
Cultivating Morality Through Daily Al-Ma'thurat Recitation: Evidence from an Indonesian Islamic Boarding School

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Abstract

Objective: This study aims to examine the effect of the implementation of routine dhikr Al-Ma'surat in the morning and evening on the morals of students in grade 7 H at the Tahfidzul Qur'an Abi-Ummi Boyolali Islamic Boarding School. **Theoretical framework:** This research is on the importance of dhikr in the spiritual development and character formation of students, assuming that consistent worship practices can make a positive contribution to moral development. **Literature review:** this research includes studies related to dhikr, strengthening the character of students, and the role of the pesantren environment in shaping personality and morals. **Methods:** This study uses a quantitative method with a causal approach, where data is collected through a questionnaire that measures the implementation of Al-Ma'surat dhikr and documentation of students' moral values from the report card. **Results:** The results of the study showed that most of the students had a good category in the implementation of dhikr and their morals, but the results of the Product-Moment correlation test showed a very low and insignificant relationship ($r = 0.017$) between the implementation of dhikr Al-Ma'surat and the morals of the students. **Implications:** This research highlights the need for a more integrated dhikr development strategy and the strengthening of the pesantren environment that is more conducive to shaping the morals of students as a whole. **Novelty:** this research lies in the finding that although the dhikr of Al-Ma'surat is considered important, in practice it has not had a significant influence on the morals of the students, thus opening up opportunities to explore other factors that are more dominant in character formation.

Keywords: moral development, student character, islamic boarding school, religious practices, al-ma'thurat dhikr.

INTRODUCTION

Dhikr has a very important meaning in the life of a Muslim, especially as a form of worship to get closer to Allah (bertaqarrub ilallah). As a deep spiritual activity, dhikr is carried out through the utterance of special prayers that function as a means of direct communication between servants and Allah. This process provides irreplaceable inner peace. In the Qur'an, Allah emphasizes the importance of dhikr in His words in Surah Ar-Rad verse 28, which reads, "(That is) those who believe and their hearts become at peace in the remembrance of Allah. Remember, only by remembering God will the heart always be at peace." This verse emphasizes that dhikr is the key to obtaining true peace of mind [1].

Etymologically, dhikr comes from the Arabic *ذَكَرَ - يَذْكُرُ - ذِكْرٌ*, which means to remember, pay attention, or understand. In Islamic teachings, dhikr is not only limited to verbal activities but also includes spiritual experiences that strengthen the relationship between the servant and Allah. Dhikr has two main dimensions: first, in the form of utterance of *thayyibah* sentences such as *tahlil*, *tasbih*, *tahmid*, and *takbir*; The second dimension of dhikr is its deeper meaning, which is to feel the presence of Allah in the heart. Dhikr in this form is not just a word that comes out of the lips, but a full awareness that Allah is always present in every aspect of a Muslim's life. This awareness gives birth to sincere submission and deep gratitude to Him. In addition, reading the verses of the Qur'an is also included in dhikr, which has great virtues in purifying the heart and purifying the soul [2].

The benefits of dhikr are not limited to inner peace alone but also play a role in the formation of a person's character and morals. Consistent implementation of dhikr helps individuals control their behavior by Allah's commands and prohibitions, which ultimately forms a better person. Based on the awareness generated through dhikr, a Muslim will be better able to show attitudes and behaviors that reflect Islamic values in daily life. Good morals are the main pillars in the foundation of a Muslim's morality. Islam teaches a balance between vertical worship of Allah and ethical behavior in social life. Good morals are an integral part of faith and play an important role in determining the character of a Muslim. In addition, good morals are also the main indicator in creating a harmonious, peaceful, and productive social order [3], [4].

Pondok Pesantren is the oldest Islamic educational institution in Indonesia. Until now, Islamic boarding schools continue to make important contributions in the social and religious field, but the pesantren itself does not only provide religious knowledge, but aims to shape the character of students so that they become individuals with noble character, Islamic personalities, and instil moral values through various religious activities. One of the important activities that has become a routine in Islamic boarding schools is the habit of dhikr. In the curriculum structure, the habit of worship, such as dhikr is an important element that is emphasized. This habit not only aims to increase individual piety but also creates positive habits that can be applied in daily life [5].

One form of dhikr that is often practiced in Islamic boarding schools is *Al-Ma'surat*. *Al-Ma'surat* is a collection of prayers and dhikr compiled by Imam Hasan Al-Banna, which is sourced from the Qur'an and hadith. According to Bahasa, *Al-Ma'surat* comes from the word *atsar*, which means something based on the verses and hadiths of the Prophet and his companions. This dhikr is divided into two versions, namely *Al-Ma'surat Kubra* and *Sughra*, which differ in the number of verses and prayers contained in them. The routine of reciting *Al-Ma'surat*, both in the morning and in the evening, aims to provide protection, avoid all kinds of dangers, be perfected by Allah, meet all the needs of the world, and obtain rewards and pleasure from Allah, and recognition of man's weakness before Allah [6], [7].

