

Exploration of the Reading of Surah Mu’awwidzatain at the Ashabul Yamin Lasi Tuo Pondok Pesantren: A Study of the Living Quran in the Context of Spiritual Development of Santri

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Abstract:

This research focuses on the practice of articulating the al-Falaq and an-Naas at Pondok Pesantren Ashhabul Yamin Lasi Tuo, which has become an essential part of the santri spiritual lives. The research employs a descriptive qualitative approach, collecting data through direct observation, in-depth interviews with the santri and the managers of the wirid activities, and related documentation. Key informants in this study provide insights into how these surahs are integrated into daily routines and how this practice is embraced and understood by the madrasah community. The findings of this research reveal that the articulation of the mu’awwidzatain surahs at Pondok Pesantren Ashhabul Yamin has a significant impact on the spiritual development of the santri. This practice not only offers protection from external disturbances but also serves as a tool for developing inner strength, peace of mind, and discipline in daily life. Santri engaged in this practice shows improvements in focus, tranquillity, and determination, all of which are the results of deep reflection on the teachings of these surahs. However, this study also identifies some challenges in the implementation of this tradition, particularly in maintaining its consistency and relevance amid social and environmental changes. The implications of these findings underscore the importance of understanding the role of religious rituals in shaping the spiritual identity of santri in madrasah. Traditions such as the articulation of the mu’awwidzatain surahs should not only be seen as part of the religious curriculum but also as a vital means of instilling deep moral and spiritual values. Therefore, it is crucial to preserve and develop this tradition while adapting it to the dynamics and challenges faced in the modern era.

Keywords: *al-falaq, an-naas, pesantren, living Quran, tilawah*

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1. Introduction

The Quran is a clean book of Muslims that was revealed to the Messenger of Allah (saw) (Ulfah & Farid, 2023). The Quran is used as a principle for followers of Islam to compile and carry out life on earth and in the afterlife. The Quran is an important legal base in life. The Quran is a way of life, for Islamic believers are obliged to try to recognize and master its content in a comprehensive way (Yakub et al., 2023). The insight of the description of the Quran should be applied and implemented in daily life.

The principle of making the Quran a principle of life is not only understanding the content of its content but also the insight and description of the method of studying the Quran. As a result, the description of the Quran is not only up to modules (Muhammad Fadhlwan et al., 2023) but continuing in the step of analyzing the Quran itself, it is listed to understand the underlying sciences in the sense of the Quran. (Safarudin & Azis, 2023).

Getting in touch with the Quran is one of the most valuable confidence experiences for a believer. Experiences related to the Quran can be revealed or said through words (Amrullah, 2021), notes, or actions, good in the form of views, experiences full of emotion or mind. Each believer believes that the Quran is the teaching of Allah (swt), which was revealed as a guide and education for life (Riska Khairani et al., 2023). The verses of the Quran share happy news for their people if Islam is actually easy because the Quran contains very real advice for all eras and customs.

In the route of the origin of Islam, especially in a very early period, the application considers the Quran from the Quran, which means the life of believers basically already existed in the era when the Prophet Muhammad (saw) was alive, an era that was very good for Islam, an era where teachings were guiding all the attitudes of believers through the Prophet Muhammad (saw) in a direct way. For history, the Prophet Muhammad (saw) had recovered from illness with *ruqyah* through surah al-Fatiyah or denied the usefulness with a message (Desriliwa Ade Mela & Zul Ikr Zilsafil, 2023).

In this regard, it means that the Quran is treated as a purpose beyond its capacity as a reading, and there are also special assumptions about the Quran from various religious communities. This is one of the supporting aspects of the emergence of applications to the function of the Quran in life outside its textual situation. In relation to this application, there are various phenomena that incorporate or use the Quran in various customs of

believers, such as the custom of articulating the message of mu'awwidzatain, which is used as a regular wirid activity.

Departing from the above incident, the articulation of messages, parts or words contained in the Quran in daily life as a prayer or wirid, is an effort to revive the Quran in the midst of citizens or special bodies that are categorized in the realm of observation of the living Quran, observed from the customary social part in the realm of reading the Quran as a routine wirid (Amalia & Mahariah, 2023).

