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# Dhikr and Qur'anic Literacy Routines in Supporting Students' Psychological Resilience at an Islamic Junior Secondary School

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## ABSTRACT

This qualitative case study examines the implementation of daily dhikr and Qur'anic literacy routines and their perceived contribution to students' psychological resilience at SMP Islam Plus Fatimah Az-Zahra Randublatung. Data were collected through observation, interviews, and school documents, then analyzed thematically with comparison across a student (S1), a teacher (G1), and S1's parent (P1). The morning routine begins at 06:45 and includes prayer, the Asmaul Husna, review of short surahs, and duha prayer. Qur'anic literacy takes place four days a week in teacher-led circles of no more than 13 students using the Ummi method. S1 described using dhikr, recitation, supplication, and review of memorization when distressed, followed by a sense of calm and a return to activities; the parent and teacher offered related observations. Teacher guidance and school counseling were also available when difficulties required support. These accounts show how religious routines may provide a personally meaningful coping resource in this case. The small number of identified informants and lack of standardized or longitudinal resilience measures preclude a causal claim about the program's effect on students in general.

**Keywords:** Dhikr; Qur'anic Literacy; Psychological Resilience; Spiritual Coping; Islamic Secondary Education



## ABSTRAK

Studi kasus kualitatif ini mengkaji pelaksanaan pembiasaan dzikir dan literasi Al-Qur'an serta kaitannya dengan resiliensi psikologis siswa di SMP Islam Plus Fatimah Az-Zahra Randublatung. Data diperoleh melalui observasi, wawancara, dan dokumen sekolah, lalu dibandingkan antara keterangan siswa (S1), guru (G1), dan orang tua S1 (P1). Kegiatan pagi dimulai pukul 06.45, mencakup doa, Asmaul Husna, murojaah surat pendek, dan salat duha. Literasi Al-Qur'an berlangsung empat hari setiap minggu melalui halaqah maksimal 13 siswa dengan metode Ummi. S1 mengaku menggunakan dzikir, membaca Al-Qur'an, dan doa ketika menghadapi masalah, lalu merasa lebih tenang sebelum kembali beraktivitas. Orang tua dan guru memberikan keterangan yang sejalan, sementara sekolah juga menyediakan pendampingan. Temuan ini menggambarkan kemungkinan peran kegiatan religius sebagai sumber coping pada kasus yang diteliti; penelitian tidak membuktikan pengaruh kausal terhadap resiliensi seluruh siswa.

**Kata kunci:** dzikir; Literasi Al-Qur'an; Resiliensi Psikologis; Coping Spiritual; Sekolah Islam

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## 1. INTRODUCTION

Students encounter academic demands, interpersonal difficulties, and other sources of stress during secondary schooling. Psychological resilience refers broadly to positive adaptation in the presence of adversity; it emerges through interactions between personal resources and supportive relationships rather than a single trait or activity (Masten, 2014; Ungar, 2013). Schools can contribute through predictable routines, caring adults, and opportunities to practice coping. Claims about resilience nevertheless require attention to the difficulties students actually face and the evidence used to assess their response.

For Muslim students, religious practice may offer a language for reflecting on difficulties and a familiar set of actions, including prayer, dhikr, and Qur'anic recitation. Reviews report associations between religious or spiritual resources and coping, while also showing that the meaning and effects of practice vary across populations and study designs (Hardy et al., 2019; Pargament, 1997). Studies of Qur'anic recitation and anxiety offer relevant context but cannot establish the psychological impact of a particular school program (Moulaei et al., 2023).

At SMP Islam Plus Fatimah Az-Zahra Randublatung, dhikr is embedded in the morning schedule and Qur'anic literacy is taught through small halaqah groups. The program combines devotional practice, supervised reading, tajwīd learning, and memorization. Existing studies often examine religious activities or educational resilience separately; bringing these strands together requires close attention to how students use the activities when facing a problem and what other supports are present (Sinaga & Setiawan, 2024; Sari & Sutarto, 2023).