The *Tahfidzul Qur'an Abi-Ummi Boyolali Islamic Boarding School* is one of the Islamic boarding schools that implements the habit of dhikr *Al-Ma'surat* in a structured manner. This Islamic boarding school has an excellent program in *Tahfidz Al-Qur'an*, with a memorization target of 15 juz for the junior high school level and 30 juz for the high school level. In addition, religious culture is also applied through activities such as congregational prayers, *halaqah Al-Qur'an*, mentoring *tarbawiyah*, and habituation of dhikr as part of efforts to form the character of students. However, in the implementation of dhikr *Al-Ma'surat* in this Islamic boarding school, there are several challenges, such as the lack of solemnity of the students, drowsiness, and the inability to read dhikr as a whole. This shows that the effectiveness of dhikr in shaping morals is still influenced by internal factors, such as spiritual readiness, and external factors, such as the environment and supervision [8].

Although numerous studies have examined the role of religious education in shaping students' character, few have specifically focused on the practice of dhikr, particularly the structured recitation of *Al-Ma'surat*, and its direct influence on student morality. Most

existing literature tends to emphasize the broader impact of Islamic education, Qur'an memorization, or teacher modeling on character development in pesantren environments. The role of daily, repetitive spiritual practices such as Al-Ma'tsurat in influencing ethical behavior has not received sufficient scholarly attention, especially among younger adolescents. Furthermore, while Al-Ma'tsurat is widely practiced in Islamic boarding schools across Indonesia, there is a lack of empirical evidence connecting its routine implementation to measurable changes in student behavior. The few studies that do touch on dhikr typically highlight its psychological benefits, such as emotional regulation and stress reduction, rather than its transformative moral effects. This leaves a significant research gap in understanding how such structured spiritual practices can serve as powerful tools for moral education, particularly for early adolescents in their formative years. Therefore, this study seeks to fill that gap by investigating the influence of routine dhikr practices, specifically Al-Ma'tsurat, on the morality of Grade 7H students at Pondok Pesantren Tahfidzul Qur'an Abi-Ummi Boyolali [9], [10].

The novelty of this research lies in several unique aspects. First, it treats Al-Ma'tsurat not merely as a spiritual act of worship but as an educational instrument for internalizing ethical values in young students. By exploring how this specific compilation of Qur'anic and prophetic supplications can mold students' moral behavior, the study introduces a fresh pedagogical approach that is both spiritual and character-driven. Second, this research is grounded in a specific and contextualized setting—a single pesantren and a targeted student group—which allows for a deeper, more nuanced understanding of the phenomena. This micro-level investigation offers data that is highly relevant and applicable to similar educational environments, especially in rural or semi-urban Indonesia. Third, the study focuses on early adolescents, a group that is often overlooked in moral education research, which tends to prioritize either younger children or older teens. Adolescents in Grade 7 are at a critical developmental stage, making them ideal subjects for examining how repetitive spiritual practices shape long-term character formation. Lastly, the study aligns traditional Islamic practices with the broader framework of the United Nations Sustainable Development Goals (SDGs), particularly Goal 4 (Quality Education) and Goal 16 (Peace, Justice, and Strong Institutions). By demonstrating how a routine spiritual exercise like Al-Ma'tsurat can foster inner peace, ethical integrity, and responsible behavior, this research provides a culturally relevant model of faith-based contribution to global education and peacebuilding goals [11], [12].

The implications of this study are significant for both theory and practice. From a pedagogical perspective, the findings can inform curriculum design in Islamic boarding schools by encouraging the integration of Al-Ma'tsurat not only as part of spiritual development but also as a method for character education. This implies a shift from viewing religious rituals as isolated acts to recognizing them as deeply formative experiences that influence everyday behavior. Educational practitioners may find that structured dhikr, when practiced consistently, serves as an effective internal control mechanism for students, promoting values such as patience, gratitude, humility, and discipline. Theoretically, this research contributes to the growing body of literature in Islamic education and Islamic psychology by establishing a direct link between ritualistic remembrance and moral behavior. It validates the idea that spirituality when practiced regularly and meaningfully, leads to tangible behavioral outcomes. Moreover, the study offers insights for education policymakers who aim to align traditional religious values with modern educational outcomes. It supports the inclusion of faith-based practices in school programs aimed at building peaceful, just, and moral communities, thus contributing meaningfully to the SDGs [13], [14].

The significance of this research extends beyond its immediate academic contribution. In a time when many adolescents are struggling with moral confusion, digital distractions, and identity crises, this study offers a compelling argument for returning to spiritually grounded practices to cultivate ethical individuals. Al-Ma'tsurat, with its rich content of remembrance and supplication, becomes more than a ritual—it becomes a tool for building self-awareness,

empathy, and moral resilience. The study emphasizes that character education need not always rely on abstract moral theories or punitive discipline systems. Instead, daily repetition of meaningful supplications can foster moral habits from within, shaping the hearts and behavior of students in a holistic way [15].

