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One Day One Ayat as Pedagogical Habituation: A Qualitative Case Study of Qur'an Literacy in a Vocational School

Mohammad*, Latifatus Sa'adah

Institut Agama Islam Khozinatul Ulum Blora, Indonesia

Email Corresponding: mohammad@iaku.ac.id

Abstract

Daily routines are used to bring students into regular contact with the Qur'an, yet little is known about how they function as learning. This study examines how *One Day One Ayat* (ODOA) habituation is carried out before lessons, what supports and hinders it, and what it implies for students' Qur'an literacy culture. The qualitative case study draws on participant observation and semi-structured interviews with the principal, teachers, and purposively selected students. Analysis followed data condensation, data display, and conclusion drawing and verification, with source and technique triangulation. ODOA runs for about 15 minutes before the first lesson. Students write or submit a verse, read it with the teacher, receive direct correction, and hear a short explanation of its meaning. Teacher mentoring, the routine's fixed place in the school day, and peer support keep it going. Uneven initial reading ability, limited time, and boredom strain it, and the teacher's correction and explanation of meaning are the main responses. The study proposes pedagogical habituation, a stable routine joined with teacher interaction, as an interpretive concept for Qur'an literacy practice. The findings do not measure gains in students' ability. Schools can apply the concept by keeping the routine fixed, differentiating guidance, and varying activities, and later studies can test it with longitudinal or mixed-methods designs.

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INTRODUCTION

Qur'an literacy in Indonesian schools is often built through short daily routines rather than classroom instruction alone. Literacy here means more than reading verses accurately. It also involves grasping their meaning and carrying their values into everyday life **(Misliani, 2026; Noqita et al., 2025)**. A single subject slot gives students little contact with the text, and reading problems can persist even into university study **(Guarinello et al., 2022; Karatay & Ünal, 2023; Lavissière et al., 2024)**. Schools therefore extend that contact through habituation. **Sainab et al. (2025)** reported that a public junior high school built Qur'anic recitation into the school day, and most interviewed students described moving from reluctance to regular participation. **Abdilah et al. (2026)** and **Tamimi et al. (2026)** examined habitual Qur'an reading in a vocational school as a response to moral concerns. Such routines are now familiar, yet how they work as learning remains unclear, especially in vocational schools.

Recent studies approach Qur'an literacy through methods and policies, and they treat habituation as a route to religious discipline. **Aimi (2026)** developed 7 practical steps for teaching Qur'an reading through action research with high school students and reported better reading skills. **Fadli dan Mahariah (2025)** found that an Islamic education faculty mapped students' reading and writing ability but did not carry the results into continuous learning. **Abdurrahman et al. (2026)** showed that teacher leadership turned congregational prayer and Qur'anic recitation into regular practice, although the outcome they examined was religious discipline, not literacy. **Bürgler et al. (2026)** add a caution from habit psychology: repetition in a stable context builds habit, but habit is only one influence on behavior and is neither necessary nor sufficient for it to

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last. Together, these studies explain what to teach and why repetition matters. They do not explain how a daily routine and the instruction within it function together.

The studies reviewed here do not explain how a short *One Day One Ayat* (ODOA) routine operates as a literacy practice in a vocational school. Research on ODOA has mostly asked whether the method produces a measurable result. **Thuwaiba dan Salaeh (2025)** examined it as a memorization technique, and **Bukhori et al. (2026)** related it to learning outcomes and spiritual attitudes. **Khoiriyati et al. (2021)** tested the program and found that it explained only 6.2% of the variation in students' reading ability, but a quantitative design cannot show what happens inside the routine to produce so modest a figure. This study differs in 2 ways. It treats 1 verse a day as a unit of reading, writing, correction, and meaning, and it follows that routine through a qualitative case study. It also links habit theory to teacher interaction through the concept of pedagogical habituation.

This study examines how ODOA habituation is carried out before learning at SMK (Sekolah Menengah Kejuruan, vocational high school) Nurul Huda Pudak Ngawen. It also identifies the factors that support and hinder the routine and explains what the routine implies for students' Qur'an literacy culture. These aims move the inquiry from asking whether ODOA works to asking how it works, and they shift attention from methods and policies to the daily routine in which any method has to operate. The school offers a suitable case because it runs ODOA for about 15 minutes before the first lesson, and each session combines writing or submitting a verse, reading together, correction, and a short explanation of meaning. The study contributes academically by testing whether habit theory needs a pedagogical component to explain literacy practice. It contributes practically by giving teachers and school leaders a grounded account of how to run such a routine within limited time.