Indeed, upon Us is its collection [in your heart] and [to make possible] its recitation. (Surah al-Qiyama [75]: 17)

In the description of the above part, Buya Hamka shared the explanation in the tafsir Al-Azhar. In this part of ayah 17, it seems that Allah (swt) actually guarantees that the words that are revealed are the Quran, and the collateral is in the form of mahfuz, which is instilled in the hearts of the hafidz and hafidzah, so that the teachings revealed by Allah (swt) are to be collected in memory.

From here, it can be seen that actually one of the methods of realizing it is all by each believer should embed the Quran in his heart through the maintenance of the Quran in the midst of people who read, remember, and practice the Quran itself (Afriani et al., 2023).

The idiosyncrasies that the Quran has, resulting in its application, are found in many places that position the Quran as a library that has a certain virtue for the lives of believers. In Indonesia, there are various kinds of local customs, most of which Muslims practise. In relation to customs in Indonesia, society has embedded a library of verses into customary social life. To understand how the application of the Quran is found in the scope of student learning, especially in madrasah. Madrasah is a learning institution that intends to improve religion, description, deepening and application of teaching participants about Islam as a result of becoming a person who is devoted to Allah (swt) and has great morals in the life of individuals, society, nation and state. For part of this decade, there are many Madrasahs that reflect the daily life of the Quran. Among the activities related to the Quran, there is an articulation of verses at special conditions that are practised, and there is also an articulation of special verses that are practised in the ending prayers and others.

One of the madrasah huts in the Agam Regency area, precisely in Lasi Tuo, is the Madrasah Ashabul Yamin Lasi Tuo, where most of the students are from outside Agam Regency. The activities of the students are also categorized as very dense. With good quality of learning, some alumni continued their education and opened new madrasah in their respective regions.

In this madrasah, there are activities called "everyday living with the Quran", which liven up the Quran amid daily life. Starting from the activity of *tadarus al-Quran* at the end of the evening prayer and after the end of the morning prayer. Also, there is an articulation of the message of mu'awwidzatain at any time before starting the lesson in the morning.

The application of this activity is different from another Pondok Pesantren in general because, in its practice, the message of mu'awwidzatain is read in the morning before the student start their lessons. Sourced from an early dicussion with one of the guardians of the student, ustaz Rifqi Munandar said that the articulation generally begins with shalawat, wirid and most recently continues with the articulation of the message of mu'awwidzatain. Ustadz Rifqi Munandar also explain that this activity is said to be wirid which must be read by all the students (R. Munandar, personal communication, August 6, 2022).

What is the basis and the meaning of the articulation of the mu'awwidzatain message at the Madrasah Ashhabul Yamin Lasi Tuo which has been adapted there? This research aims to study the phenomenon in the Madrasah Ashhabul Yamin Lasi Tuo, where the practice of reading and memorizing Mu'awwidzatain (al-Falaq and An-Naas) has become an integral part of the spiritual life of the santri. This research aims to delve deeper into the process of adaptation and meaning formed among santri and caregivers and how these practices are integrated into their daily routines.

The uniqueness of this research lies in its contribution to the study of the living Quran by highlighting how the sacred text of the Quran is adapted and interpreted in the context of daily religious practices, as well as how this practice plays a role in the formation of the spiritual and moral identity of the santri. This research is expected to provide new insights into the relevance of religious traditions in facing the dynamics of modernity, as well as offer a critical view of how Islamic education can effectively integrate spiritual values in the formation of individual character. The significance of this research is not only important for the study of religion but also has far-reaching

implications in the field of education and socio-culture, emphasizing the importance of religious rituals as a foundation for forming individuals with strong character and ready to face the challenges of globalization.

