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## Harmonizing Social Environments And Qur'an Reading Routines: Shaping Moral Character Among Ma Muhyidin Keputih Surabaya Students

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### Abstract

Education is the basis for individual development and progress as well as a forum for the formation of a personality with noble character. Morals are among the most important things in Islam and are the essence of understanding and practicing Islamic teachings. Therefore, there are several factors that can influence the formation of morals. This research aims to investigate the influence of the social environment and the routine of reading the Qur'an on the morals of students at MA Muhyidin Keputih Surabaya in classes X, XI and XII with a total of 68 students, taken by census. This research method uses a quantitative approach with regression data analysis techniques. The results of data analysis will be used to identify the extent of the influence of the social environment and the routine of reading the Qur'an on students' morals. The results of this research provide an overview of the influence of the social environment and the routine of reading the Qur'an on the morals of students at MA Muhyidin Keputih Surabaya in classes X, XI and XII. Data analysis using regression shows significant findings

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### Keywords

Morals; Social Environment; Al-Qur'an Reading Routine; Students; Education.

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## 1. PENDAHULUAN

Education is not just the delivery of information, but is a conscious effort that involves various guidance, direction and coaching activities. One of the main goals of education is to form humans with noble character. In this context, education does not only focus on developing academic abilities, but also pays special attention to the formation of character, moral and ethical values (Ainiyah, 2013; Salirawati, 2021; Al Mursyidi & Darmawan, 2023). Coaching in education includes efforts to provide support and guidance to students so they can develop good morals (Setiawan, 2017). The formation of positive morals helps students to develop into individuals who can make positive contributions to society, build healthy relationships, and face life's challenges wisely. Education does not only focus on cognitive aspects, but also on forming character and moral values (Gunawan, 2021). Through this comprehensive education, it is hoped that students can grow into human beings with noble character, thereby having a positive impact not only on themselves, but also on the social environment in which they live.



From an Islamic perspective, the story of Prophet Adam's first education by Allah SWT has meaning regarding the importance of learning and understanding the environment as a basis for building civilization. The education that Prophet Adam received included knowledge about the environment, responsibility as God's caliph, and introduction to moral norms that regulate interactions with fellow creatures. Until now, this concept is still relevant in the context of Islamic education, where education is not just the acquisition of knowledge but also the formation of character (Firmansyah & Darmawan, 2023). According to Gadotti's research (2008); Darmawan, et al. (2018), education is considered a human investment because it involves developing individual potential to increase human dignity and contribute to the progress of civilization. Therefore, education, as taught by Allah at the beginning of civilization to the Prophet Adam, remains the basis for achieving broader humanitarian goals.

Education reflects a vision that combines aspects of intelligence, skills, independence, dynamism, creativity and responsibility with the values of faith, piety and noble morals in achieving effectiveness in learning (Andayani & Darmawan, 2004; Voronkova & Kyvliuk, 2017; Imanuddin & Darmawan, 2024). This includes developing intelligence and practical skills, empowering individuals to become independent and dynamic, as well as instilling strong moral values to form responsible and efficient citizens in society. This means that education is a key that enables students to take control over their own learning, develop their own interests and talents, and become independent and empowered individuals (Laili & Darmawan, 2024; Masqood et al., 2024; Nengseh & Darmawan, 2024). Education is not just about acquiring knowledge and skills, but also shaping individual character and morals. Faith and piety are directed at creating humans who have a good relationship with God, while noble morals are a reflection of the quality of their social relationships. Thus, education is expected to not only produce individuals who are intelligent and skilled, but also have integrity, responsibility and contribute positively to society. This confirms that education has an important role in forming a complete human being, creating a balance between intellectual intelligence and moral integrity (Atieka & Budiana, 2019; Masnawati et al., 2022; Masfufah & Darmawan, 2023; Muzaini et al., 2023).

Good morals do not only reflect individual morality, but are also the main pillars that determine the direction and quality of a person's future (Nata, 2014; Ismaya et al., 2023; Yulianto & Darmawan, 2024). Moral education is not just an additional aspect in

the curriculum, but is a very vital foundation in shaping the character and personality of students (Iman, 2022). Therefore, moral development must start from an early age, when humans are still in the stage of forming their main character. At a young age, students not only develop academic abilities, but also explore their moral identity. Good morals not only teach students about right and wrong, but also form attitudes of empathy, responsibility, integrity and other positive values that will guide them in making good decisions in the future (Putri et al., 2023; Shofiyyah et al. al., 2023 ). More than just ethical lessons, moral development at a young age creates a solid foundation for understanding and appreciating differences, building healthy relationships, and making positive contributions to society (Raharjo, 2010). Saraswati et al. (2014); Bastomi (2017) states that moral education is not just an effort, but is also a strategic investment that plays an important role in developing individuals who have positive traits, such as endurance, integrity and responsibility.