The central argument of this study is that the literacy value of ODOA depends on what happens inside the routine, not on repetition alone. A routine gives students a fixed time and place to meet the Qur'an, but it does not teach them anything by itself. Learning begins when a teacher listens to a student read, corrects errors as they happen, and explains what the verse means. Without these moves, a routine can shrink to attendance and completion. The study therefore follows three questions: how the routine unfolds each morning, what keeps it going or strains it, and what it implies for students' everyday contact with the Qur'an. These questions concern interaction between teachers and students, so they call for a qualitative case study. The next section explains how the case was selected and how the data were gathered and analyzed.

RESEARCH METHOD

This study used a qualitative approach with a case study design **(Hegade et al., 2024; Perez et al., 2023; Rosidah & Minsih, 2026)**. The aim was to understand how *One Day One Ayat* (ODOA) habituation is carried out in its natural school setting and how it relates to the development of a Qur'an literacy culture, rather than to measure its effect on students' reading scores. A qualitative approach suits this aim because the questions concern process, interaction, and context: how the routine unfolds each morning, how teachers and students take part, and what supports or strains it over time. The case study design allowed the program to be examined as a bounded unit, defined here by one practice (ODOA before the first lesson), one site (SMK Nurul Huda Pudak Ngawen, Blora Regency, Central Java), and the school conditions that surround it, including school policy, teacher mentoring patterns, student characteristics, and the religious environment **(Annamalah et al., 2026)**. The school was selected because it already ran ODOA as part of its morning routine before learning started, which made the practice available for close observation. The study does not compare schools or test causal effects through statistical procedures. Its purpose is to explain the processes, experiences, and conditions that shape how the routine is sustained, so the findings are meant to build an analytical understanding of this case and not to be generalized statistically.

Data were collected through participant observation, semi-structured interviews, and documentation, with the researcher acting as the main instrument **(Annamalah et al., 2026; Truong Sang, 2026)**. Informants were chosen purposively according to their involvement in, and knowledge of, the program. They included the school principal, who could speak to policy and institutional support; the coordinating and accompanying teachers, who could explain how the activity is run, how reading is corrected, and how it is evaluated; and students, who were selected to include both relatively fluent readers and those who still needed help, so that the study could capture different experiences of the same routine. The aim was a range of perspectives, not statistical representation. Observations followed an observation guide and recorded the order of activities, the involvement of teachers and students, the forms of correction given, and students' responses during the session. Interviews followed a semi-structured guide covering school policy, experiences of taking part, mentoring strategies, obstacles, and efforts to keep the routine consistent. Documentation included verse deposit records, school habituation documents, and available records of the activity. The three techniques were used to complement one another. What teachers said about correction was compared with what was seen during sessions, and students' accounts of their experience were read against both, so that no finding was meant to rest on a single technique or informant group.

Data were analyzed with the interactive model, which moves through data condensation, data display, and conclusion drawing and verification **(Anas & Wahyuningsih, 2026; Kim & Seo, 2024; Sui et al., 2026)**. In the condensation stage, observation notes, interview transcripts, and documents were sorted according to the research focus: how One Day One Ayat (ODOA) is implemented, what supports and hinders it, and what it implies for a Qur'an literacy culture. Related material was then grouped into categories such as routine consistency, teacher involvement, variation in reading ability, peer support, and student motivation. In the display stage, these categories were arranged as a narrative that shows how the implementation process relates to the conditions around it, and the narrative was organized into the three themes reported in the Results. Conclusions were drawn by comparing patterns across informants and across techniques, and they were verified by returning to the field notes, interview quotations, and documents to confirm that each interpretation had adequate empirical support. The analysis was iterative, so when information was inconsistent or contradicted an emerging pattern, the data were reexamined. Credibility was strengthened through source triangulation, which compared what the principal, teachers, and students said about the same aspects of the program, and through technique triangulation, which compared observations, interviews, and documents to check that observed practice matched informants' accounts and the available records. Interpretations were related to concepts of habituation and school culture only to clarify the analytical basis, and conclusions were kept within the context and data of the study.