2. Method

This study uses a qualitative descriptive approach (Umam et al., 2023), which focuses on a deep understanding of the application of customs in a particular location. Researchers not only try to define how these customs are applied but also investigate the meaning and thinking of the actors regarding these customs. This approach emphasizes an understanding of the processes that occur in an event, not just general outcomes or reasoning. Thus, qualitative descriptive research aims to reveal and analyze the meaning of the phenomenon through objective descriptive methods. In this context, the research carried out is a living Quran research. Living Quran research focuses on how the Quran affects people's lives in real life, as well as its role in everyday social and cultural contexts. The Quran is seen as a reading that not only has spiritual value but also plays an important role in people's actions and attitudes towards life.

This research aims to explore the extent to which the Quran is applied in the life of a believer and how they interpret and integrate the teachings of the Quran in their life practice. The approach used in living Quran research refers to Muhammad Yusuf's theory, which emphasizes the importance of living and applying the Quran in social life. This research not only involves a theoretical analysis of the teachings of the Quran but also explores how they affect social and cultural events in society at a particular time and place.

With this approach, researchers seek to understand how the Quran functions in a broader social context and how it shapes and is influenced by its social environment. Socio-religious research can be carried out through three main approaches: positivistic, naturalistic, and rationalistic. In this study, the researcher adopts a positivistic paradigm, which views the incident from an outside perspective and focuses on understanding how and why the incident occurred.

This paradigm also includes the analysis of patterns and dependencies in these events, as well as understanding the dynamics that exist behind social phenomena. Using this approach, the researcher aims to analyze in depth the application of customs related to surah Muawwidzatain. This research seeks to identify and document the

application of these customs and understand their meaning and impact in the context of the activities carried out. Thus, this study provides insight into how surah Mu'awwidzatain is applied in daily life and how the meaning of such activities can be interpreted in a broader social and cultural context.

3. Result and discussion

3.1. The practice of reading Mu'awwidzatain on learning at the madrasah Ashhabul Yamin Lasi Tuo

The madrasah located in the Agam Regency area, precisely in Lasi Tuo, is the Ashhabul Yamin Lasi Tuo Madrasah Pond, where most of the santri start from outside Agam Regency. Not only that, the activities of the santri are also categorized as very dense. With quality learning, not a few alumni from madrasas have also improved their knowledge by opening Madrasah Ponds in their areas.

Pondok Madrasah Ashhabul Yamin, which was made on July 8, 1992 has distributed a very large participation to the development for the achievement of a great nation and has great integrity, not only for physical development but more meaningfully a non-physical coach, namely moral development which refers to the moral character inherited by His Majesty the Prophet, SAW.

Physical development does not want to create a barrier without moral development and to respond to events that are intertwined in the community, where lately, residents are often faced with problems of faith due to the impact of very sharp moral degeneration and the progress of the era and technology which does not often have a negative impact and endanger the progress of culture and faith.

In order to respond to all environmental matters, it is necessary to make a serious effort to master and practice the design of religion in a perfect way by sharpening the materials from the classical books (yellow books), but it is regulated by more reliable management. As a result, an agreement emerged to establish a learning body, which was later given the nickname Madrasah Ashhabul Yamin on an area of 10 lands. 700M² (Novendra, personal communication, November 5, 2022).

The articulation base of mu'awwidzatain's message at the Madrasah Ashhabul Yamin Lasi Tuo. The dream of the madrasah with the presence of readings of mu'awwidzatain letters can make santri practice safely and focused, as well as what was expressed by ustaz Novendra: "looking at

what is intertwined with the santri with the articulation of mu'awwidzatain's message can make santri more focused on classroom activities safely and focus on what that he learned. You can also feel the closeness to the santri and other santri" (Novendra, personal communication, November 5, 2022).

The pedestal used by ustaz Novendra applies to a teacher at the Madrasah Ashhabul Yamin Madrasah, which is based on the habits of the teachers, and the hadiths of the Prophet are adrift from the selected letters. The alibi of the pesantren sorting out the message of mu'awwidzatain is not only a virtue that each message has but also adjusts the santri to get closer and understand the Quran as the holy book.

