



## IMPLIMENTASI BUDAYA *LIVING QURAN* DI SEKOLAH

### IMPLEMENTATION OF *LIVING QURAN* CULTURE IN SCHOOL

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#### **Abstract**

*This research has two aims, namely to describe the types of implementation of living Quran culture in schools, and to analyze the values that underlie the spirit of the development of a living Quran culture at school. The method of this research was qualitative using a case study approach, and conducted at SDI and SMPI Al Azhaar Tulungagung, East Java. The research subjects were the kiai of Islamic boarding schools, the chairman of the foundation, the principal, and the teachers. Data was collected through; in-depth interviews, documentation, and observation. The results of this study indicate that; First, the types of implementation of the Quran's living culture are a) Living Quran (tahfidz, iqra', tahsin, tarjim, Quran khotmil in student's house, Quran reciting competition, sticking verses Quran in each class, and praying using Quran verses); b). Birrul walidain (praying for parents, piety, politeness); and c) Islamic behavior at school and home. Secondly, the values of the underlying spirit of the living Quran include the Quran as a guide to life, reading Quran leads to reward, Quran as the source of information and knowledge in the world and the hereafter, and Quran as the holy book that carries the truth.*

**Keywords:** *Culture in school; Implementation; Living Quran*

#### **Abstrak**

Penelitian ini memiliki dua tujuan. Pertama, untuk menggambarkan jenis-jenis implementasi budaya living Quran di sekolah. Kedua, menganalisis nilai-nilai yang mendasari semangat pengembangan budaya living Quran di sekolah. Metode penelitian ini adalah kualitatif dengan menggunakan pendekatan studi kasus. Penelitian ini dilakukan di SDI dan SMPI Al Azhaar Tulungagung, Jawa Timur, Indonesia. Subjek penelitian adalah kiai pesantren, ketua yayasan, kepala sekolah, dan guru. Artikel ini membahas jenis-jenis budaya dan nilai-nilai *living Quran* yang menjadi semangat implementasi. Data dikumpulkan melalui wawancara mendalam, dokumentasi, dan observasi. Validitas data diperiksa menggunakan teknik berikut; kredibilitas, transferabilitas, ketergantungan, dan konfirmabilitas. Analisis data dilakukan dalam siklus bertingkat mulai dari pengumpulan data, tampilan data, reduksi data, dan penarikan kesimpulan. Hasil penelitian ini menunjukkan; Pertama, jenis-jenis penerapan budaya *living Quran* adalah mendalami Quran (tahfidz, iqra', tahsin, terjemah, khotmil Quran di rumah siswa, kompetisi membaca Quran, menempel ayat-ayat Quran di setiap kelas, dan salat menggunakan ayat-ayat Quran); *Birru walidain* (berdoa untuk orang tua, kesalehan, kesopanan); dan Perilaku Islam di sekolah dan di rumah. Kedua, nilai-nilai semangat yang mendasari living Quran meliputi Quran sebagai pedoman hidup, membaca Quran mengarah pada pahala, Quran sebagai sumber informasi dan pengetahuan di dunia dan akhirat, dan Quran sebagai kitab suci yang membawa kebenaran.

**Kata Kunci:** *Budaya di sekolah; Implementasi; Living Quran*

## INTRODUCTION

It is almost a given that a school is a place for growing and developing children's potential (Zuchdi, Prasetya, & Masruri, 2010) including their intellectual capacity, character and moral potential (Yoga, Suarmini, & Prabowo, 2015). Following the habits, especially a full-day school in which the children spent 40% of their time in school. Therefore, schools have an important role in improving soft skills and hard skills. Hard skills are teachable and measurable abilities, such as writing, reading, math or the ability to use computer programs. By contrast, soft skills are the traits that make you a good employee, such as etiquette, communication and listening, getting along with other people. These two types of skills are needed by children in their social dynamics so that they can take their individual, social and moral roles in the surrounding environment. Several previous studies have shown that schools have a role in forming children's character (Hyoscyamina, 2011), (Ilma, 2015), (Permono, 2013), (Subianto, 2013). Character building in schools can be done comprehensively and collaboratively between schools, parents, and the community. Schools can initiate the formation of children's character, initiation can start from school because the parents of students have given up their children's education fully, as well as the limited capacity of parents.

