

The Influence of the Habit of *Tadarus* Al-Qur'an on Noble Morals through Students' Spiritual Intelligence

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ABSTRACT

The rapid transformation of socio-cultural values in contemporary society has intensified concerns regarding students' moral development. Within Islamic education, habituation-based religious practices such as *tadarus* (systematic Qur'anic recitation) are increasingly viewed as pedagogical strategies for strengthening students' spiritual foundations and promoting noble character formation. This study aims to analyze the influence of Qur'anic *tadarus* habituation on students' noble character through spiritual intelligence as a mediating variable. A quantitative explanatory research design was employed. The study involved 80 students selected through a total sampling technique. Data were collected using a validated and reliable Likert-scale questionnaire. Data analysis included linear regression, path analysis, and the Sobel test to examine the significance of the mediating effect. The findings indicate that Qur'anic *tadarus* habituation has a positive and significant effect on students' spiritual intelligence. Spiritual intelligence also exerts a positive and significant influence on students' noble character. In addition, *tadarus* habituation directly affects noble character in a positive and significant manner. The Sobel test confirms that spiritual intelligence significantly mediates the relationship between *tadarus* habituation and students' noble character, with partial mediation. These findings affirm that habituated Qur'anic *tadarus* is an effective pedagogical strategy within Islamic Religious Education to enhance students' spiritual intelligence and foster noble character development. The results support the integration of structured Qur'anic recitation programs into school curricula as a systematic approach to moral and spiritual education.

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Introduction

The phenomenon of moral and spiritual degradation among Indonesian youth is a serious concern for the education sector. Data from the National Commission for Child Protection shows that in 2023, approximately 46% of Indonesian students were exposed to deviant digital behavior, such as hate speech and pornography. The results of a 2022 National Population and Family Planning Board (BKKBN) survey also showed that 41.8% of adolescents aged 14–19 had engaged in risky sexual behavior, indicating a lack of self-control and spirituality among the younger generation. This situation demonstrates the urgent need for character education based on religious values in the national education system. In a global context, UNESCO emphasizes the importance of education for spiritual and moral development to balance intellectual and spiritual intelligence, so that humans are not only academically intelligent but also moral.

In Indonesia, many educational institutions have adopted Qur'anic recitation activities as a form of routine religious habituation. This habituation is not merely the reading of a sacred text; it is also intended to internalize divine values that shape the character and behavior of learners. Research by (Fadil, Supriadi, and Nurfaidah 2023) shows that habituating students to recite the Qur'an before lessons can significantly shape noble character through discipline, responsibility, and politeness. In practice, however, this activity is still frequently ceremonial in nature and lacks spiritual depth, so that its effect on students' spiritual intelligence and moral character remains suboptimal.

Various studies have shown a link between the habit of *tadarus* (Quran recitation) and character formation. (Dyah Ayu Puji Lestari, Santy Dinar Permata, and Anwas Mashuri 2023) proved the positive influence of *tadarus* (Quran recitation) on the religious character of elementary school students through an *ex post facto* quantitative approach in Ngawi. Meanwhile, (H Wahan and Aulia 2024) emphasized that the habit of reading the Qur'an in schools fosters spiritual intelligence that strengthens the values of sincerity, patience, and self-awareness. Similar results were obtained by (Maria and Ahmad 2025) who found that the habit of reading the Qur'an had a positive impact on the spiritual religious attitudes of students in Garut. In addition, research by (Hanifah Suci Ariani and Nadiah 2024) revealed that the intensity of *tadarus* was directly proportional to the increase in the character of discipline, responsibility, and empathy at SMA Pelita Tiga Jakarta.

Although several studies have confirmed the positive effect of *tadarus* habituation on students' religious character, most of them have examined only the direct relationship between *tadarus* and moral outcomes, without accounting for the mediating role of spiritual intelligence as a key psychological variable in the process of value internalization (Fadil, Supriadi, and Nurfaidah 2023; Wahan and Aulia 2024; Maria and Ahmad 2025; Hanifah Suci Ariani and Nadiah 2024). This body of research thus leaves a specific gap: it treats spiritual intelligence, when discussed at all, as an outcome to be predicted by religious habituation, rather than as the psychological mechanism that explains how such habituation translates into moral conduct. In addition, several studies remain qualitative or descriptive in nature, and relatively few have tested a quantitative causal model that simultaneously positions *tadarus* habituation, spiritual intelligence, and noble character within a single mediation framework.

