

IMPLEMENTATION OF LIVING QUR'AN CULTURE IN SCHOOL

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ABSTRACT

This research aims to; first, knowing the types of implementation of living Qur'an culture in schools; Second, analyzing the values that underlie the spirit of the development of a living Qur'an culture at school. The method of this research is qualitative using a case study approach. This research was conducted at SDI and SMP al-Azhar Tulungagung, East Java. The research subjects were the *Kyai of pesantrens* (Islamic boarding schools), the chairman of the foundation, the principal and the teachers. The object of research includes; the types of living quran culture and values that become the spirit of implementation. Data is collected through; in-depth interviews, documentation, and observation. The validity of the data was inspected using following techniques; credibility, transferability, dependability, and confirmability. Data analysis is carried out in multilevel cycles starting from data collection, data display, data reduction, and conclusion drawing. The results of this study indicate that; First, the types of implementation of the Qur'an's living culture are a) Living the Qur'an (*tahfidz, iqra', tahsin, tarjim, qur'an khotmil* in student's house, Qur'an reciting competition, sticking verses Qur'an in each class, and praying using Qur'an verses); b). *Birrul walidain* (praying for parents, piety, politeness); and c) Islamic behavior at school and at home. Secondly, the values of the underlying spirit of the Living Quran include; The Qur'an as a guide to life, reading Quran leads to reward, Qur'an as the source of information and knowledge in the world and the hereafter, and Qur'an as the holy book that carries the truth.

Keywords: school culture; living Qur'an.

INTRODUCTION

The school is a place for growing and developing children's potential (Zuchdi, Prasetya, and Masruri 2010). Intellectual, character and moral potential can develop well in a good environment (Satya Yoga, Suarmini, and Prabowo 2015). In accordance with the habits, especially full day school wick the children spent 40% of their time in school. Therefore, schools have an important role in improving soft skills and hard skills. These two 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 and Psi 2013), (Subianto 2013). Character building in schools can be done comprehensively and collaborations between schools, parents / guardians, and the community. Schools can initiate the formation of children's character, initiation can start from school, because the parents / guardians of students

have given up their children's education fully, as well as the limited capacity of parents / guardians.

Character building can be done with various approaches. Based on the results of a preliminary study that the author did at al-Azhar school, character building was carried out with a living Qur'an approach in the daily lives of children, both in school and family or community/peer relations. The Qur'an is basically the morality of the Prophet Muhammad, therefore practicing the Qur'an in the daily lives of Muslims is a necessity. Various ways of living Qur'an in the daily life of children carried out at SD al-Azhar are intended to achieve school goals, including the formation of morality. Some of the ways in which they are carried out are to instill spirit living Qur'an and increase love for the Qur'an. Living Qur'an which was developed at al-Azhar school was carried out managed in a planned, systematic and sustainable. About Qur'an memorization, for example elementary school (SD) graduates targeted to memorize 10 juz, and than junior high school (SMP) memorized 10 juz, and graduated from high school (SMA) 10 juz. So students targeted to finish 30 juz that start from elementary school to high school.

LITERATURE REVIEW

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

The phenomenon in the previous period shows the existence of distance and partition between the people and the Qur'an. Only certain people or groups are trusted to interpret the Qur'an, although sometimes the interpretation is normative and does not encourage people to get closer to the Qur'an. Determination of fiqhiyah conditions for individuals to interpret the Qur'an, which tends to strengthen the skat al-Qur'an with humans. Previously the Qur'an 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 Qur'an. Such a phenomenon can alienate the Qur'an on Muslims and tend to arouse the reluctance of the people to apply the Qur'an in their daily lives.

Living Qur'an can also be interpreted more on understanding, not on interpretation (Atabik 2014). Willingness and ability to understand the Qur'an will increase awareness, awareness can increase the urge to practice the contents, values, and teachings of the Qur'an in everyday life. The Qur'an belongs to all Muslims, even non-Muslims have the right to learn and understand it because it is revealed to mankind and the universe. To be able to understand the Qur'an does not have to go through the process of interpreting academically formally. Even ordinary people can understand the Qur'an in accordance with the level of their respective abilities. All the contents of the Qur'an should be implemented in stages and continuously so as to form Muslim character and personality.

