



Living Qur'an in Islamic Educational Institutions at The Elementary Level: A Case Study of Miftahul Falaah Islamic Elementary School of Kediri City

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Abstract

The purpose of this study is to explore and describe how the implementation of the Living Qur'an concept is carried out in Islamic education at the primary level, as well as how it impacts on students' character and attitude. Data were collected through observation, interviews, and documentation and then analyzed using data reduction, data presentation, and conclusion drawing techniques. The results showed that MI Miftahul Falaah Kediri City has implemented the concept of Living Qur'an in the learning process. Implementation is accomplished by teaching the Qur'an, learning Islamic values through real examples, and habituation in the correct worship procedures. As a result, students were able to understand the Qur'an holistically and practice it in everyday life. In addition, the implementation of Living Qur'an also has a positive impact on student characteristics and attitudes, such as increasing social care, tolerance, and respect for differences. This is because students have become accustomed to applying Islamic values to their daily lives. In addition, this study found that MI Miftahul Falaah's efforts in reviving the Quran were carried out in various ways, including: 1) Implementing Tahfidz Learning; 2) Getting used to Reciting short letters before learning begins; 3) Implementing Qur'an recitation learning; and 4) Yasin recitation.

Contribution: This research strengthens the *Living Qur'an* model in primary education, effectively shaping students' character based on Islamic values.

Keywords: Living Quran, Islamic Elementary School, Reciting Qur'an, Miftahul Falaah Islamic Elementary School.

Abstrak

Tujuan dari penelitian ini adalah untuk mengeksplorasi dan menggambarkan bagaimana implementasi konsep Living Qur'an dilakukan dalam pendidikan Islam di tingkat dasar, serta bagaimana dampaknya terhadap karakter dan sikap siswa. Data dikumpulkan melalui observasi, wawancara, dan dokumentasi, kemudian dianalisis menggunakan teknik reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa MI Miftahul Falaah Kota Kediri telah menerapkan konsep Living Qur'an dalam proses pembelajaran. Implementasi dilakukan melalui pengajaran Al-Qur'an, pembelajaran nilai-nilai Islam melalui contoh nyata, serta pembiasaan dalam tata cara ibadah yang benar. Hasilnya, siswa mampu memahami Al-Qur'an secara holistik dan mengamalkannya dalam kehidupan sehari-hari. Selain itu, implementasi Living Qur'an juga memiliki dampak positif terhadap karakter dan sikap siswa, seperti meningkatkan kepedulian sosial, toleransi, dan penghargaan terhadap perbedaan. Hal ini disebabkan karena siswa telah terbiasa untuk mengaplikasikan nilai-nilai Islam dalam kehidupan sehari-hari. Selain itu, penelitian ini menemukan bahwa upaya MI Miftahul Falaah dalam menghidupkan Al-Quran dilakukan dengan berbagai cara, diantaranya yaitu: 1) Menerepkan Pembelajaran Tahfidz; 2) Membiasakan membaca surat-surat pendek sebelum pembelajaran di mulai; 3) Menerapkan pembelajaran tilawah Qur'an; dan 4) Pembacaan Yasin.





Kontribusi: Penelitian ini menguatkan model *Living Qur'an* di pendidikan dasar yang efektif membentuk karakter siswa berbasis nilai-nilai Islam.

Kata Kunci: *Living Quran, Sekolah Dasar Islam, Tadarus Al Qur'an, MI Miftahul Falaah.*

Introduction

The Qur'an is a holy book which the Messenger of Allah (SAW) declared to be "Allah's rope stretched from heaven to earth, in it is news of the people of the past and news of the situation of the future. Whoever holds on to its guidance will not go astray."¹ This scripture also introduces itself as *Hudan Li al-Nas* (guidance for all mankind), and also defies man and jinn to create anything similar to the Qur'an.² In the Qur'an there is a lot of information that stores knowledge that is very beneficial for the development of human life.³ This is because the content of knowledge in the Qur'an is much like an infinite ocean. Since centuries, various books have been sourced from the Qur'an. Therefore, the Qur'an can be said to be a bottomless well of knowledge, the more it is dug up, the springs of knowledge and wisdom that come out of the Qur'an do not become exhausted, but instead more and more. It is not surprising that the Orientalists were amazed by the Qur'an.⁴ It can be said that the Qur'an is a very broad teaching material. Reciting it can produce peace of mind and studying it can provide information and knowledge. In particular, religious knowledge that can provide insights increases because of this.⁵

