

## **Implementing a Religious Literacy Culture to Strengthen Students' Reading Interest at MTs Negeri 3 Mojokerto**

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**Abstract:** Religious literacy culture plays an important role in developing students' reading habits, religious understanding, and character within the madrasah environment. This study aims to analyze the implementation of religious literacy culture, its implications for students' reading interest, and the factors supporting and inhibiting its implementation at MTs Negeri 3 Mojokerto. This study employed a qualitative approach with a case-study design. Data were collected through participant observation, in-depth interviews with the principal, literacy coordinator, librarian, subject teachers, homeroom teachers, and students, as well as document analysis. The data were analyzed through data reduction, data display, and conclusion drawing and verification. The findings show that religious literacy culture was implemented through three stages: habituation, development, and classroom learning. The main programs included Friday Literacy, morning Qur'an recitation, 10–15 minutes of reading, library visits, written summaries in literacy journals, and religious activities. These practices familiarized students with the Qur'an and religious books, strengthened their character, increased their participation in literacy activities and library use, encouraged writing, and reduced excessive mobile-phone use. The supporting factors included school leadership, teacher and parental support, the library, prayer room, reading corners, school media, religious activities, and literacy competitions. The inhibiting factors included weak intrinsic motivation, social-media and peer influence, poorly maintained reading corners, and limited use of Islamic digital media. This study concludes that a consistently implemented religious literacy culture, supported by school stakeholders and adequate literacy facilities, can strengthen students' reading interest, religious character, and active participation in literacy activities.

**Keywords:** religious literacy culture, reading interest, madrasah.

## **INTRODUCTION**

Literacy is a fundamental competence that determines students' success in understanding various school subjects. It extends beyond the technical skills of reading and writing to include the ability to comprehend, interpret, evaluate, and use information responsibly. In Islamic education, literacy has strong historical and theological foundations in the command *iqra'*; reading is therefore part of both knowledge development and the formation of religious dispositions (Pupungawi & Amalih, 2023).

Religious literacy enables students to engage meaningfully with sacred texts and Islamic writings. It includes understanding textual content, situating religious teachings within their social contexts, and applying them in everyday life. Religious literacy therefore cannot be limited

to occasional reading activities. It must become part of the madrasah culture through habituation, exemplary conduct, access to reading materials, follow-up activities, and integration with classroom learning (Zuhdi & Sarwenda, 2020).

The School Literacy Movement generally consists of three stages: habituation, development, and classroom learning. Habituation fosters an interest in reading; development trains students to respond orally or in writing; and classroom learning integrates literacy strategies into academic activities. The success of these stages depends on program consistency, teacher involvement, access to reading materials, and support from the school environment (Antoro, 2017).

MTs Negeri 3 Mojokerto has implemented various literacy activities, including Friday Literacy, classroom reading corners, library visits,

written summaries, a school magazine, and routine Qur'an reading. Preliminary findings indicated that these programs had created an active literacy environment, although students' interest in reading remained uneven. Some students read actively and visited the library, whereas others read mainly because activities required it, preferred using mobile phones, or selected reading materials solely according to their hobbies.

Previous studies have examined literacy programs designed to increase reading interest at the Islamic elementary-school level (Vidiawati, 2019). Other research has investigated the School Literacy Movement in primary schools (Utami, 2019). Religious literacy in Islamic junior secondary schools has also been studied through e-learning in Fiqh classes (Juliarti, 2022). However, few studies have simultaneously mapped the stages of implementing a religious literacy culture, its implications for reading interest, and its supporting and inhibiting factors at the Islamic junior secondary-school level. This study therefore aims to: (1) analyze the implementation of a religious literacy culture at MTs Negeri 3 Mojokerto; (2) analyze its implications for students' reading interest; and (3) identify its supporting and inhibiting factors.

### **Conceptual Framework of Religious Literacy Culture**

Culture comprises the values, habits, and practices learned within a group. In educational settings, culture develops when rules, role models, routines, symbols, and interactions among school community members are maintained consistently. A literacy culture is therefore more than the mere availability of books; it is a collective habit of accessing, comprehending, discussing, and producing knowledge. A madrasah requires policies, personnel, facilities, designated time, and evaluation for literacy activities to develop into an institutional practice (Apnadi, 2021).

