

## CHARACTER EDUCATION STRATEGY THROUGH MORNING TADARUS HABITUALIZATION AND SHALAWAT NARIYAH AT MTs

SALAFIYAH WIRADESA

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### *Abstract*

*This study investigates in depth the strategic model employed by Salafiyah Wiradesa in cultivating character among its students, focusing on two primary programs: the Morning Tadarus Ritual and Madrasah Diniyah (Madin). The tadarus ritual is carried out specifically 30 minutes before general lessons begin and is followed by Madin sessions (before the Dhuhr prayer). The sequence of recitations is structured: Yasin, Ar-Rahman, Al-Waqi'ah, and Al-Mulk, concluded with Shalawat Nariyah recited eleven times. The main objective of this research is to analyze the effectiveness, mechanisms, and synergy of these morning/afternoon spiritual transition rituals with Madin learning in the internalization of fundamental values. The findings show that the Morning Tadarus functions as an effective strategy of psychomotor habituation and spiritual awakening, fostering mental readiness, spiritual clarity, and time discipline at the beginning of the academic day (Robiah Adawiyah, 2023). This recitation sequence (starting with Yasin) is designed to create a serene and hopeful spiritual atmosphere, proven to enhance students' religious attitudes and independence (Ichromi, 2019). The addition of Shalawat Nariyah (11 repetitions) further strengthens aspects of love (mahabbah) and social solidarity (togetherness) within the pesantren tradition (Latifah et al., 2022). This ritual serves as a vital transitional bridge preparing students to shift from morning non-academic activities into learning mode and obedience before Dhuhr. Meanwhile, Madrasah Diniyah (conducted before Dhuhr) acts as a cognitive-affective strategy ensuring that the habituated values have a strong shar'i foundation. Through intensive study of classical Islamic texts (Kitab Kuning), Madin instills scholarly responsibility, noble character (akhlakul karimah), and critical-logical thinking (Muzayaroh, 2021). This strategic synergy is the key to success: the Morning/Afternoon Tadarus provides spiritual energy, discipline, and communal solidarity as mental prerequisites, while Madin offers a roadmap and philosophical understanding, resulting in a holistic, strong, and*

*sustainable character formation. Keywords: Character Education, Morning Tadarus, Habituation Synergy*

## INTRODUCTION

Character education is an essential element in national development because it aims to shape individuals who are not only intellectually superior, but also have a strong moral foundation. Previous studies have shown that character building cannot be achieved solely through the delivery of cognitive material, but requires a continuous process of emotional and practical habit formation (Latifah et al., 2022). Amidst the rapid globalization and information flow that often erodes the ethics of the younger generation, various studies highlight the limited effectiveness of formal education in instilling character, mainly due to limited coaching time, lack of consistency in role models, and lack of an environment that fully supports the internalization of values. This condition emphasizes the need for a more holistic and sustainable character education model.

Within this framework, a number of studies have identified Islamic boarding schools, particularly those of the Salafiyah school of thought, as educational institutions that excel in the process of shaping morals based on religious values. The 24-hour boarding school education system, which incorporates all student activities into the character curriculum, has been proven to create strong moral habits. Previous studies also show that the Salafiyah approach, which emphasizes *ta'dīb* (moral guidance), *tawāzun* (balance), and habituation through repeated religious rituals, is capable of instilling the values of discipline, *tawadhu'* (humility), responsibility, and spiritual depth. However, most of these studies still provide a general overview and have not explored in depth how daily ritual activities such as morning Tadarus, recitation of Shalawat Nariyah, and Madrasah Diniyah (Madin) learning play a role as a hidden curriculum in character building.

The limited focus of previous studies opens up opportunities for new studies that examine more specifically the mechanisms of character internalization through a series of religious activities at MTs Salafiyah. On the other hand, the moral challenges of the digital era, including the strengthening of individualistic attitudes, weakening discipline, and a decline in the culture of respect, further emphasize the importance of scientific discussion on the role of Islamic boarding schools as guardians of Ahlussunnah wal Jama'ah ethical values. Although Islamic boarding schools have been recognized as institutions that have successfully preserved the nation's moral traditions, studies that examine the pedagogical processes behind this success still need to be deepened.