Spiritual intelligence is positioned in this study as a mediating variable rather than as a mere outcome because of its theoretical function as an intervening psychological capacity. Spiritual intelligence enables an individual to interpret experience within a framework of meaning and value, and thereby to translate external religious practice into internalized moral awareness (Awaluddin, Kartika, and Lessy 2024). Within this framework, Qur'anic *tadarus* habituation is conceptually the antecedent behavioral stimulus, spiritual intelligence is the internal process through which religious symbols and values are internalized, and noble character is the behavioral consequence of that internalization (Abdullah and Diantoro 2024). Empirical evidence also indicates that sustained engagement with the Qur'an, such as through recitation or memorization, is associated with the strengthening of students' spiritual intelligence, which supports the plausibility of spiritual intelligence as the intervening link rather than the final outcome of the process (Aji 2019). Treating spiritual intelligence solely as an outcome variable would therefore fail to capture the mechanism by which religious habituation is transformed into noble character, which is precisely the mechanism this study seeks to test.

The novelty of this study is accordingly stated explicitly: unlike prior research that has largely examined the direct association between Qur'anic recitation and character outcomes, this study empirically tests the indirect relationship between *tadarus* habituation and students' noble character through spiritual intelligence as a mediating variable, using a quantitative path-analytic design. This explicit focus on the indirect pathway constitutes the primary point of departure from previous studies on the same topic.

Based on the theoretical review and the research gap outlined above, this study proposes the following hypotheses: (H1) Qur'anic *tadarus* habituation has a positive and significant effect on students' spiritual intelligence; (H2) spiritual intelligence has a positive and

significant effect on students' noble character; (H3) Qur'anic tadarus habituation has a positive and significant direct effect on students' noble character; and (H4) spiritual intelligence significantly mediates the relationship between Qur'anic tadarus habituation and students' noble character. These hypotheses form the conceptual framework of the study, in which tadarus habituation (X) is modeled as the exogenous variable, spiritual intelligence (Z) as the mediating variable, and noble character (Y) as the endogenous outcome variable.

This research is important because it provides an empirical contribution to understanding how the habit of Quranic recitation not only shapes external religious behavior but also deepens internal spiritual awareness, which impacts students' noble character. In the context of modern Islamic education faced with the challenges of digitalization and moral degradation, this research has the potential to enrich spirituality-based character training strategies. Furthermore, the results of this study can form the basis for developing a model of Quranic recitation habit that is more integrated with character education and spiritual intelligence in Islamic secondary schools.

Previous studies, such as those by (Fadil et al. 2023) and (Husnul Wahan and Aulia 2024), have focused more on implementation practices and direct moral outcomes, without examining the psychological pathways connecting worship practices to value formation. This study, however, offers an inferential quantitative approach to examine the mediating role of spiritual intelligence in explaining the influence of tadarus (Islamic recitation) practice on students' noble character. Thus, this study not only addresses the methodological shortcomings of previous studies but also expands empirical research in the field of Islamic educational psychology.

The novelty of this research lies in the empirical examination of the role of spiritual intelligence as a mediating variable in the relationship between Quranic recitation and students' noble character through a quantitative, causal approach. Unlike previous studies that tend to be descriptive or emphasize a direct relationship, this study develops an integrative model that explains the psychological pathways of internalization of religious values. Thus, this research not only enriches the body of Islamic educational psychology but also offers a scientific basis for a more effective spirituality-based character development model in Islamic schools and Islamic secondary schools.

Overall, this research is important because it answers the urgent need for spiritually based character education in an era of moral and technological disruption. By demonstrating the relationship between Qur'anic tadarus, spiritual intelligence, and noble character, this study is expected to provide an applicable and effective religious learning model for building a generation of noble character and a well-rounded Islamic personality.

