

DAILY LITERACY HABITUATION IN ISLAMIC RELIGIOUS EDUCATION: A PATHWAY FROM ROUTINE PRACTICE TO LIFELONG LEARNING CULTURE

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ABSTRAK

Perkembangan pendidikan abad ke-21 menuntut adanya transformasi paradigma pembelajaran dari teacher-centered menuju student-centered learning, yang menekankan penguatan keterampilan berpikir kritis, kreatif, dan berbasis literasi. Kurikulum Merdeka mengarahkan pembentukan Profil Pelajar Pancasila, dengan literasi sepanjang hayat sebagai salah satu indikator utama. Penelitian ini bertujuan mendeskripsikan model pembiasaan literasi harian dalam pembelajaran Pendidikan Agama Islam (IRE) di SMK Antartika 1 Sidoarjo serta dampaknya terhadap perkembangan akademik, spiritual, dan sosial siswa. Penelitian menggunakan pendekatan kualitatif deskriptif dengan teknik pengumpulan data melalui observasi partisipatif, wawancara mendalam, dan dokumentasi yang divalidasi menggunakan triangulasi sumber dan teknik. Hasil penelitian menunjukkan bahwa pembiasaan literasi harian melalui program “20 Menit Literasi Qur’ani dan Tematik” diterapkan secara sistematis sebelum pembelajaran dimulai. Kegiatan ini terbukti meningkatkan kemampuan analisis keagamaan siswa, ditunjukkan dengan peningkatan nilai rata-rata IRE dari 75 menjadi 86. Selain itu, literasi harian mendorong internalisasi nilai spiritual melalui refleksi jurnal yang menghubungkan materi ajaran Islam dengan konteks kehidupan nyata dan dunia kerja vokasional. Berdasarkan analisis teori konstruktivisme dan transformative learning, pembiasaan literasi berkembang dari rutinitas menjadi budaya belajar sepanjang hayat. Dampak positif ditemukan pada aspek akademik (thinking skills), spiritual (penguatan karakter religius), dan sosial (kemampuan komunikasi dan toleransi). Penelitian ini menyimpulkan bahwa model pembiasaan literasi harian dalam pembelajaran IRE efektif sebagai strategi pendidikan vokasional berbasis keagamaan yang relevan dengan tantangan era Society 5.0 serta mendukung penguatan Profil Pelajar Pancasila.

Kata kunci: Transformasi, Pendidikan Agama Islam, Literasi Qur’ani, Komunikasi, Toleransi

ABSTRACT

The development of 21st-century education requires a paradigm shift from teacher-centered to student-centered learning, emphasizing the enhancement of critical, creative, and literacy-based thinking skills. The Merdeka Curriculum is designed to foster the Pancasila Student Profile, with lifelong literacy as one of its core indicators. This study aims to describe the model of daily literacy habituation in Islamic Religious Education (IRE) learning at SMK Antartika 1 Sidoarjo and to examine its impact on students' academic, spiritual, and social development. The research employed a descriptive qualitative approach, with data collected through participatory observation, in-depth interviews, and documentation, validated through source and technique triangulation. The findings indicate that daily literacy habituation through the “20-Minute Qur’anic and Thematic Literacy Program” is systematically implemented before classroom instruction begins. This activity has proven effective in improving students' religious analytical skills, as evidenced by an increase in the average IRE score from 75 to 86. Moreover, daily literacy practices promote the internalization of spiritual values through reflective journals that connect Islamic teachings with real-life contexts and the vocational world of work. Based on constructivist and transformative learning theories, daily literacy habituation evolves from a routine activity into a culture of lifelong learning. Positive impacts were identified across academic aspects (thinking skills), spiritual aspects (strengthening religious character), and social aspects (communication skills and tolerance). This study concludes that the daily literacy habituation model in IRE learning is effective as a faith-based vocational education strategy that is relevant to the challenges of the Society 5.0 era and supports the strengthening of the Pancasila Student Profile.

Keywords: Transformation, Islamic Religious Education, Quranic Literacy, Communication, Tolerance

INTRODUCTION

The development of 21st-century education demands a paradigm shift in learning from teacher-centered to student-centered approaches, in which students are encouraged to be active and to develop critical, creative, and literacy-based thinking skills. Literacy is no longer understood merely as the ability to read and write, but rather as the competence to comprehend, analyze, and integrate information within real-life contexts. The Merdeka Curriculum, which is being implemented gradually across educational institutions, emphasizes the formation of the Pancasila Student Profile, with lifelong literacy (lifelong learning) as one of its main indicators. Therefore, daily literacy habituation within the school environment has become an increasingly urgent educational strategy for building a knowledgeable and well-characterized generation (Tilaar, 2020; Kemendikbud, 2019).