RESULT AND DISCUSSION

Results

Implementation of ODOA Habituation Before Learning

Observations showed that *One Day One Ayat* (ODOA) habituation at SMK (Sekolah Menengah Kejuruan, vocational high school) Nurul Huda Pudak Ngawen takes place every morning for approximately 15 minutes before the first lesson begins. The activity follows a consistent sequence. Students take turns writing or submitting the selected verse, the class reads the verse together with the teacher, and the teacher corrects errors in pronunciation, *tajweed*, and writing as they occur. The session ends with a brief explanation of the meaning of the verse and its relevance to students' daily lives. Because the entire sequence is completed before academic subjects start, ODOA does not reduce instructional time. It fills the transition between students' arrival and formal instruction, and the school treats this period as part of the regular school day rather than as an optional activity. This placement gives the program a fixed position in the daily schedule, so students encounter the Qur'an at the same time every morning before they move on

to general and vocational subjects. The principal, Muhammad Noor Afaid, explained that the activity is held regularly so that students can interact with the Qur'an every day. His description of the procedure matches the observed sequence and draws attention to the immediacy of correction:

"ODOA activities are carried out before the lesson starts. The children have their turn to deposit or write verses, then read them together. If there is an incorrect reading, the teacher will immediately correct it so that they can find out where the mistake is."

The principal's account points to a feature that is central to how the routine works. Correction is given on the spot, which means students learn which part of their reading is wrong while the verse is still in front of them. The teacher therefore does more than open and close the activity. Within the same 15-minute window, the teacher listens to students read, identifies their errors, and models the correct pronunciation. The explanation of meaning that follows takes the activity beyond recitation. Students first treat the verse as a text that must be written and pronounced accurately, and they then encounter it as a message that can be understood and connected to daily life. In this arrangement, a single verse becomes a small but complete unit of literacy work. It can be finished within the morning period, and it brings together skills that are often practiced separately in Islamic Religious Education lessons: reading, writing, correcting errors, and understanding content.

The decision to work with one verse per day was a deliberate response to the limited time available before learning begins. Nur Jamilatul Khafidzoh, an assistant teacher, explained the reasoning behind this target:

"We choose one verse every day so that the activities can be carried out regularly before learning. The important thing is that the children continue to practice reading and writing the Qur'an and get guidance from the teacher."

Her statement makes clear that ODOA at this school is not built around a memorization quota. The program does not set a particular number of memorized verses as its main target, and the teacher's emphasis falls on continuous practice in reading and writing under guidance. The single verse serves as a unit of practice sized to fit the morning period. This choice has two visible consequences. It allows the activity to be repeated every school day without encroaching on lesson time, and it keeps the attention of both teachers and students on the quality of each reading rather than on the number of verses accumulated. The flow of the activity and the role of the teacher at each stage are illustrated in **Figure 1**.