Research Methods

This study uses a quantitative approach with an explanatory research design, a type of research that aims to explain the causal relationship between variables based on empirical data obtained from respondents. This approach was chosen because the study not only focuses on describing the phenomenon, but also on testing the direct and indirect effects between the habit of reciting the Quran, spiritual intelligence, and noble character of students in a measurable and objective manner.

This study used an explanatory design to examine the extent to which the habit of reciting the Quran influences students' noble morals, both directly and indirectly through spiritual intelligence as a mediating variable. Thus, this study seeks to uncover the internal mechanisms that explain how sustained religious practice can shape students' spiritual dimensions and subsequently impact moral behavior in their daily lives.

To analyze the relationship between these variables, this study used path analysis or mediation regression, which allows researchers to simultaneously test causal relationship patterns, including direct influences, indirect influences, and total influences between variables. This analysis is considered relevant because it is able to provide a comprehensive picture of the role of spiritual intelligence as an intervening variable in the relationship between the habit of reciting the Quran and students' noble character.

Prior to regression and path analysis, the data were first subjected to classical assumption

testing, comprising tests of normality, multicollinearity, and heteroscedasticity, to ensure that the requirements for ordinary least squares estimation were satisfied and that the resulting regression coefficients were valid and unbiased. Only after the data were confirmed to meet these assumptions were the direct-effect regressions, the path (mediation) analysis, and the Sobel test for the significance of the mediating effect carried out; the procedures and results of these assumption tests are reported in the Results and Discussion section.

The population in this study was all students of class VIII A, VIII B, and VIII C MTsN 1 Bengkalis, which totaled 80 students. This population was chosen because all classes participated in the Al-Qur'an recitation habituation program regularly in school activities, so it is relevant to the research objective which is to examine the impact of the recitation habituation on the spiritual and moral aspects of students.

The sampling technique used was total sampling, a technique for determining a sample by involving all members of the population as research respondents. Total sampling was used because the population size was relatively limited and all members met the criteria established by the researcher. Furthermore, this technique was chosen to minimize sampling error and increase the power of statistical analysis in testing research (Yanti, Rumengan, and Gunawan 2021)

By involving all students of class VIII A, B, and C as respondents, this study is expected to be able to provide a complete and representative picture of the influence of the habit of *tadarus* Al-Qur'an on the spiritual intelligence and noble morals of students at MTsN 1 Bengkalis, while at the same time strengthening the internal validity of the research results.

The research was conducted at MTsN 1 Bengkalis, a state-run Islamic junior secondary school (*madrasah tsanawiyah*) in which Qur'anic *tadarus* is institutionalized as part of the daily school routine. The 80 respondents were eighth-grade students aged approximately 13–14 years, comprising [insert number] male and [insert number] female students; all had participated in the school's *tadarus* program for at least one full semester prior to data collection, which ensured that respondents had sufficient exposure to the habituation being measured. This homogeneity in grade level and institutional context was intended to control for extraneous variation attributable to age or curricular differences, thereby strengthening the internal validity of the comparisons drawn across the three research variables.

Each variable in this study was operationalized into measurable dimensions and indicators, as summarized in Table 1. Qur'anic *tadarus* habituation (X) was operationalized through four dimensions—frequency, consistency, sincerity, and internalization of values—reflecting both the behavioral regularity and the inner quality of students' recitation practice. Spiritual intelligence (Z) was operationalized through transcendental awareness, meaning of life, self-control, and spiritual reflection, consistent with established conceptions of spiritual intelligence as the capacity to derive meaning and value from religious experience. Noble character (Y) was operationalized through morality toward Allah, personal morality, and social morality, covering the vertical (God-oriented) and horizontal (interpersonal) dimensions of Islamic ethics. Each dimension was translated into observable indicators and corresponding questionnaire items, which allowed the abstract constructs to be measured consistently across respondents.

Data were collected using a structured Likert-scale questionnaire (1–5) developed through several stages. First, each variable was decomposed into dimensions and operational indicators based on the theoretical review, as presented in Table 1: Qur'anic *tadarus* habituation (X) was represented by 4 dimensions and 12 items, spiritual intelligence (Z) by 4 dimensions and 12 items, and noble character (Y) by 3 dimensions and 12 items, giving a total of 36 items. Second, the item pool was reviewed for content validity by two experts in Islamic education and educational measurement, and items were revised for clarity and relevance based on their feedback. Third, the instrument was pilot-tested and its item-level validity and internal-consistency reliability were empirically examined, as reported below. An item was retained if its corrected item-total correlation (*r*-count) exceeded the *r*-table value for the sample size, and a variable's measurement scale was considered reliable if its Cronbach's Alpha

exceeded 0.70; all items met these criteria and were retained in the final instrument.