The social environment has a fairly large role in shaping the morals of students at MA Muhyidin Keputih Surabaya. Daily interactions with peers, family and the surrounding community have an influence that can shape individual behavior (Kurniawan & Sudrajat, 2017; Masnawati & Masfufah, 2023; Rahmawati & Darmawan, 2024). Students are often faced with various values, norms and behavior that may not always be in line with the religious and moral values taught at school. Apart from that, the role of the family also has a big influence. If the family environment does not pay sufficient attention to the formation of moral and religious values, this can affect the child's moral development (Erzad, 2018). The dynamics of surrounding society such as popular culture, mass media, and social norms also shape students' perceptions and behavior (Mardikaningsih & Darmawan, 2021). Mass media also plays an important role in increasing learning effectiveness by broadening students' horizons and introducing them to new concepts. Content presented in mass media can provide additional information that supports classroom learning. Additionally, social norms in society can influence students' motivation and, thus, their learning effectiveness (Al Kaboody, 2013; Darmawan, 2024). If this environment does not support religious and moral values, then students may be exposed to conflicting values. The intensity of the social environment is a strong determining factor in guiding students' moral development in providing solutions to boredom in the learning process (Dedih et al., 2019; Noviyanti & Darmawan, 2023). Education and character development in schools such as MA Muhyidin Keputih Surabaya need to understand and respond to these complex dynamics. By understanding the role of the intense social environment, schools can design more effective educational strategies, help students deal with

environmental influences wisely, and strengthen religious and moral values in every aspect of their lives (Darmawan, 2007; Ginanjar, 2017).

The activity of reading the Al-Quran regularly provides significant benefits for students at MA Muhyidin Keputih Surabaya. Through this activity, they can deepen their understanding of the teachings of the Islamic religion and strengthen their spiritual bond with God. Regular reading of the Al-Quran helps students gain broader insight into the teachings of the Islamic religion (Nardawati, 2021). They can understand the basic principles of Islam, such as faith in Allah, obedience to His commands, and the importance of living a dignified life. Apart from that, reading the Al-Quran regularly also helps students develop the moral and ethical values taught in Islam (Joni et al., 2020). The Qur'an contains instructions on how to live a good and moral life. Students can learn values such as honesty, patience, justice, compassion, and many more through reading the Qur'an. This helps them develop good and responsible character in everyday life (Husna et al., 2021). The activity of reading the Al-Quran also has a big influence on the spiritual dimension of students (Mawardi, 2023). Through reading the Qur'an, they can strengthen their bond with God and increase their awareness of His existence. It helps students develop a deeper relationship with God, seek His guidance, and seek blessings in their lives. Thus, reading the Al-Quran regularly has a positive impact on students at MA Muhyidin Keputih Surabaya. This helps them deepen their understanding of religion, develop moral and ethical values, and strengthen their spiritual ties with God (Anita & Sa'diyah, 2021).

The social environment and the routine of reading the Qur'an have a very important role in shaping students' morals. Moral education is a solid foundation that equips students with strong moral values, guiding them to face the complexity and dynamics of the modern world with an upright attitude and a good heart. Therefore, this research aims to determine the influence of the social environment and the routine of reading the Qur'an on the morals of students at MA Muhyidin Keputih Surabaya

## **2. METODE**

This research is quantitative in nature, with the main objective being to measure the extent of the influence of the social environment and the routine of reading the Qur'an on students' morals. The population of this study were students at MA Muhyidin Surabaya. The research sample will be selected by census from the population. The total population taken was 68 students. The research instrument used was a questionnaire to collect data regarding students' perceptions of the influence of the social environment

and the routine of reading the Qur'an in shaping students' morals. The questionnaire will include structured questions related to the research variables. The research variables consist of independent variables (social environment and Al-Qur'an reading routine) and dependent variables (students' morals). The following is an explanation of the operational definitions and research indicators in this study as follows:

