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The Living Qur'an in Southeast Asian Pesantren

Theory, Implementation,
Interdisciplinary Approaches



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CV. Pustaka Ilmu Group

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vi+112 halaman; 14,5x21 cm

Hak cipta ada Pada Penulis

ISBN: 978-623-509-388-8

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Cetakan I, Juni 2026

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Preface

Praise be to Allah SWT for His abundant grace, making it possible for this book to be published under the title “The Living Qur’an in Southeast Asian Pesantren: Theory, Implementation, Interdisciplinary Approaches.” This book is the result of an in-depth exploration of how the Qur’an is “brought to life” within the intellectual, ritual, and cultural traditions of two pesantrens situated in different social contexts yet rooted in the same Islamic values.

The analytical strength of this book lies in the integration of four main approaches that enable a more comprehensive reading of the dynamics of Qur’anic meaning within the pesantren’s social sphere. First, *asbāb an-nuzūl* provides a historical-theological foundation that explains the initial context in which the verses were revealed, as well as their normative direction. Second, Hans Robert Jauss’s reception theory broadens the perspective by showing how each community has its own horizon of expectations that influences the way they receive, understand, and interpret the sacred text. Third, Talal Asad’s theory of reception description helps trace how religious practices—including the activities of studying scripture, *mujāhadah*, and the *kiai-santri* relationship—shape, negotiate, and reproduce the authority of the Qur’an’s meaning in everyday life. Fourth, contextual interpretation creates space to reread Qur’anic messages so that they align with the social, cultural, and moral dynamics and needs of contemporary pesantren communities.

The integration of these four approaches leads to the understanding that the meaning of the Qur’an is not static, but rather always alive, dynamic, and evolving through the interaction between the text, tradition, and context. In the

pesantren environments of Al-Ihya Ulumu'ddin and Norol Iman, this process of reception can be seen in the ways the students read, present, and practice the Qur'an through rituals, moral discipline, social habituation, and the construction of a collective identity. Thus, this interdisciplinary approach not only explains what students understand about the Qur'an but also how that understanding is shaped by their social and cultural experiences.

Hopefully, this book will contribute to the development of Living Qur'an studies while enriching the integrative discourse between classical Islamic studies and social-humanities approaches.

The author extends heartfelt thanks to the kiai, ustaz, ustazah, and all the students who were part of this research, to the Rector, Vice Rectors, Chairman of the Institute for Study and Community Service, and Head of the Study and Publication Center of UIN SAIZU Purwokerto, Dean and Vice Deans of the Faculty of Ushuluddin, Adab, and Humanities (FUAH) UIN SAIZU Purwokerto, as well as everyone who provided both academic and moral support.

This book is dedicated by the authors first and foremost to my beloved parents, accompanied by prayers *"Rabb ighfir lanā wa-liwālidīnā wa irḥamhumā kamā rabbayānā ṣaghīran"*. Second, to our beloved spouses and children, who have sincerely given their time to the authors to complete this book, along with a string of prayers *Rabbanā hab lanā min azwājīnā wa żurriyyātīnā qurrata 'a'yun wa ij'alnā li al-muttaqīna imāmā, āmīn*

There is no ivory that is without cracks; naturally, the writing of this book is still far from perfect. Therefore, the authors welcome any criticism and suggestions for the improvement and development of this book.

May Allah, the Most Glorified and Exalted, make this work an enduring charity and an inspiration for

strengthening Qur'anic traditions in our lives. *Wa mā tawfīqī
illā billāh ‘alaihi tawakkaltu wa ilaihi unīb.*

Purwokerto, 23 November 2025

Authors

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CHAPTER I

The Living Qur'an, Challenge and Prospect

The Living Qur'an is a contemporary research method that requires strengthening to further its recognition as a scientific work process in the field of Qur'anic studies. The Living Qur'an method is rooted in phenomenology, which makes social phenomena the object of study. In this book, as it develops, normative values in tafsir studies must be maintained so that research results remain aligned with the Qur'an's function as a guide to life, both theoretically and practically.

This book aims to demonstrate the importance of the Living Qur'an in adhering to the Qur'anic text to avoid the possibility of research results that conflict with the Qur'anic values themselves. Social phenomena resulting from Living Qur'an studies can lead to an understanding of the Qur'an that differs from the text. Once the findings of Living Qur'anic research, in the form of phenomena of Qur'anic implementation, are found, these can be used as a basis for determining whether these findings align with Qur'anic values or whether further refinement is needed to align with the Qur'an. If there are discrepancies, the process of perfecting the experience of Qur'anic values can be carried out simultaneously. This is where the idealization of the Living Qur'an method lies.

This book is the author's recommendation that each Living Qur'an study be juxtaposed with a study of Qur'anic texts related

to the research theme. This step simultaneously combines the Living Qur'an method as a study of the phenomena of Qur'anic implementation in society and the Living Qur'an as an effort to bring the Qur'an to life in social life.

Phenomenology in Living Qur'an makes phenomena the object of study. This is based on the phenomenological method, which has an epistemology that social phenomena are sources of knowledge by allowing them to reveal themselves objectively without the intervention of external interpretations of the phenomena being studied. Edmund Husserl explained that phenomenology aims to explain the reality of the world as it is. In such a situation, the results of phenomenology will be accepted by everyone. An important step in phenomenology according to Husserl is the postponement of all existing assumptions about something, which is called "Bracketing" (Husserl, 1962).

Research findings that use society as the vantage point negate external influences and values. Therefore, the results of the Living Qur'an study could contradict the normative values contained in the Qur'an. Worse still, the results of the study could be identified as a form of Qur'anic practice that can be emulated by other communities. A further negative impact of this situation is the erosion of the Qur'an's function in guiding human life. Wael B. Hallaq stated that the Qur'an is a book of laws that serves as a guide for the formation of a new society different from previous Arab societies (Hallaq, 2005).

The book, **The Living Qur'an**, focuses on implementation at the Al-Ihya Ulumuddin and Nurul Imam Islamic boarding schools, making the Qur'an the core value system of both institutions.

CHAPTER II

THE LIVING QUR'AN PRACTICES AT THE AL-IHYA ULUMUDDIN BOARDING SCHOOL

A. The Profile of Al-Ihya Ulumuddin Boarding Schools, Cilacap

1. Location

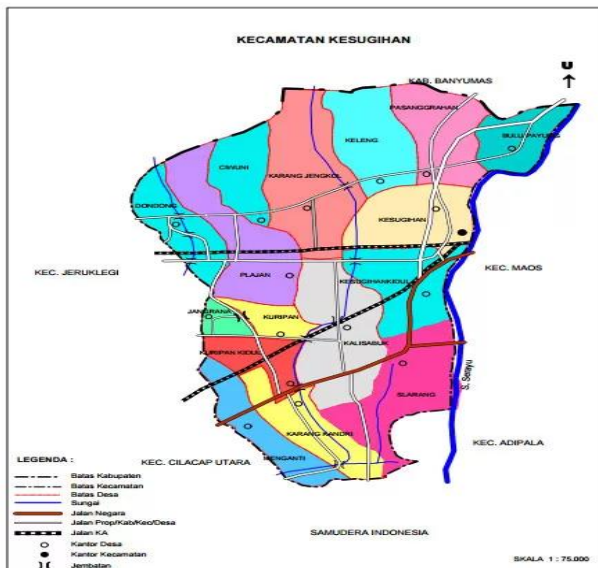


Figure 4.1. Geographical and Administrative Position
(Source: <https://kesugihan.cilacapkab.go.id/profil/letak-geografis/>)

Al-Ihya Ulumuddin Boarding Schools (A.U. B.S.) are built on approximately 4 hectares of land, spacious enough for

religious, educational, social, and economic facilities. A.U. B.S. is located in Kesugihan Kidul Village, Kesugihan Subdistrict, Cilacap Regency, Central Java. Geographically, the *pesantren* is situated near the center of Cilacap city, creating a balance between strong religious values and the modern social dynamics of the city. The community is diverse and consists of fishermen, farmers, traders, entrepreneurs and civil servants. This condition also influences the educational approach and community empowerment carried out by *pesantrens*.