Because the Qur'an is not only a 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 learning culture of the Qur'an (reading), tajwid, tahsin, memorization is a concern in this study. Research conducted by Gade for example, examines the feeling (emotion) and motivation of Indonesian Muslims when learning how to read and understand the Qur'an (Gade, 2004). Second, living quran is understood as having practical functions. The community understands the Qur'an has a magic function, for physical and spiritual healing, amulet, using quran for business and economic interests, for lectures (Ware, 2014). Third, living quran is interpreted as a Qur'an response to the cultural dynamics of contemporary society. For example Mattson's work briefly describes the history of the Qur'an, then the doctrines contained therein, and discusses its influence in the lives of individuals, pop culture, law, Monday, architecture, and literature (Mattson, 2008). According to the author, what needs to be developed in the future is research that focuses on the study of the meaning/understanding of the content, content, and teachings of the Qur'an in the Muslim community. For example, understanding verses and their implementation in the community of sharia economic actors, social interactions in the marketing community, and so on.

METHODE

The researcher determined the type of qualitative research with a case study approach for this paper, because this study focused on the natural setting in certain cases namely the living Qur'an culture. The place of research was conducted at SDI and SMP al-Azhar Tulungagung, East Java, Indonesia. The research subjects were the manager (Kyai) of boarding school, the chairman of the foundation, the principal and the teachers. The object of research includes; the types of implementation of living Qur'an culture and values that become the implementation spirit of living Qur'an culture. Data is collected through; in-depth interviews, documentation, and observation. All three are used integratively and complementary. In-depth interviews are the primary method in collecting data, while observation and documentation are complementary and confirmation of data that cannot 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 uses inspection techniques; credibility, transferability, dependability, and confirmability.

Data analysis is carried out in tiered cycles and continuity cycles, starting; data collection, data display, data reduction, conclusion drawing. Data collection is not enough to be done once for the subject, requiring several meetings for one research object, both data collection through interviews, observation, and documentation. Display data is done by means of; reread all data, compare, and collect from various sources according to categories. Data reduction is done by storing data that does not fit the needs into a separate file. And, taking conclusions is done on the findings according to the focus and focus indicators of the study. For data that still requires deepening, data collection is carried out again to deepen the final conclusions.

RESULTS AND DISCUSSION

Results

Living Qur'an's implementation of students at SDI and SMP al-Azhar Tulungagung, is carried out at three levels, namely; love the Qur'an, honouring one's parents (*birrul walidaini*), and carrying the ethics manners of Qur'an in their daily lives. According to the principal, instilling al-Qur'an's love is carried out through a number of accustomed activities including; memorize (tahfidz), beautify and improve the recitation of the Qur'an according to the rules of recitation and letters (tahsinul Qur'an), translate (tarjim), khotmil Qur'an alternately in the house of the students (guardians of the student), reading the Qur'an 's, making and pasting Qur'anic verses on the school wall, and getting used to prayers taken from the verses of the Qur'an (W.SW01.ILQ.15082018). Loving the Qur'an is a key for students to have an attitude and make use of the Qur'an 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 Qur'an in schools managed by the al-Azhar 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 secondary school (SMA) . For students who study at the al-Azhar foundation since elementary school to senior high school (SMA), it is may memorize 30 juz. To achieve this target, the school has proven and standardized strategies, approaches and memorization techniques (standard memorization methodology). Every day students make memorized deposits to their teacher (ustadz) and *muroja'ah*. The memorization deposit is done every morning after Sholah Subuh and *muroja'ah* is done after sholah Isya'. 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 Qur'an simultaneously in accordance with the verse order every day.

The ability to memorize the Qur'an for students must be followed by the ability to beautify reading according to the standards of recitation, reciting letters (makhrorijul surat), 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 head, "the ustadz appointed to teach memorization of the Qur'an are those who have memorized (hufadz) according to the Uthmani Qur'an recitation method" (W. SW2.ILQ01.16082018). 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 ustadz, "I have learned several methods of reading the Qur'an, 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 tajweed"(W.SW02.ILQ01.19082018).

The habit of reading the Qur'an 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 Qur'an* alternately from house to house is intended to familiarize reading the Qur'an as well as a silaturahmi tool between school stakeholders, which is attended by students and guardians of students.

(W.SW01.ILQ01.19082018). In the *khotmil Qur'an* event, it was also discussed the Qur'an reading competition which is usually held at the end of each year. According to the statement of the deputy headmaster that in the Al-Qur'an reading competition session which was contested there were two nominations, namely the beauty of reading (tahsin) and memorization (W.SW02.ILQ01.20082018). In addition, the love of the Qur'an is accustomed to writing and pasting the verses of the Qur'an on the school wall. And, next is to familiarize students in their daily prayers all taken from the prayers in the Qur'an.

The implementation of the second living Qur'an is to do good to both parents (birrul walidain). According to the head of school, the practice of birrul is to always pray for parents, devote to their parents, salim and polite greetings (W.SW01.ILQ02.20082018). Every congregation prayed the students were accustomed to pray for their parents taken from the verses of the Qur'an. 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 in the community. Habits of greeting, shaking hands, and courtesy at home can also be controlled through the linking book.