Therefore, the scientific journal article with the title "Living Qur'an in Primary Level Islamic Education Institutions: A Case Study of MI Miftahul Falaah Kediri City" raises the theme of the introduction and application of the concept of Living Qur'an at primary level Islamic educational institutions in Indonesia. The background of this article is based on the need to introduce the concept of Living Qur'an to students at primary level Islamic educational institutions, as an effort to improve their understanding of the Qur'an as the source of Islamic

¹ Dewi Murni, "Tafsir Dari Segi Coraknya Lughawi, Fiqhi Dan Ilmiy," *SYAHADAH: Jurnal Ilmu al-Qur'an Dan Keislaman* 8, no. 1 (August 14, 2020): 55–92.

² M. Quraish Shihab, "Wawasan Al-Qur'an: Tafsir Maudhu'i," Bandung: PT Mizan Pustaka, 2007.

³ Wahidul Anam, "Risalah Al-Qur'an Empat Puluh Hadits Shahih Tentang Keutamaan al-Qur'an" (MSN Press., 2017).

⁴ Mubaidi Sulaeman, "Pemikiran Hermeneutika Al-Qur'an Hasan Hanafi Dalam Studi Al-Qur'an Di Indonesia," *Salimiya: Jurnal Studi Ilmu Keagamaan Islam* 1, no. 2 (June 17, 2020): 1–26.

⁵ Khaerul Umam and Mubaidi Sulaeman, *Isu-Isu Islam Kontemporer: Refleksi Kritis Kondisi Muslim Di Indonesia* (Malang: Literasi Nusantara, 2022).





teachings. In general, the concept of Living Qur'an refers to the understanding that it is not just a rigid text or writing, but must be implemented in everyday life.⁶ Thus, this article aims to provide a deeper understanding of the concept of Living Qur'an and apply it to the teaching and learning process at primary-level Islamic educational institutions.

A review of the literature shows that the concept of Living Qur'an has not been widely applied to primary-level Islamic educational institutions in Indonesia.⁷ Thus, this article aims to provide inspiration and concrete examples through a case study on MI Miftahul Falaah Kota Kediri, an Islamic educational institution that has implemented the concept of Living Qur'an in its curriculum. In this journal article, the author explains in detail the concept of Living Qur'an and its application to the learning process at MI Miftahul Falaah. The concept of Living Qur'an is applied in various aspects of learning, such as in learning noble morals, worship, manners, to learning about Islamic history and culture. In addition, the educational institution also introduces learning methods that are in accordance with the concept of Living Qur'an, such as the method of qira'ah, tadarus, and recitation of the Qur'an.

Through this journal article, it is hoped that educators in Islamic education institutions at the primary level can introduce and apply the concept of Living Qur'an in the teaching and learning processes to improve students' understanding and practice of Islamic values. By applying the concept of Living Qur'an, students are expected to understand the Qur'an holistically and be able to implement religious values in their daily lives.

In this study, the authors used a qualitative approach using three data collection methods: observation, interview, and documentation. The research used was a case study. To analyze the data, descriptive techniques were used by making a systematic and factual description, and the analysis was carried out through three paths: data redaction, data presentation, and conclusion drawing or verification. Check the validity of the data using the extension of participation, persistence, observation, and triangulation.

⁶ Ahmad Rafiq, "The Living Qur'an: Its Text and Practice in the Function of the Scripture," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 22, no. 2 (July 30, 2021): 469–84, <https://doi.org/10.14421/qh.2021.2202-10>.