Based on this, this study attempts to examine character internalization strategies at MTs Salafiyah through a series of structured rituals such as Morning Tadarus, recitation of Shalawat Nariyah, and Madrasah Diniyah learning activities. More specifically, this study aims to: (1) explain the concept of character in the Salafiyah tradition and its relevance to adab education; (2) analyze the function of Morning Recitation as a transitional ritual that shapes spiritual

readiness and discipline; (3) to identify the role of Shalawat Nariyah in strengthening affective aspects, particularly mahabbah and social solidarity; and (4) to describe the contribution of Madrasah Diniyah as an intellectual foundation that strengthens knowledge-based character building. The results of this study are expected to provide a comprehensive character education model that can be applied in various Islamic and formal educational institutions.

## METHODS Research Design

This study uses a qualitative-descriptive approach with a case study model, which is aimed at comprehensively understanding the practice of reciting four surahs in the morning and reading Shalawat Nariyah as a transitional ritual to general learning activities, followed by Madrasah Diniyah (Madin). This design allows researchers to explore the patterns of implementation, meaning, and contribution of these rituals in shaping the character of students at MTs Salafiyah Wiradesa. This approach was chosen so that researchers could trace the integrative process between the spiritual-communal aspects (tadarus and shalawat) and the cognitive-sharia aspects (Madin learning) in depth in the context of the students' daily lives.

## Participants

The research subjects consisted of students at MTs Salafiyah Wiradesa, specifically those who participated in Morning Tadarus, general learning, and Madin activities that took place before noon. In addition, first-period subject teachers, Madrasah Diniyah teachers, and pesantren administrators also served as informants to provide a broader perspective on the implementation and objectives of this program. Participants were selected using purposive sampling, which involves choosing informants who are considered to have the best understanding of these practices.

## Research Procedure

The research procedure was organized into several stages. First, the researcher conducted preliminary observations to understand the flow of the Morning Recitation, the recitation of Shalawat Nariyah, and the Madin sessions. The next stage was to collect primary data through participant observation, in-depth interviews, and document review of the Islamic boarding school. After that, the researcher conducted a thematic analysis to map the integration between the transition ritual and the Madin learning process. The final stage was drawing conclusions and validating the data, which was done through member checks with key informants.

## Data Collection Technique

Data collection was carried out using four main techniques:

1. Participatory observation, to capture the dynamics of the tadarus implementation, the reading structure (Yasin, Ar-Rahman, Al-Waqi'ah, Al-Mulk), and the momentum of the Shalawat Nariyah recitation, which was performed 11 times.
2. In-depth interviews with students, teachers, and institution administrators to explore the meaning, motivation, and impact of these activities.
3. Documentation, in the form of daily boarding school schedules, Madin activity structures, program notes, and internal policy archives.
4. Field notes, which contain descriptions of student behavior, emotional responses, and the spiritual atmosphere when the ritual is performed.

## Data Analysis Technique

The analysis technique used the Miles & Huberman model, which includes:

1. Data reduction, which involves selecting, focusing, and simplifying the data from observations and interviews to find the main patterns related to the function of the transition ritual.
2. Data presentation, in the form of matrices or narrative descriptions that show the relationship between Morning Tadarus, Shalawat Nariyah, and Madin learning.
3. Conclusion drawing and verification, to ensure that the integration between spiritual practices and cognitive strengthening has a valid empirical basis.

The analysis was conducted simultaneously during the data collection process so that interpretation could be carried out continuously.