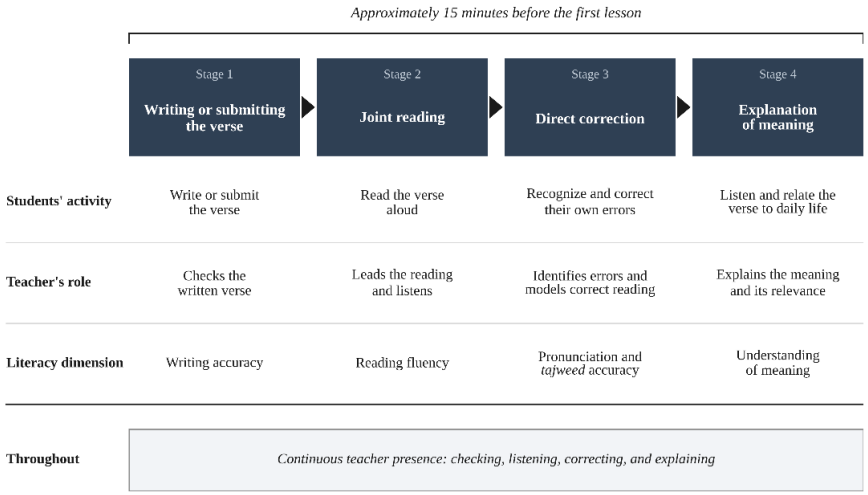


Figure 1. Flow of ODOA Implementation at SMK Nurul Huda Pudak Ngawen

Figure 1 shows that ODOA moves through four stages within a single short session. It begins with writing, continues with reading aloud and corrective feedback, and ends with attention to meaning. Seen as a flow, the routine reveals a pattern that the individual accounts do not fully convey. The teacher has an active role at every stage, while students initiate the work only at the first stage. The routine therefore cannot function as independent self-study, because its value depends on the teacher being present to check, correct, and explain. Direct correction holds a pivotal position in this sequence. It is the stage confirmed by every type of data in this study, including observation, the principal, the coordinating teacher, and students, and it connects what comes before and after it. Errors that appear during writing and reading are addressed through correction, and the corrected verse then becomes the basis for explaining its meaning. The figure also exposes the cost of this design. Four teacher-intensive tasks must fit into about fifteen minutes. This tension between a teacher-dependent sequence and a fixed, short time frame underlies the supporting and inhibiting conditions examined in the next theme.

Supporting and Inhibiting Factors of ODOA Implementation

The continuity of ODOA depends on more than the schedule. Interviews and observations identified three conditions that support the program: consistent teacher mentoring, institutional support from the school and its religious environment, and support among students. They also identified three conditions that hinder it: differences in students' basic ability to read the Qur'an, the limited time before the first lesson, and boredom accompanied by declining motivation among some students. These conditions should not be read as two separate lists, because they act on the same 15-minute activity at the same time. Teacher mentoring, for example, is the main resource for students who read with difficulty, yet the time available for that mentoring is short. Daily repetition builds regularity, but it also produces boredom. Examining these factors in relation to one another helps explain both why the program continues and why its quality differs from one student to another.

The first supporting condition is the consistency of teacher mentoring. Teachers do more than direct students to participate each morning. They listen to students read, correct their pronunciation, and guide them in writing verses. Siti Shofiyatun, the coordinating teacher, described this role:

> "We accompany the children every morning when One Day One Ayat (ODOA) activities take place. If there is an incorrect reading, we immediately correct it and give examples of how to read it. So, children not only read verses, but also receive guidance so that their reading is better."

The coordinating teacher's account shows that mentoring serves two functions. It keeps the activity running every morning, and it turns the activity into an opportunity for learning. Without this guidance, reading a verse together could easily become a formality that students complete without noticing their errors. With it, each session gives students a model of correct reading and a specific point for improvement. Her statement also indicates that correction responds to individual errors as they arise, so the guidance each student receives depends on what that student actually reads aloud.

The second supporting condition is institutional. The activity is scheduled before the first lesson every school day, and the principal presents it as a regular opportunity for students to interact with the Qur'an. This scheduling makes reading the Qur'an part of the morning routine of the whole school rather than an activity limited to Islamic Religious Education classes. The religious character of the school environment provides a setting in which such a routine is accepted as a normal part of school life. The evidence for this condition comes mainly from observation and from the principal's account of the program's purpose. The analysis of institutional support in this study is therefore limited to the scheduling and placement of the program.

The third supporting condition is support among students. Taking part in the activity together allows students to observe one another and to follow their peers' example. Ilzam Thobibi Zamani, a student, explained:

"If my friends read and write verses, I also try to participate in the activities. If there is a reading that I do not understand, sometimes I pay attention to my friends or ask the teacher."

This statement shows that peers act both as a social prompt to participate and as an informal source of help when a student is unsure how to read a passage. Even so, the student turns to his peers only "sometimes" and still names the teacher as his other source of help. Peer support thus complements teacher mentoring rather than replacing it. Nor does it mean that all students share the same level of motivation or involvement, a point that becomes clearer in the discussion of boredom below.

The first inhibiting condition is the difference in students' basic ability to read the Qur'an. Some students read relatively fluently, while others still need guidance in recognizing letters, pronouncing verses, and applying *tajweed*. Siti Maula Ramadhani described her early experience:

"At first, I still had difficulty reading some verses, especially if there were readings that I did not understand. When the One Day One Ayat (ODOA) activity took place, the teacher helped me correct my reading so that I could know the wrong parts."

Siti Nur Wahyuni gave a similar account:

"When I took the ODOA, I sometimes still had trouble reading some parts of the verse, especially when I did not understand how to read it correctly. I usually waited for the teacher's direction to correct the reading."