At the vocational school (SMK) level, which is oriented toward vocational education, the strengthening of literacy often faces challenges because students tend to focus more on practical vocational training. Nevertheless, literacy remains a fundamental skill that supports readiness for the world of industry. Specifically, in the subject of Islamic Religious Education (IRE), literacy functions not only as academic reinforcement but also as a means of shaping students' religious and moral identity. The implementation of daily literacy in IRE learning can serve as a medium for deeper internalization of spiritual values, as students do not merely receive material but also connect it with the context of their own lives (Zubaidah, 2021).

SMK Antartika 1 Sidoarjo is one of the vocational schools that has systematically implemented a literacy habituation program through a 20-minute reading activity before lessons begin, complemented by thematic literacy initiatives. In the IRE subject, teachers develop activities such as reading Qur'anic verses, hadith, Islamic articles, and daily reflective journals, which have proven effective in improving students' understanding of the material and encouraging independent learning. Based on initial observations, students who actively participate in literacy activities demonstrate improved religious communication skills and a more applicative understanding of Islamic teachings.

Furthermore, literacy habituation that is implemented consistently can evolve from a routine activity into a culture of lifelong learning. Constructivist theory posits that students learn through actively constructing knowledge from meaningful experiences; thus, daily literacy activities in IRE learning enable reflective processes and value internalization. In line with Mezirow's perspective on transformative learning, critical literacy experiences can transform students' perspectives on religion and social life, ultimately shaping sustainable patterns of thinking (Mezirow, 2020).

However, the implementation of literacy habituation in vocational schools still faces obstacles, such as low reading interest, the dominance of entertainment technology, and limited support from the family environment. Therefore, this study is important to describe how the model of daily literacy habituation is implemented in IRE learning at SMK Antartika 1 Sidoarjo, as well as how this process develops into an educational culture that extends beyond classroom learning and becomes part of students' learning lifestyles. Thus, this research contributes both theoretically and practically to the development of faith-based literacy in vocational education (Moelong, 2019).

This study is also relevant as a response to the growing trend of digital literacy in the Society 5.0 era, in which critical and reflective thinking skills are essential for preventing deviations in religious understanding. Literacy habituation in the IRE subject is considered capable of creating a balance between textual religious knowledge and contextual understanding, so that students are not only proficient in reading texts but also able to interpret and apply religious teachings within their social lives, including in the vocational world of work (Rahmadani, 2022). Based on the above discussion, daily literacy habituation in the IRE subject at SMK Antartika 1 Sidoarjo represents a significant educational strategy for improving learning quality, building a culture of lifelong learning, and developing students' religious character. Therefore, this study examines in depth the model for implementing literacy habituation and its impact on the academic, spiritual, and social development of students.

METHOD

This study employs a descriptive qualitative approach, which is a form of research aimed at understanding phenomena in depth through an interpretative process of realities occurring in the field. This approach was chosen because the study focuses on the model of daily literacy habituation in the IRE subject at SMK Antartika 1 Sidoarjo, which requires a contextual understanding of the process, implementation, and its impacts. According to Bogdan and Taylor, a qualitative approach is a research procedure that produces descriptive data in the form of written or spoken words from people and observed behaviors (Taylor & Bogdan, 1998).

This approach is considered relevant because literacy habituation is a behavioral and reflective process that develops gradually. Qualitative research is naturalistic in nature and is more appropriately used to examine educational activities that take place naturally without experimental intervention. Therefore, the researcher uses a descriptive method to illustrate

how the daily literacy habituation model develops from routine activities into a culture of lifelong learning (Sugiyono, 2020).

The research was conducted at SMK Antartika 1 Sidoarjo, located in Buduran District, Sidoarjo Regency, East Java. This school was selected because it has officially implemented a daily literacy program since the 2023/2024 academic year, and the activity has become an integral part of the School Literacy Movement (Gerakan Literasi Sekolah/GLS). The research was carried out from January to April 2025, in accordance with the schedule of the literacy program implementation in the IRE subject. The selection of the research location was carried out purposively based on preliminary observations indicating that vocational school (SMK) students tend to have lower reading interest compared to senior high school (SMA) students. Therefore, the implementation of literacy in IRE learning at SMK Antartika 1 is considered highly urgent, particularly in fostering a culture of lifelong learning.

The subjects of this study were students of Grade X and XI from two departments, namely Mechanical Engineering (Teknik Pemesinan/TPM) and Electrical Power Installation Engineering (Teknik Instalasi Tenaga Listrik/TITL), specifically Class X TPM 1 consisting of 35 students and Class XI TITL 2 consisting of 33 students who participated in IRE learning. The main informants in this study included the IRE teacher, the principal, the vice principal for curriculum affairs, and students participating in the literacy program. The selection of informants was conducted using purposive sampling techniques, namely selecting informants based on specific considerations relevant to the research.