This article asks how the dhikr and Qur'anic literacy routines are organized, what experiences students and adults report, and how those experiences relate to the student's response to difficulties. It uses the source manuscript's identified student, teacher, and parent accounts without treating

them as a representative sample. The aim is to describe a plausible process and its context rather than to estimate a treatment effect.

## 2. RESEARCH METHODS

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The research used a qualitative case-study design at SMP Islam Plus Fatimah Az-Zahra Randublatung. A case study can examine practices in their ordinary school context and incorporate multiple sources of evidence (Yin, 2018). Informants were selected purposively from people involved with the routine: a teacher or program supervisor (G1), a student (S1), and a parent of that student (P1). The source mentions additional teachers and students but does not provide their number or identifiable accounts; the findings below therefore distinguish the three documented perspectives.

Data sources comprised direct observation of dhikr and Qur'anic literacy sessions, interviews concerning their organization and perceived benefits, and documentation of activities and schedules. Observations addressed participation, timing, and guidance. Interviews addressed routine practice, experiences at school and home, and ways students respond to difficulty. The source manuscript does not provide interview transcripts, the full observation protocol, the duration of fieldwork, or ethics and consent details; these should be supplied from the research record for submission.

The original analysis describes reduction, display, and interpretation of data. Here, the evidence is arranged around program implementation, habituation, responses to difficulty, institutional support, and implementation challenges (Miles et al., 2019). Accounts from S1, G1, and P1 are compared with observed and documented activities where available. Triangulation strengthens contextual credibility but does not turn three perspectives into a prevalence estimate (Lincoln & Guba, 1985).

Psychological resilience is interpreted cautiously as the reported ability to regain composure and resume activities after difficulties. The study did not use a standardized resilience scale, observe a pre-program baseline, or follow students over time. It can therefore describe a coping process attributed by participants to religious activities and school support, but it cannot demonstrate improvement in resilience attributable to the program.

## 3. RESULTS AND FINDINGS

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According to G1, the morning routine begins at 06:45 and comprises prayer, recitation of the Asmaul Husna, review of short surahs, and duha prayer. Qur'anic literacy is scheduled for Tuesday, Wednesday, Thursday, and Saturday. Students join halaqah groups of at most 13 under a teacher's guidance. The Ummi approach includes guided reading with attention to tajwīd and memorization, particularly Juz 30. S1's account confirms participation in the routine over three years, although the sequence of activities as recalled by S1 differs slightly from the teacher's account.

The teacher reported that many students participate readily and some who previously lacked a duha-prayer habit have become more familiar with it. G1 also noted persistent lateness among some students and the need to improve teacher preparation. S1 said that dhikr, tadarus, and review

of memorization sometimes continue during school holidays. P1 observed Qur'anic reading and dhikr after prayer at home. Together these accounts suggest continuity for the identified student, without establishing that every student has the same pattern.

When facing sadness, persistent thoughts, or a school difficulty, S1 described turning to dhikr, reading the Qur'an, istighfār, supplication, or review of memorized verses. S1 reported feeling calmer afterwards and then resuming daily activities. P1 described a related sequence at home: the student may initially remain quiet, then pray or read before returning to activities. G1 regarded religious routines as one opportunity for students to calm themselves and think about a response, while emphasizing that adult guidance remains necessary.

Support differs according to the issue and the student. G1 explained that some students consult a teacher or the student-affairs office, some try to solve a difficulty independently, and others are reluctant to talk. The school offers consultation, encouragement, and advice when needed. The routine is thus embedded in a wider support setting; the available accounts do not allow the calming response to be attributed exclusively to dhikr or Qur'anic reading.

Implementation is supported by a fixed schedule, teacher involvement, and small halaqah groups. Reported obstacles include lateness, variable concentration during the activities, and a need for continued teacher development through tashīh, taḥsīn, and certification. S1 wished to see greater attentiveness during the practice, while P1 stressed consistency. These observations indicate where the school could improve the routine without assuming that increased frequency alone would alter students' psychological outcomes.