Both students describe difficulty with particular parts of a verse, and both rely on the teacher to identify and correct their errors. Wahyuni's remark that she usually waits for the teacher's direction is especially telling. It suggests that less fluent students may not correct their own reading without guidance. At this point, the second inhibiting condition, limited time, becomes important. As the assistant teacher explained, the one-verse target was chosen to fit the time available before instruction. Within roughly 15 minutes, the teacher must lead the joint reading, check students' writing, correct errors, and explain the meaning of the verse, while also giving closer attention to students who struggle. The one-verse target keeps the activity manageable for the class as a whole, but it does not remove the unequal need for individual guidance. It should also be noted that both student accounts come from students who still needed help. The interview data do not include the perspective of a student who already read fluently, so the experience of more proficient students is represented here only through the teachers' descriptions.

The third inhibiting condition is boredom and declining motivation. Because the same activity takes place every day, some students find it monotonous. Siti Nur Wahyuni stated:

"If the activity is done every day, sometimes there is a sense of boredom. However, when the teacher guides and explains the meaning of the verses, the activity becomes easier to follow because we not only read, but also know what we are reading."

Siti Maula Ramadhani expressed the same feeling:

"Because this activity is done every day, sometimes I feel bored. However, when the teacher explains the reading or the meaning of the verse read, I become more interested in participating in the activity."

The two accounts closely mirror each other. Both students admit that daily repetition makes them bored, and both identify the teacher's explanation of meaning as what restores their interest. This suggests that boredom arises less from repetition itself than from repetition experienced as recitation without understanding. Once the verse is explained, the same routine becomes something students can follow with interest. These data have clear limits. Both accounts

come from students who described themselves as still needing help with reading, and neither indicates how often boredom occurs or how widespread it is among other students. What the data do show is that boredom and renewed interest coexist in the experience of the same students, and that the teacher's explanation marks the shift from one to the other. The six conditions, the way each operates, and the evidence supporting each are presented in **Table 1**.

Table 1. Supporting and Inhibiting Factors of ODOA Implementation

Category	Condition	How the Condition Operates
Supporting	Consistent teacher mentoring	Daily presence, listening to students' reading, immediate correction, and model reading.
Supporting	Institutional support and religious environment	A fixed daily period before the first lesson makes Qur'an reading a part of the school routine.
Supporting	Peer support	Peers prompt participation and serve as an informal source of help.
Inhibiting	Differences in basic reading ability	Less fluent students need more guidance and tend to wait for the teacher's correction.
Inhibiting	Limited time	About fifteen minutes must cover reading, checking, correction, and explanation
Inhibiting	Boredom and declining motivation	Daily repetition feels monotonous, but interest returns when the meaning is explained

Table 1 brings two findings into focus. First, the strength of evidence is uneven across the conditions. Teacher mentoring is the most thoroughly triangulated, since it is supported by observation and by the accounts of both the coordinating teacher and students. Institutional support and peer support, by contrast, rest on a single informant each. Second, the table shows that the three inhibiting conditions converge on the same remedy. Uneven reading ability is addressed through the teacher's correction, limited time is managed through the one-verse target set by teachers, and boredom eases when the teacher explains the meaning of the verse. Teacher mentoring therefore appears on both sides of the table, as the program's main support and as the main response to its obstacles. This concentration is both a strength and a vulnerability. ODOA works because teachers are consistently present, yet for the same reason the quality of the program depends heavily on the capacity of a few teachers within a short and fixed period. The final theme turns to what students actually gain from taking part in this teacher-guided routine.

Implications of ODOA for Qur'an Literacy Culture

> "Before this activity, I used to read the Qur'an when there was a religious lesson or when the teacher asked me to. Now, every morning there is time to read and write verses. So, I am more used to opening and reading the Qur'an at school."

This reflection from Siti Maula Ramadhani captures the most direct implication of One Day One Ayat (ODOA) for the school's Qur'an literacy culture. Before the program, her contact with the Qur'an at school depended on religious lessons or on a teacher's request. With ODOA, that contact takes place every morning at a fixed time and is no longer tied to the subject timetable. Her phrase "more used to opening and reading the Qur'an at school" describes a change in routine rather than a measured change in reading ability. Because the study did not collect baseline data on students' reading practices before the program began, this finding concerns the regularity of students' contact with the Qur'an during school hours as students themselves describe. Within these limits, the account shows how a short daily activity can change where and how often reading the Qur'an takes place in a student's school day. Reading the Qur'an shifts from an activity bound to a single subject to one that opens every school day.