## RESULTS

### 1. Morning Tadarus Implementation Mechanism

Morning Tadarus at the Salafiyah Wiradesa Islamic Boarding School is held exactly 30 minutes before general lessons begin, from 7:00 to 7:40 a.m. This ritual includes the structured recitation of four selected surahs in the following order: Yasin, Ar-Rahman, AlWaqiah, and Al-Mulk, and concludes with 11 recitations of Shalawat Nariyah. This timing indicates that the program is strategically designed as a mandatory communal

transition ritual at the end of the morning session, compelling students to end their free activities and shift their focus entirely before noon. Attendance and seriousness during Tadarus are tested every day, which functionally trains students to have high time discipline and self-discipline (Robiah Adawiyah, 2023). After general lessons, madrasah diniyah (madin) activities continue in the session before noon from 11:30 a.m. to 12:00 p.m.

The order of the recitation of the surahs (Yasin, Ar-Rahman, Al-Waqiah, Al-Mulk) has a unique character emphasis, designed to lead the students' mood from the clarity of the morning to a focus on study and the midday prayer. It begins with Yasin to create a solemn spirituality, followed by Ar-Rahman which fosters gratitude, Al-Waqiah which is believed to bring smoothness to affairs, and ends with Al-Mulk as a reminder of accountability in the hereafter. This recitation encourages optimism and independence (Ichromi, 2019). Coupled with a regular recitation mechanism (reading deposit), students are trained to be honest about their reading achievements and to accept corrections with an open mind. This integrity is the basis for the formation of other noble characters before they absorb knowledge at Madin (Latifah, et al., 2022).

The addition of reciting Shalawat Nariyah 11 times in congregation immediately after Tadarus Al-Qur'an strengthens the affective, social, and spiritual dimensions of the students' character. Spiritually, Shalawat Nariyah produces inner peace (Ichromi, 2019), which is very important for the students' emotional stability before intensive learning. Socially, this collective recitation instills solidarity and unity, which are characteristic of communal life in Islamic boarding schools (Anwar, 2020), and encourages students to have a deep love (mahabbah) for the Prophet Muhammad (Latifah, et al., 2022).

## 2. Implementation of Madrasah Diniyah and Science-Based Ethics Construction

Madrasah Diniyah (Madin) is held immediately after the Morning/Afternoon Tadarus and functions as an institution that provides a cognitive and philosophical foundation for character. The Madin curriculum, which studies the Kitab Kuning in depth on Fiqh, Tauhid, and Akhlaq, provides sharia validation of the practices carried out during Tadarus. Muzayaroh (2021) explains that Madin provides a solid cognitive framework, which makes the good behavior of santri not only based on blind obedience but also on moral awareness based on knowledge and arguments.

The sorogan (students read in front of the teacher) and bandongan (the teacher reads and the students interpret) teaching systems collectively instill the character of humility (tawadhu') and intellectual precision. Wahid (2018) adds that this traditional method teaches students to have intellectual responsibility, namely the obligation to practice the knowledge they have acquired and to be civil to the source of knowledge. Students understand that discipline (which is practiced during Tadarus) is a tangible manifestation of the etiquette of seeking knowledge (ta'dīb), a fundamental character in the Salafiyah tradition.

With Madin, the moral character formed becomes more solid and applicable. A deep understanding of Fiqh helps students to be critical and analytical in dealing with differences of opinion, which is the formation of tolerance (tasamuh) and moderation (tawassuth) character. This proves that Madin not only produces obedient students, but also students with strong character who are able to position themselves in a broader social context, in line with the goals of modern character education that is integral.

### 3. Dual-Strategy Model Analysis

The key to effectiveness at the Salafiyah Wiradesa Islamic boarding school is the planned vertical integration between Morning Recitation (including Shalawat Nariyah) and Madin. Recitation, with its focus on discipline and spirituality, serves as a priming ritual and mental-spiritual preparation in the morning session before noon. Students who are consistent in Tadarus tend to have better focus and calmness in Madin classes, making spiritual discipline a prerequisite for receiving knowledge (Masrur, 2018). This reinforces the hypothesis that transitional rituals placed at the end of the morning session are very effective in optimizing the cognitive process before the obligatory Dzuhur prayer.

