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The Influence of the Habit of Reading the Qur'an on the Peace of Mind of Class X Students at SMAIT Tri Sukses Generus Balikpapan

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ABSTRACT

In contemporary life, especially during adolescence, the need for inner peace has become increasingly important. Engaging in reading the Qur'an is seen as a spiritual practice that is considered to foster tranquility. This study seeks to assess the impact of the habit of reading the Qur'an on students' mental calm. This study uses a quantitative descriptive methodology through a survey approach. This study involved 30 students of class X of SMAIT Tri Sukses Generus Balikpapan, selected using the total sample method. The data collection tool used a 4-point Likert scale questionnaire and was analyzed through a basic descriptive statistical method. The results of the study show that the habit of reading the Qur'an is categorized as sufficient, while the peace of mind of students is also classified as sufficient. This signifies that, although the habit of reading the Qur'an is not entirely habitual or ideal, it contributes positively to emotional stability and inner calm. Engaging in the recitation of the Qur'an has been shown to improve the formation of religious character and psychological balance among students. This study is expected to be a reference for educational institutions in fostering the habit of reading the Qur'an as an integral component of character development programs.

Keywords: habit of reading the Qur'an, peace of mind, learners.

1. INTRODUCTION

Participants of substantial physical, emotional, and social transformation. During this period, individuals often face uncertainty regarding the direction of their lives, show vulnerability to external pressures, and are easily influenced by social media and rapid technical advancements. The rapid dissemination of information and the instantaneous nature of contemporary life contribute to reduced opportunities to engage and deepen religious ideals. This disorder poses challenges to character development and emotional stability in adolescents.

In this context, the need for spiritual guidance is paramount. Education should not be solely focused on academics; It must also increase the religious dimension to foster peace of mind, self-discipline, and students' closeness to virtuous values. A relevant method involves incorporating the recitation of the Qur'an into the student's daily routine. The Qur'an is the divine revelation of Allah and the miraculous will of the Prophet Muhammad (SAW). The Prophet Muhammad received this revelation from the Archangel Gabriel and then conveyed it to his companions. Furthermore, it is passed down and disseminated by several individuals from generation to generation, ensuring that the content of the Qur'an remains unchanged and authentic to this day. For the devotees, there is no literature that surpasses the Qur'an.

The command to read the Qur'an is explicitly articulated in Surah Al-'Alaq. This verse is the initial revelation received by the Prophet Muhammad PBUH and establishes the importance of reading in Islam. Quraish Shihab explains that the call for iqra includes the exploration of the cosmos, society, and self, in addition to written texts, both religious and secular (Quraish Shihab 2002: 393). This shows that reading in Islam has a spiritual and intellectual component at the same time. Reading the Qur'an goes beyond mere

verbal involvement; It includes deep processes such as understanding, contemplating, and applying its teachings. In this perspective, reading the Qur'an signifies the pursuit of knowledge derived from divine revelation and the essence of existence.

Engaging with the Qur'an is a very virtuous endeavor that offers several benefits. Reading the Qur'an is not only useful as charity and devotion, but also as a medicine that is recognized as Assyifa. Ibn al-Qayyim argues that the Qur'an is useful as a remedy for diseases of the liver and body, as well as a source of calm. He affirmed that if one uses the Qur'an with unshakable faith, no suffering can overcome it (Ibn Qayyim al-Jauziyyah., 1998, p. 4287).

According to Surah Al-Isra' verse 82 and Surah Jonah verse 57 of the Qur'an, these verses explain that the Qur'an is not only useful as a guide to life but also has the capacity to relieve tension, calm the mind, and provide calm. Peace of mind is an important psychological need for humans, essential for maintaining a balance in life.

Humans have a spiritual dimension characterized by an awareness of God, appreciation, and commitment to divine principles. This dimension is an important element in personality development and inner peace, especially for teenagers who are looking for a direction in life. Students who regularly read the Qur'an will achieve tranquility, as their hearts are in harmony with the principles of virtue and monotheism.

Reading the Qur'an regularly seems to bestow tranquility on a Muslim. A calm heart facilitates gratitude, patience, and a more sincere existence. Enhancing the spiritual aspect through the habit of reading the Qur'an not only leads students towards the maturation of their religion but also fosters the development of a strong and calm character.