Character building can be done with various approaches. Based on the results of a preliminary study that the author did at Al Azhaar school, character building was carried out with a living Quran approach in the daily lives of children, both in school and family or community/peer relations. The Quran is the morality of the Prophet Muhammad, therefore practicing the Quran in the daily lives of moslems is a necessity. Various ways of living Quran in the daily life of children carried out at SDI Al Azhaar Tulungagung are intended to achieve school goals, including the formation of morality. Some of how they are carried out is to instill spirit living Quran and increase love for the Quran. Living the Quran which was developed at Al Azhaar school was carried out managed in a planned, systematic and sustainable. About Quran memorization, for

example, elementary school (SD) graduates targeted to memorize 10 juz, and then junior high school (SMP) memorized 10 juz, and another 10 juz for senior high school (SMA) graduates. So students targeted to finish 30 juz that starts from elementary school to high school.

Educational institutions have an important role in developing a good society for students, teachers, office staff, and parents/guardians of students. Among the good cultures of schools is to grow and apply the value of Quran in daily life, both at school and at home. Several studies conducted previously focused on the living of the Quran in schools in the form of memorizing, as was done by Atabik (2014), Akbar & Hidayatullah (2016), Hasyim (2017), and Fauziah (2014). A research conducted by Suriani (2018) focused on the role of institutions in developing the culture of the Quranic life. This research can support the findings of previous research which can produce comprehensive theory in the study of Living Quran. This research is focusing on; First, how are the types of implementation of Living Quran culture in schools? Second, what is the underlying spirit of the Living Quran culture at school?.

## LITERATURE REVIEW

Living Quran is a new approach to ground the Quran (Junaedi, 2015). In general, living Quran is an effort to study the Quran as living texts. This approach emphasizes; the function of the Quran as a guide, and mercy for humans and the universe; the role of the Quran in various interests and contexts of human life; reviewing product interpretation and its relevance to community issues. Therefore, some living Quran programs organized by communities, religious groups and academics are bringing the Quran closer to people's lives. Living Quran is not just reading, praying, memorizing, and chanting in daily prayers, but also how to revive the Quran. Making changes to the paradigm of understanding, treating and functioning the Quran is the most important part of this program.

The phenomenon in the previous period shows the existence of distance and partition

between the people and the Quran. Only certain people or groups are trusted to interpret the Quran, although sometimes the interpretation is normative and does not encourage people to get closer to the Quran. Determination of *fiqhiyah* conditions for individuals to interpret the Quran, which tends to strengthen the Quran with humans. Previously, the Quran was understood as a holy book that must be respected, sacred, memorized and read. Interpreting, reflecting, understanding, means having to have conditions that not everyone can fulfill so that only some religious elites who are trusted can interpret the Quran. Such a phenomenon can alienate the Quran on moslems and tend to arouse the reluctance of the people to apply the Quran in their daily lives.

Living Quran can also be interpreted more on understanding, not on interpretation (Atabik, 2014). Willingness and ability to understand the Quran will increase awareness, awareness can increase the urge to practice the contents, values, and teachings of the Quran in everyday life. The Quran belongs to all moslems, even non-moslems have the right to learn and understand it because it is revealed to mankind and the universe. To be able to understand the Quran does not have to go through the process of interpreting academically formally. Even ordinary people can understand the Quran by the level of their respective abilities. All the contents of the Quran should be implemented in stages and continue to form moslems character and personality. Because the Quran is not only reading, medicine, a sacred book that is discretionary but what is more urgent than all of that is to try as much as possible.

There is a religious focus of research on living Quran, including; First, focus on feeling (emotion) and encouragement (motive). The phenomenon of the learning culture of the Quran (reading), *tajwid*, *tahsin*, *tahfiz* is a concern in this study. Research conducted by Gade (2004), for example, examines the feeling (emotion) and motivation of Indonesian moslems when learning how to read and understand the Quran. Second, living Quran is understood as having practical functions. The community understands the Quran has a magic

function, for physical and spiritual healing, amulet, using Quran for business and economic interests, for lectures (Rudolp, 2014). Third, living Quran is interpreted as a Quran response to the cultural dynamics of contemporary society. For example, Mattson's (2008) work briefly describes the history of the Quran, then the doctrines contained therein, and discusses its influence in the lives of individuals, pop culture, law, architecture, and literature. According to the author, what needs to be developed in the future is research that focuses on the study of the meaning of the content, content, and teachings of the Quran in the moslems community. For example, understanding verses and their implementation in the community of sharia economic actors, social interactions in the marketing community, and so on.