Religious literacy centers on the ability to understand religious teachings through sacred texts and works of religious thought. It requires accurate reading, contextual understanding, connections between reading and experience, and the application of religious values in daily life. Its practices may include reading the Qur'an, religious textbooks, Islamic history, biographies, Islamic literature, and discussing social issues from the perspective of religious values (Yusuf, 2021).

Reading interest is the inclination that encourages a person to seek out and read materials with enjoyment. Its indicators include the desire to read, efforts to find reading materials, frequency of library visits, purposes for reading, and the habit of recording important points. Interest develops through experience, participation, reinforcement, access, and a supportive environment. Religious literacy culture is positioned as an ecosystem that provides exposure to texts, guidance, follow-up activities, and recognition so that reading interest can develop (Rahim, 2008).

## **METHOD**

### **Research Time and Site**

This study was conducted from February 24 to March 31, 2026, at MTs Negeri 3 Mojokerto, Sumbertebu Village, Bangsal District, Mojokerto Regency, East Java, Indonesia. The research site was selected because the madrasah had implemented various religious literacy programs. This study employed a qualitative approach to understand religious literacy practices in their natural setting (Moleong, 2017). A case-study design was used to investigate the implementation of religious literacy culture comprehensively within its real-life context (Yin, 2018).

### **Population and Sample**

The research population comprised members of the MTs Negeri 3 Mojokerto community involved in implementing the religious literacy program. In qualitative research, the sample is commonly described as research participants or informants (Sugiyono, 2022). The informants were selected through purposive sampling based on their roles, knowledge, involvement, and experience related to the research focus (Patton, 2015). The study involved 12 informants: the principal, literacy coordinator, librarian, two religious-subject teachers, two homeroom teachers, and five Grade VIII–IX students. Qualitative sample selection emphasizes the relevance and depth of information provided by participants rather than statistical representation (Merriam & Tisdell, 2016). Secondary data were obtained from the madrasah profile, program documents, literacy journals, library records, activity reports, and photographs.

### **Research Procedure**

The research procedure consisted of preparation, data collection, data organization,

and data verification. During the preparation stage, the researcher identified the problem, formulated the research focus, reviewed relevant literature, obtained research permission, and prepared research instruments (Arikunto, 2013). Data were collected through participant observation, in-depth interviews, and document analysis (Creswell & Poth, 2018). Participant observation was conducted during Friday Literacy, morning Qur'an recitation, classroom reading, library visits, and other religious activities. In-depth interviews were conducted with the selected informants to obtain information concerning program implementation and its implications for students' reading interest. Document analysis was used to examine literacy journals, library records, program documents, activity reports, and photographs. Combining several data-collection techniques enabled the researcher to obtain comprehensive information about the phenomenon under investigation (Hardani et al., 2020). The credibility of the findings was

examined through source and method triangulation.

**Data-Analysis Technique**

Data were analyzed using an interactive qualitative model consisting of data condensation, data display, and conclusion drawing and verification (Miles et al., 2014). Data condensation involved selecting, focusing, simplifying, and categorizing information obtained from observations, interviews, and documents. Coding was conducted to organize the data into themes corresponding to the research questions (Saldaña, 2021). The categorized data were presented in descriptive narratives and tables to identify patterns and relationships. Conclusions were drawn by interpreting the patterns and themes identified in the data. The conclusions were continuously verified by comparing the interview findings with observational data and supporting documents (Emzir, 2018).