Table 1. RESEARCH INSTRUMENT

Variable	Dimension	Operational Indicator	Sample Questionnaire Statement (Likert Scale 1–5)	Measurement Technique
Qur'anic Tadarus Habituation (X)	Frequency	Intensity of students' participation in tadarus activities	<i>I participate in Qur'anic tadarus activities at school regularly every day.</i>	Likert Questionnaire
	Consistency	Regularity and continuity of tadarus implementation	<i>I rarely miss the scheduled tadarus activities at school.</i>	Likert Questionnaire
	Sincerity	Seriousness, solemnity, and focus in reciting the Qur'an	<i>I recite the Qur'an solemnly and with full concentration.</i>	Likert Questionnaire
	Internalization of Values	Efforts to understand the meaning of Qur'anic verses	<i>I make efforts to understand the meaning of the verses that I recite.</i>	Likert Questionnaire
Spiritual Intelligence (Z)	Transcendental Awareness	Awareness of the presence of Allah in daily life	<i>I feel that Allah is always watching my actions.</i>	Likert Questionnaire
	Meaning of Life	Ability to interpret life purpose	<i>I understand my life purpose based on Islamic teachings.</i>	Likert Questionnaire
	Self-Control	Ability to control emotions and behavior	<i>I am able to restrain myself from actions prohibited by religion.</i>	Likert Questionnaire
	Spiritual Reflection	Evaluative self-awareness	<i>I often reflect on my mistakes to improve myself.</i>	Likert Questionnaire
Noble Character (Y)	Morality toward Allah	Obedience in worship and avoidance of prohibitions	<i>I perform obligatory worship on time.</i>	Likert Questionnaire

Personal Morality	Honesty, discipline, and responsibility	<i>I always strive to be honest in every action.</i>	Likert Questionnaire
Social Morality	Care, politeness, and empathy	<i>I respect teachers and peers in social interactions.</i>	Likert Questionnaire

Validity and Reliability Testing

Validity Test

The validity of the instrument was examined using the Pearson Product Moment correlation by correlating each item score with the total variable score. The criteria applied were:

- An item is considered **valid** if the value of $r\text{-count} > r\text{-table}$ at a 5% significance level ($\alpha = 0.05$).
- With a total of **80 respondents**, the $r\text{-table}$ value was **0.220**.

The test results showed that all items of the *tadarus* habituation, spiritual intelligence, and noble character variables had $r\text{-count}$ values ranging from **0.356 to 0.781**, indicating that all items were **valid** and suitable for data collection.

Reliability Test

Reliability testing was conducted using the **Cronbach's Alpha** coefficient to determine the internal consistency of the instruments. The criteria used were:

- An instrument is considered **reliable** if Cronbach's Alpha > 0.70 .

The reliability test results were as follows:

Table 2. Cronbach's Alpha Reliability Test

Variable	Cronbach's Alpha	Category
Qur'anic <i>Tadarus</i> Habituation (X)	0.891	Very Reliable
Spiritual Intelligence (Z)	0.873	Very Reliable
Noble Character (Y)	0.902	Very Reliable

These results indicate that all research instruments have a very high level of reliability and are therefore consistent and dependable for use in this study.

It should be noted that all three variables, including Qur'anic *tadarus* habituation (X), were measured through students' self-reported responses to the questionnaire rather than through direct behavioral observation or objective attendance records. This measurement approach is acknowledged as a limitation, since self-reported habituation may be subject to social-desirability bias and may not fully correspond to students' actual, day-to-day recitation behavior. The validity and reliability tests reported above indicate that the instrument consistently captures students' perceptions of their own *tadarus* practice, but they do not, by themselves, guarantee that these perceptions accurately reflect the frequency or quality of the behavior in practice. This limitation is revisited in the concluding section of this article.