A discussion about living Quran culture that is related to knowing and reading it well accompanied by essential understanding to continue to be developed. Concerning the character of the students, in addition to the ability to read and understand the Quran, it is also essential to understand the effect on student behavior, especially on parents and their social.

## METHOD

This paper is based on qualitative research with a case study approach focused on the natural setting in certain cases namely the living Quran culture at Islamic Primary School (SDI) and junior high school (SMP) Al Azhaar Tulungagung, East Java, Indonesia. The research subjects were the headmaster (*kiai*) of boarding school, the chairman of the foundation, the principal and the teachers. The object of research includes the types of implementation of living Quran culture and values that become the implementation spirit of living Quran culture. Data were collected through in-depth interviews, documentation, and observation. All three were used integratively and complementary. In-depth interviews were the primary method in collecting data, while observation and documentation were used as complementary and confirmation of data that could not be understood by researchers at the interview. Interviews of one object and subject were carried out several times for the depth

and validity of the data. The validity of the data used inspection techniques; credibility, transferability, dependability, and confirmability.

Data analysis was carried out in tiered cycles and continuous cycles, starting from data collection, data display, data reduction, to conclusion drawing. Data collection was not enough to be conducted once for the subject, requiring several meetings for one research object, both data collection through interviews, observation, and documentation. Displaying the data was done by means of rereading all data, comparing, and collecting from various sources according to categories. Data reduction was done by storing data that did not fit the needs into a separate file. And, taking conclusions was done on the findings according to the focus and focus indicators of the study. For data that still required deepening, data collection was carried out again to deepen the final conclusions.

## RESULTS AND DISCUSSION

### Results

Living Quran's implementation of students at SDI and SMPI Al Azhaar Tulungagung, is carried out at three levels, namely; love the Quran, honoring one's parents (*birrul walidain*), and carrying the ethics manners of Quran in their daily lives. According to the principal, instilling Quran's love is carried out through a number of accustomed activities including; memorize (*tahfiz*), beautify and improve the recitation of the Quran according to the rules of recitation and letters (*tahsinul Quran*), translate (*tarjamah*), *khotmil Quran* alternately in the house of the students (guardians of the student), reading the Quran's, making and pasting Quranic verses on the school wall, and getting used to prayers taken from the verses of the Quran (W.SW01.ILQ.15082018). Loving the Quran is key for students to have an attitude and make use of the Quran as a basis for self-development, both concerning science and attitudes or daily behavior. It will encourage students to learn, understand, respond and practice in life. It is this basic concept that according to the principal's

acknowledgment underlies the practice of living Quran in his schools.

The standard of memorizing the Quran in schools managed by the Al Azhaar foundation is 10 juz for the elementary school (SD) level, 10 juz for the junior high school (SMP) level, and 10 juz for the senior high school (SMA). For students who study at the Al Azhaar foundation since elementary school to senior high school (SMA), it is may memorize 30 juz. To achieve this target, the school has proven and standardization strategies, approaches and memorization techniques (standard memorization methodology). The standard memorization methodology carries on this step, everyday students make memorized deposits to their teacher (*ustaz/ustazah*) and *muroja'ah*. The memorization deposit is done every morning after *subuh* prayer and *muroja'ah* is done after *Isha'* prayer. When they were in school, *muroja'ah* was conducted collectively in one class reading simultaneously before class or teaching and learning process. Before entering class, students gather in front of each class to memorize the Quran simultaneously by the verse order every day.

The ability to memorize the Quran for students must be followed by the ability to beautify recite it according to the standards of recitation, reciting letters (*makhorijul huruf*), and the melody. The three criteria of reading and memorizing for students are guided by special and proven experience teachers. Students are required or accustomed to memorizing and beautifying reading together or integrated. Embellish the reading using the Othman method of reading standards as stated by the deputy's head, "the ustaz appointed to teach memorization of the Quran are those who have memorized (*hufaz*) according to the othmani Quran recitation method". The othman method has advantages that have not been found in other methods, including the accuracy in reciting letters, intonation of readings, and songs that are easily followed by students as told by ustaz, "I have learned several methods of reading the Quran, and the othman method for me is a suitable method to be applied to students who are in the learning process, because at the same time it can improve

melody, intonation, how to recite letters, and *tajwid*".