**Table 1.** Composition of research informants

| Informant Group                           | Number | Role in Data Collection                                                                                                                                                |
|-------------------------------------------|--------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| School leadership and literacy management | 3      | The principal, literacy coordinator, and librarian provided information about policies, programs, facilities, collections, and literacy implementation.                |
| Teachers and homeroom teachers            | 4      | Two religious-subject teachers and two homeroom teachers provided data on literacy integration in learning, classroom journals, mentoring, and students' difficulties. |
| Grade VIII–IX students                    | 5      | Students described their reading habits, preferences, library visits, motivation, and experiences of the literacy program.                                             |

**RESULTS AND DISCUSSION**

**Implementation of Religious Literacy Culture**

Religious literacy culture at MTs Negeri 3 Mojokerto has been developed since approximately 2016 as a follow-up to the government literacy program. Its implementation involves the principal, literacy coordinator, librarian, homeroom teachers, religious-subject teachers, and students. The involvement of these stakeholders means that literacy is not treated merely as a library activity, but as a school-wide program connected to classroom learning and religious habituation.

The principal explained that the literacy program followed government policy and was intended to cultivate students' enjoyment of reading. Improved reading habits were expected to contribute to better student and school achievement. The literacy coordinator noted that the program had existed before the coordinator joined the school in 2016; the Galaxy Magazine and classroom reading corners were part of efforts to improve access to reading. The librarian likewise reported that literacy activities remained active because of leadership support and the work of the literacy team.

**Table 2.** Religious literacy culture programs

| Program                   | Schedule/Pattern                           | Implementation and Purpose                                                                                               |
|---------------------------|--------------------------------------------|--------------------------------------------------------------------------------------------------------------------------|
| Morning Qur'an recitation | Every day before lessons                   | Familiarizes students with reading the Qur'an and creates a religious atmosphere.                                        |
| Friday Literacy           | Once a month                               | Students bring books, read together in the school courtyard, and write summaries in classroom journals.                  |
| Classroom literacy        | 10–15 minutes at the beginning of lessons  | Students read subject-related books and summarize, explain, or present their content.                                    |
| Library visits            | Scheduled and as needed                    | Students read and borrow religious and general books; teachers direct them to relevant materials.                        |
| Religious activities      | Regularly and on major religious occasions | Congregational prayer, istighasah, Ramadan program, Qur'an completion, Isra Mi'raj, the Prophet's Birthday, and charity. |
| Media and recognition     | Periodically                               | Reading corners, wall magazines, Galaxy Matsanega magazine, journalism, posters, competitions, and literacy awards.      |

**Table 3.** Stages of implementing religious literacy culture at MTs Negeri 3 Mojokerto

| Stage              | Forms of Implementation                                                                                                                                            | Observed Outcomes                                                                                                                   |
|--------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------|
| Habituation        | Friday Literacy, morning Qur'an recitation, congregational Dhuha and Dhuhr prayers, 10–15 minutes of reading, and library visits.                                  | Students become accustomed to bringing and reading books, reading the Qur'an, and participating in literacy and religious routines. |
| Development        | Writing summaries or synopses in literacy journals, responding to texts, reading-campaign posters, wall magazines, Galaxy Matsanega magazine, and literacy awards. | Reading comprehension develops through written responses; students begin producing work and participating more actively.            |
| Classroom learning | Literacy is integrated into religious subjects; students read relevant materials, present or discuss their reading, and connect it to religious practice.          | Reading becomes a learning resource; teachers can assess comprehension, communication, and students' ability to restate a text.     |

At the habituation stage, Friday Literacy is the principal activity. Students bring books—preferably religious books—read together in the school courtyard, and then write summaries in classroom journals. During lessons, several teachers provide 10–15 minutes of reading before instruction begins. These activities are reinforced by morning Qur'an recitation, congregational prayer, istighasah, Islamic holiday commemorations, the Ramadan program, and collective Qur'an completion. Together, these practices broaden religious literacy from reading texts to engaging in reflective religious experience.

Observations showed that habituation occurred in several spaces. The school courtyard was used for collective reading; classrooms were used for brief reading sessions and journal writing; the library provided collections; and the prayer

room accommodated Qur'an reading and religious practice. This distribution of spaces is important because students encounter literacy stimuli throughout their daily activities, not only when visiting the library.

The development stage was evident when reading was followed by written and oral responses. Literacy journals served both as reading records and as tools through which teachers monitored student participation. Wall magazines, Galaxy Matsanega magazine, literacy posters, journalism activities, and awards provided opportunities for students to produce work. This finding is consistent with the principle that post-reading activities are essential for literacy to progress from habit to the ability to understand and communicate ideas (Lukman Solihin et al., 2020).