Results and Discussion

1. Classical Assumption Tests as a Prerequisite for Multiple Linear Regression Analysis

Before conducting a regression analysis, a series of analysis requirements tests are necessary to ensure that the data used meets classical assumptions. The three main tests performed include normality, multicollinearity, and heteroscedasticity. These tests are essential to ensure that the regression analysis results are statistically valid, reliable, and unbiased.

Normality tests can be performed using two approaches: a graphical approach (using the Normal Probability Plot or Histogram of Residuals) and a statistical approach, such as the Kolmogorov–Smirnov (KS) test or the Shapiro–Wilk test. If the significance value (Sig.) is greater than 0.05, the data is considered normally distributed. Conversely, if the Sig. value is less than 0.05, the data is considered abnormal (Ghozali 2021)

Table 3. Test Of Normality

	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistics	Df	Sig.	Statistics	df	Sig.
xTOTAL	,068	80	,200 *	,992	80	,897
ZTOTAL	,082	80	,200 *	,986	80	,560
YTOTAL	,098	80	,053	,975	80	,110

*. This is a lower bound of the true significance.

a. Lilliefors Significance Correction

Xtotal has a significance value of $0.200 > 0.05$, Ztotal has a significance value of $0.200 > 0.05$ and Ytotal has a sig value of 0.053 which is also > 0.05 Based on the results of the Kolmogorov–Smirnov normality test, all research variables (xTOTAL, ZTOTAL, and YTOTAL) have a significance value greater than 0.05, so it can be concluded that the data is normally distributed.”

The multicollinearity test aims to determine whether there is a strong relationship between the independent variables in the regression model. If the independent variables are highly correlated with each other, the regression results can become unstable due to information redundancy between the variables. (Harefa, Zega, and Mendrofa 2023)

Multicollinearity can be tested using the Variance Inflation Factor (VIF) and Tolerance values .

- If the VIF value is < 10 and Tolerance > 0.1 , then the model is said to be free from multicollinearity .
- Conversely, if $VIF \geq 10$ and Tolerance ≤ 0.1 , then multicollinearity occurs (Hair et al., 2021).

According to Priyatno (2023), the presence of multicollinearity can cause regression coefficients to be statistically insignificant, even though they theoretically have a strong relationship. Therefore, multicollinearity detection is necessary to ensure the accuracy of model estimation.

Table 4. Multicollinearity Test

Model	Coefficients ^a					Collinearity Statistics	
	Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.	Tolerance	VIF
1 (Constant)	4,064	4,303		,945	,348		
xTOTAL	,308	,119	,272	2,592	,011	,852	1,174
ZTOTAL	,420	,123	,358	3,409	,001	,852	1,174

a. Dependent Variable: YTOTAL

Multicollinearity test results show that variables habituation tadarus Al-Qur'an and spiritual intelligence have mark tolerance of 0.852 (> 0.10) and the VIF value of 1.174 (< 10). With thus , it can concluded that the regression model free from symptom multicollinearity .

Heteroscedasticity test used For know whether in the regression model there is inequality residual variance of One observation to observation others . If the residual variance is not constant , then the model contains heteroscedasticity , which can cause the results of the t-test and F-test become biased.

A number of methods that can used among others:

Glejser's test, where the residue absolute regressed to variables independent. If the value significance > 0.05 , then the model is stated free from heteroscedasticity.

Spearman's Rank Test and Breusch-Pagan-Godfrey (BPG) Test are also frequently used. used For identify pattern inhomogeneity variance residue (Gujarati and Porter 2020)

According to (Sugiyono 2022), a good regression model is a homoscedasticity model, that is own constant residual variance. This is important for the results regression parameter estimation still efficient and can reliable in taking decision.

Table 5. Heteroscedasticity Test
Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
		B	Std. Error	Beta			Tolerance	VIF
1	(Constant)	1.199E-15	4,303		,000	1,000		
	xTOTAL	,000	,119	,000	,000	1,000	,852	1,174
	ZTOTAL	,000	,123	,000	,000	1,000	,852	1,174

a. Dependent Variable: Unstandardized Residual

The results of the heteroscedasticity test using the Glejser method indicate that the significance values of all independent variables are above 0.05. Thus, it can be concluded that the regression model does not exhibit heteroscedasticity.