This suggests that religious education, if instilled from an early age, can significantly contribute to the development of a generation that is intellectually astute and emotionally calm, as well as spiritually resilient. This research emphasizes the importance of engaging with the Qur'an not only as a ritualistic practice but also as a means to achieve true tranquility. This research is very important to examine the impact of this practice on the psychological and spiritual dimensions of students. This study aims to find out the impact of the habit of reading the Qur'an on the mental peace of tenth-grade students at SMAIT Tri Sukses Generus Balikpapan.

2. LITERATURE REVIEW

1. *The Habit of Reading the Qur'an*

The Qur'an serves as a comprehensive guide to the existence and culmination of the previous doctrines. It includes spiritual, moral, and social ideals that can guide humanity to happiness both in this life and the hereafter. The Qur'an is a sacred text for Muslims that must be studied and practiced; It is very important to read it regularly, because reading the Qur'an is an act of worship to Allah SWT. Al-Qardhawi affirms that the Qur'an is entirely derived from Allah, including its words and meanings, which were revealed to the Prophet Muhammad PBUH through clear revelation through the angel Gabriel, serving as a messenger of Allah, and not through any alternative means of revelation (Al-Qardhawi, 2018, p. 3).

Conventions in the broad Indonesian lexicon are actions that are carried out consistently. By engaging in this practice frequently, it will be ingrained in you and affect your life. In the dictionary of Psychology, habits are defined as reactions that are obtained

and learned, activities that then become relatively automatic after prolonged practice, and consistent mentality or behavior (Chaplin, 2019, p. 254)

At the same time, reading carefully a comprehensive Indonesian dictionary requires an understanding of the material presented in it. Mulyono explained that reading involves the recognition of symbols in written language, serving as a stimulus that facilitates information retention and fosters understanding through previous experiences (Mulyono Abdurrahman, 2012, p. 158). Reading is an important activity for humans. In Islam, the Qur'an, which was revealed by Allah SWT, begins with a verse that commands mankind to read, as stated in Surah Al-Alaq, verse 1.

² بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Meaning: Read it by mentioning the name of your God who created.

Reading the Qur'an not only serves as a ritual of worship but also as an effort that fosters morality, calms the spirit, and fortifies faith. Continued engagement with the Qur'an can enhance spirituality, form religious character, and enhance sensitivity in overcoming life's diverse challenges. As a result, the habit of reading the Qur'an since adolescence is a strategic step in growing a generation that is intellectually intelligent and spiritually resilient.

In the realm of education, the habit of reading the Qur'an must be encouraged from an early age, especially among high school students. Students in Class X are in the early stages of adolescence and are vulnerable to many pressures associated with the demands of academic, social, and personal development. In these situations, individuals need constructive activities that can offer calm and emotional balance.

Engaging with the Qur'an as an act of devotion and introspection is thought to offer a calming effect on a spiritual and psychological level. In addition to facilitating self-identity, reading the Qur'an can serve as a method of regulating emotions.

The habit of reading the Qur'an is useful as a spiritual exercise of devotion and a method of character development. Consistent and frequent involvement in these activities will foster beneficial habits. According to Muhaimin, habituation in Islamic education is achieved through the practice of repeated religious teachings, including prayer, recitation of the Qur'an, and other virtuous actions. This habit, if practiced consistently, will form character (Muhaimin., 2009, p. 227). If this procedure, consistently structured and guided, fosters habits that are integrated into the student's character.

This habituation not only fosters technical reading skills but also instills qualities of discipline, sincerity, and responsibility. According to UIN Raden Fatah, the habit of reading the Qur'an is a continuous activity that fosters habits that are difficult to let go; as a result, this practice developed into an educational technique that fosters virtuous qualities into habitual behavior (UIN Raden Fatah., 2020, Part II).

2. Peace of Mind

Serenity is an important requirement for people; All individuals inherently want to experience peace in their lives. Tranquility comes from the term calm or Stuttgart, which, as defined by the Great Dictionary of the Indonesian Language, signifies a state of silence without change, immobility, absence of disturbance, restlessness, chaos, and realizing security and peace. According to Rama, calmness is a calm state of heart and mind (Rama K, 2010).

In Islam, the heart (qalbu) signifies more than just a physical organ. The heart is seen as the spiritual and emotional core of humanity, the locus of intention, faith, and ethics.

A virtuous heart gives rise to commendable behavior, while an evil heart has a bad effect on a person's behavior.