2. History

The Al-Ihya Ulumuddin Boarding School in Cilacap was founded by a scholar, K.H. Badawi Hanafi (the son of K.H. Fadhil), on November 24, 1925, / 1344 H, in the village of Kesugihan, Kesugihan sub-district, Cilacap Regency. Initially, A.U.B.S. was established by utilizing a prayer hall left by his father, known as “*Langgar Duwur*” because it was built on a raised platform. The purpose was to preach and enlighten the lives of the nation, which was being oppressed by Dutch colonialists.

The genealogy of the founder of A.U.B.S. is as follows: He, KH. Badawi Hanafi, was born in Brengkelan village, Purworejo sub-district, Purworejo Regency, Central Java around the year 1885. His lineage is KH. Badawi Hanafi bin KH. Fadlil bin H. Asyari (Sengari) bin Soyudo bin Gagak Handoko bin Mbah Bedug (a descendant of the Mataram/Yogyakarta royal family). K.H. Fadlil was a clothing merchant born in Purworejo, Central Java, circa 1847. He was tall and large, with a mustache, beard, and a hairy chest. Mbah KH. Fadlil was known as a neat person, very devout in

worship, and fond of *dhikr* (remembrance of God). Even while trading in the market, he never let go of his prayer beads. He was also known as someone friendly to everyone, humble, and eager to help the poor, often lending to small traders without asking for any profit from the loan, and he disliked collecting debts even when he needed them.

In addition to trading, Mbah KH. Fadlil enjoyed preaching Islamiyah and was He moved to Kesugihan in 1910 and lived in a hamlet in the village of Kesugihan called Salakan, located just north of the current Kesugihan football-field. In 1914, he moved to the hamlet of Platar, south of the Cilacap-bound train station (north of the current Raudhotul Qur'an (RQ) PPAI boys' complex). In 1923, on a Sweet Tuesday, the 28th of Ramadan, a devastating earthquake struck the city. Many large trees were uprooted, and houses, including the Maos train station, were collapsed. With the help of Allah SWT, the "*langgar duwur*" (upper prayer hall) was founded by KH. Fadlil remained standing, with not even a single roof tile broken or fallen from it. At that time, the *langgar duwur* was being used for a religious study session by Kiai Muda Badawi, the second son of Mbah KH. Badawi. Fadlil.

At that time, the Duke of Cilacap, R.M. Cakra Wardaya, took the opportunity to visit the areas affected by the earthquake. He was moved to see that the *langgar duwur* had not collapsed, even though buildings considered to be stronger had been destroyed. Amid his emotion and amazement, the Duke said, "Tomorrow, a Grand Mosque will stand on this spot." Since then, the *langgar duwur* became well-known. Praise be to Allah SWT, who granted this wish. Mbah KH. Badawi Hanafi, along with his relatives, students,

and the local community, were able to build a mosque at the *pesantren* on Monday *Wage* in 1936.

In the year 1927, in the month of *Rajab*, on Monday *Wage* at 14:00, Mbah Nyai H. Fadlil (Shofiyah binti Abdul Syukur) passed away, and in 1937, also in the month of *Rajab*, precisely on Monday *Wage* at 06:00 in the morning, Mbah KH. Fadlil was called to return to Allah (SWT). (*PP Al Ihya Ulumuddin Cilacap*, n.d.).

This *pesantren* has undergone several name changes since its establishment. Initially, it was known as *Pesantren Kesugihan*, named after its location in Kesugihan. In 1961, it was changed to *Pendidikan dan Pengajaran Agama Islam*. In 1983, it became *the Pesantren Al-Ihya Ulumuddin*. The latest name was used by K. H. Mustholih Badawi (the founder's son) as a way to honor his late father (K.H. Badawi Hanafi), the *pesantren's* founder, who greatly admired Al-Ghazali's thoughts on Islamic reform (*Sekilas Pondok Pesantren*, n.d.).

The board of caretakers is as follows:

Caretakers of PPAI Boys

- a. Romo KH. Chasbulloh Badawi
- b. Romo KH. Muhammad Syuhud Muchson
- c. Romo KH. Imdadurrohman Al-Ubudi

Caretakers of PPAI Girls

- a. Ibu Nyai Hj. Fauziyah Mushtolih
- b. Ibu Nyai Hj. Salamah Chasbulloh

The sample comprised 1,519 students, including 693 boys and 826 girls.

3. Education System

Pesantren Al-Ihya Ulumuddin has several educational systems (*Sekilas Pondok Pesantren*, n.d.).

- a. Formal *madrasah*/school education system
 - 1) MTs MINAT Kesugihan (Junior Bording School)
 - 2) SMP YA BAKII Kesugihan (Junior Bording School)
 - 3) MA MINAT Kesugihan (Senior Bording School)
 - 4) SMA YA BAKII Kesugihan (Senior Bording School)
 - 5) IAIIG and UNUGHA Cilacap (Higher Education Institutions)
- b. Non-Formal Madrasah Education System
 - 1) *Madrasah Diniyah Nahdlatuth Thullab*, Elementary Level
 - 2) *Madrasah Diniyah Nahdlatuth Thullab*, Intermediate Level
- c. Pesantren Education System
 - 1) Qur'an Study & Memorization
 - 2) *Sorogan* Study
 - 3) *Takrār* Study
 - 4) *Bandungan* Study
 - 5) *Muhāfazah*
 - 6) *Al-Nahwiyah* Classical Book Study
 - 7) *Muhādlarah/ Khithābah* (Lectures/Public Speaking)
 - 8) Al-Qur'an Recitation
 - 9) *Al-Barzanjī & Simth al-Durar Salawat*
 - 10) *Tahlil* and *ziyarah* to the Graves of Elders
 - 11) Spiritual Struggle & Discipline (*Mujāhadah & Riyādlah*)
- d. Regular Studies

- 1) *Selasaan* Study Sessions for male and female students
 - 2) *Kliwonan* Study Sessions for *Kliwonan* congregation and the general public
 - 3) Friday *Kliwon* Study Sessions for *Tharīqah* congregation
 - 4) Sunday *Kliwon* Study Sessions for PPAI Kesugihan alumni
 - 5) *Hikam* Book Study Sessions for the Board of *Madrasah Diniyah* Teachers
- e. Development and Extracurricular Activities
- 1) *Hadrah* Art
 - 2) *Tilāwah* Art
 - 3) Calligraphy & Decoration Art
 - 4) *Pencak Silat* (Pagar Nusa)
 - 5) Organizational Training (IKSA)
 - 6) Writing Training (Inspirasi Bulletin)
 - 7) Waste Management Training (Al-Ihya Waste Bank)
 - 8) *Niat Ingsun Ngaji* Theater
- f. Annual Events
- 1) *Haul* of the *Masyayikh* and *Pondok Pesantren* Anniversary
 - 2) Parent-Guardian Meeting
 - 3) Ramadan Study Session
 - 4) *Muharraman*
 - 5) *Ziyarah* to *Wali Sanga*