2. Regression Analysis and Path Analysis of Direct and Indirect Effects among Research Variables

After the data has been subjected to a series of analysis requirements tests to ensure that the data used meets the classical assumptions, we will conduct a regression data analysis to determine the influence of X - Z, Z - Y, AND X - Y.

Table 6. X-Z EFFECT

Coefficients ^a						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	8,741	3,826		2,285	,025
	xTOTAL	,371	,101	,385	3,680	,000

a. Dependent Variable: ZTOTAL

Analysis results regression show that habituation influential recitation of the Qur'an positive and significant to students' spiritual intelligence ($\beta = 0.385$; $p < 0.05$). Findings This show that the more Good habituation tadarus Al-Qur'an, increasingly tall level students' spiritual intelligence.

Table 7. Y-Z EFFECT

Coefficients ^a						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	12,800	2,191		5,842	,000
	YTOTAL	,394	,085	,463	4,608	,000

a. Dependent Variable: ZTOTAL

Analysis addition done For see connection between morals noble character and spiritual intelligence of students. Regression results show that morals glorious influential

positive and significant to students' spiritual intelligence ($\beta = 0.463$; $p < 0.05$). Findings This indicates existence strong connection between dimensions moral behavior and spiritual development of participants educate .

Table 8. Analysis Results Multiple Linear Regression Coefficients ^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	4,064	4,303		,945	,348
	xTOTAL	,308	,119	,272	2,592	,011
	ZTOTAL	,420	,123	,358	3,409	,001

a. Dependent Variable: YTOTAL

Analysis results multiple linear regression show that habituation influential recitation of the Qur'an positive and significant to morals glorious student with coefficient track standardized of $\beta = 0.272$ and the value significance $p < 0.05$. In addition , spiritual intelligence also has an influence positive and significant to morals glorious student with coefficient track standardized of $\beta = 0.358$ and the value significance $p < 0.05$. Findings This show that intelligence spiritual has more influence strong compared to habituation tadar = us Al-Qur'an in form morals glorious student .

- $X \rightarrow Z = 0.385$
- $Z \rightarrow Y = 0.358$
- $X \rightarrow Y = 0.272$

Indirect influence (XYZ), the data used is taken from SPSS output (XZ) = $\beta = 0.385$ and (ZY) = $\beta = 0.358$, to calculate the indirect influence requires a formula for path analysis.

$$\begin{aligned} \text{Total Influence} &= (X - Z) \times (Z - Y) \\ &= 0.358 \times 0.358 \\ &= 0.138 \end{aligned}$$

A value of 0.138 indicates that the habit of reciting the Quran influences students' noble morals by increasing their spiritual intelligence . its value more small compared to influence direct , influence No direct This still meaningful in a way theoretical Because shows the internalization process mark through spiritual dimension .

Total effect test

Influence direct habituation tadarus Al-Qur'an against morals glorious student obtained from mark coefficient track standardized (β) in multiple linear regression , namely of 0.272.

$$\begin{aligned} \text{Total Influence} &= \text{Direct Influence} + \text{Indirect Influence} \\ &= 0.272 + 0.138 \\ &= 0.410 \end{aligned}$$

The value of 0.410 shows that overall, the habit of reciting the Al-Quran has a fairly strong influence on students' noble morals . This is combination from effect direct and effect No direct through spiritual intelligence.

3. Sobel test calculation process

From the regression table:

Path a = (X - Y)

- Coefficient a: 0.371
- Standard error Sa : 0.101

Path b = (Z - Y)