Peace of mind is a psychological and emotional state defined by calmness, calmness, and contentment. In Islam, tranquility is considered a significant benefit bestowed by Allah on His servants. In the Islamic framework, peace of mind is characterized as a state in which a person experiences tranquility and satisfaction with life, regardless of the difficulties faced. It includes gratitude to God, faith in destiny, and unwavering faith.

In the Qur'an, Allah states that peace of mind can be found through remembrance and remembrance of him. In Surah Ar-Ra'd verse 28 Allah says:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٢٨﴾

Meaning: (That is) those who believe and their hearts become at peace in the remembrance of Allah. Remember, that only by remembering God will the heart always be at peace.

This verse illustrates that the main method to achieve peace of mind is to remember Allah continuously, with one manifestation being the habit of reading the Qur'an. Engaging in reading and meditating on the Qur'an can lead to calmness and motivation. The Qur'an contains many passages that convey instructions such as patience and calmness. Persistent and appreciative Qur'an reading habits can give students the inner strength to deal with scholastic obstacles, social pressures, and identity issues that are prevalent during adolescence.

This action serves as a psychological coping mechanism, reducing tension and anxiety by diverting attention to the relaxed and significant elements. Meditating on the scriptures can induce relational reactions, reduce heart rate, and stabilize the autonomic nervous system, thus fostering emotions of calm and tranquility.

Jalaludin explains in his work, *Psychology of Religion*, that inner peace can be achieved with religious practices such as dhikr and the reading of sacred texts (Jalaluddin, 2003, p. 16). He asserts that this practice increases a person's spiritual value and induces a relaxing influence on their psychological state.

In the book *Educational Psychology*, Fadhilah emphasized that humans have four main dimensions: physical-biological, mental-psychic, socio-cultural, and spiritual. This spiritual component includes the capacity to understand the meaning of life, cultivate a relationship with God, and realize religious values in daily existence (Suragala, 2021, p. 22).

balance in students. This perspective is in line with the beliefs of Sufi leaders, who affirmed that the human heart can absorb the light of truth when purified through spiritual methodology. In this context, Al Ghazali in *Ihya' Ulumuddin* explains that a heart that is consistently protected through spiritual methodology is easier to receive enlightenment and truth "in fact, the heart, in front of it, is ready to unfold the essence of something that is right in all affairs and a light contained in their hearts that is obtained without study, but achieved through spiritual closeness (Al-Ghazali, 2016, pp. 18-19).

As a result, tranquility is the result of a perpetual spiritual intimacy that is constantly maintained. Reading the Qur'an regularly is not only emotionally soothing but also fosters a more patient and resilient character. This perspective is in line with Zakiah Daradjat's statement that properly instilled religious education fosters a balanced soul and guides children's personalities towards calmness, patience, and stability (Zakiah Daradjat, 2004: 65).

3. RESEARCH METHODS

This study uses a quantitative descriptive methodology through survey techniques. This study seeks to ascertain the impact of the habit of reading the Qur'an on students' mental calm. The research population consisted of class X students at SMAIT Tri Sukses Generus Balikpapan. The sample was obtained using complete sampling, consisting of 30 respondents. The research instrument consisted of questionnaires, and data were analyzed using SPSS.

The validity test was performed to compare the estimated value of r with the table of r at a significance level of 5% for $n = 30$, i.e. 0.361. The validity test results show that one item in variable X with a calculated r -value is lower than the tabulated r -value; However, this item remains included in the descriptive analysis due to its continued relevance to the indicators being studied. This consideration was made because the item is very important to describe the component of the Qur'an reading habit to be assessed, even though it has the potential to show a weaker relationship with the overall score than other items.

The final data is then calculated using a percentage algorithm to analyze the outcome categories. Data analysis was carried out using a quantitative descriptive approach. The level of dominance of the answer is measured by the average percentage of mode occurrences per questionnaire item ($p = f/n \times 100\%$). The average results of this percentage are classified as: excellent (76-100%), good (51-75%), fair (26-50%), and poor (0-25%). These findings were used to assess the extent of the Qur'anic reading habits and the general calmness of students.