4. **Pesantren Facilities**

- a) Several facilities support education as follows:
- 1) *Masjid* Al-Ihya,

- 2) *Musala* for female students,
 - 3) *Darul Atiq* (Residence of the Founders of the *pesantren*),
 - 4) *Aula Qodim* (Old Auditorium),
 - 5) *Aula Jadid* (New Auditorium),
 - 6) *Madrasah Diniyah* building for boys,
 - 7) *Madrasah Diniyah* building for girls,
 - 8) *Dar Al-Hikmah* Library,
- b) Dormitory for male students,
- 1) Dormitory for junior Bording School students grades 8-9 (*Asas al-Najāh* Complex),
 - 2) Dormitory for senior Bording School students grade 10 (*Sabīl al-Hidāyah* Complex),
 - 3) Dormitory for senior Bording School students grades 11-12 (*Asmā'u al-Husnā* Complex),
 - 4) Dormitory for university-level and general students (*Dār al-Fawāid* Complex),
 - 5) Dormitory for Qur'an memorization students (*Roudlot al-Qur'ān* Complex) (*Sekilas Pondok Pesantren*, n.d.).
- c) Female Students' Dormitory
- 1) Dormitory for Junior Bording School Grade 7 Students (*Al-Kautsar* 1)
 - 2) Dormitory for Junior Bording School Grade 8 Students (*Al-Kautsar* 2)
 - 3) Dormitory for Senior Bording School Grade 9 Students (*Al-Kautsar* 3)
 - 4) Dormitory for Senior Bording School Grade 10 Students (*Al-Firdaus* 1)

- 5) Dormitory for Senior Bording School Grade 11 Students (*Al-Firdaus 2*)
 - 6) Dormitory for Senior Bording School Grade 12 Students (*Al-Firdaus 3*)
 - 7) Dormitory for University and General Students (*Al-Ma'wa*)
 - 8) Dormitory for Qur'an Memorization Students (*Al-Roudloh*)
- d) Supporting Facilities for *Santri* Needs
- 1) *Al-Ihya* General Kitchen
 - 2) *Al-Ihya Pesantren* Cooperative
 - 3) *Al-Ihya* Canteen
 - 4) "Toya Sakti" Drinking Water Depot
 - 5) "USKI" Book and Religious Text Store
 - 6) *Aiqon* Laundry
 - 7) Clozure Place (Clothes Drying Area)
 - 8) Public Bathrooms and Toilets
 - 9) *Al-Ihya* Torent (Water Source Center)
 - 10) *Al-Ihya Poskestren* (*Santri* Health Clinic)

5. Vision and Mission

- a. Vision

"Ponpes Al Ihya Ulumaddin aims to shape a generation with righteous faith, noble character, and broad insight." (*PP Al Ihya Ulumuddin Cilacap*, n.d.)
- b. Mission
 - 1) To create an Islamic society:
 - 2) To provide adequate skills training,

- 3) To deliver sufficient religious and general knowledge (*PP Al-Ihya Ulumuddin Cilacap*, n.d.).

6. Santri Activity Schedule -I

NO	Time	Type of Activity	Description
1	04.00-04.30	<i>Muhāfazah</i> at each complex	Emphasized
2	04.30-05.00	<i>Jamā'ah</i> of the <i>Shubuh</i> prayer	obligatory
3	05.00-06.30	<i>Bandungan</i> morning	obligatory
4	07.00-13.30	Formal school	obligatory
5	12.00-12.30	<i>Jamā'ah</i> of the <i>Dhuhur</i> prayer	obligatory
6	13.30-15.15	Rest	Emphasized
7	15.30-16.00	<i>Jamā'ah</i> of the <i>Ashar</i> prayer	obligatory
8	16.00-17.15	<i>Madinah</i>	obligatory
9	18.00-18.30	<i>Jamā'ah</i> of the <i>Maghrib</i> prayer	obligatory
10	18.30-18.45	<i>Do'a</i> (Praying) together	obligatory
11	18.45-19.00	<i>Mujāhadah</i> in each complex	obligatory
12	19.00-21.00	<i>Sorogan</i> study session and the Qur'an	obligatory
13	21.00-21.30	<i>Jamā'ah</i> of the <i>'Isya</i> prayer	obligatory

14	21.39-22.45	<i>Takrār</i>	obligatory
15	22.45-04.00	Rest	Emphasized

Schedule of Activities for Students - II

(Tuesday night, Thursday night, Friday, and Sunday morning)

Day	Time	Type of Activity	description
Tuesday night	18.00-18.30	<i>Jamā'ah</i> of the <i>Maghrib</i> prayer	obligatory
	18.30-19.30	Recitation of the Book of <i>Niat</i> <i>Ingsun Ngaji</i>	obligatory
	19.30-20.00	<i>Jamā'ah</i> of the <i>'Isya</i> prayer	obligatory
	20.00-21.15	Tuesday Study Session	obligatory
	21.15-22.00	<i>Muhāfazah</i> at each complex	obligatory
	22.00-23.30	Study <i>Musyāwarah Jā'a zaidun</i>	obligatory
	22.00-23.30	<i>Hadrah</i> Practice/Development Activity	Emphasized
Friday night	18.00-18.30	<i>Jamā'ah</i> of the maghrib prayer	obligatory
	18.30-19.30	Qur'an Recitation and <i>Tahlil</i>	obligatory

	19.30-20.00	<i>Jamā'ah</i> of the 'Isya prayer	obligatory
	20.00-21.00	Activities of each complex	obligatory
	21.00-23.30	Study <i>Musyāwarah Jā'a Zaidun</i>	obligatory
	22.00-23.30	<i>Hadrah</i> Practice/Development Activity	Emphasized
Friday	04.00-05.00	<i>Jamā'ah</i> of the <i>Shubuh</i> prayer	obligatory
	05-06.00	<i>Semaan</i> Al-Qur'an	obligatory
	07.00-11.00	OSIP Activities	Ditekankan
	13.00-15.00	<i>Qirā'ah</i> Art Practice	Emphasized
	16.00-17.00	<i>Ziarah</i> Grave	Emphasized
	14.00-16.30	<i>Pencak Silat</i> Training	Emphasized
Sunday	07.00-12.00	Formal Holiday for Junior High & Senior Bording School	Emphasized
	08.00-09.00	OSIP Activities	obligatory

B. The Living Qur'an at the Al-Ihya Ulumuddin Bording School

As explained in the previous section, the living Qur'an can take liturgical, aesthetic, intellectual, and magical forms.

1. Living Qur'an as a liturgis

There are several activities that can be categorized under liturgical aspects: *qirāat* Al-Qur'an, *tadārus* Al-Qur'an, *semaan* Al-Qur'an, *tahfīz* Al-Qur'an, and *tahlil*.

2. Living Qur'an as an aesthetic

In this aspect, the living Qur'an includes the art of Qur'anic recitation, *hadrah*, *pencak silat*, and calligraphy as well.

3. Living Qur'an as an intellectual

For the intellectual aspect, it includes: *Bandungan* morning, *takrār*, reading the "*niat ingsun ngaji*" book, Tuesday Pengajian, *muḥāfazah* in each complex, "*sorogan*" study session, and study *musyāwarah jā'a zaidun*

4. Living as a magic

Activities that can be categorized under the spiritual aspect include *Mujāhadah* in each complex and the recitation of *Shalāwat Munjiyyāt* in each complex.

