

The Living Quran Approach In Building The Character Of Islamic Children At Al-Muhsin Islamic Boarding School Of Yogyakarta

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Abstract

This article examined the Living Quran approach in the study of the Quran. It is a scientific study of various social events related to the presence of the Quran in certain Muslim communities. Furthermore, It can also be interpreted as "the text of the Quran that 'lives' in society." This approach seeks to determine the implementation of the Quran in life, and eventually makes the implementation to become a tradition. Also, the Living Quran approach focuses on building the character of Islamic children at Al-Muhsin Islamic Boarding School. The methods used in this study are observation, interviews, and documentation. It was concluded that the Living Quran approach can build the character of School children. Some living Quran activities carried out at the School are tadarus, Khataman, Tahfidzul Quran, Tahsinul Quran, and recitation of the Quran.

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I. Introduction

Living Qur'an starts from the phenomenon of "Qur'an for everyday life." It puts Qur'an in its real context: to be learnt, comprehended, and experienced by Muslims. Living Qur'an also covers studies on various social phenomena and realities which are closely related to the use of Qur'an in particular Muslim group [1]. Muhammad Yusuf mentions that Living Qur'an can be interpreted as social response or reality to the application of Qur'an, both as a source of knowledge in profane realm and a guidebook in sacred realm [2]. Interacting with Qur'an is an essential part of Living Qur'an since the interaction provides Muslims a particular

experience as it gives applicable comprehension to their day-to-day life [3].

Living Qur'an research requires sociological approach as it is an effort to bring Qur'an to its real context, everyday life [4]. Qur'an can be seen as a profane source of knowledge or as a guidebook in sacred circumstances. These two conditions shape valuable humanity attitude and experience, as well as religious system sourced from religious-based emotional drives, in this case, individual and Quranic drives [5].

In public sphere, Qur'an can function as whistle blower, freedom channel, change maker, government watcher, spirit keeper, emancipation supporter, and transformation starter. In private

sphere, Qur'an is *shifa'* (a cure, solution) to individual with various life problems [6]. Therefore, Qur'an in Everyday Life starts from the phenomenon of bringing real sense of meaning and function of Qur'an to Muslims who are not yet exposed to conventional/classical Islamic studies. This phenomenon has planted its seed since the earliest known history of Islam [7].

In recent years, Muslim youth grows further from the examples which Prophet Muhammad [PBUH] shown from Quranic teachings, in terms of ideas, attitudes, and day-to-day actions. These ideas, attitudes, and actions are the results of various influences, such as, information technology, instant culture, consumerism, rivalry, violence, and lack in Qu'ran-based character education [8].

Thus, the problems can be addressed with Living Qu'ran method to create a generation that live like the examples which Prophet Muhammad [PBUH] shown from Quranic teachings. Additionally, this generation live the Quranic lessons in its daily life [9]. The writers try to examine the implementation of Living Qur'an in building the character of Islamic children at Al-Muhsin Islamic Boarding School, as well as to know the concept of Living Qur'an in building the Islamic character.

II. Research Methodology

This is a field research with a qualitative phenomenological sociological approach. The data was taken from the Islamic boarding schools of Ilmu Quran in Malang and Al-Muhsin in Yogyakarta. The data collection was carried out through observation, interviews, and documentation. Firstly, the observation was carried out to understand, answer, and prove social phenomena without affecting it. Next, the interview was conducted by asking some questions about the concept of Living Quran. Lastly, the documentation method was carried out to get data from books, documents, journals and diaries. Furthermore, this research used primary and secondary data. Primary data was obtained from students, religious teachers and caregivers while secondary data was used to support primary data. Secondary data consists of archives and documentation relating to the Living Quran.

The collected data were analyzed by an interactive model which included data reduction, display, and conclusion drawing. Data reduction is the process of selecting, simplifying, abstracting and transforming raw or rough data obtained from the field while presentation of data is the compilation of complex information in a systematic form to increase the effectiveness of drawing data conclusions and taking action. The last is the conclusion. The conclusion is the final stage of the data analysis process. In this section, the researcher concluded and conceptualized the data collected from observations, interviews, and documentation.