The classroom-learning stage was implemented by integrating reading into religious subjects. Teachers asked students to read books on Islamic Creed and Morals, Qur'an and Hadith, Fiqh, or Islamic Cultural History; students then prepared summaries, explained the content, discussed it, or presented their findings. This practice reflects a shift from reading as routine toward using texts to acquire and process knowledge. The three stages therefore do not operate separately, but form a continuum from habitual reading, through response, to the use of literacy in learning.

The Islamic Creed and Morals teacher reported encouraging students to read for approximately ten minutes before instruction, prepare summaries, and visit the library. The Qur'an and Hadith teacher similarly provided 10–15 minutes for reading and asked students to explain the content to the class. These accounts show that teachers not only allocate reading time but also assign tasks requiring comprehension and communication.

### **Discussion of the Implementation Stages**

The habituation stage accords with the School Literacy Movement's principle that routine reading is foundational. Habits are developed through clearly scheduled time, repetition, community participation, and easily accessible materials. The distinctiveness of the madrasah lies in integrating book reading with Qur'an reading and linking the literacy program to congregational prayer and Islamic holidays. This pattern demonstrates that religious literacy is developed through both texts and value-based practices.

At the development stage, literacy journals transform passive reading into written response. Synopsis or summary assignments help teachers assess students' comprehension, while presentations and discussions cultivate oral responses. The school magazine and journalism program provide channels for producing student work. A mature literacy culture thus enables students to become not only readers but also writers and communicators of ideas (Ibda, 2018).

The classroom-learning stage strengthens the relationship between literacy and academic outcomes. When texts are selected according to the subject and followed by explanation, summarization, or application, students use literacy as a learning tool. Implementation, however, is not yet uniform across all classes. The consistency of reading duration, the quality of

feedback on journals, and the variety of follow-up strategies still require improvement through program guidelines and teacher coordination.

### **Implications for Students' Reading Interest**

The findings indicate that religious literacy culture has positive implications for reading interest, although students' levels of interest are not yet uniform. Students have become more familiar with the Qur'an, religious textbooks, stories of the prophets, Islamic history, Fiqh, Islamic comics, and general-interest texts. Scheduled programs encourage students who previously read infrequently to participate, while the library and reading corners provide closer access to reading materials.

Changes were also evident in students' behavior: greater participation in Friday Literacy, increased library visits and borrowing, improved ability to prepare summaries, greater confidence in explaining reading, and the emergence of student writing, including short-story books. Interviews with teachers and students indicated that reading supported understanding of religious material and helped students recall lessons. Literacy activities were also perceived as a way to reduce excessive mobile-phone use and create a madrasah environment more conducive to learning.

Students' experiences revealed variations in interest. Some frequently read stories of the prophets, Fiqh, Islamic Creed and Morals, religious comics, or short stories and used the library regularly. Others read only during literacy activities or felt more comfortable using classroom reading corners. This variation shows that increased participation is not necessarily equivalent to intrinsic interest. Structured programs successfully expand access and establish regularity, but reading choices and independence remain influenced by hobbies, parental support, teacher encouragement, and the comfort of reading spaces.

The effects of literacy culture are not limited to academic outcomes. Regular engagement with reading and religious activities develops discipline, reflective habits, responsibility for completing journals, and socio-religious participation. This finding reinforces the view that religious literacy can contribute to religious character formation when texts, activities, and teacher role modeling are connected consistently (Azizah & Utami, 2023). Nevertheless, program-based habits must gradually be transformed into intrinsic motivation

so that students read voluntarily rather than only in response to assignments.