Table of Aspects of Living Qur'an

Aspect	Form	Description
Living Qur'a as a liturgis	- <i>Qirāat</i> Al-Qur'an, - <i>Tadārus</i> Al-Qur'an, * - <i>Semaan</i> Al-Qur'an, - <i>Tahfīz</i> Al-Qur'an, - <i>Tahlil</i> .	* For Thursday night (the eve of Friday), it is customary to recite Surah Yasin and other selected chapters of the Qur'an.

		According to the time after <i>tahlil</i>
Living Qur'an as an aesthetic*	- Art of <i>Qirā'ah</i> Al-Qur'an - <i>Hadrah</i>**, - <i>Pencak silat</i>, and - Calligraphy. - Activities of each complex (<i>shalāwat Barzanji</i>)	* This activity is only attended by students who are interested. **<i>Hadrah</i> with a choir.
Living Qur'an as an intellectual	- <i>Bandungan</i> morning, * - <i>Takrār</i> **, - Recitation of the book <i>Insun Ngaji</i> *** - Tuesday <i>pengajian</i>, - <i>Muhāfazah</i> in each complex, - <i>Sorogan</i> study session* and study <i>musyāwarah Jā'a Zaidun</i> ***** - Activities of each complex (sermon practice)	*students study with the level (<i>wustha</i> 1-3 dan <i>Ulya</i> 1-3). ** Repeat lessons on the science of tools such as <i>Nahwu</i> and <i>Sharaf</i> *** <i>tawhīd</i> book, writings of the <i>pesantren</i> founder. **** <i>kitab</i> with the level *****Discussion forum <i>Bahtsul Masail</i>
Living as a mimic	- <i>Mujāhadah</i> in each complex, and - Reding <i>Shalawat Munjiyyāt</i>.	Each complex performs <i>Mujāhadah</i> with Readings that have been determined in turn (not uniform at the time. All of them are the same, but they are all the same.

1) Living Qur'an as a liturgis

As presented in the table of student activities, there are a variety of activities related to living the Qur'an as a

liturgical practice, such as *Qirāat* Al-Qur'an, *tadārus* Al-Qur'an, *semaan* Al-Qur'an, *tahfīz* Al-Qur'an, and *tahlil*. These are carried out according to the conditions and skill levels of the students. New students who are not yet able to read the Qur'an well are taught how to read the Qur'an and are then required to memorize *Juz 'Amma*. *Tahlil* is obligatory every Thursday night, in addition to other popular *surahs* such as *Surah Yāsīn* and Al-Raḥmān, depending on the available time.

Living Qur'an is a study that positions the Qur'an not only as a text but also as a living practice within the community. In Islamic boarding schools and Muslim communities, this practice is manifested through various activities that enliven collective interaction with the Qur'an, such as *qirā'ah*, *tadārus*, *semaan*, and *tahfīz*, among others.

The activities include *Qira'at* Al-Qur'an, which means reciting the Qur'an while paying attention to *tajwīd*, articulation, and the melody of recitation. Generally, this is conducted during official *pesantren* events, competitions and Islamic holy day commemorations. *Tadārus* Al-Qur'an, reciting the Qur'an in turns within a group of students. Typically, this is done after congregational prayers or during the month of Ramadan. This activity serves to strengthen togetherness and improve recitation skills.

Semaan Al-Qur'an. The activity of listening to the recitation of the Qur'an by a *qārī'* (reciter) or *huffāẓ* (memorizers). This is usually done during the completion of the Qur'an (*khatm al-Qur'an*), end-of-year celebrations (*haflah akhirussanah*), or on special occasions. It creates a solemn atmosphere while strengthening the love for the Qur'an. *Tahfīz* Al-Qur'an. A program to memorize the Qur'an step-by-step under the guidance of a *tahfīz* teacher. It is

carried out daily with a system of recitation submission (*tasmī'*) and review (*murāja'ah*).

The goal is to nurture a generation of *huffāz* who are knowledgeable and embody Qur'anic morals and values. Among the functions and meanings of the above liturgical activities are as follows: Spiritually, it strengthens students' relationship with the Qur'an as a guide for life. Educational: Training discipline, perseverance, and love of knowledge. Social: Fostering brotherhood through joint Qur'anic recitation (*tilāwah*). Cultural: Preserving Qur'anic traditions within the context of Indonesian Islamic boarding schools (*pesantren Nusantara*).

The impacts of these activities are the emergence of a generation of students who love the Qur'an, the Qur'an truly becomes present in daily life, not merely as text, and the emergence of Qur'anic cultural expressions that enrich local Islamic heritage.

Table of the Forms of Living Qur'an in *Pesantren*

Form of Activity	Implementation	Main Function	Meaning/ Significance
Qirāat Al-Qur'an	Reciting the Qur'an with tajwīd and tilāwah melodies during official events and competitions	Aesthetics of recitation & preaching	Presenting the beauty of Qur'anic recitation, fostering a sense of respect and admiration
Tadārus Al-Qur'an	Taking turns reading in a group, especially after prayers and during the month of Ramadan	Strengthening reading skills & togetherness	Becoming a collective tradition among santri that fosters solidarity and love for the Qur'an
Semaan Al-Qur'an	Listening to the recitation of the Qur'an by qāri' or huffāz during a	Respect & internalization through listening	Creating a solemn atmosphere, deepening the appreciation of the

Form of Activity	Implementation	Main Function	Meaning/ Significance
	khatm al-Qur'an event		meaning of the Qur'an
Tahfīz Al-Qur'an	Memorize gradually with recitation (tasmī') and daily revision (murāja'ah)	Formation of huffāz & strengthening of Qur'anic memory	Giving rise to a generation of Qur'an memorizers who are knowledgeable and embody Qur'anic character

The text discusses various activities related to living the Qur'an as a liturgical practice in Islamic boarding schools and Muslim communities in Indonesia. These activities include *Qirāat* Al-Qur'an, *tadārus* Al-Qur'an, *semaan* Al-Qur'an, *tahfīz* Al-Qur'an, and *tahlil*. Each activity serves a different purpose, such as improving recitation skills, strengthening togetherness, and nurturing the memorization of the Qur'an. The text emphasizes that these practices position the Qur'an not only as a text but also as a living practice within the community. These activities serve spiritual, educational, social, and cultural functions. These impacts include fostering a generation of students who love the Qur'an, integrating the Qur'an into daily life, and enriching Qur'anic cultural expressions.

Each Qur'anic activity enhances specific skills while strengthening the community bonds. *Qirāat* Al-Qur'an refines recitation through repetition, while *Tadārus* promotes group reading and reflection. *Semaan* trains listening sensitivity to the beauty and rhythm of Qur'anic sounds, and *Tahfīz* develops memorization, discipline, and spiritual resilience among students. *Tahlil* combines recitation and supplication, fostering unity and a shared

devotion. These practices nurture students deep connection to the Qur'an, integrating its values into everyday life and strengthening moral and intellectual growth (Huzaery et al., 2024). Family and community involvement are essential, as parents and teachers guide and motivate young memorizers to harmonize religious and academic pursuits (Yundianto et al., 2023). Furthermore, Qur'anic recitation has psychological benefits, reducing anxiety and stress while promoting calmness (Ghiasi and Keramat, 2018; Moulaei et al., 2023). Overall, these integrated practices affirm the Qur'an's central role in Muslim life, enriching spirituality, mental well-being, and Islamic cultural identity.