Spirit living Qur'an students at SDI and SMP al-Azhar according to the principal are driven by a number of things, that are the view that the Qur'an as a guide to life, reading the Qur'an gets merit, al-Qur'an the source of information and knowledge of the hereafter, and the holy book of truth (W.SW01.SILQ.22082018). Qur'an is guidance and direction. Someone who has guidance in his life, and he is willing to submit to his guidance will have a good and measurable way of life. It is this belief that according to the principal that establishing a school in essence is part of the struggle to improve the generation of people and nation (W.SW01.SILQ01.22082018). 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 Qur'an is believed by Muslims to have many aspects, including reading it getting merit. The reward for Muslims is something that is fought for in order 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 Qur'an will be rewarded and / or blessed from Allah Almighty based on the verse fragments, "and when recited the Koran, listen carefully, and watch calmly so that you may get mercy" (Surat al-A'raf: 204). Such motivation is expected to have an impact on students who are always encouraged to read the Qur'an, only take five to 10 minutes after or before the prayer in congregation (W.SW2.SILQ02.22082018). 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 (W.SW01.SILQ02.22082018).

The development of the latest science shows that there are correlations, matches, and truths between universe and social phenomena with the Qur'an. According to the principal, the spirit of implementing living quran in schools was encouraged on the basis of the development of science and technology. Al-Qur'an is placed as a "hypothesis" to be developed in a variety of small studies, exploration so that students

have scientific awareness (W.SW01.SILQ03.23082018). 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 Qur'an (W.SW2.SILQ03.22082018). 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 Qur'an and / or al-Hadith, each teacher has a thematic quran book which is used as the basis for explanation of learning material.

The truth is that 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 (W.SW01.SILQ04.22082018). The aim is to find a meeting point between the verses in the Qur'an and the universe phenomena so that students have meaningful knowledge.

Table 1: Cultivating the Living Qur'an at School

1	Love the Qur'an	Tahfidz, tahsin, tarjim, khotmil qur'an take turns in the house, the Qur'an reading contest, attach verses on the school wall, and pray from the verses of the Qur'an.
	Honouring one's parent	Pray for parents, worship, salim greetings and courtesy at home
	have behavior Qur'ani	At home, school, and everyday relationships
2	The spirit of the living Qur'an	The Qur'an as a guide for life, reading gets merit, the Qur'an 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 Qur'an in order to have meaning, function in the daily lives of Muslims (Ali, 2015). Al-Qur'an is a dead text, so that it has meaning and function in guiding and directing Muslims 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 Ayesha when asked about the morals of the Prophet Muhammad, he replied that the morality of the Prophet was the Qur'an. It can be understood that the Qur'an should be implemented in the daily lives of Muslims (Junaidi, 2013). The Qur'an not only functions as a holy book for Muslims, but should be practiced in daily life or the Qur'an manifests in the diversity of Muslims. Various ways of Muslims in implementing the Qur'an in their daily lives, starting from learning to read, learning tajweed, understanding the meaning / meaning, memorizing, learning Arabic, understanding interpretations, understanding the relevance to the hadith, thematic interpreting / verse per verse , and practice in daily life. For Muslims, the Qur'an has functions that are quite diverse according to the needs of each Muslim individual. There are those who function the Qur'an as a way of life, a handle on life, a holy book, a tool of dhikr, the main source of legal determination, a cure for all diseases

(Syarbini, & Jamhari, 2012), a source of knowledge. But basically most Muslims believe and function the al-Qur'an to maximize its Islam. The number of functions of the Qur'an for Muslims 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 Qur'an is a must as Islamic da'wah. Studying the Qur'an and teaching the Qur'an will get a reward from Allah Almighty. This belief encourages every educational institution and religious-community organization to program its members.

The stages developed at al-Azhar school in the development of the culture of living Qur'an, began by familiarizing students with loving the Qur'an, doing good to their parents, and behaving Qur'an. For children the cultivation of the Qur'an is the foundation as done at al-Azhar school. Many ways to instill al-Qur'an love include studying, memorizing, learning tajwid, tahsin, routine khotmil quran, and khotmil quran arisan from house to house guardian. In each start reading and memorizing the Qur'an the students are accustomed to praying for forgiveness themselves, for parents and Muslims. Such customization according to the principal is an effort to instill birrul walidain. This prayer is accustomed to every day children memorize and read the Qur'an. And, finally the children are accustomed to behaving in Qur'an, both at school and at home or in the society. Getting children to love the Qur'an is a good approach so that they can make the Qur'an a friend, guide and direction in life. The Prophet Muhammad delivered his final message so that Muslims cling to two things, namely the Qur'an and al-Hadith so that their lives can be saved in the world and in the hereafter. Al-Qur'an and al-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 Qur'an and al-Hadith to find a solution. Such abilities and habits can be achieved only by instilling the love of the Qur'an since children are still in elementary school. Some previous studies have shown that the habit of children from childhood loving and studying the Qur'an continues to be carried out to adulthood making the Qur'an a guideline for life.