The habit of reading the Quran in each class is done every day before class and before going home is also held in the homes of students/parents of students twice a month. According to the school principal, *khotmil Quran* alternately from house to house is intended to familiarize reading the Quran as well as a silaturahmi tool between school stakeholders, which is attended by students and guardians of students. In the *khotmil Quran* event, it was also discussed the Quran reading competition which is usually held at the end of each year. According to the statement of the deputy headmaster that in the Quran reading competition session which was contested there were two nominations, namely the beauty of reading (*tahsin*) and memorization. In addition, the love of the Quran is accustomed to writing and pasting the verses of the Quran on the school wall. And, next is to familiarize students in their daily prayers all taken from the prayers in the Quran.

The implementation of the living Quran is to obey to both parents (*birrul walidain*). According to the head of school, the practice of *birrul walidain* is always to pray for parents, devote to their parents, and polite greetings. Every congregation prayed the students were accustomed to pray for their parents taken from the verses of the Quran. In addition to praying in congregation, students are also given the opportunity to support their parents individually. In addition to praying, students are accustomed to worshiping their parents, to know/control them, a book instrument for connecting schools with parents is used. In the contact book, the school will know the activities of students at home and get involved in their daily lives. Activities to help parents at home, social habits in their peers, and the community. Habits of greeting, shaking hands, and courtesy at home can also be controlled through the linking book.

The enthusiasm of students in implementing the living Quran culture according to the principal is driven by several things, namely the view that the Quran as a way of life, reading the Quran gets merit, the Quranic sources of information and knowledge

hereafter, and the holy book of truth. The Quran is a guide and direction. This makes students take the Quran as guidance in their lives, and he is willing to submit to his leadership will have a right and measurable way of life. This belief, according to the principal, establishing schools is essentially part of the struggle to increase the generation of people and nations. Focusing on building and summarizing schools that are good, quality, and measurable, their purpose is an important part of *ijtihad* for a better generation.

The miracle of the Quran is believed by moslems to have many aspects, including reading it getting merit. The reward for moslems is something that is fought for to get happiness in the hereafter. According to the deputy headmaster that he often conveys motivation to the students among its contents is reading the Quran will be rewarded and/or blessed from Allah based on the verse fragments, "and when recited the Quran, listen carefully, and watch calmly so that you may get mercy" (*Q.S al-A'raf, verse: 204*). Such motivation is expected to have an impact on students who are always encouraged to read the Quran, only take five to 10 minutes after or before the prayer in congregation. Awareness of the importance of collecting merit in life for the afterlife is always instilled in the disciples, this is what is used as the basis for character education for the formation of student morals. Such awareness, according to the principal is called spiritual awareness.

The development of the latest science shows that there are correlations, matches, and truths between the universe and social phenomena with the Quran. According to the principal, the spirit of implementing living Quran in schools was encouraged based on the development of science and technology. The Quran is placed as a "hypothesis" to be developed in a variety of small studies, exploration so that students have scientific awareness. According to the deputy headmaster that learning is integrated with the verses of science so that students have the concept of transcendent knowledge of science. Learning sub-themes are attempted based on the verses of the Quran. Observation of the natural and social environment is carried out

intensively, systematically and continuously so that students can develop comprehensive knowledge and understanding. The description of the themes of learning is always based on several verses of the Quran and/or Hadith, each teacher has a thematic Quran book which is used as the basis for the explanation of learning material.

The truth is where there is a match, relevant between what is said (*qouliyah*) and

the phenomenon of the universe (*kauniyah*). According to the principal, every Saturday a study of Quran science is conducted. This study explains systematically and planned alternately between teachers. The aim is to find a meeting point between the verses in the Quran and the universe phenomena, so the students have meaningful knowledge.

**Table 1.** Cultivating the living Quran at school

1	Love the Quran	<i>Tahfiz, tahsin, tarjamah, khotmil Quran</i> take turns in the house, the Quran reading contest, attach verses on the school wall, and pray from the verses of the Quran.
	Honoring one's parent have behavior Quranic	Pray for parents, worship, greetings and courtesy at home At home, school, and everyday relationships
2	The spirit of the living Quran	The Quran as a guide for life, reading the Quran will be rewarded, the Quran is the source of information and knowledge of the hereafter, and the holy book that carries the truth