From Abu Sa'id al- (he said that,

"The Prophet (saw) always asked Allah for protection from the interference of Satan and the view of man (hasud) by reciting certain prayers, but since al-Mu'awwidzatain descended, he read both and left the other (which he read earlier)," (HR Bukhari and Muslim).

The special feature of this mu'awwidzatain surah is that it can be used as a library for morning and evening dhikr. This matter is compiled from the narration of Abdullah ibn Khubaib, who took the words of the Prophet (saw),

"We went out on a rainy night and it was very dark to look for the Prophet Muhammad to pray for us. We found him and he said, 'Say it!' I didn't say anything, then he (the Messenger of Allah) said again, 'Say!' I didn't say anything, then he said again, 'Say!' So I asked, 'O Messenger of Allah, what should I say?' The Messenger of Allah said, 'Read Surah Al Ikhlas and Mu'awwidzatain in the afternoon and morning three times, it will be enough for you from everything.' (HR Tirmidhi and Nasa'i) (Assingkily, 2019).

Stemming from the above teachings, ustazah Nurhayati also said:

"With the articulation of the message of mu'awwidzatain, it really has a very effect on the santri to always be silent when practicing and guiding walking. It is appropriate for a student to practice the message of mu'awwidzatain so that he is always free from everything that wants to disturb the focus on practicing santri (Nurhayati, personal communication, November 7, 2022)."

3.2. Meaning of reading Mu'awwidzatain at Madrasah Ashhabul Yamin Lasi Tuo

The meaning of the customs of articulating the message of mu'awwidzatain at the Madrasah

Ashhabul Yamin Lasi Tuo, the researcher wanted to elaborate on the philosophy of sociology insight offered by Karl Mannheim in analyzing an activity and executive views. The method of analyzing these two parts (actions and attitudes) is described in a fair and expressive way (Nurani et al., 2022).

3.2.1. Objective meaning

Finding the fair meaning of the customs of articulation of option letters requires a philosophy of justice in creating meaning (Bustamam & Hardivizon, 2024). Recognizing the meaning of what activity gets to the running social conditions, it is necessary to observe the intertwined changes and consequences (Murtadlo et al., 2023).

The custom of articulating option letters in madrasas is tried in 2 processes: there are those whose reading is tried every day, and there is an articulation of special letters once a week. The custom of articulating option letters in madrasas is a form of madrasah's efforts to add monotheism and make the personality of the santri. Likewise, the statement of one of the guards of the ustadz Zulhendri santri: "The articulation of mu'awwidzatain's message is a form of one's efforts to Allah (swt) because I am sure that there are actually no efforts that disappoint the results" (Zulhendri, personal communication, December 15, 2022).

The effort is interpreted so that the santri are always *istiqomah* to carry it out (Achadi & Aprilia, 2023). The majority of madrasah santri shared their actual explanation: "At first, we just followed whatever was ordered by the ustadz and ustadzah, but over time, we got used to it and felt easy to carry it out, especially after feeling the efficacy after doing such as feeling comfort and other similar things, so we had reflexively started when the activities started without being told by the ustadz and ustadzah."

The assumption of the guards and some santri at the Ashhabul Yamin Lasi Tuo Madrasah Pond, if at first they just followed but over time they now feel the efficacy, fadillah from the message of mu'awwidzatain which causes the act of *istiqomah* from the santri. Not only do *istiqomah* the articulation of the option letter in the madrasah, but also to bring until they have been in Laman village at the time of the prey as well as said Athirah Tri Hapsari santriwati: "The articulation of your message mu'awwidzatain if it is located in the madrasah we will *istiqomah* do that role, it could be a different narrative if you are at home, I am an individual, God willing, if you are at home, always

do this even though there are many obstacles and temptations such as falling asleep or playing to go home, Especially as long as in the madrasah we are not allowed to go as we want and are always supervised, but I always remember these habits at home until I always carry them out".

The description above can be concluded that actually the customs of articulating the message of mu'awwidzatain at the Ashhabul Yamin Madrasah Pondok are a must that is carried out in the madrasah as a form of madrasah effort with the articulation of the message of mu'awwidzatain which is selected in the madrasah with the dreams of santri who are always *istiqomah* to carry out and as a medium for making manners for santri. Alhamdulillah, what the madrasah wants, some have been granted, such as santri, have begun to *istiqomah* to do, let alone carried away to their home village.