4. RESULTS AND DISCUSSION

RESULT

According to the research findings obtained by the questionnaire method, the author can explain some of the results as follows

Reliability Test

The reality test was carried out to determine the level of consistency of the instrument in measuring each variable. This assessment uses Cronbach's Alpha technique using SPSS software. The analysis yielded the following results:

1. Cronbach's Alpha value variable X (Qur'anic Reading Habit)

Reliability Statistics	
Cronbach's Alpha	N of Items
.802	10

The output table shows that there are 10 items (questions) with an Alpha Cronbach Alpha value of 0.802 > 0.60. Therefore, it can be concluded that the 10 questionnaire questions related to the variable "habit of reading the Qur'an" can be reliable and consistent.

2. Cronbach's Alpha value of the Y variable (Serenity)

Reliability Statistics

Cronbach's Alpha	N of Items
.855	10

From the results table it shows that there are N items (number of items or questionnaire questions), with 10 items showing a *Cronbach Alpha* value of 0.855. Given that Cronbach's Alpha score of 0.855, which exceeds 0.60, it can be said that the ten questionnaire items relating to the variable "peace of mind" are trustworthy and consistent.

The results of the study illustrate that the instrument used in this study is feasible as a tool to collect data. Given that both values exceed 0.60, indicating a satisfactory level of reliability, this instills confidence that the data obtained can undergo additional analysis and that the results can serve as a basis for drawing conclusions.

Normality Test

After the reliability test is carried out, the next procedure is to conduct a normality test. The goal is to determine whether the data obtained from students is distributed normally. The Kolmogorov-Smirnov One-Sample Test was used for the assessment.

The Output table shows that the significant value of Asymp. Sig. (2-tailed) is 0.379, which exceeds 0.05. As a result, based on the decision-making criteria of the above-mentioned Kolmogorov-Smirnov normality test, it can be determined that the data follows a normal distribution.

After meeting these normality criteria, the comprehensive data analysis used in this study can be resumed, allowing for statistically valid results.

Correlation Test

The Correlation Test was carried out to find out the relationship between the habit of reading the Qur'an (Variable X) and the students' Serenity (Variable Y). based on the results of the calculation using Pearson's Product Moment formula

Coefficients ^a					
Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1					
(Constant)	7.627	4.186		1.822	.079
kebiasaan membaca Al-qur'an	.795	.151	.706	5.270	<.001

a. Dependent Variable: ketenangan hati

Based on the results of the questionnaire that the researcher distributed to 30 students regarding the influence of the habit of reading the Qur'an on the peace of mind of students, the following results were obtained:

1. a = a fixed sum of non-standard coefficients. The score in this case is 7.627. The constant value shows that in the absence of the habit of reading the Qur'an (X), the level of stable peace of mind (Y) is 7.627.
2. b = quantity of regression coefficient. The value is 0.795. This figure shows that for every 1% increase in the frequency of reading the Qur'an (X), the level of peace of mind (Y) will increase by 0.795.

Because the value of the regression coefficient is plus (+), it can thus be stated that the habit of reading the Qur'an (X) positively affects the peace of mind (Y). so that the regression equation is $Y = 7.627 + 0.795 X$

² H0 = no effect of the habit of reciting the Qur'an (X) on peace of mind (Y)

Ha = there is an influence of the habit of reading the Qur'an (X) on peace of mind (Y)

³ Based on the above output, it is known that the significance level (sig.) is $0.001 < \alpha$ probability of 0.05, so it can be concluded that H0 is rejected and Ha is accepted, which means that "There is an influence of the habit of reading the Qur'an (X) on peace of mind (Y)"

⁴ Following the output above, it is known that the t-value of the calculation is 5.270, because the t-value of the calculation has been found, then the next step we will look for the t table. The formula for finding t table is:

1. Value $\alpha/2 = 0.05/2 = 0.025$
2. Degree of freedom (df) = $n - 2 = 30 - 2 = 28$

⁵ Value 0.025; 28. Furthermore, the study of the distribution of t-table values resulted in a t-table value of 2.048. The t-value of 5,270 > 2,048, which leads to H0 being rejected and Ha being accepted, proves that the habit of reading the Qur'an (X) affects peace of mind (Y).

Description of variable data X and Y

The results of the analysis of the students' questionnaire answers show that:

1. The habit of reading the Qur'an

The findings of the study show that the habit of reading the Qur'an among students is included in an adequate category. Indications of Qur'anic reading habits revealed a proportion of 39.67%, indicating that the majority of students engaged in reading the Qur'an sporadically rather than consistently.