Next, consider how engaging with the Qur'an in a liturgical manner—such as through *qirā'ah*, *tadārus*, *sema'an*, *tahfīz*, and *tahlill*—can be explained in relation to Talal Asad, *Asbā al-nuzūl* and contextual interpretation:

Hans Robert Jauss's Reception Theory highlights the importance of the reactions, experiences, and interpretations that a community of practitioners derives from engaging with Qur'anic practices. Jauss contended that a text's meaning is dynamic, arising from the interaction between the text and its readers within specific historical and social contexts. In this framework, practices such as *tadārus*, *sema'an*, and *tahfīz* exemplify the active engagement of the muslim community with the Qur'an. These practices go beyond mere reading or listening; they bring the Qur'an's meaning to life through spiritual, social, and cultural activities. From Jauss's perspective, the religious experiences of students and the community create a "horizon of expectation" that shapes their understanding and interpretation of the Qur'an. This reception process

transforms the Qur'an from a mere theological document into a vibrant cultural entity (living text) that is continuously revitalized through shared experiences and social environments.

When viewed through the framework of Talal Asad's Reception Description theory, which highlights the influence of the Islamic discursive tradition and the surrounding social and power structures on the practice and understanding of the Qur'an, it becomes clear that the reception of the sacred text is deeply intertwined with Islam's tradition as a formalized system of practice. Asad argues that activities such as *tahfīz* or *tahlīl* go beyond mere personal spiritual acts, serving as mechanisms for transmitting values, authority, and religious identity within the muslim community. Within this framework, families, educators, and Islamic educational institutions, such as *pesantren* and *madrasah*, act as agents to preserve the continuity of the Qur'anic tradition. Engagement with the Qur'an—whether through memorization, group recitation, or listening—thus becomes a means for the community to cultivate devout and ethical muslim individuals. Consequently, an analysis from Talal Asad's perspective reveals that the reception of the Qur'an is invariably linked with social context, religious authority, and the perpetuation of the living Islamic tradition.

In analyzing living Qur'anic activities, such as the aforementioned liturgies, through the lens of *Asbāb al-Nuzūl* theory, the focus of the study shifts to the historical and situational contexts that prompted the revelation of the verses underpinning these practices. The *Asbāb al-Nuzūl* theory posits that each Qur'anic verse is comprehended through its specific reason for revelation (*sabab al-nuzūl*),

thereby augmenting its contextual significance and its applicability. For instance, the practices of *tahfīz* and *qirā'ah* are grounded in the divine directive to read and memorize the Qur'an, as exemplified in QS. *Al-'Alaq* [96]:1–5 and QS. *Al-Muzzammil* [73]:4 concerning *tartīl*. These verses were revealed to establish the nascent Islamic tradition of knowledge and spirituality, which subsequently became the foundation of education and worship in the *pesantren*. Thus, through the *Asbāb al-Nuzūl* framework, Qur'anic activities are perceived not merely as spiritual rituals but as historical enactments of revelation, intended to cultivate moral consciousness, worship discipline, and the development of knowledgeable communities, in alignment with the context in which the verses were revealed.

When liturgical activities are examined through the lens of The Theory of Contextual Interpretation, this approach highlights the necessity of understanding the Qur'an's meaning in relation to its social, cultural, and contemporary context. This theory posits that interpreting the Qur'an requires more than just focusing on the text (*lafazh*); it demands consideration of the historical, social, and psychological circumstances of the community engaging with it. Within the *pesantren* environment, practices such as *tahfīz* and *tadārus* not only uphold tradition but also serve as a means of contextually reinterpreting the directives to read, memorize, and reflect on the Qur'an, thereby ensuring their relevance in contemporary education. Activities like *tahlīl* and *sema'an* illustrate that the Qur'an's meaning is collectively experienced, embodying the integration of spiritual values into the communal culture. Consequently, the Theory of Contextual Interpretation elucidates how muslim

communities adapt their practices of engaging with the Qur'an to align with social changes while preserving the moral and spiritual teachings derived from the divine revelation.

Studying how muslims in *pesantren* engage with the Qur'an can be understood through four ideas: Hans Robert Jauss, Talal Asad, *Asbāb al-Nuzūl*, and Contextual Interpretation. Hans Robert Jauss's idea shows that people in *pesantren* and society give new meanings to the Qur'an based on what they expect. Talal Asad explains that this process is part of Islam's tradition, which includes values and practices in places like *pesantren*. The *Asbāb al-Nuzūl* theory says these practices come from the historical context of the Qur'an's revelation, linking the text to religious practice. Contextual Interpretation sees these activities as a way to fit the Qur'an's values into today's social and educational settings. Together, these ideas show that how people understand the Qur'an is always changing, connected to history, society, and context, and helps keep Islam relevant over time.

2) Living Qur'an as an aesthetic

Next, the living Qur'an related to aesthetics includes the art of Qur'anic recitation (*qirā'ah*), *hadrah*, *pencak silat*, and calligraphy. Participation in these activities is not mandatory and is only open to students who are interested in them.

For *hadrah*, there is the *Hadrah Cahaya Qur'ani Choir*, a religious arts group based in Kesugihan, Cilacap, Central Java, Indonesia. This group specializes in Islamic arts, particularly *hadrah* (music with *shalawat* nuances) combined with modern choral arrangements. The name "Cahaya Qur'ani" reflects the spirit of spreading Islamic teachings through art,

embodying the values of the Qur'an as a guiding light. The hallmark of this *hadrah* group is the collaboration of *rebana* drumbeats, melodious vocals, and well-arranged choir harmonies. Their repertoire includes melodies of *shalawat* to the Prophet, praises, prayers, and Islamic verses presented in a contemporary style without abandoning the *pesantren* (Islamic boarding school) tradition itself.

Hadrah Cahaya Qur'ani serves as a forum for nurturing the younger generation in Kesugihan to love Islamic art, strengthen brotherhood, and channel their artistic talents within a religious framework. This group also frequently performs at various religious events, such as commemorations of the Prophet's birthday, major *tahlil* prayers, Qur'an recitations, Islamic holidays, and community events in Cilacap and the surrounding areas. Dressed in elegant, uniform Islamic clothing, their performances offer not only entertainment but also serve as a form of cultural *da'wah* that touches the hearts of the community.

Hadrah is an Islamic art form that has long thrived in *pesantren* communities, consisting of a collaboration of vocals and *rebana* drumming in a choir format. *Hadrah* Cahaya Qur'ani in Kesugihan, Cilacap, emerges as an expression of religious creativity that blends the tradition of the *rebana* with choral harmonies. This art form developed as a means of spreading Islamic teachings while preserving local culture.

Among the objectives of *hadrah* are: to serve as a medium for cultural *da'wah* based on the arts, to nurture the younger generation to love the Qur'an and *shalawat*, and to preserve the *hadrah* tradition in a fresh and modern form.

Hadrah has several functions: Spiritual: Fostering love for the Prophet Muhammad and Qur'anic values. Social: Strengthening brotherhood through joint practices and performances. Cultural: Preserving the unique Islamic musical art of *pesantren* with an innovative touch.

Hadrah activities are routinely carried out in the Kesugihan area. They are usually performed at religious events: the Prophet's Birthday (*Maulid Nabi*), Qur'an completion celebrations (*haflah khatm al-Qur'an*), Islamic holy days, and community activities. This is as stated by Itqan Asfiya an-Nazir (I. A. An-Nazir, personal communication, August 14, 2025) (students from Jambi) when interviewed by researchers

Ikut itu hadrahan enggak? Saya ikut. Ikut.