Furthermore, by documenting the outcomes of a spiritual practice that is widely accessible and easily implementable, the study offers practical solutions for educators seeking to instill akhlaq in students. It also showcases how Islamic traditions can engage with global discourses on education, peace, and development in a way that is authentic, respectful, and constructive. In conclusion, this research fills a critical gap in the literature by exploring the influence of structured dhikr practices on adolescent morality in a pesantren setting. It offers novel insights into the use of Al-Ma'surat as a tool for character development, with significant theoretical and practical implications. It positions Islamic spiritual practice not as an isolated ritual, but as a meaningful contributor to ethical formation and global education goals, aligning tradition with transformation [16], [17].

Therefore, this study aims to examine the influence of routine dhikr Al-Ma'surat on the formation of the morals of students at the Tahfidzul Qur'an Abi-Ummi Boyolali Islamic Boarding School, with a focus on students in grade 7 H. This research is expected to identify the extent to which the practice of routine dhikr can have a positive impact on the morality and behavior of students. The results of this research are expected to be able to provide insight for Islamic boarding schools in optimizing the dhikr habituation program as a tool for character building. Thus, dhikr can be an effective means to produce a generation of Muslims who are not only intellectually superior but also noble and ready to face the challenges of the times based on Islamic values.

LITERATURE REVIEW

The practice of dhikr (remembrance of Allah) holds a central place in Islamic spirituality and is widely acknowledged for its role in developing inner peace, emotional regulation, and spiritual consciousness. The Qur'an repeatedly emphasizes the value of dhikr, as in Surah Ar-Ra'd (13:28), which states: "Indeed, in the remembrance of Allah do hearts find rest." This verse underscores the spiritual benefits of dhikr, which extend beyond tranquility to encompass moral grounding and behavioral discipline [18].

From a conceptual standpoint, dhikr is both verbal and internal, consisting of reciting sacred phrases (like tasbih, tahmid, and takbir) and fostering a continuous awareness of God's presence. Scholars such as Al-Ghazali and Ibn Qayyim have written extensively about the dual dimensions of dhikr: the tongue and the heart. When performed sincerely, dhikr has the potential to shape a believer's character, promoting virtues such as humility, patience, and gratitude. In the context of Islamic education, particularly in Indonesian pesantren (Islamic boarding schools), dhikr has been institutionalized as a daily routine meant to support spiritual and moral formation. One popular form of dhikr in this context is Al-Ma'surat, a compilation of morning and evening supplications compiled by Imam Hasan Al-Banna. This set of prayers, derived from the Qur'an and Hadith, is designed to provide spiritual protection, emotional balance, and a sense of divine closeness at the start and end of each day. Al-Ma'surat is used widely in Islamic institutions across Indonesia, especially in pesantren committed to combining memorization of the Qur'an (tahfidz) with character development [19], [20].

While the theoretical foundations of dhikr and its role in shaping akhlaq (moral behavior) are well established, empirical studies remain limited. Existing research often focuses on broader Islamic pedagogical approaches, such as Qur'an memorization or teacher modeling, rather than the isolated influence of structured spiritual practices. Studies that do touch upon dhikr frequently emphasize its psychological effects—such as reducing stress, enhancing mindfulness, or improving emotional regulation—rather than directly linking it to moral outcomes. Moreover, many studies tend to adopt a qualitative or anecdotal approach, which

may not provide the statistical clarity needed for educational planning. This is particularly relevant in pesantren environments, where administrators seek evidence-based strategies to improve both spiritual and moral outcomes. There is a noticeable gap in the literature regarding how routine practices like Al-Ma'surat affect measurable indicators of moral development, such as behavioral assessments by teachers, peer relationships, and daily conduct [21], [22].