The second implication concerns the improvement of reading and writing through correction. Siti Nur Wahyuni described what happens when she makes a mistake:

"Sometimes I still make mistakes when I read a verse, especially in parts that I don't understand. The teacher usually corrects them immediately and gives them an example of how to read them. From there, I know the parts that need to be corrected."

The coordinating teacher, Siti Shofiyatun, described the same process from the teacher's perspective and linked it directly to the explanation of meaning:

"Every morning, the students participate in One Day One Ayat (ODOA) activities before the lesson starts. They read and write verses, then we listen to the reading. If there are mistakes, we help correct them. We also briefly explain the meaning of the verses so that children not only read, but know what they are reading."

The two accounts corroborate each other. The student reports receiving immediate correction and a model reading, and the teacher describes listening, correcting, and explaining as regular parts of each session. Wahyuni's earlier account of difficulty is complemented here by its other side, since daily correction gives her a specific awareness of "the parts that need to be corrected." This kind of targeted feedback is the main mechanism through which the routine can support improvement in reading. The benefit, however, is not the same for every student. Students who already read fluently need less correction, while students who still struggle depend on more intensive help within the same short period.

The third implication is the introduction of the meaning of verses. Students are not only asked to recite or write the verse but are also introduced to its content. Ilzam Thobibi Zamani explained:

"When the teacher explains the meaning of the verse I read, I understand the content of the verse better. If I just read, sometimes I don't know the meaning. The teacher's explanation helps me understand the message conveyed in the verse."

His account contrasts reading without understanding with reading accompanied by explanation, and it attributes the difference to the teacher's input. Read alongside the accounts of boredom in the previous theme, it suggests that the explanation of meaning plays two roles in ODOA. It adds a dimension of understanding to the literacy practice, and it helps keep students engaged in a routine that might otherwise feel repetitive. The evidence for improved understanding, however, comes from students' own reports. The study did not assess students' comprehension of the verses, so this finding concerns students' experience of understanding rather than a measured gain.

In practice, ODOA at SMK (Sekolah Menengah Kejuruan, vocational high school) Nurul Huda Pudak Ngawen comes down to three things that students do each morning. They read and write a verse at a set time, a teacher corrects their reading, and they hear what the verse means. The three are connected. The fixed period brings students to the text, correction improves how they read it, and the explanation tells them what they have been reading. The evidence behind them is not equally strong, however. Corrected reading is the best supported, because a student, the coordinating teacher, and the observation notes all describe it. Regular contact rests largely on one student's account, although the observations confirm the daily schedule. Understanding of meaning is reported by students themselves, with no assessment to check it. What the findings do show is how this school builds a Qur'an literacy culture: through short, repeated, guided contact with the text rather than through long lessons. Whether that contact improves students' reading, writing, and understanding is a question this study cannot answer.

Discussion

The central finding of this study is that *One Day One Ayat* (ODOA) at SMK Nurul Huda Pudak Ngawen works as a literacy routine rather than a memorization program. Within about 15 minutes, students write or submit a verse, read it with the teacher, have errors corrected on the spot, and hear a short explanation of its meaning. This differs from the one-verse-a-day program

that **Suryana et al. (2024)** described at an Islamic senior high school, where students memorize one verse and its translation each day through repeated recitation, and where the study's focus was memorization patterns. At this school there is no memorization quota, and the single verse is simply a unit of work that fits the morning slot. The two programs share a fixed daily verse and active teacher involvement, so the difference lies in what the routine is for and how it is judged. A program judged by memorization asks how much was retained, whereas a literacy routine has to ask what happens during each session. The present findings suggest that the benefit depends on how much correction and explanation a student actually receives inside the routine, and that this varies with students' starting ability and with the time teachers have. This is an interpretation drawn from one case, not a tested explanation. It adds to accounts of consistent one-verse routines by showing what that consistency looks like when it is built around correction and meaning.