Nah, gimana coba pengalaman hadrahan? Kalau saya itu gimana ya, rasanya kalau hadrahan itu. Satu, Tenang. Dua, Pokoknya senang, ya. Ya, senang, ya. Rasanya ya senang aja. Gembira. Entah itu karena hadrahannya atau karena solawatnya.

Sering diundang di luar? Lumayan sering.

Kalau hajatannya? Iya, kalau ada acara apa ya sering diundang.

Setiap bulan apa biasanya rame undangan? Bulan Maulud. Terus Rajab Lumayan. Terus kalih enten acara-acara nikahan.

Hadrah has several impacts: it brings Qur'anic values to life through art (living Qur'an), provides a positive outlet for youth expression, and serves as a cultural Islamic identity in Cilacap.



Figure 4.2 Members of the *Hadrah Team Cahaya Qur'ani*
(Source: Official YouTube channel of the *Cahaya Qur'ani Hadrah* group)



Figure 4.3 Members of the *Cahaya Qur'ani Hadrah* group
with orphans during the *Khatm al-Qur'an* event series
(Source: Official YouTube channel of the *Cahaya Qur'ani Hadrah* group)

Furthermore, *pencak silat* activities at PP Al-Ihya Ulumuddin, Kesugihan, Cilacap, are part of the *pesantren's*

integral education, which combines spiritual, intellectual, and physical aspects. Through structured training, students learn traditional martial arts techniques and internalize the values of etiquette, ethics, and self-control. The practice of *pencak silat* at this *pesantren* serves as a medium for character building, cultural preservation, and strengthening Islamic identity within the local Nusantara context.

Islamic calligraphy (*khat*) is a beautiful writing art form that is closely tied to the tradition of the Qur'an. *Pesantren*, as centers of Islamic education, play an important role in preserving and teaching Islamic calligraphy. PP Ihya Ulumuddin uses calligraphy as a medium for developing students in spiritual, artistic, and skill-based aspects.

The purpose of the calligraphy activity is to foster students' love for the Qur'an through beautiful writing. It is also intended to train patience, perseverance, and refinement of students' character. In addition, it aims to produce a generation capable of preserving classical Islamic art in modern contexts.

Calligraphy serves various functions. Among them are: spiritual: Calligraphy serves as a means of reflection and honoring the Qur'an. Educational: It develops students' artistic skills and personality. Cultural: It preserves the tradition of Islamic art amidst changing times.

Calligraphy activities include: Regular practice in writing scripts: *naskhi*, *thuluth*, *riq'ah*, and kufic. Internal calligraphy competitions are held within the *pesantren* and at the regional level. Exhibitions of works during *haflah* events and *pesantren* activities. Application of calligraphy for *pesantren* decoration (bulletin boards, classrooms, and religious events).

The impacts are as follows: Students acquire additional skills in the field of Islamic art. Discipline, patience, and meticulousness are developed as character traits by the students. Calligraphy has become the cultural identity of *pesantren* and serves as a means of visual *da'wah*.

Furthermore, the tradition of reciting *Barzanjī* and *Burdah* has long been a part of Islamic culture in Nusantara, especially in Islamic boarding schools (*pesantren*). In fact, Bruinessen revealed that the *Kitab al-Barzanji* is one of the most widely read treatises among Indonesian Muslims after the Qur'an (Bruinessen, 2015, p. 191). This activity serves as an expression of love for Prophet Muhammad SAW and a means of spiritual education. At PP Ihya Ulumuddin, Kesugihan, Cilacap, this tradition of *shalawat* is regularly maintained as an integral part of the *pesantren's* religious and cultural activities.

The purposes of the tradition of reciting *Barzanjī* and *Burdah* are as follows: to foster the students' love for the Prophet Muhammad (peace be upon him). To internalize the exemplary values of the Prophet in daily life. To preserve the tradition of *shalawat* recitation as a cultural identity of Islam in Islamic boarding schools.

This activity is carried out regularly, especially on Thursday nights, Islamic holidays, and special *pesantren* events (*Haflah*, *Maulid*, *Khotm al-Qur'an*). Participants: All students led by an appointed *ustadz* or *qāri'*.

Material: Recitation of the *Simth al-Durar*, *Barzanjī* and *Al-Burdah* by Al-Bushiri, accompanied by the chanting of *shalawat* and prayers. These *shalawat* are performed in an atmosphere of solemnity and togetherness, with the simple

accompaniment of the *rebana* drum, which enhances the spirit of Islamic devotion.

The function and meaning of this tradition, spiritually, serve as a means to draw closer to Allah through love for Muhammad. Educationally, it teaches the values of manners, character, and exemplary conduct of Prophet Muhammad (peace be upon him). Socio-culturally, it acts as a unifying bond among students and the surrounding community while preserving the heritage of Islamic traditions in the archipelago.

The impact of reciting *shalawat* is: increasing students' love for Prophet Muhammad (peace be upon him). Shaping a religious character, full of manners and love for tradition. Reviving the living Qur'an and living Hadith through the practice of *shalawat*. *Pesantren* are centers for preserving friendly and deeply rooted cultural Islamic traditions within society.

In conclusion, the living Qur'an and aesthetics of *pesantren* life are reflected through *qirā'ah*, *hadrah*, *pencak silat*, calligraphy, and *Barzanjī-Burdah* recitations. Each form integrates art, spirituality, and education as expressions of Qur'anic values to promote holistic well-being. *Hadrah* Cahaya Qur'ani in Kesugihan exemplifies religious creativity, combining *rebana*, choral harmonies, and *shalawat* to promote Islamic teachings through cultural *da'wah*. *Pencak silat* at PP Al-Ihya Ulumuddin cultivates discipline, ethics, and Islamic identity by merging physical training with spiritual growth. Calligraphy nurtures love for the Qur'an, patience, and artistic refinement, serving as both visual *da'wah* and a means of cultural preservation. The *Barzanjī* and *Burdah* traditions strengthen affection for the Prophet Muhammad

(peace be upon him) and embody living Qur'an and Hadith practices through rhythmic devotion and communal harmony. Collectively, these activities integrate spiritual, moral, artistic, and cultural dimensions, illustrating how *pesantren* education sustains Islamic heritage while adapting to modern expressions of faith and identity in Indonesia.

The integration of *qirā'ah*, *hadrah*, *pencak silat*, calligraphy, and *Barzanjī-Burdah* recitations in *pesantren* represents a holistic approach that combines art, spirituality, and education in *pesantren*. *Qirā'ah* deepens the understanding of the Qur'an, while *Hadrah* Cahaya Qur'ani spreads Islamic values through music that emotionally resonates with students. *Pencak silat* instills discipline, self-control, and moral strength, reinforcing the Islamic identity amid globalization (Jaenullah et al., 2022). Calligraphy refines patience and creativity, fostering the artistic expression of faith and aligning with the *pesantren's* vision of spiritual-aesthetic growth. Meanwhile, *Barzanjī-Burdah* cultivates love for Prophet Muhammad and preserves Islamic cultural traditions (Shiddiq et al., 2024). These arts-based practices demonstrate the effectiveness of *pesantren's* dual curriculum that merges religious and formal education, supported by strong management and leadership (Badrin 2024). Through them, students grow intellectually, spiritually, and culturally—embodying the living Qur'an while remaining grounded in their Islamic identity and tradition.

The subsequent analysis of the living Qur'an in its aesthetic form utilizes several theories, including Hans Robert Jauss's Reception Theory, Talal Asad's Reception Description, *Asbāb al-Nuzūl*, and Contextual Interpretation.