III. Results

1. The profile of Aji Mahasiswa Al-Muhsin Islamic Boarding School

AjiMahasiswa Al-Muhsin Islamic Boarding School was founded on May 8, 1990, by Drs. H. AchmadJunaidi, MBA and Drs. KH. MuhadiZainudin, Lc, MA who is the son of KH. Zainuddin Chirzin. Al-Muhsin Islamic Student Boarding School was originally a foundation called AjiMahasiswa Al-Muhsin Foundation located in KrapyakWetan, Panggunharjo village, Sewon sub-district, Bantul district, Yogyakarta [10].

Furthermore, the name "AjiMahasiswa Al-Muhsin" refers to the development of Islamic science for college students in Yogyakarta. The development aims to create knowledgeable Islamic individuals. In addition to AjiMahasiswa, the Islamic boarding school also has Playgroups, Kindergartens, MI, MTS, Vocational Schools, Islamic Economics and Business Schools, and Tahfidzul Quran boarding schools [11].

Also, the name Al-Muhsin itself is taken from Muh. Muhsin, the founder of AjiMahasiswa Al-Muhsin Islamic Boarding School. The Islamic Boarding School was established to complement government national development, especially in the fields of religion, education, and skills and social welfare. Besides, the general objectives of this *pesantren* are [12]:

1. Equipping students with *aqidah Islamiyah* based on the potential of thinking (*dalilaqli*), *dalil* Quran, and the Sunnah (*dalilNaqli*).

2. Equipping students with *tsaqofah Islamiyah* as a formal foundation and juridical that will motivate and also control every activity and action in the lives of the students.
3. Empowering students with *hibrah* (skills) to create Islamic, independent, confident, and energetic individuals that are able to impart their knowledge on the public.

While the specific objectives are [13];

- a. Educate students to become knowledgeable Islamic individuals and understand the proof of *naqli* (Quran and *sunnah*).
- b. Teaching *tsaqofah Islamiyah* (Arabic, *fiqh*, *ushulfiqh*, *qowaidulfihiyah*, *hikmatuttasyri'*, *ulumul Quran*, *ulumul hadith*, *tafsir*, *fiqhushshiroh*, and *tasawuf*) so that students can study Islamic literature (Quran or *as-sunnah*) and know *istimbatulhukmi* (legal basis).

2. The implementation of Living Quran in building the character of Al-Muhsin Islamic Boarding students

The Living Quran approach produces a new paradigm in terms of the application of the Quran in building the character of Islamic children. According to HamamFaizin in "Quran as a Living Phenomenon: Study of the Thoughts of Al-Quran Scholars"[14], the application of Living Quran can be classified in several aspects, such as [15]:

a. The reading aspects

The application of Living Quran can be carried out through community traditions in the Quran recitation, such as:

1. *Tahfidzul Quran*

Memorization of the Quran is an effort to preserve the Quran. The application of Living Quran in education triggered the establishment of *Tahfidul Quran* educational institutions. Currently, *Tahfidzul Quran* has become a part of the curriculum of several educational institutions. Also, Quran recitation is a textual effort in instilling the values of love of the Quran. A lot of attention can be given to this method, especially in terms of

psychology, fortune, and *sanad* of the *huffadz*.

2. *Tadarus Quran*

Tadarus is to read the Quran without understanding its contents. *Tadarus* is likened to communication between humans and God. Also, *Tadarus* is regarded as part of worship in Islam.

3. *Khataman Quran*,

Khataman is reading the Quran from beginning to end without understanding its meaning and it can be done alone or together. At the time of the Prophet, *khataman* refers to reading one verse, several verses, the last few verses of a letter, reading one full letter, and reading the whole Quran.

4. *Musabaqah Quran*

Musabaqah is a Quran recitation contest. In Indonesia, the competition is more popular with MTQ. There are several problems in organizing MTQ, such as the type of competition, funding, nepotism, commoditization, etc.