- Coefficient b: 0.420
- Standard Error Sb: 0.123

Sobel test formula =

$$Z_{\{Sobel\}} = \frac{a \times b}{\sqrt{\{(b^{\{2\}} \times S_{\{a\}}^{\{2\}}) + (a^{\{2\}} \times S_{\{b\}}^{\{2\}})\}}}$$

$$Z_{\{Sobel\}} = \frac{0.371 \times 0.420}{\sqrt{\{(0.420^{\{2\}} \times 0.01^{\{2\}}) + (0.371^{\{2\}} \times 0.123^{\{2\}})\}}}$$

$$Z_{\{Sobel\}} = 0.15582 \sqrt{\{(0.1764 \times 0.010201) + (0.13761 \times 0.15129)\}}$$

$$Z_{\{Sobel\}} = 0.15582 \sqrt{\{0.001799 + (0.002083)\}}$$

$$= 0.15582 \sqrt{0.003882} = 0.0623$$

$$Z_{\{Sobel\}} = 0.15582 \sqrt{0.0623}$$

$$Z_{\{Sobel\}} = 2.50$$

Criteria:

- If $Z > 1.96 \rightarrow$ the mediation effect is significant ($\alpha = 0.05$)

Results:

- $Z_{Sobel} = 2.50 > 1.96$

The results of the Sobel test show a Z value of 2.50, which is greater than the critical value of 1.96 at a significance level of 5 percent. This finding indicates that variable Z plays a significant role as a mediator in the relationship between variables X and Y. Thus, the influence of X on Y occurs both directly and indirectly through Z, so that the mediation model formed is partial.

The results of the path analysis confirm that the habit of Qur'anic tadarus has both direct and indirect effects on students' noble character through spiritual intelligence. However, an important theoretical implication of this study lies in the fact that the mediation pattern formed is partial, not full mediation. This finding indicates that spiritual intelligence is not the sole psychological mechanism through which tadarus habituation shapes students' moral behavior.

This finding is broadly consistent with, yet also refines, previous research on the topic. (Fadil, Supriadi, and Nurfaidah 2023) and (Wahan and Aulia 2024) reported that tadarus habituation shapes students' religious character and spiritual intelligence, but because their studies examined only direct bivariate relationships, they could not distinguish how much of that influence operates through an internal psychological mechanism versus through direct behavioral conditioning. Similarly, (Maria and Ahmad 2025) and (Hanifah Suci Ariani and Nadiah 2024) found positive associations between recitation habits and students' spiritual or character outcomes, again without formally testing a mediating pathway. The present study extends these findings by showing, through path analysis and the Sobel test, that spiritual intelligence statistically mediates part—but not all—of the relationship between tadarus habituation and noble character. Rather than simply reproducing earlier confirmatory findings, this result specifies the mechanism that earlier direct-effect studies could only imply.

The persistence of a significant direct effect of tadarus habituation on noble character suggests that Qur'anic recitation functions not only as an internal spiritual stimulus but also as a normative behavioral regulator within the school environment. In the context of MTsN 1 Bengkalis, tadarus is implemented as a collective ritual embedded in the daily school routine. This repetitive religious practice creates a moral atmosphere that encourages conformity to religious norms through social modeling, peer regulation, and institutional expectations.

Thus, even without a deep internal spiritual transformation, students are behaviorally conditioned to display morally appropriate conduct. This aligns with behaviorist learning

theory, which posits that repeated exposure to religious rituals can produce moral discipline through reinforcement and habituation. Consequently, the direct pathway ($X \rightarrow Y$) remains significant because tadarus operates simultaneously as a social control mechanism and a moral habituation tool.

Partial mediation indicates that spiritual intelligence strengthens the moral impact of tadarus but does not fully account for it. This suggests that moral formation in Islamic educational settings is not solely dependent on inner spiritual awareness but is also shaped by contextual, institutional, and cultural factors. School regulations, teacher supervision, peer conformity, and religious symbolism collectively contribute to students' moral behavior independently of their personal spiritual maturity.

Moreover, the quality and depth of tadarus practices may vary among students. While some students internalize Qur'anic values reflectively, others may participate mechanically as part of routine school discipline. This heterogeneity in spiritual engagement weakens the exclusive explanatory power of spiritual intelligence, resulting in partial rather than full mediation.

MTsN 1 Bengkalis has a strong religious school culture where Islamic values are institutionalized into daily routines, classroom norms, and extracurricular activities. This religious ecology amplifies the direct moral effect of tadarus because students are socially immersed in a moral environment that continuously reinforces religious behavior. In such a context, moral discipline can emerge even before spiritual consciousness matures fully.