Hans Robert Jauss proposes that these activities represent a form of reception aesthetics, where the *pesantren* community actively engages with the Qur'an, interpreting and bringing its values to life through art, worship, and tradition. They establish a horizon of expectation that reflects religious and cultural understanding within the local context. From Talal Asad's perspective, the integration of art and spirituality is part of Islam's discursive tradition, which pertains to how Muslim communities maintain teachings through established social practice. *Hadrah*, *pencak silat*, and calligraphy serve as conduits for nurturing obedient, ethical, and cultured Muslim individuals. According to the theory of *Asbāb al-Nuzūl*, these activities are rooted in the context of the revelation of verses related to remembrance (*dhikr*), preaching (*da'wah*), and character development, reinforcing the connection between the scriptural text and the *pesantren* practices. Meanwhile, Contextual Interpretation clarifies how *pesantren* dynamically interpret Qur'anic values in response to changing times, merging modern education with spiritual tradition.

The integration of these four theories demonstrates that *pesantren* engage in a dynamic, historical, social, and contextual interpretation of the Qur'an. This method transforms the Qur'an from a text to be read into a vibrant reality that shapes the identity, art, and ethics of Islam in Nusantara.

3) Living Qur'an as an intellectual

For the intellectual aspect: morning *dam*, repetition, recitation of the book of the intention "*ingsun ngaji*," Tuesday

study sessions, *muhāfaẓah* for each complex, individual study sessions (*sorogan*), and study *musyāwarah* "jā'a zaidun."

Al Ihya Ulumaddin Bording School, like many traditional Islamic boarding schools in Indonesia, employs traditional teaching methods such as *bandungan* and *sorogan*. The *bandungan* method involves teaching a single text collectively to many students, in contrast to the *sorogan* method, where the text is taught individually to each student. This approach is part of traditional educational practices aimed at preserving the quality of religious education and moral development of students (Nasution et al., 2024).

Furthermore, while the *bandungan* and *sorogan* methods are preserved within these institutions, there is also a positive reception toward integrating modern technology into learning practices without compromising traditional values. Technology is seen as a tool to enhance the efficiency and effectiveness of teaching, including in the instruction of Arabic language sciences, thus aligning with *pesantren* educational goals (Nasution et al., 2024).

Bandungan study sessions are mandatory for all I.U.B.S. students according to their level and are held in the morning (05:00-06:30). This was conveyed by the Head of the *Pesantren* as follows,

Bandungan pagi itu untuk seluruh santri putra putri, dengan membawa kitab ... sesuai tingkatan, mulai dari yang telah dua tahun disini. ... ngajinya di masing-masing Dalem Masyaikh (K. Tamimuddin, personal communication, August 15, 2025).

What are the books?

Kitab yang dibaca, sesuai dengan tingkatannya: Yang kelas 2 (tahun ke-2 di sini, baik Tsanawiyah maupun Aliyah) ... Kitab Minhāj al-Qawīm dan Fath al-Majīd. ... Yang kelas 3 itu ada

Teriad/Kharidah al-Badi'ah dan Kifāyah al- 'Awwām. Kelas (yang 3 tahun di sini. Tingkatan ini namanya kelas Wustha. Yang 4 tahun di sini ... satu Ulya, ngaji kitab Fath al-Qarib dan Umm al-Barāhīn. Kelas 4 (tahun ke 4). Adapun tahun ke 5 mengaji Minhāj al-'Abidīn. Yang tahun ke-6 Ada Bushrā Karīm. Udah gembira nih? Iya, Nanti ada yang lebih gembira lagi yang sudah lulus itu Ihya Ulumadin, yakni kelas 7 (tahun ke-7, sudah kuliah, dan tinggal sedikit, karena banyak yang sudah keluar (K. Tamimuddin, personal communication, August 15, 2025).

The purpose of conducting this *bandungan* is to strengthen the collective understanding of classical texts so that participants can gain deep knowledge from the scholars together. In addition, the *bandungan* method fosters unity among students. It also serves as a spiritual medium, deepening the knowledge of ethics and Sufism, and enhancing acts of worship.

In addition to memorization, which can be categorized as an intellectual aspect, there is also *takrār*, which means “repeating lessons on auxiliary sciences such as *Nahwu* and *Sharaf*.” (K. Tamimuddin, personal communication, August 15, 2025). *Takrār* is one of the traditional methods in *pesantren* education that serves to strengthen memory, deepen understanding, and train the skill of reading classical texts (*kitab kuning*). At PP Ihya Ulumuddin, Cilacap, the practice of *takrār* is an integral part of the learning process, especially in mastering the auxiliary sciences (*Nahwu and Sharaf*), which are key to understanding Islamic texts.

Takrār, as a traditional method in *pesantren* education, serves vital roles in reinforcing memory, deepening understanding, and enhancing skills in reading classical texts (*kitab kuning*). The traditional educational system of *pesantren*, or Islamic boarding schools, is known for its

enduring resilience and cultural significance despite the pressures of modernizing education. The *pesantren* system adapts by maintaining a twenty-four-hour learning environment aimed at moral shaping. Furthermore, it integrates both institutional and curriculum systems to preserve cultural values, which are vital for sustaining its educational model (Jaenullah et al., 2022)

This method, alongside others practiced within the *pesantren*, adapts to the integration of newer educational strategies without losing its traditional essence or character. Although Islamic boarding schools embrace technology to some extent, such as in teaching Arabic sciences, they still hold onto traditional methods like the use of the *kitab kuning*, underscoring their commitment to maintaining cultural and educational heritage (Nasution et al., 2024)

Takrār is thus part of a broader framework within which *pesantren* retain their unique educational identity while negotiating the challenges of modern educational demands. This exemplifies how traditional Islamic education can coexist with modern educational practices to produce students who are both knowledgeable in classical Islamic sciences and equipped to face modern challenges (Badrin, 2024a; Jaenullah et al., 2022).

In general, *santri* review the material from the *kitab* of linguistic sciences that has just been taught by the *kiai* or *ustaz*, either individually or in groups. The forms of *takrār* are as follows: a) Small *Halaqah*: *Santri* sit in groups to review *Nahwu* or *Sharaf* rules, read example sentences, and discuss their meaning. b) Internal *Sorogan*: Several *santri* reread the text in front of their peers to ensure fluency and accuracy. c) *Musyāwarah Santri*: A regular discussion forum

where senior *santri* guide junior *santri* on difficult-to-understand rules.

The function of *takrār* is to reinforce memorization: a) Students find it easier to remember definitions of rules, examples, and exceptions in *Nahwu-Sharaf* (Arabic grammar and morphology). b) Deep Understanding: Through repetition, students not only memorize the text but also comprehend its application when reading classical Islamic texts (*Kitab Kuning*). c) Analytical Skills: *Takrār* trains students to dissect sentence structures, recognize *i'rāb* (grammatical inflection), and understand the context of classical Arabic. d) Formation of Academic Tradition: It internalizes a culture of repeated and consistent learning, in line with the traditions of classical Islamic boarding schools (*pesantren*) in the Indonesian archipelago. Thus, the practice of *takrār* among students in learning linguistic sciences at PP Ihya Ulumuddin, Cilacap, plays a vital role in maintaining the continuity of *pesantren's* intellectual tradition. Through *takrār*, students not only memorize grammatical rules but also build analytical language skills that serve as key foundations for studying *tafsīr*, *fiqh*, and other Islamic sciences.