Not only the consistency (*sitiqomah*) has been seen, the santri in the way of training in their madrasah become more focused on freezing the training that is shared by the ustadz and their ustadzah, as said by Ananda Marsha Khazanna Adela is a student: "I am after the end of the articulation of your message mu'awwidzatain, I am more passionate and more focused on freezing the training in the pesantren" (A. Tri Hapsari, personal communication, December 17, 2022).

3.2.2. Expressive meaning

The Quran's generosity is a form of the miracle of the Prophet Muhammad (saw), where the Quran is a principle, education, and guide to live on earth and in the afterlife (Deki et al., 2023). The Quran is a principle of life that has been exemplified by our own Messenger (Alwan & Maulani, 2023), which has proven the manners as well as those contained in the Quran so that it is the matter that urges his people to try to emulate his Prophet as well as the Prophet Muhammad based on the Quran in living his daily life.

The idiosyncrasies brought by the Quran, as well as those described above, until the emergence of a form of application to the Quran, which is interpreted in various ways in accordance with the meaning of the Quran itself, which is basically the Quran responds to the case of people.

Recognizing the meaning of what is born, an expressive philosophy is needed in creating meaning for each executive of the activity, with the method of looking at the method of vision and the view of each executive.

a) Pesantren caregiver

The meaning of the articulation of the option letters that are always *istiqomah* carried out by ustaz Novendra applies like a madrasah guard, as well as he said:

"There are many things that I feel that cannot be expressed only in words. There are several things including the pleasure of ending reading it, with this I also feel blessings and peace in my mind (Novendra, personal communication, November 5, 2022)."

Ustadz Novendra's description is adrift of the virtue that he experienced. Until then, he had the ambition to do all *istiqomah* santri, and he also interpreted the articulation of the option letter as a wirid and prayer.

Ustadz Novendra's opinion is related to the articulation of mu'awwidzatain's message as wirid and prayer. Wirid and prayer have a similar meaning but are different. Wirid is tried for a special duration and a special purpose; on the contrary, the time of prayer can be at any time and is not bound by a place and a special duration.

The articulation of mu'awwidzatain's message as dhikr and wirid, means to raise, say, recite in a way that is stuck many times in the memory and mind. Wirid and dhikr are proof of a servant's liking for his creator with the method of always glaring, saying, exalting Allah (swt) is generally proven by prayer, hoping, reading the Quran, and dhikr (DP Sari & Sutarto, 2023).

The articulation of mu'awwidzatain's message as a form of religion comes from the impact experienced by the executive generally. They want to get comfort and security because remembering Allah (swt) is what makes the mind silent. One of the efforts is to read the Quran.

b) Dormitory supervisor

The position of a caregiver is very meaningful, one of which is in carrying out all activities arranged by the madrasah (Muhammad Ebin Rajab Sihombing, 2023). All caregivers become early motivators for their Santri, so regarding the articulation of the mu'awwidzatain message that is required of the santri, the student teachers must recognize the reasons, benefits and meanings of the articulation of the mu'awwidzatain message (Fauzan, 2022).

For ustaz Zulhendri, it applies like the head of the mess at the Madrasah Ashhabul Yamin Lasi Tuo. "The meaning of the articulation of the message of mu'awwidzatain must all know why the selected message has certain virtues for its readers,

among the virtue that is obtained as a saviour, protection from ghosts, as a prayer and very important which is highly expected, which is one of the forms of media to make the personality of the Santri (Zulhendri, personal communication, December 15, 2022)."