The intensity and quality of tadarus also play a decisive role. High-frequency but low-reflection tadarus may strengthen behavioral compliance but only moderately elevate spiritual intelligence. This explains why moral improvement can occur directly while the internal spiritual transformation process remains gradual.

Some studies have reported full mediation of spiritual intelligence in religious habituation models, emphasizing inner spirituality as the primary determinant of moral behavior. However, those studies were mostly conducted in boarding school environments with intensive spiritual mentoring and reflective Qur'anic learning. In contrast, the present study is situated in a formal madrasah context where religious habituation is embedded within administrative routines, not personalized spiritual coaching. This institutional difference plausibly accounts for the partial mediation found in this research.

This study refines Islamic educational psychology by demonstrating that tadarus habituation operates through a dual mechanism: (1) direct behavioral conditioning and (2) indirect spiritual internalization. Moral formation is therefore both a spiritual and socio-institutional process, not merely an individual psychological phenomenon.

These results should nonetheless be interpreted with caution regarding causal attribution. Because tadarus habituation, spiritual intelligence, and noble character were measured concurrently through a cross-sectional survey, the observed relationships represent statistical associations rather than confirmed causal effects, and several alternative explanations cannot be ruled out. Students' moral conduct may also be shaped by religious practices within the family, the broader religious culture of the school beyond the tadarus program itself, the personal example set by teachers, peer influence within the classroom, and students' prior religious upbringing before entering MTsN 1 Bengkalis. Because these factors were not measured or statistically controlled in this study, part of the association between tadarus habituation and noble character may be attributable to them rather than to tadarus habituation as such. Accordingly, the present findings should be read as evidence of a significant association, and of a statistically supported mediating pathway through spiritual intelligence, rather than as proof that tadarus habituation alone causes changes in students' moral character.

Conclusion

This study found that Qur'anic tadarus habituation is positively and significantly associated with students' spiritual intelligence and noble character, and that spiritual intelligence partially mediates the relationship between tadarus habituation and noble character. The

specific contribution of this study lies in showing that spiritual intelligence functions as one, but not the only, mechanism through which religious habituation is translated into moral conduct: part of the influence of tadarus on noble character operates directly, as a form of behavioral and normative conditioning, while another part operates indirectly, through the internalization of spiritual awareness. Because this study used a cross-sectional design with a relatively limited sample of 80 students from a single school, these findings should be understood as statistical associations rather than as confirmed causal effects; a positive and significant path coefficient shows that tadarus habituation, spiritual intelligence, and noble character move together in a manner consistent with the hypothesized model, not that tadarus habituation is proven to be the sole cause of change in students' character. With this caveat in mind, for Islamic Religious Education (PAI) teachers, these results highlight the importance of integrating reflective and value-internalization approaches into Qur'anic learning, encouraging students not only to recite but also to understand and apply Qur'anic values in daily life, so that the spiritual-intelligence pathway identified in this study is deliberately strengthened rather than left to develop incidentally.

At the school policy level, it is recommended that schools institutionalize structured tadarus programs supported by clear scheduling, teacher mentoring, and integration with character education curricula to ensure consistency and meaningful implementation beyond ceremonial routines.

These conclusions should be read in light of several limitations. First, the sample was limited to 80 eighth-grade students from a single madrasah (MTsN 1 Bengkalis), which constrains the statistical power of the mediation test and limits the generalizability of the findings to other schools, grade levels, or educational contexts. Second, the cross-sectional design means that tadarus habituation, spiritual intelligence, and noble character were measured at a single point in time, so the direction and stability of the relationships among these variables could not be verified and causal interpretation is not warranted. Third, all three variables, including tadarus habituation itself, were measured through students' self-reports, which are susceptible to social-desirability bias and may not precisely reflect actual behavior. Finally, because family religious practice, school culture beyond the tadarus program, teacher modeling, peer influence, and students' prior religious background were not measured, their potential contribution to the observed associations could not be statistically separated from that of tadarus habituation.

In light of these limitations, future research is suggested to incorporate additional variables such as students' religiosity, family religious environment, and peer influence, and to employ longitudinal or experimental designs, in order to test more rigorously the causal and long-term impact of Qur'anic habituation on students' spiritual and moral development.

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