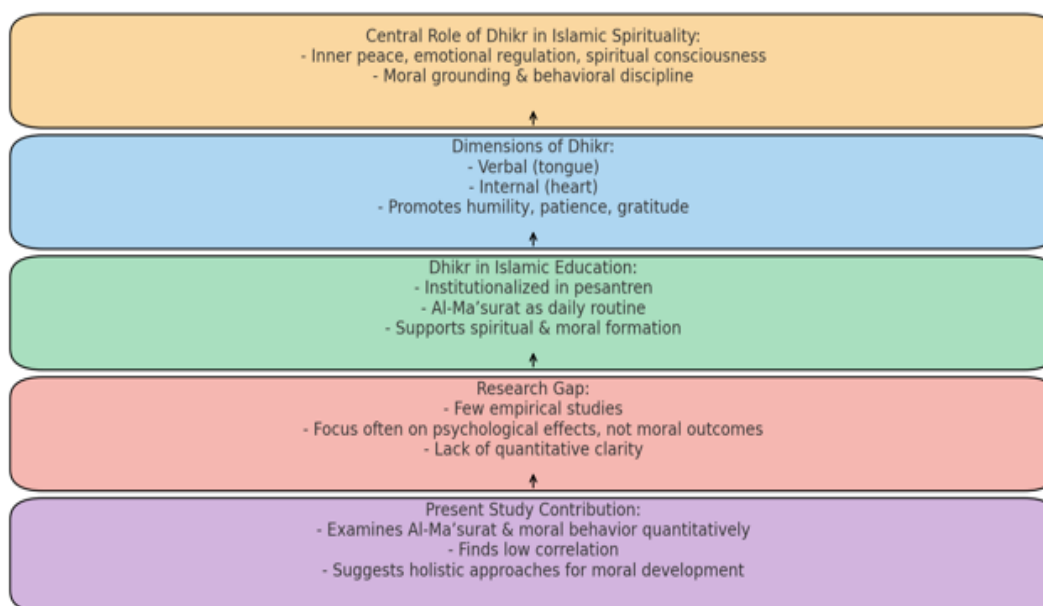


Figure 1. Literature Review Summary

The present study attempts to bridge this gap by empirically investigating the influence of routine dhikr (Al-Ma'surat) on the moral behavior of Grade 7H students at Pondok Pesantren Tahfidzul Qur'an Abi-Ummi. It integrates spiritual practice with academic methodology, utilizing a quantitative approach to determine whether structured dhikr correlates with improved akhlaq. While the findings reveal a low and statistically insignificant correlation between dhikr and moral behavior, this outcome adds important nuance to the existing body of literature by suggesting that dhikr alone may not be sufficient for moral transformation, especially if performed without understanding, sincerity, or reflection. In light of these findings, scholars and educators are urged to explore more holistic approaches that combine dhikr with character education, reflective learning, and moral reinforcement from role models. This literature review underscores the need for further empirical studies to examine not only whether but also how spiritual practices influence student morality in different educational and cultural settings [23].

METHODOLOGY

This study is quantitative research with a casual approach designed to explore the influence or cause-effect relationship between two main variables. The independent variable in this study is the implementation of the regular dhikr of Al-Ma'surat in the morning and evening, which is often considered to have a positive impact on the formation of a person's spiritual character. Meanwhile, the bound variable is the morals of 7th-grade H students at the Tahfidzul Qur'an Abi-Ummi Boyolali Islamic Boarding School. This study aims to understand how much contribution and significance the implementation of routine dhikr is to the development of students' morals, especially in the context of religious education that focuses on strengthening moral and spiritual values [24], [25].

This research was carried out at the Tahfidzul Qur'an Abi-Ummi Boyolali Islamic Boarding School, an Islamic educational institution located on the Solo-Semarang Highway,

Prigi Hamlet, Tandung Village, Ampel District, Boyolali Regency. This location was chosen because of its relevance and suitability with the object of research, namely 7th-grade H students who are active in Al-Ma'surat dhikr activities. The research lasted for two months, from February to March 2024, with the involvement of the pesantren directly to support the smooth data collection process. The selection of this time takes into account the academic schedule and routine of the students, so as not to interfere with their learning and worship activities [26]–[28].

The population that is the focus of this study is all students of class 7 H who consistently carry out dhikr Al-Ma'surat in the morning and evening. The total population in this study reached 30 students, all of whom were involved as research subjects. Given the population of less than 100, the sampling technique used is saturated sampling or census, where the entire population is sampled. The use of this technique allows researchers to obtain accurate and representative data while reducing the possibility of bias that can arise in the sampling process [29], [30].

Data collection was carried out through two main methods that were adjusted to the type of variable being studied. For variable X, namely the implementation of routine dhikr Al-Ma'surat, data was collected using a questionnaire consisting of 20 question items in the form of a Likert scale. The questions in this questionnaire include four alternative answers, namely Always, Often, Sometimes, and Never, which are designed to measure various indicators such as intention, frequency, consistency, appreciation, suitability of implementation, and understanding of dhikr. Meanwhile, the data on variable Y, namely student morals, was obtained through documentation of the report card scores of students in class 7 H in the 2024/2025 school year. This value reflects a comprehensive assessment of the behavior and morals of students in the pesantren environment [31].

Before use, the research instrument is tested for its validity and reliability to ensure the level of trust and accuracy of the data collected. The validity test is carried out using the Product Moment formula, where the instrument is declared valid if the value is $r_{hitung} > r_{tabel}$. Meanwhile, reliability is tested with the Alpha Cronbach technique, which gives the result that the instrument is considered reliable if the value of $r_{11} > 0.6$. This test is carefully carried out to ensure that all the question items on the questionnaire can measure the variables in question with high consistency and accuracy [32], [33].

The data analysis techniques used in this study include descriptive analysis and analysis of relationships between variables. Descriptive analysis aims to describe research data in the form of simple statistics, such as averages, intervals, and percentages, thus providing an overview of the characteristics of the data obtained. To find out the influence or relationship between variable X and variable Y, the Product Moment correlation test is used. The resulting correlation values are interpreted based on a specific range, which describes the level of relationships from very low to very strong. This technique helps researchers understand the extent to which the implementation of dhikr significantly affects the morals of students [34].