According to Miles and Huberman, purposive sampling techniques are effective in qualitative research to obtain data from sources considered to have the most comprehensive understanding of the research context. In this case, the IRE teacher served as a key informant due to their direct role in implementing literacy habituation (Moleong, 2019). Data were collected using three main techniques: participatory observation, in-depth interviews, and documentation. Participatory observation was conducted by directly observing the implementation of daily literacy activities in IRE learning, including reading activities, reflective writing, and group discussions. In-depth interviews were conducted with the IRE teacher, the principal, and students to explore perceptions and the impacts of implementing the literacy model. Documentation was used to analyze students' literacy journals, lesson plans, and learning evaluation results (Arikunto, 2021).

In addition to these three main techniques, the researcher employed source and technique triangulation to validate data accuracy. Triangulation was necessary to ensure the credibility and consistency of information obtained from various sources (Bungin, 2020). Data

analysis was conducted using the Miles and Huberman model, which includes data reduction, data display, and conclusion drawing. This process was interactive and continuous until the data reached saturation. Data reduction involved selecting and focusing on data relevant to the research objectives. Data presentation was carried out in the form of narrative and descriptive accounts of the implementation of literacy habituation. Conclusion drawing was conducted through in-depth interpretation of the research findings (Miles & Huberman, 2014). In the final stage, the results of data analysis were compared with relevant theories such as transformative learning theory (Mezirow), constructivism (Piaget), and the concept of lifelong literacy. This step was essential to ensure that the daily literacy habituation model in IRE learning is truly capable of fostering a culture of lifelong learning (Mezirow, 2020; Piaget, 2018).

RESULTS AND DISCUSSION

Based on observations of the Islamic Religious Education (IRE) learning process at SMK Antartika 1 Sidoarjo, it was found that daily literacy habituation is implemented in a structured manner through the “20-Minute Qur’anic and Thematic Literacy” program. The activity is conducted before lessons begin, during which students are asked to read Qur’anic verses, hadith, or Islamic articles. The teacher then asks students to write brief reflections on the reading content in a literacy journal. Consistently, this activity is implemented in every IRE session and aligned with learning themes according to the academic calendar (IRE Learning Observation, 2025).

Documentation results show that 78% of students actively participate in daily literacy activities. From student journal data in the 2024/2025 academic year, approximately 65% of students demonstrated improved religious analytical abilities, indicated by more argumentative responses and opinions supported by verses or hadith. In addition, the average IRE score increased from 75 to 86 after the implementation of the literacy program, particularly in the domains of comprehension and application in vocational ethics case studies (IRE Teacher Grade Recapitulation, SMK Antartika 1, 2025).

Through interviews, the IRE teacher stated that literacy habituation not only improves students’ reading abilities but also fosters sensitivity to religious values. Some students began independently searching for online reading materials related to work ethics, business ethics, and the relevance of the Qur’an to technology, indicating progress toward a culture of independent learning. The principal added that IRE literacy activities also support the School Literacy Movement and form part of strengthening the Pancasila Student Profile. According

to the principal, literacy activities in the IRE subject not only enhance academic abilities but also shape students' spiritual intelligence. He stated, "We see that literacy-based IRE learning is able to balance textual religious knowledge with the application of its values in daily life. Students become more reflective and show positive behavioral changes, especially in discipline and honesty."

Furthermore, he explained that this program has received positive responses from teachers and is fully supported by the school through the provision of religious reading materials and rewards for students who actively write reflections. He hopes that this activity will continue and become a school culture rather than merely a learning routine (Interview with IRE Teacher & Principal, 2025). The Vice Principal for Curriculum Affairs also emphasized that daily literacy habituation in IRE learning is designed according to a student-centered learning approach and active learning principles. He explained that the curriculum directs students not only to understand religious material but also to relate it to their vocational contexts. In an interview, he stated, "We encourage IRE teachers to integrate literacy with vocational themes such as work ethics, professionalism, and responsibility in industrial practice. This aligns with the goals of vocational education."

According to him, the students' journal reflection activities have shown progress in critical thinking skills. He observed that some students began writing reflections independently and connecting them with practical work experiences. The vice principal added that consistency in program implementation is the main factor behind its success, although challenges remain related to reading interest and digital technology distractions (Interview with Vice Principal for Curriculum Affairs, 2025). Interviews with several students from Class X TPM 1 and XI TITL 2 revealed that most initially participated in literacy activities due to teacher requirements. However, over time, they experienced the benefits, particularly in understanding IRE material more easily. One Grade XI student stated, "At first I read only because it was an assignment, but gradually I began to understand and enjoy writing reflections. Through the journal, I feel like I am talking to myself about what I have learned and how to apply it during industrial practice."

