recitation; rather, it emerges from how the institution organizes, interprets, and follows up the activity.

The findings are also relevant to Komara's (2018) view that character education should be integrated with the demands of student independence. Discipline requires not only the ability to comply with schedules but also the capacity to regulate oneself in response to academic and social demands. Morning activities can therefore serve as an initial arena for practicing self-regulation. To prevent these values from remaining confined to situational discipline, the madrasah needs to connect them with readiness for learning, task completion, student organizational activities, and other school practices.

Implementation Constraints, Synthesis of Findings, and Research Contributions

Alongside the positive findings, the study also identified a persistent constraint: some students occasionally arrived late because of difficulties managing their time outside the school environment. This finding is important because it demonstrates that habituation does not operate in a vacuum. Student behavior is influenced by conditions before arrival at the madrasah, including waking routines, travel distance, family support, household activities, and individual time-management capacity. The available data do not detail these external factors individually; therefore, it would be inappropriate to attribute lateness to specific causes. Nevertheless, the persistence of lateness indicates that the program requires guidance strategies that not only correct behavior at school but also help students identify the sources of their difficulties in managing time.

The persuasive guidance already implemented by the madrasah constitutes an important resource for responding to these constraints. This approach allows teachers to frame lateness as a problem that needs to be understood and addressed rather than merely as a violation requiring punishment. Pedagogically, such an approach is more consistent with the goal of internalization because students are given opportunities to connect the consequences of behavior with personal responsibility. Somad (2021) emphasizes that Islamic Religious Education has a strategic role in character development when religious values are applied contextually to children's lives. At MA Al-Muniroh, this context involves time management, attendance, and responsibility for shared activities.

A synthesis of the findings indicates that routine Qur'an recitation operates through four layers of institutional mechanisms. First, establishing a religious routine at a specified time creates a temporal structure and expectations of punctual attendance. Second, the presence of teachers and the head of the madrasah provides role modeling as well as social control through guidance, supervision, and record keeping. Third, students encounter concrete behavioral expectations: arriving on time, maintaining order, following the sequence of activities, and receiving guidance when they do not meet established requirements. Fourth, repeated practice creates opportunities for external control to develop into habit and awareness. This sequence explains why religious activity may be associated with discipline without assuming that Qur'an recitation automatically produces disciplined behavior.

These findings extend the work of Ahsanulhaq (2019), Nurbaiti et al. (2020), and Esmael and Nafiah (2018), which emphasizes the function of habituation in developing religious character. At MA Al-Muniroh, religious habituation also functions as a mechanism for organizing behavior when embedded in a consistent institutional structure. The findings also reinforce Sobri et al. (2019) regarding the importance of school culture in developing discipline, while adding that a disciplinary culture can be built through religious practices embedded in the madrasah's daily rhythm. The contribution of the study therefore lies not in claiming that habituation and character are related, but in explaining how activity structures, school actors, supervision, guidance, and student responses interact.

Theoretically, the findings support a view of character education as the outcome of interactions among values, environment, relationships, and practice. Berkowitz et al. (2017) emphasize that effective character education requires models, opportunities for practice, supportive relationships, and consistency of values. These elements are evident at MA Al-Muniroh: values are rooted in religious culture, models are provided by teachers, practice takes place through morning activities, and consistency is maintained through institutional supervision. In line with Lavy (2020), habituation can be positioned as an environment for character practice when it gives students opportunities to repeatedly practice and internalize behavior.

Practically, the findings indicate that program development should maintain consistency in the timing and sequence of activities, preserve teacher involvement as a form of role modeling, and use attendance records as a basis for guidance rather than merely administrative control. Evaluation should also address the continuity of behavior beyond morning activities, for example students' readiness to participate in lessons and other madrasah activities. For students who are repeatedly late, guidance

should consider personal and environmental factors so that follow-up does not stop at reprimand. These implications are consistent with the principles of sustainable character-program management described by Maisaro et al. (2018).

This study has limitations that should be considered when interpreting the findings. Observational, interview, and documentary data provide an understanding of processes and tendencies toward behavioral change, but they do not provide quantitative measures of the magnitude of change or differences among students in Grades X, XI, and XII. The study also cannot isolate the contribution of routine Qur'an recitation from other factors such as school rules, family parenting practices, peers, or individual student characteristics. The strength of the study therefore lies in explaining mechanisms and context rather than measuring effect size.

The involvement of students in Grades X, XI, and XII opens opportunities for further research on differences in the depth of internalization according to duration of exposure to the program. Grade X students are still adapting to the culture of Madrasah Aliyah, whereas Grade XI and XII students have experienced the routine for longer periods. Because the data were not analyzed comparatively by grade level, this study does not draw conclusions about such differences. Future research could examine whether longer participation in the program is associated with stronger independence and self-regulation.

Evaluation of habituation should also move beyond situational compliance toward the sustainability of behavior. Punctuality in attending *tadarus* is insufficient if it is not accompanied by readiness to enter lessons, timely task completion, and orderliness in other activities. Conversely, when disciplinary patterns practiced in morning activities extend into broader academic and social contexts, habituation can be understood as a process of character internalization. This perspective positions religious habituation as an entry point for strengthening self-regulation rather than merely as an indicator of administrative compliance.

Overall, the findings show that routine Qur'an recitation at MA Al-Muniroh creates a pedagogical space in which students practice managing time, following rules, fulfilling responsibilities, and aligning their behavior with shared expectations. The program's strength lies in consistency of implementation, teacher role modeling and supervision, persuasive guidance, and support from the head of the madrasah. The continued presence of students who arrive late confirms that discipline develops gradually. Routine Qur'an recitation therefore has the potential to strengthen disciplined character when religious activities are organized as a consistent institutional mechanism and evaluated continuously.

CONCLUSION

The study demonstrates that routine Qur'an recitation at MA Al-Muniroh Ujungpangkah Gresik functions not only as a religious routine but also as an institutional mechanism for developing discipline. This mechanism operates through a consistent temporal structure, teacher role modeling and supervision, persuasive guidance, involvement of the head of the madrasah, and repeated behavior in morning activities. Its implications are reflected in punctuality, compliance with rules, responsibility for participating in activities, and the emerging development of disciplinary awareness. The principal finding is that the relationship between religious activity and discipline is not automatic; its educational value emerges from how the madrasah organizes the activity as an environment for character practice. The study's contribution therefore lies in explaining the institutional process that gradually links religious culture to the development of disciplined behavior.

The madrasah is advised to maintain program consistency while strengthening evaluation of the continuity of disciplined behavior beyond morning activities. Attendance records can be used as a basis for individualized guidance, while teachers should continue to serve as role models and mentors so that external control can develop toward self-regulation. Future research could compare students in Grades X, XI, and XII more specifically and combine qualitative data with quantitative evidence, such as records of lateness, attendance, or measures of discipline, to provide a more measurable account of behavioral change.

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