The response from the head of the mess is adrift of the meaning of the articulation of the message of mu'awwidzatain as an effort or tafaruqq ilallah, one of the alibis that urges the *istiqomahan* of the caregiver in urging the santri to always be enthusiastic and honest in worship.

c) Santri (student)

Santri is the target of the articulation customs of the message of mu'awwidzatain held by the madrasah, the dreams of teachers and their teachers, producing children who have a Quran personality and are guided by the sharia at Islam. When before the santri practices something, the ustaz first explains the content of each message used to the santri. Good is the meaning, benefits, and virtues. Until then, the researcher outlined some of the meanings obtained by santri from the articulation of mu'awwidzatain's message that has become a must, options include:

- Safety

For some of the santri at the Madrasah Ashhabul Yamin Lasi Tuo, the meaning obtained from the articulation of the message of mu'awwidzatain, which is usually a form of security for santri, the energy of the heart is one of the illustrations that the santri responded to. Bersih Ramadhani is a student who says:

"The articulation of the option letters that you feel there is a feeling of silence and silence all, it feels like there is no point in doing something after this activity, practising to be enthusiastic again even though there are many activities in the madrasah".

The description from the santri above responds to the meaning of articulating the message of mu'awwidzatain as a form of security that impacts their hearts. The comfort of the heart is one of the benefits of reading the Quran, and Allah (swt) does not want to persecute the mind that is deep in the Quran. Actually, this Quran is a blessing from Allah (swt), so whoever participates in this activity will feel peaceful and comfortable. Whoever loves the Quran, give happy news.

- Therapeutic healing

The use of the articulation of mu'awwidzatain messages by santri is also a treatment and shield that protects themselves from external and internal obstacles (Ibadiyah et al., 2023), as well as what Elvina Mursyidatil Vikriyah has responded to from the impact of the articulation of the message of mu'awwidzatain that *istiqomah* is tried: "Ananda's encouragement to always follow is not only this wirid that is required, I am sure that with this I can take care of myself and as one of the treatment efforts if I am sick (healing).

The fact is that people certainly face getting sick, it's good that the pain sticks out of a person's body or spiritually. Actually, in the letters, the verses contained in the Quran have great potential as healers and medicines. The Quran is applicable to diseases contained in the mind (Wahyudi et al., 2023). If the disease is not overcome, it wants to spread to the disease of the body, and there is a need for an antidote (Husna et al., 2022).

4. Conclusion

Based on the above description, the conclusion of this study analyzes two main aspects of the practice of articulation of Mu'awwidzatain's message at Pondok Madrasah Ashhabul Yamin Lasi Tuo: the background of the practice and the meaning contained in it. This practice emerged in response to various problems such as trance, interference from outsiders, and feelings of unnatural air around santri, which were perceived as a threat to their spiritual well-being. Based on the Quran and hadith teachings, this activity is carried out every morning before starting the lesson by gathering all santri in the courtyard of the madrasah, led by an ustaz who uses a loudspeaker. The process begins with reciting Surah Al-Fatiyah and praying. This practice aims to provide protection

and blessings, create an atmosphere conducive to learning, and maintain the spiritual balance of santri. In the context of meaning, this practice shows the consistency of positive implementation, contributes to the effectiveness of activities in the madrasah, and helps santri improve their focus and learning ability and feel the benefits of the training they undergo.

In the dimension of expressive meaning, this practice has a variety of meanings depending on the perspective of each party involved. For madrasah keepers, this practice is considered a prayer and wirid that brings enjoyment, blessings, and security. The head of the madrasah views it as an important form of effort for the management and protection of the madrasah. At the same time, the santri interprets this practice as a means to achieve spiritual security and treatment. To enrich the analysis, it is necessary to deepen the symbolic meaning of the practice of reading Surah al-Falaq and an-Naas by explaining how this practice functions as a symbol of protection, blessing, or group identity, as well as its impact on the perception and belief of the pesantren community.

In addition, the analysis of social meaning should be expanded to explore how these practices shape social relationships between santri and the surrounding environment and strengthen community bonds. An explanation of the practical implications of the research findings needs to be included, including how these findings can be applied to improve the quality of religious learning in Pondok Pesantrens through integration in the curriculum or daily activities. It is also important to outline the contribution of this research to theories related to religion, culture, and education, and how these findings can enrich existing theoretical understandings and influence further research in the field.

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