1. Morals (Y) are actions and attitudes that are in accordance with moral and ethical norms in a society (Setiawan, 2017). It involves awareness of and adherence to moral values that are recognized and respected in the social environment, as well as the ability to internalize and apply them in various situations of daily life. Baroroh (2022), states that there are four moral indicators consisting of honesty, discipline, responsibility and self-confidence.
2. The social environment (X.1) is a sociological review meaning the focus is based on relationships between humans, relationships between groups and relationships between humans and groups, in the process of social life (Pitoewas, 2018). According to Hakim (2011), the social environment indicators are the family environment, school environment and community environment.
3. Routine reading of the Qur'an (X.2) is a form of worship recommended in Islam and many Muslims involve themselves in this activity as an effort to get closer to Allah and increase their understanding of religious teachings. According to Hidayat (2017), the routine of reading the Qur'an consists of interest (desire and sincerity), reading time (continuity), discipline (consistency).

The data collected in this research will undergo analysis using statistical methods, especially multiple linear regression analysis. The main aim of this analysis is to identify and understand the extent of the influence of the social environment and the routine of reading the Qur'an on the morals of students at MA Muhyidin Keputih Surabaya. Regression analysis will provide a more detailed and measurable picture of the relationship between the variables studied

### **3. HASIL DAN PEMBAHASAN**

This research adopted a census sampling approach and distributed it to 68 students at MA Muhyidin Surabaya. However, the return of the questionnaire distributed only reached 35 students but exceeded 50% and is sufficient to ensure that the sample reflects the student population as a whole.

The validity test was carried out to ensure that the questionnaire could accurately measure the variables studied, namely the social environment, routine reading of the Qur'an, and morals. From the results of the reliability test, it was found that all statements in the questionnaire were accepted, and the corrected total item correlation value exceeded the threshold of 0.3. Acceptance of all statements indicates that the questionnaire has a strong correlation with the variables to be measured and can be considered a valid instrument for measuring the social environment, Al-Qur'an

reading routines, and morals.

Next, a reliability test was carried out to measure the reliability or consistency of the questionnaire for each variable. From the results of the reliability test, the Cronbach's alpha value for the social environment is 0.786, for routine reading of the Qur'an is 0.877, and for morals is 0.899. All of these values exceed the generally accepted reliability threshold of 0.6. Therefore, it can be concluded that the instrument used has a high level of reliability or is consistent on all variables.

**Table 1. Model Summary**

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.590 <sup>a</sup>	.348	.307	1.714

Data analysis using the coefficient of determination provides information about how much variability in the dependent variable (morals) can be explained by the independent variables (social environment and Al-Qur'an reading routine). From the findings of this research, an R value of 0.590 and an R Square value of 0.348 were obtained. The R value is 0.590. Then, the R Square value of 0.348 indicates that around 34.8% of the variation in the morals of MA Muhyidin Surabaya students can be explained by social environmental variables and the routine of reading the Al-Qur'an. Therefore, this regression model is able to explain part of the variation in student morals. However, approximately 62.5% of the variation in morals cannot be explained by the social environment and Al-Qur'an reading routines examined in this study.

**Table 2. ANOVA<sup>a</sup>**

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	50.176	2	25.088	8.541	.001 <sup>b</sup>
	Residual	93.996	32	2.937		
	Total	144.171	34			

The results of the F test show significant findings related to the joint influence of social environmental variables and the routine of reading the Qur'an on the morals of MA Muhyidin Surabaya students. With an F-count value of 8.541 and a significance level of 0.001 (probability value smaller than 0.05), it can be concluded that the overall regression equation has strong significance. This analysis indicates that the two social environmental variables and the routine of reading the Qur'an have a significant influence on the morals of MA Muhyidin Surabaya students when tested together.

**Table 3. Coefficients<sup>a</sup>**

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	4.835	3.385		1.428	.163

X1	.612	.198	.444	3.088	.004
X2	.241	.102	.338	2.352	.025

From the results of this research, a regression model has been successfully built with the equation  $Y = 4.835 + 0.612X_1 + 0.241X_2$ , where Y is the moral variable, X1 is the social environment variable, and X2 is the routine variable for reading the Qur'an. From these similarities, several relevant conclusions can be drawn regarding the relationship between the social environment, the routine of reading the Qur'an, and the morals of MA Muhyidin Surabaya students. When all variables have a value of zero, the predicted moral value (Y) will be around 4.835. This can be explained as the basic value or intercept of morals without considering the social environment and the routine of reading the Qur'an.