**Discussion**

The concept of living Quran is an approach that emphasizes the study of the Quran to have meaning, function in the daily lives of moslems (Ali, 2015). Quran is a dead text, so that it has meaning and function in guiding and directing moslems to have good morals, so the study of living Quran becomes an alternative. The meaning of living Quran can also be understood from the statement of Siti Aishah when asked about the morals of the prophet Muhammad, she replied that the morality of the prophet was the Quran. It can be understood that the Quran should be implemented in the daily lives of moslems (Junaidi, 2013a). The Quran is not only functions as a holy book for Moslems, but should be practiced in daily life or the Quran manifests in the diversity of moslems. Various ways of moslems in implementing the Quran in their daily lives, starting from learning to read, learning *tajwid*, understanding the meaning, memorizing, learning arabic, understanding interpretations, understanding the relevance to the Hadith, thematic interpreting/verse perverse, and practice in daily life. For moslems, the Quran has functions that are quite diverse according to the needs of each moslem individual. There are those who function the Quran as a way of life,

a handle on life, a holy book, a tool of *dzikr*, the main source of legal determination, a cure for all diseases (Syarbini & Jamhari, 2012), a source of knowledge. But basically, most moslems believe and functions of the Alquran to maximize its Islam. The number of functions of the Quran for Moslems is that children are taught from childhood to be able to read, understand, and carry out their contents (Faizin, 2011). Schools, parents, and the community assume that teaching the Quran is *da'wah islamiyah*. Studying the Quran and teaching the Quran will get a reward from Allah. This belief encourages every educational institution and religious-community organization to program its members.

The stages developed at the Al Azhaar school in the development of the culture of living Quran, began by familiarizing students with loving the Quran, doing good to their parents, and behaving Quran. For children the cultivation of the Quran is the foundation as done at Al Azhaar school. Many ways to instill Alquran love include studying, memorizing, learning *tajwid, tahsin*, routine *khotmil Quran*, and *khotmil Quran* turns from house to house guardian. Every student starts reading and memorizing the Quran. The students are accustomed to pray for forgiveness themselves,

for parents and moslems and to instill obeying to the parents. This prayer is accustomed to every day children memorize and read the Quran. And finally the children are accustomed to behave in the Quran, both at school and at home or in the society. Getting children to love the Quran is a good approach so that they can make the Quran a friend, guide and direction in life. The prophet Muhammad delivered his final message so that moslems should cling to two things, namely the Quran and Hadith, so that their lives can be saved in the world and the hereafter. The Quran and Hadith are dead texts, still need knowledge and understanding, so that he can live and support humans. Humans need to be active to learn so that they can take meaning, interpretation, and legal equality against all the phenomena and problems faced. All problems of individual life and/or society are returned to the Quran and Hadith to find a solution. Such abilities and habits can be achieved only by instilling the love of the Quran since children are still in elementary school. Some previous studies have shown that the habit of children from childhood loving and studying the Quran continues to be carried out to adulthood making the Quran a guideline for life.

The Quran is an important approach to reviving the Quran in schools and/or communities (Junaidi, 2015b). The practice of loving the Quran for several schools varies; there are those who focus on tahsin with the othman method in reading the Quran, strengthening the understanding and practice of recitation in learning the Quran, making the school based on the *tahfiz Quran*, and reciting the Quran in turns from house to other houses, and *khotmil Quran* every month. Research on school quality and stakeholder participation shows that the social gathering of classes held once a month from one student's house to another student's house always begins with the recitation of the Quran (Kholis, Zamroni, & Sumarno, 2014). Reading the Quran, *tahfiz*, *tahsin*, learning *tajwid*, and studying interpretations / meanings, and applying the contents of the Quran in the daily lives of students in school, home, and in association with peers/community is an effort that is run by the school in improving the morality of Quranic for students. The method applied

especially for elementary and advanced school children is generally suitable using the habituation method. Every day before entering the class, zero mind activities are held, for example by *dhuha* prayer and reciting of the holy Quran. The habit of praying for parents needs to be cultivated in children every time they pray five times, when they will read the Quran, will go to class, and will go home from school. Some schools also make habituation using control books. This book serves to find out or control the activities of children at home and in the community (Sauri, & Nurdi, 2008). Aside from being a control book, this book also serves to test the honesty of children and parents, and to educate children to control their daily behavior.