Before hypothesis testing is carried out, the data is analyzed through prerequisite tests which include normality tests and linearity tests. The normality test used the Shapiro-Wilk method to ensure that the distribution of the data corresponded to parametric statistical assumptions, with a significance criterion > 0.05 . The linearity test was carried out using SPSS software to test the suitability of the linear relationship between the two variables, with a significance criterion > 0.05 . Hypothesis testing was carried out to answer the main purpose of the study, H_0 : There was no effect of the implementation of dhikr on the morals of students. H_1 : There is an influence on the implementation of dhikr on the morals of students. If the significance value is $< \alpha (0.05)$, then H_0 is rejected, which means H_1 is accepted. The results of this hypothesis test are the basis for concluding the influence of dhikr on the morals of students [35], [36].

Table 1. Summary of Research Methodology

Aspect	Details
Research Type	Quantitative research with a causal approach
Objective	To examine the influence of routine dhikr (Al-Ma'surat) on students' morality (akhlaq)
Independent Variable (X)	Routine dhikr (Al-Ma'surat) – morning and evening
Dependent Variable (Y)	Morality (Akhlaq) of Grade 7H students
Research Location	Tahfidzul Qur'an Abi-Ummi Islamic Boarding School, Boyolali, Central Java, Indonesia
Research Period	February – March 2024
Population	30 students of Grade 7H
Sampling Technique	Saturation sampling (census) – all students in the population were included.
Data Collection (Variable X)	Questionnaire (20 Likert-scale items: Always, Often, Sometimes, Never)
Indicators of Variable X	Intention, frequency, consistency, focus (khushu'), procedural correctness, understanding of dhikr
Data Collection (Variable Y)	Documentation of student report cards (20 indicators of daily akhlaq assessed by teachers and mentors)
Validity Test	Product Moment (items valid if $r_{\text{calculated}} > r_{\text{table}} = 0.361$)
Reliability Test	Cronbach's Alpha = 0.747 (Instrument is reliable if $\alpha > 0.6$)
Normality Test	Shapiro-Wilk test (Data is normal if $p > 0.05$)
Linearity Test	SPSS linearity test (Linear relationship confirmed if $p > 0.05$)
Data Analysis Techniques	- Descriptive statistics (mean, percentage, category classification)- Pearson Product Moment correlation
Assumptions	H_0 : No influence of dhikr on akhlaq H_1 : Dhikr significantly influences akhlaq
Significance Level (α)	0.05
Decision Rule	If $p\text{-value} < 0.05 \rightarrow$ reject H_0 , accept H_1
Basic Conclusion	Hypothesis testing result determines whether dhikr significantly influences student morality.

RESULTS AND DISCUSSION

Data processing on the implementation of routine dhikr, especially dhikr Al-Ma'surat carried out by students of grade 7 H in the morning and evening, produced a total score of 1727 from 30 respondents. With an average score of 57.57, this score was then classified into

the categories of good, adequate, and poor to identify the level of discipline and quality of dhikr implementation among students. From the results of the analysis, as many as 40% of students are in a good category, which means that they carry out dhikr completely, routinely, and solemnly in accordance with the standards set by the Islamic boarding school. This shows that most students already understand the importance of dhikr in daily life and carry it out consistently [37], [38].

As many as 36.7% of students are in the sufficient category, which indicates that they carry out dhikr at a sufficient level but there are still shortcomings, both in terms of the timeliness of implementation, the number of readings, and the level of solemnity. Meanwhile, 23.3% of students are classified as the underclass, which means that the implementation of dhikr is less disciplined, inconsistent, or may not fully understand the meaning of dhikr so its implementation becomes less than optimal. The distribution of this category shows that there is a variation in the implementation of dhikr among the students, which can be an evaluation material for the Islamic boarding school in providing more intensive guidance [37], [38].

For moral measurement, data was taken from the student report card which consisted of 20 indicators of moral and daily behavior assessment, which were assessed directly by teachers and supervisors. The average moral score obtained was 58.3, which was then also classified into good, adequate, and poor categories based on a certain range of scores. From this data, it was found that the majority of students, namely 56.67%, have morals in the good category, reflecting behavior and attitudes that are in accordance with religious values and norms that apply in Islamic boarding schools. This is an indicator that moral development in Islamic boarding schools has been running quite effectively for most students.

As many as 30% of students are in the sufficient category, which means that even though they have relatively good morals, there are still several aspects of behavior that need to be improved and improved in order to achieve the good category. Meanwhile, 13.33% of students are classified as underclass, indicating that there are a small number of students who still face difficulties in practicing the moral values taught. This is an important concern for Islamic boarding schools to provide more intensive coaching and assistance for these students so that they can improve the quality of their morals.

In the validity test, all questionnaire items were declared valid because the r_{hitung} value of each item was greater than r_{tabel} 0.361, which showed that the questionnaire instrument was able to accurately measure the variables of dhikr and morals. In addition, a reliability test with Cronbach's Alpha yielded a value of 0.747, which indicates the instrument is sufficiently reliable and consistent, so the data collected can be trusted for further analysis. Normality testing of the data using the Shapiro-Wilk method showed that the data was normally distributed because the significance value was greater than 0.05, qualifying the statistical assumption [39], [40].