5. Quran Recitation in certain activities

The Quran is important to the social life of the community. It is read in specific events such as marriage, inauguration, the commemoration of Islamic holidays, death, etc. Verses in the Quran refer to specific meanings and events. For example, QS Ar-Rum 21 for marriage, QS AL-Isra' 1 for the commemoration of Isra' Miraj, and QS al-Ahzab 21-22 for the *Maulid Nabi*/Prophet's Birthday.

b. Listening Aspects

The reception of revelation cannot be separated from the aspects of reading and listening because each has a different effect on each individual. This is why there is a study on the effects of listening to the Quran and classical music on brain waves. The study indicated that there is a greater increase in alpha bands when we listen to the Quran than when we listen to classical music[6]. In addition, listening to Quran recitation can also increase concentration due to its therapeutic effect[16].

c. Writing

The codification is one of the efforts to preserve the Quran. Over the years, it has been through a long debate and has also influenced civilization. Codification began since the time of the companions of the prophet and further developed into the field of calligraphy art [17]. The Quran is very important in the development of Islamic calligraphy art. For this reason, Islamic calligraphy refers to the expression of the beauty of the Quran. According to Ahmad Baidowi, the spiritual and aesthetic aspects of calligraphy, function as the embodiment of God's revelation valued by the people [18].

d. Behavior

Codification of the Quran is something sacred because this is the word of God. The Quran needs to be treated specially. It should not be placed on the floor, touched by feet or dirt, and only people who are clean can read it while facing the *Qibla*, etc.

The results of observations and interviews showed that there are two learning programs (Quran learning and memorizing (*tahfidz*)) [19]. The Quran learning program includes the following aspects of Quran recitation:

1. *Tahsinul Quran*

According to one of the caregivers, Muhammad Taufik Ridho, *Tahsinul Quran* learning aims to improve reading skills, ranging from Tajweed to Makharijul letters. This learning is carried out based on the book of Yanbu'a by Yanbu'ul Holy Quran Islamic boarding school.

2. *Tadarus Quran*

Tadarus Quran is held every day individually. But every Tuesday in the first and second week of each month, the students come together so that they can read and interact with each other about the Quran.

3. *Yasisnan*

Yasisnan or reading Yasin is a weekly activity carried out together every Thursday night after sunset prayer. This activity is attended by all students and the community around the boarding school.

4. *Khatmil Quran*.

Meanwhile, students in the *Tahfidzul* (memorization) Quran program read and memorize the Quran every day. After morning prayer and Maghrib Prayer, the students meet with their mentor and show their memorization progress. The interviews showed that students read the Quran repeatedly to memorize everything [20].

This activity also cannot be separated from the listening aspect. The students will recite their memorization in the activities of *Sima'an* (listening) Quran. The *sima'an* is divided into Monthly *Sima'an*, Single *Sima'an*, Chain *Sima'an* (*Sima'an Berantai*), and *Sima'an 5 Juz*. Monthly *Sima'an* is performed every first week of Hijriyah, *Sima'an Tuggal* holds every two weeks, *Sima'an Berantai* holds every two weeks, and *Sima'an 5 Juz* is intended for students who are already khatam (completing their memorization) [21]. The Hufazu Quran (Quran memorizer) recites their memorization and other students listen, correct, and justify their reading [22].

The Tahfidz Al-Muhsin Islamic Boarding School has a vision of "Grounding the Quran and raising the morality/membumikan Quran dan melangitkan ahlak". This means that the Quran must be used as a guide for life, and to improve the quality of character [9]. Every activity carried out at the Islamic boarding school is used to shape the character of the students [23].

IV. Conclusion

From the discussion above, it can be concluded that all Living Quran activities at Al-Muhsin Islamic Boarding School are carried out to make Islamic students to know the Quran better. Some of the activities included in the living method of the Quran are *tadarus*, *Khataman*, *Tahfidzul*, *Tahsinul*, and Quran recitation.

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