**Supporting and Inhibiting Factors**

**Table 4.** Supporting and inhibiting factors affecting students’ reading interest

| Supporting Factors                                                                                                                                                                                                                                                                                                           | Inhibiting Factors                                                                                                                                                                                                                                                   |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Library and religious-book collection; prayer room; Friday Literacy; teacher supervision; reading corners; wall magazine and Galaxy Matsanega; leadership support; morning Qur’an recitation and congregational prayer; religious-subject curriculum; parental support; regular religious activities; literacy competitions. | Poor maintenance of reading corners; weak intrinsic motivation among some students; preference for social media and games; peer influence; limited interest in religious books; inadequate use of Islamic digital media; reading choices strongly shaped by hobbies. |

The supporting factors show that strengthening reading interest requires an ecosystem rather than a single program. Physical facilities provide access; scheduled activities establish regularity; teachers and parents provide encouragement; and media and competitions create opportunities for expression and recognition. The library is the principal access point because its collection is more diverse than those of classroom reading corners. The prayer room and religious activities provide a practical context in which religious reading can be connected with students’ experience.

The obstacles, by contrast, arise from both institutional and personal factors. Poorly maintained reading corners and limited collections reduce their appeal. At the personal level, some students have low motivation to read, prefer social media or games, and are influenced by peer habits. These conditions confirm that the presence of a program does not automatically generate strong reading interest. The madrasah needs to renew its collection according to student needs, use curated Islamic digital media, strengthen teacher guidance, and offer diverse reading choices so that students’ hobbies can become entry points to religious texts.

Conceptually, the findings demonstrate that reading interest develops through participation, experience, and habituation. Routines provide initial exposure, follow-up activities create meaning, and recognition and opportunities to produce work strengthen ownership. Program evaluation should therefore measure not only attendance, but also growth in the quantity and diversity of reading, the quality of summaries, frequency of library visits, the ability to communicate textual content, and independent reading initiatives.

**Strategies for Strengthening the Program**

The findings suggest five measures for strengthening the program. First, the madrasah should establish a consistent literacy schedule and clearly divide responsibilities among the coordinator, library staff, homeroom teachers, and subject teachers. Second, library and reading-corner collections should be renewed according to students’ age, interests, and curricular needs; popular religious books, Islamic comics, biographies, history, and literature can serve as bridges to more demanding texts. Third, teachers should provide brief feedback on literacy journals so that students feel their reading is valued.

Fourth, the madrasah can develop Islamic digital literacy through curated source lists, article-reading tasks, reviews of educational videos, and the production of short content centered on comprehension. This approach does not position mobile phones as the enemy, but redirects them as literacy tools. Fifth, the program should be evaluated periodically using measurable indicators such as reading frequency, variety of books, numbers of library visits and loans, quality of summaries, discussion participation, and student work produced.

**Relationship Between the Findings and Previous Studies**

The finding concerning the importance of reading habituation reinforces earlier research on literacy programs in madrasahs. Routine activities allow students to engage with texts before they are expected to understand them more deeply. At MTs Negeri 3 Mojokerto, this pattern is evident in Friday Literacy, reading at the beginning of lessons, and library visits. Habituation is the starting point because students’ reading interest remains at different levels (Vidiawati, 2019).

The results are also related to studies of the School Literacy Movement that emphasize

engagement across the educational environment. A program cannot depend on a single teacher or librarian. The principal’s support legitimizes policy, the literacy coordinator maintains continuity, homeroom teachers monitor journals, subject teachers connect reading to course content, and the library provides resources. This collaboration embeds literacy activities in the organizational structure of the madrasah (Utami, 2019).

This study is distinctive because religious content is integrated into madrasah culture. Reading the Qur’an and materials on Islamic Creed and Morals, Qur’an and Hadith, Fiqh, prophetic history, and Islamic references is connected with congregational prayer, istighasah, the Ramadan program, and Islamic holiday commemorations. The relationship between text and practice helps students recognize that religious literacy concerns not only recitation, but also the interpretation and application of values (Juliarti, 2022).

The findings on summaries, classroom journals, and presentations demonstrate the importance of follow-up. After reading, students are asked to organize ideas in written or oral form. This process helps them select essential information, reconstruct textual content, and communicate their understanding. Response activities also provide evidence that teachers can use to assess student engagement (Solihin et al., 2020).