This synergy changes the dimensions of character obtained. The time discipline enforced during Morning/Afternoon Tadarus transforms into istiqamah (consistency in worship) driven by internal awareness after students understand the importance of keeping time and doing good deeds in Madin studies. Muzayaroh (2021) explains that Madin provides ethical validation for every habit. Students now perform Tadarus not only out of habit, but because they understand from the perspective of Fiqh and Akhlaq that it is a moral obligation and a religious virtue, a process that produces a deep sense of responsibility for knowledge.

This integration is manifested in the dual roles of the Asaatidz and Kyai. The Kyai is not only a role model (uswatun hasanah) in spiritual matters when leading Tadarus and Shalawat, but also an educator (murobbi) who teaches the foundations of knowledge in Madin.

Through this central figure, spiritual advice (during Tadarus) and ethical material (during Madin) are conveyed coherently, ensuring that students understand that spirituality and intellectuality must be in harmony. This model produces a holistic character that is not fragile, where religious behavior is supported by intellectual awareness.

### 4. Results Analysis Table: Characteristics of Salafiyah Wiradesa Students

Table 1.1: Analysis of Character Building through the Wiradesa Islamic Boarding School

Strategic Program

Program	Curriculum Focus	Strengthened Character Building Mechanism	Key Character Values Formed

<b>Morning/Afternoon Quran Recitation &amp; Shalawat Nariyah</b>	Al-Qur'an (Yasin, Ar-Rahman, Waqiah, <i>Tajwid</i> , <i>Mahabbah</i> ), Al-Mulk), and	Transitional/Collective Rituals: Obligation to arrive 30 minutes before Madin (morning/afternoon), listening, and reciting Shalawat together	Discipline, Integrity, Spirituality, Social Solidarity, Mahabbah Rasul.
<b>Madrasah Diniyah (Before Zuhr)</b>	<i>Fiqh</i> , <i>Akhlaq</i> , <i>Sharaf</i> , <i>Tauhid</i> , <i>Nahwu-</i>	Knowledge Transmission: Sorogan and Bandongan Methods, emphasis on matan and syarah of classical books.	Intellectual Responsibility, CriticalAnalytical, Humility (Tawadhu'), Akhlaqul Karimah.

Table 1.2: Analysis of Character Values Internalization through Program Synergy

<b>Key Character Values</b>	<b>Formed by Morning/Afternoon Tadarus (+ Shalawat)</b>	<b>Reinforced by Madrasah Diniyah</b>	<b>Indicators of Holistic Character Synergy</b>
<b>Disiplin &amp; Istiqamah</b>	Compliance with transition times and routine reading of 4 surahs	Understanding of Fiqh (obligatory/sunnah laws) and Akhlaq (manners of keeping time).	Consciousness-Based Discipline: Students are disciplined because they are aware of the law, not because they are forced to be.
<b>Integrity &amp; Responsibility</b>	Honesty during simakan (deposits) and personal responsibility for reading.	Understanding of Tawhid and Akhlaq regarding trust and accountability before God.	Scientific Responsibility: Practicing knowledge (Madin) with discipline (Tadarus).

<p><b>Spirituality &amp; Solidarity</b></p>	<p>Achieving inner peace (Ichromi, 2019) and communal unity (Anwar, 2020).</p>	<p>Understanding Sufism (through the Book of Akhlaq) about the importance of tazkiyatun nufūs (purification of the soul).</p>	<p>Shared Character: Collective habits create social solidarity based on religious values.</p>
<p><b>Tawadhu' (Humility)</b></p>	<p>Absolute obedience to pesantren rules and mudabbir guidance.</p>	<p>Application of manners in majelis ilmu (ta'dzīm) and the sorogan method, which requires humility.</p>	<p>Strong Morals: Respecting teachers (Masrur, 2018) and obeying amaliyah (Robiah Adawiyah, 2023) in a balanced manner.</p>

## DISCUSSION

This discussion integrates research findings on the implementation of Morning Tadarus, which includes the recitation of four selected surahs and Shalawat Nariyah, as well as Madrasah Diniyah (Madin) activities as two main strategies for character building at MTs Salafiyah Wiradesa. These two programs not only run in parallel but also complement each other in building the moral, spiritual, and intellectual foundations of the students.