Good characterization is done comprehensively. Children in school are controlled, both in terms of speech, attitude, and behavior. Teachers are given the authority to control the morals of children by their guardianship. Each student must be moral according to the teachings of the Quran. As much as possible is taught and accustomed to having the character of Quran. To strengthen the understanding of the values of the Quranic teachings, every Saturday thematic morality studies are held in the perspective of the Quran and Hadith. Against the morals of the children who were monitored for a week they found a bad character, then on Saturday, at the time the study was discussed in the perspective of the Quran and Hadith. In order for good information and learning models and moral habits to be implemented at home, parents/guardians at certain times are presented to attend a parenting seminar. In the parenting session it was focused on discussing and reviewing Quran children's education. This it is expected that learning and habituation are balanced between school and at home. There are many models used by schools to control the morals of children outside of school, including the most popular are control books or connecting books.

For moslems, the Quran has a variety of functions. This belief in the function of the Quran becomes the spirit, the driving energy to always be close and practice the Quran in his daily life. First, the spirit of the Quran as

guidance for life. Humans are created by Allah, who knows the overall complexity of human needs. Since it was created, humans have been given latent potential, it can develop perfectly if it is developed properly. The truth in developing human potential, both physical and spiritual, is only Allah. For this reason, according to the prophet Muhammad, humans will survive (developing their potential) to achieve their essential life goals in the world and the hereafter only if they hold on to the Quran and Hadith. Thus, the Quran for humans is a guide that can direct it self in developing the potential to be useful, dignified, and can portray themselves as *khalifah* on earth.

Second, reading the Quran gets a reward. The reward is one of the goals, it is an external instrument that motivates a person to do an act (charity). The moslems believe that merit is very important because he can help himself to be saved. One of the safety in the hereafter is marked by accepting open notes (report cards) of his life in the world through his right hand. Meanwhile, the person who receives his book of records while in the world with his left hand is a sign that he is not safe. The world, for moslems, is understood as a place to plant (gardens) goodness that will be picked in the hereafter. Increasing the reading of the Quran is one of the coffers to collect the reward that will help him (give intercession) to someone in the hereafter. This key term is always implanted in the depths of the student's heart at Al Azhaar school. According to the headmaster's information that every Saturday or everyday before entering the class, students get gathering to perform the *dhuha* prayer, read the Quran, and a seven-minutes lecture. At that time, the right moment to motivate students by increasing their reading of the Quran will be rewarded by Allah.

Third, the Quran as a source of knowledge. The Quran is the spoken word (*kalam qouliyah*). On the other hand, jada raya is also the word of Allah (*kalam kauniyah*). Both become sources of knowledge (reference) for humanity. Both have a close relationship, the Quran shows theoretically, while the universe is laid out as an object of study (research), so that both become sources of knowledge. The Quran can be positioned as a

source of hypothetical references, while the universe is an object of proof (hypothesis testing). Many of the latest findings in science and technology can be searched for references in the Quran. For example, the Quran explains the beginning of the universe, beginning with the big bang that at the beginning between the sky and the dumi united than separated by Allah swt, and water was used as a source of life (Q.S. *al-Anbiya*, verse: 30).

Fourth, the Quran is the source of the truth. One of the premises of the truth is that where there is a match, consistency between what is said and what is manifest in behavior (reality). If there is a match between the Quran and what happens in the universe, then the conclusion of the Quran is the truth. Some of the latest phenomena show such conditions, for example, the phenomenon of liquefaction, the beginning of the creation of the universe, the function of water in life, the alternation between day and night, the lake in the sea and the water not mixed, the explanation of human creation and so on. If studied more deeply, it will be found that everything contained in the Quran can be found in the daily lives of human beings. The Quran explains and the universe shows its reality. The relationship between the Quran and the universe is a relationship of conformity. Both related to the universe, social, and individual human phenomena (physical and/or spiritual). Studying the Quran produces knowledge, studies the universe produces knowledge, however small the object being studied.

## CONCLUSION

The results of this study indicate that; first, the types of implementation of the living culture of the Quran at Al Azhaar Tulungagung school include; a) Love of the Quran which is realized by reading, studying Quran, *tahsin*, *tarjamah*, Quran sermons in turns at the student's house, reciting Quran recitations, attaching Quranic verses in each class, and prayers taken from Quranic verses); b) obeying to the parents which is manifested always in counseling parents, devoting to parents, greeting salim culture at home and school and associating with peers; and c) Islamic behavior, both at school and home or with society. Second, the values that become



the spirit as the basis for applying the living culture of the Quran in the school include that; Quran is understood as a guidance for the life, reading the Quran is believed will be rewarded, the Quran is interpreted as a source of information and knowledge, both in the world and in the hereafter, and the Quran is realized as the holy book carrying the truth.

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