⁷ Ahmad Atabik, "The Living Qur'an: Potret Budaya Tahfiz Al-Qur'an Di Nusantara," *Jurnal Penelitian* 8, no. 1 (February 2, 2014): 161–78, <https://doi.org/10.21043/jupe.v8i1.1346>.





Living Qur'an

Living Qur'an is a concept in Islam that teaches that the Qur'an is not only a holy book that must be read and understood, but also must be implemented in everyday life.⁸ This concept emphasizes that the Qur'an must be a guide in every aspect of life, including the actions, attitudes, and behavior of a Muslim. Living Qur'an emphasizes that the Qur'an must be lived and practiced in daily life to become an ethical and moral foundation in every human action.⁹ This concept discusses the importance of maintaining human relationships with God and fellow humans, so that a harmonious and civilized society is realized.

Living Qur'an essentially stems from the phenomenon of Qur'an in Everyday Life, namely the meaning and function of the Qur'an that is real understood and experienced by the Muslim community.¹⁰ In other words, the functioning of the Qur'an in practical life outside of its textual conditions. The function of the Qur'an like this arises because of the practice of interpreting the Qur'an which does not refer to an understanding of its textual message, but is based on the assumption of the "fadhilah" of certain units of the Qur'anic text, for the benefit of the praxis of the daily life of the people.¹¹

In the context of Islamic education, Living Qur'an can be applied in the learning process to form a good character and apply Islamic values to everyday life. This concept encourages educators and students to understand and live the Qur'an as a guide to life, which is relevant in every era. The implementation of Living Qur'an in the learning process can be done in various ways, such as by encouraging students to read and understand the Qur'an, teaching Islamic values through real examples, and teaching the correct procedures for worship.¹² The implementation of Living Qur'an is expected to help students to understand the Qur'an holistically and practice it in everyday life, thus forming a good character and maintaining good relations with God and fellow humans. The concept of Living Qur'an can be further explained

⁸ Mujib Hendri Aji, Muhammad Zainul Hilmi, and M. Taufiq Rahman, "The Living Qur'an as a Research Object and Methodology in the Qur'anic Studies," *Jurnal Iman Dan Spiritualitas* 1, no. 1 (2021): 78–84.

⁹ Didi Junaedi, "Living Qur'an: Sebuah Pendekatan Baru Dalam Kajian Al-Qur'an (Studi Kasus Di Pondok Pesantren As-Siroj Al-Hasan Desa Kalimukti Kec. Pabedilan Kab. Cirebon)," *Quran and Hadith Studies* 4, no. 2 (2015): 169.

¹⁰ Ahmad Farhan, "Living Al-Qur'an Sebagai Metode Alternatif Dalam Studi Al-Qur'an," *El-Afkar: Jurnal Pemikiran Keislaman Dan Tafsir Hadis* 6, no. 2 (2017): 87–97.

¹¹ Junaedi, "Living Qur'an."

¹² Halimah Basri et al., "Inheritance Rights of Women in Makassar Society: A Study of Living Qur'an and Its Implications for Islamic Law," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 6, no. 2 (October 3, 2022): 537–55, <https://doi.org/10.22373/sjhk.v6i2.13882>.





as follows:¹³

1. The Qur'an is not only a holy book that must be read and understood but must also be implemented in everyday life. That is, Reciting and understanding the contents of the Qur'an is not enough, but it must be applied in everyday life as a guide to life that is relevant and can be applied in any situation and condition.
2. This concept emphasizes that the Qur'an must be a guide in every aspect of life, including in the actions, attitudes, and behavior of a Muslim. In this case, the Qur'an must be the main source of good and correct actions, attitudes, and behaviors in everyday life.
3. The Living Qur'an also emphasizes the importance of implementing Islamic values in daily life, such as tolerance, justice, and compassion. Thus, a Muslim is expected to live a life in accordance with Islamic teachings, and is a good example of the surrounding community.
4. In the context of Islamic education, Living Qur'an can be an ethical and moral foundation in every action and learning activity. This means that Islamic education not only learns about religion and worship but also emphasizes the development of Islamic character and values in everyday life.