Furthermore, based on the significance results in Table 3, the two variables, namely the social environment and the routine of reading the Qur'an, both have significant p-values, namely 0.004 and 0.025. These two values are smaller than the significance level of 0.05, so it can be concluded that the social environment and the routine of reading the Qur'an have a significant influence on the morals of MA Muhyidin Surabaya students in particular.

Research findings state that the social environment has an influence on the morals of students at MA Muhyidin Keputih Surabaya. This is in accordance with research findings by Lubis (2022); Riza (2022); Umah (2023). Moral education is not only the responsibility of the school, but also involves collaboration with the student's social environment. The social environment has an important role in shaping the character and morals of students, because through interaction with peers, family and the surrounding community, moral values and norms can be absorbed and applied directly (Rafiuddin & Darmawan, 2023). Peers provide social experiences that influence students' outlook on life and behaviour, while family is the main foundation for character and moral formation through values applied in everyday life. The surrounding community also plays a role in forming moral norms that apply more widely (Dena & Darmawan, 2024).

By combining a positive social environment with the routine of reading the Qur'an, students have a greater opportunity to develop good morals and become responsible and moral individuals (Tambak et al., 2021; Nuraini et al., 2022). Therefore, creating a social environment that supports religious and moral values is very important in forming strong morals (Imam, 2006). Understanding the impact of the social environment which includes peers, family and the surrounding community can help schools design more effective educational strategies and interventions (Akmal et al., 2015; Masnawati & Darmawan, 2022). In this way, MA Muhyidin Keputih Surabaya can provide maximum support to students to grow and develop into individuals with noble character.

The research findings further stated that the routine of reading the Al-Quran had a significant effect on the morals of students at MA Muhyidin Keputih Surabaya. These

results are in accordance with research from Kusuma (2007); Safitri (2016); Zulfidayati (2016) stated that the routine of reading the Al-Quran is considered a spiritual practice that allows students to connect with the moral and ethical values contained in the sacred text of Islam.

The Qur'an as the main guideline in the Islamic religion not only provides moral guidance, but is also a source of inspiration and guidance in living a meaningful life. Through reading and understanding the Qur'an regularly, students can internalize religious teachings which lead to the formation of good morals. Through reading the Al-Qur'an regularly, students can understand religious teachings, moral norms, and behavioural guidelines recommended in the Al-Qur'an (Djazilan & Hariani, 2022). This becomes a strong foundation for the formation of good character (Mardikaningsih & Darmawan, 2018).

Apart from that, reading the Qur'an can also form self-awareness and self-control in students. In the process of reading, they internalize values such as honesty, patience, and compassion which can be the basis for developing good behaviour and correct ethics. This research also shows the cognitive aspect of reading the Al-Quran, where students can gain a deeper understanding of the wisdom and teachings contained in the text. This not only provides spiritual insight, but also equips students with knowledge that can serve as a guide for everyday actions. Thus, the results of this research confirm that the routine of reading the Qur'an is not just a religious practice, but is also an effective means of forming and developing students' morals. These findings provide a basis for educational institutions and society to support and encourage the practice of reading the Qur'an as an integral part of moral and character education.

#### **4. SIMPULAN**

This study illustrates that the social environment and the routine of reading the Qur'an have a significant influence on the formation of students' morals. A healthy and supportive social environment can be a foundation for the growth of moral and ethical values in students. The routine of reading the Qur'an provides a deep spiritual understanding, enriching students' understanding of religious and moral values. Therefore, researchers will provide the following suggestions:

1. Efforts need to be made to improve and maintain a conducive social environment in schools and the surrounding community. Character education programs and social activities can be a means of building togetherness, tolerance and mutual respect among students.
2. Religious education and religious literacy need to be strengthened so that schools can provide adequate support and facilities to help students carry out routine reading of the Qur'an. Religious literacy development programs can also provide a better understanding of Islamic values.

3. Moral education based on the Qur'an aims to shape the character and morals of students through the application of the values of the teachings of the Qur'an. This can be realized through organizing special lessons or extracurricular activities that specifically focus on understanding and applying the moral values in the Qur'an.

Further research is needed to understand in depth the interaction between these factors and their impact on student morals. Research can help identify additional variables that may influence character formation, so that interventions can be better targeted

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