Discussion

This research was carried out at the Tahfidzul Qur'an Abi Ummi Islamic Boarding School located in Boyolali, Central Java, a religious education institution that is quite representative because it combines the traditional pesantren system with formal education. This educational model allows students to get a well-rounded learning, not only religious aspect but also a modern academic one. This is an important background to understand how the learning process and spiritual activities carried out can have an impact on the character and morals of students. The vision of the boarding school which emphasizes the formation of students who have faith, piety, noble character, and can compete globally gives an idea that this pesantren is oriented not only to spiritual development but also to the development of social and intellectual abilities of students. With a focus on character education and spiritual strengthening, this Islamic boarding school implements various supporting activities, one of

which is the implementation of routine dhikr which is the focus of the study in this study [41], [42].

The use of questionnaires as a data collection tool regarding the implementation of routine dhikr, especially the morning and evening dhikr Al-Ma'surra, is the right choice to measure the discipline and quality of the implementation of dhikr for students. Questionnaires that are prepared based on indicators relevant to pesantren standards ensure that the data collected is by the context and practices in the field. In addition, the use of student report card scores as a measure of moral variables with indicators assessed by teachers and supervisors provides a more objective picture of the daily behavior of students. This approach does not only rely on self-reporting but also on direct assessment from those who supervise and guide students so that the quality of the data is more reliable and valid for analysis.

Before conducting the analysis, it is very important to test the validity and reliability of the instrument so that the data obtained can be accounted for. The results of the validity test with the product moment correlation formula show that all question items meet the validity criteria because the value r_{hitung} is greater than r_{tabel} . This indicates that the instrument used is capable of measuring the variables in question. Furthermore, the reliability test with Cronbach's Alpha showed a value of 0.747, which is above the minimum limit of 0.7, so it can be concluded that this questionnaire instrument is quite reliable and consistent. With a good validity and reliability test, researchers can proceed to the data analysis stage with a high level of confidence that the research results reflect the actual conditions in the field.

Normality testing of the data using the Shapiro-Wilk method also showed that the data was normally distributed because the significance value was greater than 0.05, which is very important to ensure that the product-moment correlation analysis technique can be used appropriately. In addition, the linearity test between the implementation of dhikr and morality showed linear results, which indicated that the relationship between the two variables could be mapped with a straight line. Both are basic assumptions that must be met in correlation analysis so that the results obtained later can be interpreted validly and accurately.

Although the implementation of routine dhikr is theoretically believed to contribute to the formation of morals, the results of the study show a very low and insignificant correlation. This raises questions about other factors that may be more dominant in shaping the morals of students other than the implementation of dhikr itself. It could be that the difference in the understanding of each student on the meaning of dhikr makes its effectiveness vary, or maybe the quality of the implementation of dhikr in terms of sincerity and solemnity is still not optimal. The condition of the social environment in the pesantren and outside the pesantren can also influence the formation of morals that cannot be ignored. Therefore, the implementation of routine dhikr is not enough as the main indicator of the success of moral formation.

In addition, individual differences between students, such as family background, life experience, and personal motivation, are likely to determine how dhikr and moral development are accepted and practiced. These psychological and social factors need to be considered in a more in-depth analysis in order to understand why no significant correlation has been found. Thus, the implementation of dhikr as one of the spiritual development efforts needs to be reviewed in the context of its application so that it becomes more effective and has a real impact on the behavior and morals of students.

The recommendation that emerged from this discussion was the need to develop a more comprehensive method of dhikr coaching, for example by combining aspects of understanding the meaning of dhikr in-depth, concentration and solemn training in dhikr, and strengthening the environment that supports the formation of morals. Further research is also highly recommended to explore other variables that may have a greater influence on the morals of students, such as character education in general, social interaction in pesantren, as well as family factors, and the environment outside the pesantren.

The linearity test between the implementation of dhikr and morals also showed a linear relationship with a significance value above 0.05. This shows that the variables of dhikr and morals have a linear relationship so that the correlation analysis of product-moment can be applied appropriately to determine the strength and direction of the relationship between the two variables. However, the correlation results obtained were very surprising because the r_{hitung} value was only 0.017, much smaller than r_{tabel} 0.220 at a significance level of 5%.

With this very low correlation value, it can be concluded that there is no significant relationship between the implementation of routine dhikr and the morals of 7th-grade H students at the Tahfidzul Qur'an Abi Ummi Islamic Boarding School. This result indicates that the implementation of dhikr alone is not enough to affect morals in a real way, and it is likely that there are other factors that play a greater role in shaping the character and behavior of students. These findings are important as evaluation material for the pesantren in designing a more effective and holistic coaching strategy [43], [44].