The implementation of Living Qur'an in daily life and Islamic education is expected to form a good character and be able to maintain good relations with God and fellow humans. In the context of Islamic education, this character can be realized through the formation of Islamic values that are instilled in students so that they can continue to be practiced and applied in everyday life.

Qur'an Reciting Skills in Primary Education Institutions

The ability to read the Qur'an among students is a skill that must be possessed as a result of efforts learned when they are young.¹⁴ This ability is a combination of efforts made by

¹³ Muhammad Shaleh Assingkily, "Living Qur'an as a Model of Islamic Basic Education in the Industrial Era 4.0," *Al Ibtida: Jurnal Pendidikan Guru MI* 6, no. 1 (June 30, 2019): 19–36, <https://doi.org/10.24235/al.ibtida.snj.v6i1.3876>.

¹⁴ Agus Supriadi, "The Implementation of Islamic Boarding School in Guiding to Recite and Write the Al-Quran," *Review of Islamic Studies* 1, no. 2 (July 12, 2022): 124–30, <https://doi.org/10.35316/ris.v1i2.424>.





children with guidance from Korean teachers and encouragement from parents, because learning the Qur'an is very important for Muslim children, both Reciting and writing it. Therefore, Muslims must be good at Reciting the Qur'an, and they must learn it.¹⁵

The ability to read the Qur'an is the skill of reciting each letter by giving letter rights (accompanying characteristics such as qalqalah and others) and mustahaknya (changes in the sound of letters when connected to other letters such as gunnah, idghom, and others).¹⁶ The ability to read the Qur'an properly and correctly requires certain stages, this is in accordance with the theory which reveals that the ability to read the Qur'an can be possessed through several stages, namely, the ability to pronounce letters properly and correctly, according to mahkroj and its characteristics. The ability to read the verses of the Qur'an in accordance with the laws of tajweed, so as to be able to carry out the teachings of Rasulallah, namely Reciting 30 juz per month.¹⁷

The ability to read the Qur'an can be achieved in three stages: recognizing the characteristics of letters, letter sounds, and Reciting them. Indicators of the ability to read the Qur'an.¹⁸ s stated above, when there is a learning process, especially learning the Qur'an, students will receive at least three points from the results of this learning, namely the accuracy of the Tajweed. This means how to pronounce the letters of the Qur'an in accordance with their origin, echoing the sounds, short and long Recitings, clear or hissing, rhythm and tone as well as signs of stopping or waqaf, the second is the accuracy of the makhrajnya, namely the ability to call the hijaiyah letters in accordance with their place of release such as in the throat, on the tongue, between the two lips and others and the third is the fluency of Reciting the Qur'an, which is fast without obstacles, not stuttering.¹⁹

¹⁵ Bill Gent and Abdullah Muhammad, "Memorising and Reciting a Text without Understanding Its Meaning: A Multi-Faceted Consideration of This Practice with Particular Reference to the Qur'an," *Religions* 10, no. 7 (July 2019): 425, <https://doi.org/10.3390/rel10070425>.

¹⁶ Kristina Nelson, *The Art of Reciting the Qur'an, The Art of Reciting the Qur'an* (University of Texas Press, 2014), <https://doi.org/10.7560/703674>.

¹⁷ Youcef Sai, "Teaching Qur'an in Irish Muslim Schools – Curriculum, Approaches, Perspectives and Implications," *British Journal of Religious Education* 40, no. 2 (May 4, 2018): 148–57, <https://doi.org/10.1080/01416200.2016.1269723>.

¹⁸ Vina Prabaningtyas and Imam Tabroni, "Improving the Ability of Tajwid Science in Reading the Qur'an," *Jurnal Pengabdian Masyarakat Bestari* 1, no. 8 (December 1, 2022): 835–46, <https://doi.org/10.55927/jpmb.v1i8.1822>.