Another student stated that this activity helped them become more confident in discussions and in expressing opinions. Some students also began independently seeking additional reading references, especially related to work ethics and professional ethics in the industrial world. Nevertheless, some students admitted that they still struggle to read consistently every day, especially when practical assignments increase (Interview with Students, 2025). Overall, interview results indicate that daily literacy habituation receives full

support from school management and is positively received by students. Information from the principal confirms the institution's strong commitment to the literacy program. The perspective of the vice principal for curriculum shows integration of the program with vocational-based curriculum development. Student responses reflect a transformation process from literacy routines to independent learning awareness.

The interview findings strengthen the model of literacy habituation implementation as an active and constructivist learning approach that encourages the internalization of religious values through reflective experiences, in line with Mezirow's transformative learning theory. The research results indicate that the implementation of daily literacy habituation in IRE learning reflects an active learning approach consistent with constructivist theory. According to Piaget, knowledge is formed through meaningful experiences. Reading and reflective writing activities allow students to construct religious understanding based on their life contexts, rather than passively receiving information (Piaget, 2014).

Furthermore, this literacy habituation can be understood through the lens of Mezirow's transformative learning theory, in which critical reflection on religious experiences encourages changes in perspectives and behavior. The daily literacy journals written by students show that they begin to connect Islamic values with learning experiences in their areas of expertise, such as applying honesty in digital marketing or professional ethics in computer programming (Mezirow, 2020).

Literacy-based IRE learning strategies are also aligned with the concept of Qur'anic literacy, namely literacy that focuses on understanding meanings and internalizing the content of the Qur'an. Integrating literacy with Qur'anic verses and hadith becomes an effective approach in shaping spiritual character while developing critical thinking skills. This supports the views of Zohar and Marshall on spiritual intelligence as the foundation for forming adaptive personalities in the modern era (Zohar & Marshall, 2018).

The consistent implementation of literacy habituation has led to a shift from instructional habits to a culture of learning. Initially, students participated in literacy activities due to teacher obligations, but over time, some began writing reflections voluntarily even before being asked. This indicates the internalization of habits into lifelong learning awareness. This process is crucial in vocational education, as students need adaptive abilities and independent learning skills to face changes in the world of work (Miles & Huberman, 2014).

The implementation of daily literacy habituation in IRE learning has had positive impacts on three main aspects: academic, spiritual, and social. Academically, improvements in

critical reading and reflective writing skills contribute to better understanding of IRE material and students' ability to analyze vocational moral cases. This is consistent with Zubaidah's (2021) research, which states that literacy enhances higher order thinking skills (Zubaidah, 2021).

Spiritually, daily reflection activities help students understand religious values deeply, not merely theoretically. Analyzed journals show that students begin to use Qur'anic verses as a basis for making personal and academic decisions. This condition proves that literacy habituation serves as an effective form of educational da'wah in shaping strong religious character (Tilaar, 2020).

In the social aspect, impacts are seen in improved communication skills and tolerance among students. Thematic literacy discussions often bring out differing opinions, which are then resolved through scholarly argumentation based on religious values. This supports the formation of a culture of dialogue and respect for differing views. Literacy habituation also increases students' confidence in classroom presentations, especially when conveying religious arguments logically (Rahmadani, 2022). Overall, daily literacy habituation in IRE learning at SMK Antartika 1 Sidoarjo has proven capable of developing from routine activities into a culture of lifelong learning. Its impact is significant in improving academic performance, shaping religious character, and developing students' social competencies (Kemendikbudristek, 2023).

CONCLUSION

Research on literacy habituation indicates that literacy activities implemented in a structured and continuous manner play a significant role in shaping students' learning culture and enhancing their critical and creative thinking skills as well as their language competencies. Habituation through activities such as 20 minutes of reading before lessons, the provision of literacy corners, the integration of literacy into the curriculum, and strong support from teachers and the school environment are key factors in the success of literacy programs. In addition, the involvement of parents and the community further strengthens literacy implementation, resulting in positive impacts on students' learning motivation and independence.

The research findings reveal that literacy habituation not only improves students' reading and writing abilities but also influences character development, including discipline, curiosity, responsibility, and self-confidence. Varied and adaptive implementation methods such as the use of digital media, discussions of literacy works, and interest-based reading

projects help students become more active and enthusiastic in participating in literacy activities. However, challenges remain, particularly related to limited facilities, low initial reading interest, and uneven teacher competence in developing innovative literacy strategies.

Therefore, literacy habituation needs to be continuously strengthened through synergy among schools, families, and communities, as well as through educational policy support that promotes the development of a literacy culture from an early age. It is recommended that schools continue to improve the quality of literacy programs through teacher training, the provision of supporting facilities, and the implementation of regular evaluations so that literacy activities can be carried out more effectively, adaptively, and sustainably in efforts to realize a generation of lifelong learners.

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