Table 2. Results and Discussion of the Study

Aspect	Description
Study Location	Tahfidzul Qur'an Abi-Ummi Islamic Boarding School, Boyolali, Central Java
Respondents	30 students (Grade 7H)
Routine Dhikr Score	Total Score: 1,727 Average Score: 57.57
Dhikr Performance Category	Good: 40% (Complete, consistent, focused)- Fair: 36.7% (Some inconsistency or lack of focus)- Poor: 23.3% (Undisciplined or lacks understanding)
Moral/Akhlaq Assessment	Based on 20 indicators in students' character report cards, assessed by teachers and mentors
Moral Average Score	58.3
Moral Category Distribution	Good: 56.67% (Reflecting Islamic values and norms)- Fair: 30% (Needs improvement in some aspects)- Poor: 13.33% (Struggles with behavioral norms)
Instrument Validity	All questionnaire items valid ($r_{calculated} > r_{table} = 0.361$)
Reliability Test	Cronbach's Alpha: 0.747 (Indicates good reliability)
Normality Test	Shapiro-Wilk test: Data is normally distributed ($p > 0.05$)
Linearity Test	Linear relationship confirmed between dhikr practice and morality ($p > 0.05$)
Correlation Result	Pearson's $r = 0.017$ (very weak correlation) $r_{calculated} = 0.017 < r_{table} = 0.220$ (no significant correlation)
Key Interpretation	No significant relationship between routine dhikr practice and student morality
Possible Influencing Factors	Variation in understanding and sincerity during dhikr- Social and environmental influences- Individual psychological and family background
Recommendations	Enhance dhikr education with deeper meaning and concentration- Strengthen character-building environment- Conduct further research on other factors

Analysis

This study investigates the relationship between the regular practice of Al-Ma'surat dhikr and the moral behavior (akhlaq) of seventh-grade students at Pondok Pesantren Tahfidzul Qur'an Abi-Ummi in Boyolali. The research arises from the hypothesis that consistent spiritual rituals, such as morning and evening dhikr, can positively influence character formation in young Muslims, especially within the structured environment of a pesantren. While the theoretical foundations of Islamic spirituality support this view, the study attempts to provide empirical evidence through quantitative methods [45].

The researchers employed a causal quantitative approach, where the independent variable is the routine performance of Al-Ma'surat dhikr, and the dependent variable is the students' akhlaq. Data were gathered through two primary instruments: a 20-item Likert-scale questionnaire to assess the quality and consistency of dhikr, and documentation of student report cards that included 20 indicators of daily moral conduct, rated by teachers and mentors. The study included a total of 30 students (Grade 7H), selected through a census sampling technique given the small population size. Descriptive statistics show that the average dhikr score was 57.57, with students distributed into three performance categories: 40% classified as "good," 36.7% as "fair," and 23.3% as "poor." This suggests that while a significant proportion of students perform dhikr consistently and with focus, there is still a considerable percentage whose practice lacks discipline or depth. In terms of moral character, the average score was 58.3. A majority of 56.67% of students were in the "good" moral category, 30% were in the "fair" range, and 13.33% were classified as having "poor" moral conduct [46], [47].

Before analysis, the instrument's validity and reliability were confirmed. The product-moment correlation showed that all questionnaire items were valid ($r_{\text{calculated}} > r_{\text{table}} = 0.361$). Reliability testing via Cronbach's Alpha yielded a coefficient of 0.747, indicating a strong internal consistency. The Shapiro-Wilk test confirmed the data's normal distribution ($p > 0.05$), and linearity tests validated the assumption of a linear relationship between variables. However, despite the theoretical expectation of a strong positive influence, the correlation analysis revealed a surprisingly low and statistically insignificant relationship between the dhikr practice and akhlaq ($r = 0.017$, where $r_{\text{calculated}} < r_{\text{table}} = 0.220$). This finding challenges the common assumption that dhikr, on its own, serves as a primary factor in shaping moral behavior. It suggests that although dhikr may spiritually nourish students, its direct effect on their day-to-day ethical conduct is minimal unless supported by other factors [48], [49].

The weak correlation may be attributed to several possible causes. One critical factor is the quality of dhikr itself. Students may perform the ritual without understanding its meaning or internalizing its spiritual essence. If dhikr is reduced to mere repetition without reflection or intentionality, its transformative power may be diminished. The study notes that some students experience distractions such as fatigue or lack of focus during dhikr sessions, which reduces the likelihood of behavioral impact. Moreover, moral formation is a complex, multifaceted process influenced by internal and external factors. Internal influences include personal motivation, emotional maturity, family background, and individual religious commitment. External influences encompass peer behavior, teacher guidance, and the general moral climate of the pesantren. The pesantren environment, though highly structured, cannot guarantee moral excellence unless these other variables are addressed [50], [51].

Another insight from this study is the limitation of using a single spiritual practice as the primary intervention for character building. While Al-Ma'surat is rich in meaning and spiritually significant, its effectiveness depends on how it is contextualized within a broader educational and moral framework. Without intentional guidance on meaning, reflection, and application in daily life, even the most sacred rituals can become routine acts with limited impact. The researchers recommend that future efforts to improve student morality through dhikr should go beyond ritualization. Programs should incorporate reflective discussions on

the meanings of the dhikr texts, strategies to cultivate presence and concentration (khushu'), and reinforcement from role models within the pesantren. Integrating character education into all aspects of student life, including their academic, spiritual, and social development, is crucial to producing morally grounded individuals [52], [53].