These observations point to something that habit research alone does not capture. **Stojanovic et al. (2022)** found that a stable context helps behavior become automatic and helps people reach their repetition goals. The fixed morning slot at this school fits that finding, because it gives students the same occasion to meet the Qur'an every day. Regularity, however, explained only part of what happened. **Gardner et al. (2024)** make a related point from habit psychology: habit is only one influence on behavior, and it is neither necessary nor sufficient for a behavior to last. Students also needed corrected pronunciation, guidance in writing, and an explanation of what they read, and their accounts of boredom suggest that repetition without these elements loses its hold. This study therefore proposes pedagogical habituation, defined as the repetition of a learning activity in a stable institutional context, combined with teacher mentoring, corrective feedback, and opportunities to understand the material. The relationships among these elements are synthesized in **Figure 2**.

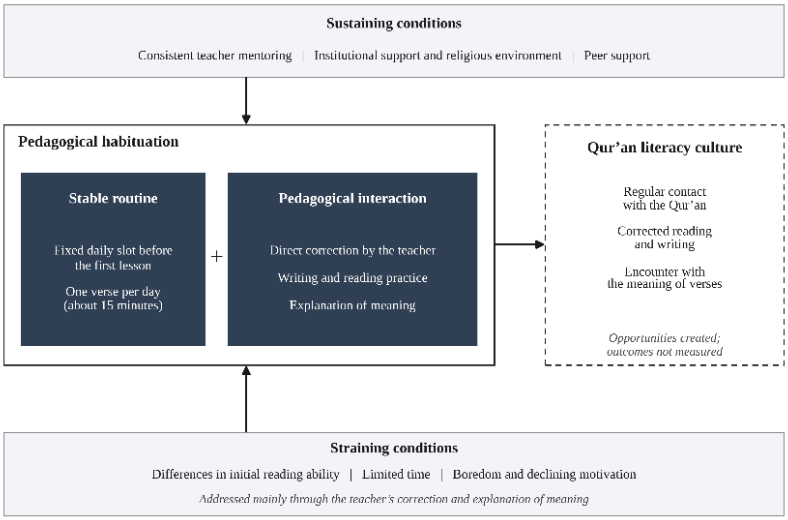


Figure 2. Pedagogical Habituation as a School-Based Mechanism for Qur'an Literacy

Figure 2 shows three things that the separate findings do not show on their own. First, the routine and the interaction work as a pair. A stable routine withz`out mentoring would produce regularity but little learning, while mentoring without a fixed slot would be occasional rather than habitual. Second, the same conditions that sustain the process also strain it. Teacher mentoring sits among the supporting conditions and is also the main response to every obstacle, which makes it both the program's strength and its main vulnerability. Third, the outcome box is drawn with a dashed border on purpose. The study shows that the practice creates opportunities for regular contact, corrected reading, and encounters with meaning, but it did not measure whether students' abilities improved. The model is therefore an interpretive framework built from a single case, and it still needs testing.

Teacher mentoring is the component the model depends on most, and it is also where the findings connect most directly to research on reading instruction. **Hakim et al. (2022)** reported that students at an Islamic teacher-training faculty still could not read the Qur'an properly, and that mapping their ability was not followed by continuous learning. ODOA at this school differs on that point, because reading takes place every morning with a teacher present. What this study adds is the setting. In a vocational school, correction has to happen inside a 15-minute slot, and the students who struggled said they waited for the teacher to point out their errors. **Supriadi et al. (2022)** developed practical steps for teaching Qur'an reading through action research and reported better reading skills. This study shows how correction and explanation operate when they are built into a routine that is already part of the school day. Research on oral reading fluency, conducted mostly with English readers, points in a similar direction. **Hudson et al. (2020)** found that repeated reading worked best for elementary students with reading difficulties when a trained adult modeled fluent reading one-on-one. **Maiden et al. (2024)** concluded that effective reading instruction appears to need some form of corrective feedback, and **Kuhn (2020)** names modeling, ample practice, and scaffolding as shared principles of effective fluency instruction. These studies did not involve Qur'anic reading, so they support the mechanism only by analogy. They also describe one-on-one or small-group work, whereas ODOA is a whole-class routine, which is why individual attention is the scarce resource here. In practice, the one-verse target can remain a shared procedure while teachers adjust their attention, for example through brief individual corrections, small-group guidance for students who need it, and enrichment tasks on tajweed or meaning for those who read fluently. These suggestions come from the findings and have not been tested.