¹⁹ Ainil Maqsuri, "Urgensi Metode Wafa Dalam Pebaikan Tajwid Al-Qur'an," *IQRO: Journal of Islamic Education* 1, no. 2 (2018): 139–52, <https://doi.org/10.24256/iqro.v1i2.496>.





Here are some of the abilities of MI Miftahul Falaah Manisrenggo Kediri City students in Reciting the Qur'an:

1. Accuracy of *tajweed* in Reciting the Qur'an

In Reciting the Qur'an, there are several things that must be considered, one of which is the accuracy of Tajweed. The accuracy of tajweed is one of the stages that must be fulfilled when Reciting the Qur'an. This means that if tajweed is good, then Reciting the Qur'an is also good.²⁰ Likewise, in MI Miftahul Falaah Manisrenggo, the ability to read the Qur'an in terms of tadjweed accuracy is classified as moderate, and the short length of hijaiyah letters is considered. This is evidenced when Reciting one by one in front of Reciting it well, but there are some students who have not been able to apply the rules of Tajweed. Students who read the Qur'an well, the rules for Reciting the Qur'an are also good.

In the process, the researchers saw that the students were very enthusiastic in Reciting the Qur'an, in the learning process the teacher prepared a tahfiz book, then read it together well sounding the connected hijaiyah letters. This is in line with what is revealed by Nisa Nurzanah et al. that a person is said to be able to read the Qur'an when he knows the hijaiyah letters well from starting the shape to connecting the letters. After being able to recognize and understand hijaiyah letters, a person can read the Qur'an well verse by verse in the Qur'an in accordance with good and correct tadjwid rules.²¹

2. Accuracy of Makhroj in Reciting al-Qur'an

Before Reciting the Qur'an, one should first understand the makhraj and the characteristics of the letters. Huruf Makharijul is Reciting letters according to where they come out, such as in the throat, tongue, and lips, among others. As explained in the science of tajweed, the ability of makhroj is the ability to say the letters of bhijaiyah in accordance with their place

²⁰ M.M.M. Mahroof, "The Art of Tajwīd Among the Muslims of Sri Lanka the Performance of Correct Recitation of Holy Qur'ān," *Islamic Studies* 27, no. 2 (1988): 179–85.

²¹ Nurzanah, Rochman, and Maslani, "The Ability of Students in Aplicating Tajwid While Reading the Holy Quran."





of release.²² The ability of MI Miftahul Falaah students in terms of the accuracy of makhroj Reciting al-Qur'an, many of them have unclear makhorijul letters. In hiding hijaiyah letters that are less fluent, as shown by sounding hijaiyah letters together between thick and thin, there is no difference. This is not in accordance with what was revealed by Faisal Bin Husen Ismail et al. that a person is said to be able to read the Qur'an well when he can pronounce the verses of the Qur'an according to the makhorijul letters and tajweed rules.²³

3. Fluency in Reciting the Qur'an

Fluency in Reciting the Qur'an means that students are able to read the Qur'an fluently, quickly, precisely and correctly. In learning to read the Qur'an, when students are not fluent in Reciting it, a teacher should not advance to the next Reciting. Therefore, students do not face an increasingly high level of Reciting difficulty. The fluency of students in MI Miftahul Falaah Manirenggo Kediri in Reciting the Qur'an is smooth, as seen from those who read every day in the morning before learning begins. Although some are less fluent, it is understandable that they can be fixed with reminders and teacher guidance.

It can be understood that if children go through the stages above well, they have the ability to read the Qur'an well too. Likewise, in MI Miftahul Falaah, some of them do not pay attention to the stages of Reciting the Qur'an. Reciting fluently and tajweed is not so concerning, not recognizing the characteristics of letters, but most of them have quite good abilities. They sound the hijaiyah letters correctly, read the Qur'an fluently, and consider the tajweed rules.