2. Peace of mind for students

The research findings show that students' peace of mind is within a favorable group. The student peace of mind indicator revealed a percentage of 39.67%, indicating that the majority of students often experience calm in their daily lives.

DISCUSSION

⁶ Variable X Habit of Reading the Qur'an

The habit of reading the Qur'an is a significant spiritual endeavor in the life of a Muslim. This action not only gives importance to worship but also fosters closeness to divine principles. The survey yielded a percentage of 39.67% for the habit of reading the Qur'an, categorizing the results as "adequate".

This shows that students have an awareness of reading the Qur'an, even though it has not been carried out regularly. According to Muhaimin, he explained that habituation in Islamic education is achieved through the practice of repeated religious teachings, including prayer, the recitation of the Qur'an, and other virtuous actions. The practice of these habits will consistently shape character.

As a result, this statement strengthens this research. Although the habit of reading the Qur'an is still sufficient, it indicates that the habituation process has begun. This practice has enhanced the spiritual development of students. If these activities are

consistently practiced and improved, then the potential for a beneficial impact on students' religious attitudes and character will increase.

Variable Y Students' Peace of Mind

Based on the results of the study, it is known that the peace of mind of class X students is in the category of sufficient with a percentage value of 39.67%. This shows that most students have begun to feel calm within themselves, even though it is not completely stable or deep. Spiritual activities such as reading the Qur'an are believed to have a positive impact on their mental state.

In line with Zakiah's opinion that religious education that is given well and directed will form a calm, patient, and stable personality. Because calmness does not occur suddenly, but is the result of a process of faith building that is carried out gradually and consistently. In this context, reading the Qur'an regularly is a form of religious education that contributes to the formation of peace of mind of pesert students.

Thus, the results of this study strengthen this view, even though the habitual Qur'an reading activity has not run optimally, this activity can still have a positive influence on the peace of mind of students, explained X.

The influence of the habit of reading the Qur'an on peace of mind

After a descriptive analysis of each variable, the next step is to examine the relationship between variable X (habit of reading the Qur'an) and variable Y (calmness) with the Pearson Product Moment correlation test. A simple regression test yielded a significance value of 0.001 and an estimated t-value of 5.270. Given that the significance value is 0.001, which is <0.05, and the t-count value of 5.270 exceeds the t-table value of 2.048, the null hypothesis (H0) is rejected, and the alternative hypothesis (Ha) is accepted. This shows the substantial impact of the habit of reading the Qur'an (X) on peace of mind (Y) among class X students at SMAIT Tri Sukses Generus. The regression equation derived from this study was: $Y = 6.727 + 0.795 X$. Specifically, any score increase associated with the habit of reading the Qur'an would correspond to an increase in peace of mind score of 0.795, assuming a constant variable. This suggests that an increase in the frequency and quality of students reading the Qur'an correlates with an increased sense of calm.

These results are in line with previous indicators of Qur'anic reading habits, which showed that the majority of students fall into an adequate category, which signifies that they maintain patterns in reading the Qur'an but do not have total consistency. This habit has been shown to affect their emotional state and inner calm. As a result, the habit of reading the Qur'an serves not only as a form of devotion but also as an important component of a student's mental and spiritual development.

The habit of reading the Qur'an greatly encourages the development of stable, patient, and calm character in adolescents when facing daily obstacles.

5. CONCLUSION

The results of this study show that the habit of reading the Qur'an has a positive influence on the peace of mind of students in class X of SMAIT Tri Sukses Generus Balikpapan. Although the activity of reading the Qur'an carried out by students is still classified as sufficient, this habit has contributed to the inner peace they feel. This shows

that religious activities such as reading the Qur'an have a real impact on reducing anxiety, fostering peace of mind, and strengthening students' mental resilience.

The habit of reading the Qur'an regularly is an important means of instilling spiritual and emotional values, because it will form a calmer, more patient, and characterful person. This finding is in line with the view of experts who say that religious education provided consistently can shape a person's personality balance, including calmness in facing life pressures and challenges of adolescent development.

Thus, it can be concluded that the habit of reading the Qur'an not only provides benefits in terms of worship, but also has an important role in the formation of character and peace of mind of students. Therefore, this habit must be instilled and made part of the school culture and habits in the family environment, so that students grow into individuals who are not only intellectually intelligent, but also spiritually and emotionally mature.

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