Students' accounts of boredom show that habituation is not the same as mechanical repetition. Two students said the daily activity sometimes bored them, and both said their interest returned when the teacher explained the meaning of the verse. **Basri et al. (2026)** surveyed 120 students in a formal Islamic school in Indonesia and found that reflective and relational dimensions of spiritual education, including interaction with the Qur'an and mentoring, significantly reduced deviant behavior, while routine religious practice without reflective depth showed no significant effect. Their outcome and method differ from this study, so the parallel is one of principle only. It does support the reading that consistency alone may wear students down unless something in the routine keeps changing for them, and here that something is the meaning of each new verse. ODOA at this school already has teacher exemplary modeling and a link to daily life, but evaluation and family involvement did not appear in the data. The institutional side is thinner still. **Hakim et al. (2022)** found that intracurricular and extracurricular activities supported Qur'anic reading and writing competence at the faculty level, and in this study a place in the daily schedule, teachers who are present, and peers who take part together played a comparable enabling role. Varying the reading pattern, asking short questions about the verse, or rotating who leads the reading could keep the routine fresh without changing its purpose.

The difference in purpose between memorization and literacy also changes how success should be judged. A memorization program can be assessed by the number and accuracy of verses learned. A literacy program needs indicators for reading accuracy, pronunciation and tajweed, writing accuracy, understanding of meaning, and student engagement. For school leaders, this has practical consequences. The principal can set written guidelines covering objectives, sequence, responsibilities, and time limits, and appoint a coordinator so that the program does not depend on personal initiative. Teachers can map students' initial reading and writing ability without attaching negative labels, and the school can evaluate process indicators, such as consistency and participation, separately from outcome indicators, such as accuracy and understanding. The results can then be used to adjust mentoring and vary the activity. Managed this way, ODOA can be judged by the quality of the learning it supports and not only by whether the routine took place.

The specific contribution of this study can be stated in three parts. Empirically, it describes how a short ODOA routine is organized in a vocational school, which the study of a comparable one-verse-a-day program reviewed here, focused on memorization patterns, did not describe.

Conceptually, it proposes pedagogical habituation and a model (Figure 2) that separates the regularity of a routine from the quality of the learning inside it. For school management, it identifies teacher mentoring as both the strength and the main vulnerability of the program, which suggests that schools should invest in mentoring capacity and clear division of responsibility rather than in extra time alone. With regard to transformative education, the claim here is modest. This study does not show that students' views or abilities changed. What it shows is a change in school practice, in which reading the Qur'an has moved from a single subject to the start of every school day, with correction and meaning built into it. That is a small but concrete example of how a school can turn an everyday routine into a learning practice, and whether it leads to deeper change in students is a question for later research. The study has limits. It covers one school, relies on interviews and observation, and its student voices come mainly from students who still needed help with reading. Longitudinal or mixed-methods designs, and comparisons across schools, would show whether the model holds under other conditions.

CONCLUSION

This study set out to examine how *One Day One Ayat* habituation is carried out before lessons at SMK (Sekolah Menengah Kejuruan, vocational high school) Nurul Huda Pudak Ngawen, what supports and strains it, and what it implies for students' Qur'an literacy culture. The evidence supports a description of the routine and its conditions, not a claim about gains in students' ability. The study has clear limits. It covers one school, the student interviews came mostly from students who still needed help with reading, and no baseline or assessment of reading, writing, or comprehension was collected. Schools that adopt a similar routine should appoint a coordinator, keep a record of how each session unfolds, and check regularly whether students at different levels receive the guidance they need. Later studies could follow cohorts across a school year, pair reading and comprehension assessments with observation and interviews, include fluent students and parents as informants, and compare schools to test whether pedagogical habituation holds under other conditions.

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CONFLICT OF INTEREST

The authors declare that they have no conflict of interest.

USE OF ARTIFICIAL INTELLIGENCE (AI)-ASSISTED TECHNOLOGY

The authors used ChatGPT to support language editing, proofreading, and structuring of the manuscript, and to help search for relevant literature. All data were collected and interpreted by the authors. The authors checked every reference, verified every citation against its source, and reviewed and edited all AI-assisted text. The authors take full responsibility for the content of this article. No AI tool is listed as an author.

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