Efforts to Revive the Qur'an

Efforts in this case are everything that has been attempted to achieve a goal. In the large Indonesian dictionary (KBBI) effort is defined as "effort: endeavor (to achieve a purpose, solve a problem, find a way out and so on), effort."²⁴ From the above understanding, effort can be

²² Ibnu Fiqhan Muslim, Sanudin Ranam, and Priyono Priyono, "Peningkatan Kemampuan Membaca Alquran dengan Pelatihan," *PUNDIMAS: Publikasi Kegiatan Abdimas* 1, no. 2 (June 1, 2022): 70–73, <https://doi.org/10.37010/pnd.v1i2.680>.

²³ "The Practice Of Reading Al-Qur'an Among Islam Youths," February 19, 2023, <https://journals2.ums.ac.id/index.php/qist/article/view/1062>.

²⁴ Pusat Pembinaan dan Pengembangan Bahasa, *Kamus Besar Bahasa Indonesia*, (Jakarta : Departemen Pendidikan Nasionak, 2007), 859





interpreted as any effort made to achieve a certain goal that a school wants to achieve. The school is an institution where it receives and gives lessons.²⁵

It can be explained that school efforts are efforts made by an institution to achieve educational goals controlled by the principal. Schools or educational institutions in general are a small society (mini society), which is a vehicle for the development of students, where the activities in it are a service process. Learners receive services, while principals, teachers, and other personnel are professionals who continuously innovate to provide the best service for the progress of the school.²⁶ In an effort to empower the community and school environment, the principal is the key to success, who must pay attention to what happens to learners at school, and what parents and the community think about the school. Professional school principals are able to establish relationships or cooperate with the community to nurture the personalities of learners optimally.²⁷

School-based management is a form of education reform that gives autonomy to school principals to organize life according to their potential, demands, and needs. There are at least seven school components that must be managed properly in the framework of MBS, namely, school and community relationship management and special service management of educational institutions. The seven school components are the curriculum and student management. The realization of the curriculum compiled by the government into the actual implementation of the curriculum requires the efforts of the implementers or teachers to think about how to implement the curriculum so that the objectives are achieved optimally.²⁸

Therefore, a deputy head of curriculum is needed, namely, as a plan, as an implementer, and as a controller. Assisting the principal in leading, planning, developing, and controlling school activities in the implementation of the student affairs program is the vice principal for

²⁵ Margaret Allder, "The Meaning of 'School Ethos'," *Westminster Studies in Education* 16, no. 1 (January 1, 1993): 59–69, <https://doi.org/10.1080/0140672930160109>.

²⁶ BERT P. M. Creemers, "2 - The History, Value and Purpose of School Effectiveness Studies," in *Advances in School Effectiveness Research and Practice*, ed. David Reynolds et al. (Amsterdam: Pergamon, 1994), 9–23, <https://doi.org/10.1016/B978-0-08-042392-0.50006-1>.

²⁷ Stephan Gerhard Huber, "School Leadership and Leadership Development: Adjusting Leadership Theories and Development Programs to Values and the Core Purpose of School," *Journal of Educational Administration* 42, no. 6 (January 1, 2004): 669–84, <https://doi.org/10.1108/09578230410563665>.

²⁸ Mohamad Anang Firdaus, "Maqashid Al-Syari'ah: Kajian Mashlahah Pendidikan Dalam Konteks UN Sustainable Development Goals," *Journal of Research and Thought on Islamic Education (JRTIE)* 1, no. 1 (2018): 73–95.





student affairs who has the following responsibilities: student attendance at school and related problems; admission, orientation, classification, and appointment of students to classes and study programs; evaluation and reporting on learning progress; supervision programs for students who have abnormalities, such as teaching, improvement, and extraordinary teaching; student discipline control; guidance and counseling programs; health and safety programs; and personal, social, and emotional adjustment.²⁹ The efforts of MI Miftahul Falaah in reviving the Koran are carried out in various ways, including: 1) Implementing Tahfidz Learning; 2) Getting used to reading short letters before learning starts; 3) Implementing Qur'an recitation learning; 4) Yasin recitation.