Character development is reflected in the discipline of following schedules, responsibility for completing journals, regular Qur’an reading,

and participation in socio-religious activities. This supports the view that religious literacy can serve as a character-building strategy when reading is connected to exemplary conduct, practice, and reflection. Character formation nevertheless requires consistency so that it does not end with compliance during scheduled activities (Sulastri et al., 2023).

This study extends previous research by showing that an active program does not necessarily produce equally strong intrinsic interest among all students. Some students independently visit the library and select books, whereas others read mainly when directed. These differences require more personalized strategies, including varied reading materials, choices of assignment, peer support, and recognition of each student’s progress. Reading interest should be understood as a process rather than an immediate outcome (Nurtika, 2021).

**A Model for Strengthening Religious Literacy Culture**

Based on the findings, a strengthening model can be organized as a cycle of access, habituation, meaning-making, production, recognition, and evaluation. Access ensures that reading materials are available and easy to obtain. Habituation provides recurring time. Meaning-making connects textual content with learning and experience. Production gives students opportunities to write or speak. Recognition sustains motivation, while evaluation provides a basis for program improvement.

**Table 5.** Model for strengthening religious literacy culture

| Component      | Implementation                                                                                        | Evaluation Indicator                                                              |
|----------------|-------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------|
| Access         | Library, reading corners, classroom books, and curated digital sources.                               | Availability and diversity of age-appropriate materials matching students’ needs. |
| Habituation    | Friday Literacy, 10–15 minutes of reading, morning Qur’an recitation, and library visits.             | Frequency of student participation and consistency of schedule.                   |
| Meaning-making | Discussion, guiding questions, and connections between texts, subject matter, and religious practice. | Ability to identify main ideas and connect textual content.                       |
| Production     | Summaries, synopses, reviews, presentations, magazines, and creative work.                            | Quality of written/oral responses and quantity of student work.                   |
| Recognition    | Teacher feedback, displays of student work, competitions, and awards.                                 | Increased motivation, confidence, and participation.                              |

| Component  | Implementation                                                              | Evaluation Indicator                                          |
|------------|-----------------------------------------------------------------------------|---------------------------------------------------------------|
| Evaluation | Records of journals, visits, borrowing, portfolios, and program reflection. | Individual progress data and recommendations for improvement. |

The access component should be organized through collection mapping. Books can be grouped by theme, level of difficulty, and student interest to simplify discovery. Classroom reading corners should not become storage areas, but rotating collections that are renewed periodically. Teachers can communicate their reading needs to the library so that available materials align with course content. Such management strengthens the library’s function as a learning-resource center (Ahmadi & Ibda, 2022).

Meaning-making and production distinguish a literacy culture from mechanical reading. After reading, students need opportunities to question, interpret, compare, and relate content to their lives. Responses can be adapted to students’ ability, ranging from writing one main idea and preparing a concept map to composing a review, story, or article. Such variety maintains an appropriate learning challenge while accommodating differences in ability.

Recognition need not always take the form of prizes. Teacher feedback, opportunities to read work aloud, displays of summaries, student book recommendations, and publication in the madrasah magazine can provide reinforcement. Recognition based on individual progress is more inclusive than selecting only students with already advanced reading skills. Students who are still developing therefore receive acknowledgment and encouragement to maintain their reading habits.

**Theoretical and Practical Implications**

Theoretically, this study demonstrates that religious literacy culture emerges through the relationship between institutional structures and personal experience. Structures provide policies, time, facilities, and supervision. Personal experience develops when students find appropriate texts, understand their content, receive responses, and perceive the benefits of reading. If only structures are available, activities may become formalities; if only personal interest is relied upon, participation is unlikely to be equitable. Both must operate together.

The findings also show that reading interest has behavioral and motivational dimensions. Attendance, numbers of summaries, and library visits are behavioral indicators. By contrast,

choosing books independently, reading without instruction, seeking additional materials, and making recommendations indicate deeper motivation. Program evaluation must distinguish these two dimensions so that the madrasah does not infer increased interest from attendance alone.