Several previous studies corroborated these findings that the Qur'an is an important approach in reviving the Qur'an in schools and / or communities (Junaidi, 2015). The practice of loving the Qur'an for several schools varies; there are those who focus on tahsin with the Othman method in reading the Qur'an, strengthening the understanding and practice of recitation in learning the Koran, making the school based on the tahfidz Qur'an, and reciting the Qur'an in turns from house to house others, and khatmil qur'an 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 Qur'an (Kholis, Zamroni, & Sumarno, 2014). Reading, khotmil Qur'an, memorizing, tahsin, learning tajwid, and studying interpretations / meanings, and applying the contents of the Koran 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 qur'ani 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 praying or sholat Dhuha, du'a, and reciting of the holy Qur'an. The habit of praying for parents needs to be cultivated in children every time they pray five times, when they will read the Qur'an, 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 in accordance with their guardianship. Each individual student must be moral according to the teachings of the Qur'an. As much as possible is taught and accustomed to having the character of qur'ani. To strengthen the understanding of the values of the Qur'anic teachings, every Saturday thematic morality studies are held in the perspective of the Qur'an and al-Hadith. Against the morals of the children who were monitored for a week they found bad character, then on Saturday, at the time the study was discussed in the perspective of the Qur'an and al-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 qur'an children's education. Thus 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 Muslims, the Qur'an has a variety of functions. This belief in the function of the Qur'an becomes the spirit, the driving energy to always be close and practice the Qur'an in his daily life. First, the spirit of the Qur'an as a guide to life. Humans are created by Allah, who knows the overall complexity of human needs is Allah. 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 in the hereafter only if they hold on to the Qur'an and al-Hadith. Thus, the Qur'an for humans is a guide that can direct itself in developing potential to be useful, dignified, and can portray themselves as kholifah on earth. Second, reading the Qur'an gets a reward. Reward is one of the goals, it is an external instrument that motivates a person to do an act (charity). Muslims 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 Muslims, is understood as a place to plant (gardens) goodness that will be picked in the Hereafter. Increasing the reading of the Qur'an 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-Azhar school. According to the headmaster's information that every Saturday or every day before entering the class students gather to perform the Dhuha prayer, read the Koran, and a seven-minute lecture (cult). At that moment the right moment to motivate students by increasing their reading of the Qur'an will be rewarded by Allah Almighty.

Third, the Qur'an as a source of knowledge. The Qur'an is the spoken word (kalam qouliyah). On the other hand, jada raya is also the word of Allah swt (kalam kauniyah). Both become sources of knowledge (reference) for humanity. Both have a close relationship, the Qur'an shows theoretically, while the universe is laid out as an object of study (research), so that both become sources of knowledge. The Qur'an 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 Qur'an. For example, the Qur'an explains the beginning of the universe, beginning with the big bang that in the beginning between the sky and the dumi united then separated by Allah swt, and water was used as a source of life (QS. Al-anbiya / 21: 30). Fourth, the Qur'an is the source of truth. One of the premise of truth is that when there is a match, consistency between what is said and what is manifest in behavior (reality). If there is a match between the Qur'an and what happens in the universe, then the conclusion of the Qur'an 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 Qur'an can be found in the daily lives of human beings. The Qur'an explains and the universe shows its reality. The relationship between the Qur'an and the universe is a relationship of conformity, both related to the universe, social, and individual human phenomena (physical and / or spiritual). Studying the Qur'an 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 Qur'an at al-Azhar school include; a) Love of the Qur'an which is realized by memorizing, reading, studying Qur'an, tahsin, tarjim, Qur'an sermons in turns at the student's house, reciting Qur'an recitations, attaching Qur'anic verses in each class, and prayers taken from Qur'anic verses); b). Honouring one's parent (birrul walidain) which is manifested always in counseling parents, devoting to parents, greeting salim culture at home and at school and associating with peers; and c) Islamic behavior, both at school and at home or with society. Second, the values that become the spirit as the basis for applying the living culture of the Qur'an in the school include that; al-Qur'an is understood as a guide to life, getting used to reading the Qur'an istiqomah believed to be rewarded, the Qur'an is interpreted as a source of information and knowledge, both in the world and in the hereafter, and the Qur'an is realized as the holy book carrying the truth.

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