First, Morning Tadarus has proven to be an effective medium for preparing students mentally before they begin their studies. The habit of reading the Qur'an regularly at the start of the day creates a calmer, more focused, and more disciplined atmosphere, while also providing ongoing spiritual reinforcement. This finding reinforces the view that consistent religious habits can have a significant influence on the formation of religious character, especially in terms of time discipline, integrity, and social cohesion. Reciting Shalawat Nariyah 11 times adds an emotional and affective dimension, as it fosters love for the Prophet, strengthens solidarity among students, and creates a harmonious communal atmosphere.

Second, Madrasah Diniyah activities play a cognitive supporting role for all the spiritual habits practiced in the morning session. The study of the Kitab Kuning, which focuses on Fiqh, Tauhid, and Akhlak, ensures that the values instilled through Tadarus are not only practiced but also understood rationally and in accordance with Islamic law. This approach shows that character building is not enough through spiritual routines alone, but must be accompanied by intellectual understanding so that these values are consciously instilled. In other words, Madin functions as a space for internalizing values through knowledge, not just habits.

Third, the integration between the spiritual level (Tadarus and Shalawat) and the intellectual level (Madin) creates a holistic character-building model. This synergy is evident in how the discipline built in the morning rituals is reinforced through explanations of Fiqh and Akhlak in Madin classes, so that students are not only accustomed to being disciplined, but also understand the essence and value of worship behind that discipline. This process then fosters a deeper sense of steadfastness, responsibility, and moral awareness. In addition, the sorogan and bandongan activities in Madin learning also instill humility, intellectual precision, and respect for teachers values that are in line with the Salafiyah educational tradition.

Thus, the two programs complement each other in educating santri: Morning Tadarus builds mental preparedness, spiritual calm, and collective solidarity, while Madin provides a theoretical foundation and sharia understanding that reinforces the values being instilled. This model shows that character building cannot be done partially, but must be done through an integrated approach that touches on spiritual, emotional, social, and intellectual aspects simultaneously. The results of this study also confirm that the habit of religious rituals carried out in a structured manner and linked to religious studies can produce mature, stable, and sustainable student character.

## CONCLUSION

The character education strategy at the Salafiyah Wiradesa Islamic Boarding School is highly effective because it combines two core strategies: Morning Recitation (in the order of Yasin, Ar-Rahman, Al-Waqiah, Al-Mulk, and Shalawat Nariyah) as a psychomotor habit-forming strategy and a transitional ritual that instills discipline, integrity, and solidarity (Robiah Adawiyah,

2023; Ichromi, 2019); and Madrasah Diniyah (before noon) as a cognitive strategy that strengthens ethical and philosophical understanding (Muzayaroh, 2021; Wahid, 2018). The synergy between the practices of Tadarus and Madin knowledge produces well-rounded santri, namely individuals who are disciplined in practice (due to habit) and responsible in attitude (due to knowledge). This dual strategy model strengthens the position of Salafiyah Islamic boarding schools as centers for moral guidance based on habituation and deep understanding of knowledge, providing a concrete example of the integration of spiritual and cognitive curricula.

It is recommended that the Islamic boarding school develop a formal Standard Operating Procedure (SOP) regarding the synergy between Morning Tadarus and Madin, so that this model can be passed on to the next generation of administrators. For future researchers, it is recommended to conduct further research by comparing the level of character value retention (e.g., honesty and responsibility) between graduates of the Salafiyah Wiradesa Islamic Boarding School and graduates of public schools to measure the long-term effectiveness of this dual strategy model in a broader community setting.

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## CONFLICT OF INTERESTS

The author declares that the research and writing of this article were conducted independently without any conflicts of interest, either personal or institutional. There are no affiliations, funding support, or other relationships that could influence the analysis process, data interpretation, or conclusions presented. All research results are solely the academic responsibility of the author.

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