In practical terms, the principal should establish literacy as an ongoing agenda, allocate budgetary support, and conduct routine evaluations. The literacy coordinator should develop concise guidelines, an activity calendar, and a documentation system. The library should renew its collection and present accessible borrowing data. Homeroom teachers can monitor journals, while subject teachers develop varied follow-up assignments.

Parents also have an important role. They can support the program by providing reading time at home, discussing books, limiting mobile-phone use, and modeling reading behavior. Communication between the madrasah and parents should emphasize that reading is not merely a school assignment. Habits will become stronger when students receive a consistent message at school and at home.

Technology should be used realistically. A complete ban on digital devices is not always effective because students live in a digital environment. The madrasah can teach them to select credible sources, record information, compare content, and cite materials responsibly. Islamic digital literacy must continue to prioritize comprehension, ethics, and verification (Hermawan, 2023).

**Research Limitations**

This study was conducted in one madrasah; consequently, the findings describe the context of MTs Negeri 3 Mojokerto and are not intended for statistical generalization. Data concerning implications for reading interest were derived primarily from observations, interviews, program documentation, and available library records. The study did not employ longitudinal measures to compare the development of individual students over an extended period.

Future research may include several madrasahs, compare literacy-management models, or employ mixed methods. Quantitative measures could complement qualitative evidence through

reading-interest scales and analyses of borrowing frequency, journal quality, and academic achievement. Research could also focus on the effectiveness of reading corners, Islamic digital literacy, parental involvement, or relationships between reading activities and character formation.

### Implementation Recommendations

The madrasah is advised to establish simple, practical implementation standards. These may specify activity objectives, reading time, the mentor's role, forms of student response, and methods for recording outcomes. The standards need not make all activities identical, but should ensure that every class receives continuous literacy provision. The literacy coordinator can prepare a journal format and a one-page guide so that teachers are not burdened by excessive administration.

Collection development should be data driven. The library can record frequently borrowed titles, requested themes that are not yet available, and suggestions from students and teachers. Religious-book collections should span various difficulty levels, from popular reading to curricular references. Books should be rotated through reading corners periodically so that students encounter new materials without always having to visit the library.

The madrasah also needs to strengthen teachers' capacity as literacy mentors. Internal development sessions can address text selection, the design of stimulating questions, feedback on summaries, and discussion facilitation. Teachers need not be language specialists to apply literacy because every subject contains texts, terminology, and modes of reasoning that students must understand. Consistent guidance will help students perceive reading as part of learning.

Student involvement can be expanded through literacy ambassadors or student action groups. Students can help maintain reading corners, recommend books, lead reading activities, write for the madrasah magazine, and document work. These roles provide leadership experience and strengthen ownership of the program. Ambassadors should be selected not only for academic ability, but also for commitment and willingness to develop.

Evaluation should be conducted at least once each semester through a brief meeting addressing achievements, constraints, and follow-up plans. Evidence may include classroom journals, visitor records, book-loan data,

portfolios, teacher notes, and student feedback. Evaluation should produce concrete decisions, such as renewing collections, improving reading spaces, changing schedules, or diversifying activities. Through this cycle, religious literacy culture can continue to develop in response to students' needs.

### CONCLUSION

Religious literacy culture at MTs Negeri 3 Mojokerto is implemented through habituation, development, and classroom learning. Habituation is realized through Friday Literacy, morning Qur'an recitation, 10–15 minutes of reading, and library visits. Development is characterized by summaries, literacy journals, responses to texts, literacy media, and recognition. Classroom learning integrates religious texts with reading, discussion, presentation, and assessment of student comprehension.

This culture has increased students' familiarity with the Qur'an and religious books, participation in literacy activities, library visits, ability to prepare summaries and written work, and character development. Leadership, teachers, parents, the library, prayer room, reading corners, school media, religious programs, and competitions provide support. The principal obstacles are weak intrinsic motivation among some students; the influence of social media, games, and peers; poor maintenance of reading corners; limited use of Islamic digital media; and differences in student interest. Further strengthening should emphasize program continuity, collection renewal, safe integration of digital media, individualized guidance, and evaluation based on the development of reading habits.

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