Living Qur'an in Islamic Education Institutions

In its implementation, MI Miftahul Falaah in an effort to revive the Qur'an is in various ways including:

1. Morning Habituation

In the implementation of morning habituation before the KBM starts, students read short letters. As for the time, starting from 07:00 to 07-15. The surahs read include those not far from juz 30, for example, Surah Al-Fiil, Surah Al-Humazah, Surah Al-'Ashr, Surah At-Takasur, Surah Al-Qariah, Surah Al-'Adiyat, Surah Az-Zalzalah, and Surah Al-Bayyinah.³⁰ After Reciting short surahs, coupled with the recitation of asmaul husna. The purpose of this habituation is so that they are accustomed to Reciting the Qur'an so that they are fluent in terms of worship, especially Reciting when praying. Habituation is one of the methods required by the Qur'an. This is as Allah SWT says in surah Al-'Alaq verses 1-5 which means: "Read by (mentioning) the name of your Lord Who Created. He created a man from a blood clot. Read and your Lord is the Most Gracious. Who teaches (man) by the medium of the kalam (word), He teaches man what he does not know." The command to read in Surah Al-'Alaq verses 1-5, which is repeated twice, namely in the first and third verses, can indicate that habituation is necessary in learning Islamic education.

²⁹ Sulistia Paudi, Ikhfan Haris, and Arifin Suling, "Kinerja Wakil Kepala Sekolah Menengah Pertama Dilihat Dari Tugas Pokok Dan Fungsinya," *Jurnal Manajemen Pendidikan: Jurnal Ilmiah Administrasi, Manajemen Dan Kepemimpinan Pendidikan* 2, no. 2 (October 31, 2020): 192–205, <https://doi.org/10.21831/jump.v2i2.34636>.

³⁰ Supriadi, "The Implementation of Islamic Boarding School in Guiding to Recite and Write the Al-Quran."





2. Recitation of Surah Yasin and Tahlil Every Friday

Surah Yasin is the 36th surah in the Qur'an. This surah is classified as a Makkiyah surah, but in verse 45, it is a Madaniyah surah. Surah yasin was revealed after surah Jin (72nd surah) or around 619 AD, consisting of 83 verses with 729 sentences and 3000 letters. Surah Yasin is often referred to as the heart of the Qur'an.³¹ Surah Yasin is one of 114 surahs in the Qur'an. This surah was the 41st surah in terms of the order of its revelation, which was revealed after surah Al-Jinn and before surah Al-Furqon. For some reason, without excluding other surahs in the Qur'an, this surah has caught the attention of many people. This surah has beautiful words and flowing rhythm.³²

In the tradition of Indonesian society, surah Yasin is one of the surahs that is always read by Muslims, especially on Friday night.³³ Surah Yasin is a Makkiyah surah because it explains a lot about faith, faith, and the afterlife. Believers see life as an opportunity to worship Allah Swt. One form of worship of Allah is reading Surah Yasin.³⁴ Worship that is carried out continuously gives birth to tradition in society. Not only in the community but also among madrasah schools can the tradition of reading Surah Yasin be applied. For example, MI Miftahul Falaah Manisrenggo Kediri City. This yasinan activity takes place in the MI Miftahul Falaah Musholla itself and is carried out before the learning activities begin at 07.00 WIB - 07.15 WIB. The program began and was led by the teacher. After reading surah Yasin, the priest who led Yasinan ended it by reading Al-Fatihah and continued with the reading of Tahlil.

The meaning of tahlil in language is the reading of "Lailaha Illallahu," as tahmid is interpreted as reading "Al-Hamdu Lillah" and tasbih is interpreted as reading "Subhanallah." Tahlil is a tradition of the Ahli Sunnah Wal Jamaah, which is always done to pray to the dead. When one of the Muslims dies, they gather at the house of the mayyit, then together recite short

³¹ Asrar Mabur Faza, "Reading Surah Yasin At Night: Study of Takhrij al-Hadits," *Jurnal Ushuluddin* 24, no. 1 (June 2, 2016): 20–36, <https://doi.org/10.24014/jush.v24i1.1286>.