Additionally, further studies should explore the influence of other variables such as formal character education curricula, peer influence, family dynamics, and media exposure. A mixed-method approach incorporating interviews, observations, and longitudinal tracking could yield deeper insights into how moral values are formed and sustained. In conclusion, while the routine practice of Al-Ma'surat dhikr remains a valuable spiritual exercise, this study finds that its standalone effect on moral development is limited. The findings call for a more holistic approach to character education in pesantren—one that combines spiritual practices with cognitive understanding, emotional engagement, and social reinforcement. As such, this research not only challenges simplistic assumptions about the role of dhikr but also provides practical implications for enhancing moral education in faith-based institutions [54], [55].

This study investigates the relationship between the routine recitation of Al-Ma'thurat—a compilation of morning and evening supplications—and the moral behavior (akhlaq) of seventh-grade students at Pondok Pesantren Tahfidzul Qur'an Abi-Ummi Boyolali, Indonesia. Rooted in Islamic spirituality, dhikr (remembrance of Allah) is traditionally viewed as a practice that fosters inner peace, emotional regulation, and moral discipline. While these theoretical benefits are well documented, empirical evidence directly linking dhikr to measurable moral outcomes, particularly in pesantren contexts, remains scarce.

Employing a quantitative causal design, the study measured two variables: the implementation of routine Al-Ma'thurat recitation (independent variable) and students' moral character (dependent variable). Data were collected from all 30 Grade 7H students using a 20-item Likert-scale questionnaire for dhikr performance and documented teacher-assessed moral scores based on 20 behavioral indicators. Instruments were validated through Product Moment correlation and demonstrated good reliability (Cronbach's Alpha = 0.747). Statistical assumptions of normality and linearity were satisfied, allowing for Pearson Product Moment correlation analysis.

Descriptive results showed that 40% of students demonstrated good dhikr performance, 36.7% were in the fair category, and 23.3% were poor in discipline or understanding. In morality, 56.67% were rated good, 30% fair, and 13.33% poor. Despite these generally positive distributions, the correlation analysis revealed a very weak and statistically insignificant relationship between dhikr performance and morality ($r = 0.017$, $p > 0.05$). These findings challenge the assumption that routine dhikr alone significantly shapes student morals. Possible explanations include lack of deep understanding of the supplications, mechanical recitation without reflection, varying levels of concentration, and broader influences such as peer behavior, family background, and overall school environment. Moral formation is likely influenced by multiple internal and external factors that extend beyond a single ritual practice.

The study's novelty lies in treating Al-Ma'thurat not merely as a devotional act but as a potential educational tool for moral development, while providing empirical evidence on its limited standalone impact. The results underscore the need for holistic strategies in character education—combining spiritual practices with meaning-focused instruction, reflective engagement, and role modeling. Practical recommendations include integrating dhikr training with lessons on its meaning, fostering a conducive moral environment, and aligning ritual practice with broader educational objectives. Further research using mixed methods is suggested to explore other significant variables affecting student morality. This study contributes to Islamic education scholarship by offering a data-driven assessment of a widely practiced spiritual routine, highlighting its potential and its limitations in moral formation.

CONCLUSION

The implementation of routine dhikr, especially the dhikr Al-Ma'surat carried out by students of grade 7 H at the Tahfidzul Qur'an Abi Ummi Islamic Boarding School, shows that most of the students carry out dhikr with varying levels of discipline and quality, where 40% are classified as good, 36.7% are adequate, and 23.3% are lacking. The majority of students' morals are also in the good category (56.67%), with some others in the sufficient and insufficient category. The measurement instruments used are proven to be valid and reliable, and the data meets the necessary statistical assumptions. Although theoretically the implementation of dhikr is believed to support the formation of morals, the results of the study show a very low and insignificant correlation between the implementation of routine dhikr and the quality of students' morals. This indicates that other factors, such as understanding the meaning of dhikr, quality of implementation, social environmental conditions, as well as individual differences such as family background and personal motivation, play a greater role in the formation of morals. Therefore, the implementation of dhikr alone is not enough to be used as the main indicator of the success of the development of students' morals. These findings are important evaluation material for Islamic boarding schools in developing more comprehensive dhikr coaching methods and strengthening the supporting environment in order to improve the quality of students' morals effectively and holistically.

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Author Contribution

All authors contributed equally to the conception, design, data collection, analysis, and interpretation of this study. Asma Dzatina Nathaqain led the fieldwork and data acquisition, Meti Fatimah contributed to the literature review and analysis, while Dwi Santosa Pambudi provided methodological guidance and critical revisions to the manuscript for intellectual content.

Conflicts of Interest

The authors declare that there is no conflict of interest regarding the publication of this article. All research activities were conducted independently, without any financial or personal relationships that could inappropriately influence the results. The study was undertaken solely for academic purposes and in accordance with ethical research standards.

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