The three accounts agree on the presence of the routines and describe a calming experience for S1. They concern different types of evidence: S1 reports a personal feeling, G1 describes the program and variation among students, and P1 describes behavior observed at home. The comparison does not establish the frequency of the experience among all students.

#### 4. DISCUSSION

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The case suggests a meaningful connection between regular religious practice and one student's response to distress. S1 described using familiar actions to pause, seek calm, and return to activity. This is consistent with spiritual coping as a process in which beliefs and practices help a person interpret or respond to stress (Pargament, 1997; Sari & Sutarto, 2023). The evidence here is experiential: neither distress levels nor resilience were measured before and after the activities.

Predictable routines may help students access a coping strategy when a difficulty occurs. Because dhikr and Qur'anic reading are familiar at school, S1 reports using them outside school as well. The parent's account lends contextual support to this continuity. It remains unknown how many other students transfer the routines to home or how long their practice persists after leaving the school (Masten, 2014; Yin, 2018).

Qur'anic literacy offers both skill development and an occasion for supported religious engagement. The supervised groups, tajwīd guidance, and memorization activities give structure to reading; they should not be collapsed into a single measure of well-being. Prior reviews of Qur'anic recitation in clinical and community contexts report potentially favorable mental-health

outcomes, but their populations and interventions differ from this school case (Moulaei et al., 2023; Ghiasi & Keramat, 2018). Their findings provide context rather than proof of a school-level effect.

Adult relationships are part of the account of coping. G1 describes consultation through teachers and student affairs, while P1 observes behavior at home. Resilience research emphasizes supportive relationships and access to resources alongside individual coping (Masten, 2014; Ungar, 2013). Interpreting the program as the only source of resilience would overlook these relationships and the student's own decision-making.

The differences among the three perspectives are also informative. S1 describes inner experience, P1 reports behavior observed at home, and G1 speaks about the schedule and variation among students. Agreement about the existence of the routine supports the implementation account; it does not independently verify a change in psychological functioning. Triangulation should therefore be presented as comparison of sources rather than as statistical confirmation (Lincoln & Guba, 1985; Miles et al., 2019).

Program fidelity matters for interpretation. Students who arrive late may miss activities, and variable attentiveness means that scheduled participation is not equivalent to meaningful engagement. The need for *tashīh*, *taḥsīn*, and teacher certification may affect the quality of Qur'anic instruction. Documenting attendance, the structure of each session, teacher preparation, and students' reflections would make subsequent evaluation more precise.

The school can preserve the devotional purpose of the activities while making routes to help explicit. A student who remains distressed after prayer or recitation should be able to consult a trusted teacher or counselor and, where appropriate, family. Religious practice and interpersonal support can function together; the source itself describes consultation and encouragement in addition to the routine. The present research does not evaluate clinical needs or the effectiveness of counseling.

Generalization is limited by the documented informant base, one school, and the absence of baseline or follow-up measurements. Future studies could interview more students across grades, record routine participation, examine school-to-home continuity, and use validated measures where a claim about resilience is intended. Until then, the strongest conclusion is that the identified student and supporting adults describe religious routines as one personally meaningful resource for coping within a broader school and family context (Creswell & Poth, 2018; Shadish et al., 2002).

## 5. CONCLUSION AND SUGGESTIONS

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At SMP Islam Plus Fatimah Az-Zahra Randublatung, morning dhikr and Qur'anic literacy are organized as recurring activities supported by teachers. The former begins at 06:45; the latter meets four days each week in small Ummi halaqah groups. S1 reported using religious practices to regain calm when facing difficulties, with related observations from G1 and P1. The case also identifies the importance of teacher and family support.

These findings document an experience of spiritual coping rather than an established program effect on psychological resilience. The school may strengthen the practice through punctuality,

attentive participation, teacher development, and accessible student support. Further study should include a broader range of students, clear documentation of procedures, and longitudinal or validated indicators before making claims about changes in resilience.

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