³² Akhmad Rusydi, "Seluk Beluk Surah Yasin: Kajian Tafsir Maudlu'i," *AL-RISALAH* 15, no. 2 (December 31, 2019): 131–54.

³³ Akhmad Sagir and Muhammad Hasan, "The Tradition Of Yasinan In Indonesia," *Khazanah: Jurnal Studi Islam Dan Humaniora* 19, no. 2 (December 28, 2021): 203–22, <https://doi.org/10.18592/khazanah.v19i2.4991>.

³⁴ Hanison Mohd Sidek, Muhammad Hafiz Saleh, and Hayati Husin, "Thematic-Based Text Structure Analysis as a Function of Text Memorization: Surah Yasin," 2020, <http://localhost:8080/jspui/handle/123456789/6044>.





chapters of the Qur'an and recitations of tahlil, tasbih, and sholawat, and are not only done at the time of death but also when people have a celebration.

As a believer, we must have a sense of gratitude to Allah SWT for all the blessings given. In living this life, one must behave well. Good behavior must be improved, regardless of what. Humans have good plans, but all decisions are given by God. There are many benefits in carrying out this yasinan activity, both socially and inwardly, because this activity directly reminds us of Allah SWT, as for the benefits that can be taken, among others:

- a. There are many ways to get closer to Allah, including Yasinan and prayer reading. Reciting Yasinan at a certain time together has proven to be very effective in increasing the value of faith.
- b. As an act of worship. When a Muslim dies, his wealth, wife, children, and power leaves him. There is nothing else with him but the remembrance of the Allah SWT. At that time, Yasinan's recitation will provide tremendous benefits for him. Rasulullah SAW said in a hadith narrated from Abu Hurairah said: "When a person has left the world, then his deeds are cut off except for 3 (things): shadaqah jariyah, useful knowledge, and a pious child who prays for him".
- c. Peace of mind. The heart is one part of the soul that is very easily scratched. Scratches that make wounds to the heart are certainly difficult to remove. With this yasinan tradition activity. Will be able to be a medicine for the heart because by remembering Allah SWT is the only effective medicine.

The recitation of Surah Yasin every Friday at MI Miftahul Falaah Manisrenggo Kediri City is a hereditary tradition that is still being carried out by students of MI Miftahul Falaah Manisrenggo Kediri City. Surah Yasin itself is one of the surahs that has many fahdilah, one of which is to pray for the dead, MI Miftahul Falaah students believe that the reading of surah Yasin is very meaningful for the corpse in the grave and can be a redeemer from the torment of hell. As with activities in general, yasinan and tahlil activities have several objectives, including improving the quality of faith and devotion, calming the soul, getting great rewards, and getting happiness in the world hereafter.





Conclusion

Based on the results of research conducted at Madrasah Ibtidaiyah Miftahul Falaah Manisrenggo, it can be concluded that the ability to read the Qur'an of students in this madrasah is moderate. In the sense that there are some children whose ability to read the Qur'an is good, some still require improvement. The efforts made are by holding programs that can support these abilities, including holding extra Tahfidz activities, habituation of reading short surahs before the start of learning activities, holding BTQ lessons, and so on. From the various efforts made by madrasah, at least it can help students recognize and learn to read the Qur'an from an early age. Extracurricular activities at MI Miftahul Falaah are not only tahfidz but also extracurricular pencak silats, Islamic spirituality (tambourine), tahfidz, scouts, calligraphy (khot), and sports.

To improve the ability of students in reading the Qur'an is not the full task of the madrasah, but also requires the role of other institutions outside the school such as madrasah diniyyah and TPQ institutions and requires cooperation with student guardians to participate in monitoring the development of reading the Qur'an for MI Miftahul Falaah Manisrenggo madrasah students. Because MI Miftahul Falaah is an institution under the auspices of the foundation, it will be easier to build a mutual relationship with TPQ and diniyyah in the foundation to maximize the ability to read the Qur'an for students so as to get superior learning quality.

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