Other living Qur'an activities at I. U. B. S. include the recitation of the *Kitab Niat Ingsun Ngaji*, which was written by the founder of the *pesantren*. The head of the *pesantren* explained as follows,

"Terus pembacaan kitab Niat Ingsun Ngaji Ini dibaca secara Klasikal, bareng-bareng. Niat Ingsun Ngaji, karangan muasis pendiri pondok ini dibaca serentak oleh santri putra-putri, dengan dipandu oleh satu santri yang menggunakan mik, setiap malam Selasa, bakda shalat Isya. ... tapi masing-masing, putri sendiri putra

sendiri? Bareng, tempatnya di panggung pondok pesantren sebelum pengajian selasaan. Kan nanti ada namanya Pengajian selasaan... Itu seminggu sekali , setiap malam selasa Niat Ingsun Ngaji ini. Dibaca secara serentak, tapi itu juga untuk dihafalkan bagi santri baru. Santri baru masuk di pondok pesantren wajib menghafalkan kitab Niat Ingsun Ngaji ini. ... Nanti setelah dihafalkan oleh santri baru ditampilkan, yakni khataman Niat Ingsun Ngaji ketika acara Haul itu, yang ditonton oleh Masyarakat, khususnya wali santri“(K. Tamimuddin, personal communication, August 15, 2025).

Another *activity* is the “Tuesday *Pengajian*,” which is delivered by the *masyāyikh* in turns, with an audience of male and female *santri*. This is as stated by the head of the *pesantren* as follows,

... Nah ini pengajian Selasaan disambung setelah pembacaan Niat Ingsun Ngaji, setiap malam selasaan, sering disebut dengan pengajian selasaan, karena di malam Selasa pengajiannya itu, setelah shalat Isya Pembacaan Niat Ingsun Ngaji, yang diisi oleh para secara bergantian” (K. Tamimuddin, personal communication, August 15, 2025).

The implementation of the Tuesday Study Sessions at PP Al-Ihya 'Ulumaddin is managed using a *da'wah* (Islamic outreach) management approach, which includes several functions: a) Planning (*takhthith*): this involves preparing the theme, materials, speakers, time, and place. b) Organizing (*tanzīm*): tasks are assigned to those responsible for handling logistics, publicity, welcoming speakers, arranging the venue, and managing participants. c) Mobilizing (*tawjīh*): efforts are made to encourage the participation of students and the community, for example through announcements, invitations, or outreach. d) Control & Evaluation (*riqābah*): there is a post-event evaluation such as reflecting on the implementation, attendance, shortcomings, and feedback so

that future sessions at the pondok can be improved (Qolbi et al., 2024).

Participants and Audience: The main participants are *pesantren* students, but this study session is also open to the surrounding community, especially Muslims who wish to join. Occasionally, mothers and non-student residents also actively participated in the Tuesday study sessions. **Materials & Themes:** The topics vary; they may relate to monotheism, ethics, Islamic jurisprudence, Quranic interpretation, hadith, *dhikr*, and current religious and social issues. The location is usually the *pesantren* mosque or an adequate study room within the *pesantren* environment (Qolbi et al., 2024).

The obstacles and challenges are as follows: a) Limited funds for logistics and refreshments if there are participants from outside the country. b) Low participant attendance, especially from the general public, if announcements are not widely distributed or motivation is low. c) Issues in finding competent instructors or resource persons, particularly if the topic is specialized or in-depth (Qolbi et al., 2024).

Furthermore, Tuesday *pengajian* has impacts and benefits. These include strengthening religious social networks within boarding schools and communities, increasing students' knowledge, building religious character, and fostering a higher level of religious awareness. The regular function of preaching and spreading Islam serves as a form of the boarding school's commitment to religious education and the spiritual life of both the students and the surrounding community (Qolbi et al., 2024).

Other activities that can be categorized under the intellectual aspect include the *muhāfaẓah* in each complex, namely memorizing the “tool” books (*Nahwu and Sharaf*)

that have been taught according to their respective levels. The head of the dormitory stated the following, What needs to be memorized?

muḥāfaẓah ini dikhususkan pada kitab-kitab alat yang mempelajari nahwu dan shorof, berupa Al- Imrīthy, Al-Maqshūd, dan Alfiyyah Ada. ... tergantung tingkatannya. Di sini ada SLTP, santri baru biasanya menghafal kitab "Hidayah al-Shibyān. Santri yang 2 tahun dan 3 tahun menghafal "Al-'Imrīthy", "Al-Maqshūd", dan "Tasrīfan". Biasanya ganti-ganti Selasa Awal itu Al- Maqshūd, Selasa kedua Al-'Imrīthy, Selasa ketiga Tasrīfan (K. Tamimuddin, personal communication, August 15, 2025).

Muḥāfaẓah activities are one of the academic traditions in *pesantren* that serve as a means of evaluating mastery of material, particularly in the field of *al-'Ulūm al-'Arabiyyah*. At PP Ihya Ulumuddin, Cilacap, this activity focuses on foundational books of linguistic sciences such as *Al-Ājrūmiyyah*, *Imrīthī*, *Alfiyyah Ibn Mālik*, and books on *Sharf* (morphology). This activity is an integral part of developing students' competencies so that they can read, understand, and interpret classical texts independently.

This activity aims to a) assess the students' level of memorization and understanding of the *kitab* of linguistic sciences, b) train the students' ability to recite the text of the *kitab* fluently, c) sharpen memory, learning consistency, and academic disciplines; and d) equip the students with a strong foundation to participate in advanced studies of the yellow *kitab*.

Muḥāfaẓah is generally carried out using various methods. Among them are: a) *Takrār* (repeated memorization). b) *Simā'an* (reciting memorized passages to a supervisor or *kiai*). c) *Muwāla'* ah (taking turns to read the

text among students). d) Brief question-and-answer sessions on rules, examples of *i'rāb*, and their application.

The atmosphere of the *muḥāfaẓah* activity was solemn yet friendly and warm. Any student who made a mistake in reciting the *matan* was immediately corrected and asked to repeat *the* passage correctly. The interactions among the students reflected an educational process that emphasized *ta'dīb* (habitual cultivation of good manners), patience, and character-building.

Muḥāfaẓah activities are beneficial for students. Its benefits include the following: a) Students become accustomed to thinking systematically in understanding Arabic grammar rules. b) It fosters self-confidence in reciting classical texts. c) It serves as a means of *developing* an academic tradition based on memorization and repetition. d) It provides students with the necessary skills to advance to the next levels of study, such as *bandungan* and *sorogan*.

The obstacles are as follows: Differences in memorization ability among students cause the pace of activities to be uneven. In addition, some students lacked preparation before *recitation* sessions, resulting in more repetitions. In addition, the busy *pesantren* schedule sometimes reduces the frequency of activities.

The *muḥāfaẓah kitab alat* activity at Pondok *Pesantren* Ihya Ulumuddin, Cilacap, is an academic tradition that plays an important role in preserving the continuity of the transmission of *the* sciences of linguistic tools. Through memorization, repetition, and direct correction, students are trained to master the fundamentals of the Arabic language. Although there are some technical obstacles, this activity

remains the main foundation of the *pesantren* education system in Indonesia.

Next, the *sorogan* recitation activity is conducted. The Head of the Village delivered the following remarks,

"Sorogan di sini program wajib yang harus ditempuh seluruh santri Al-lhya, bik putra maupun putri. Dan itu juga ada tahapannya sebagaimana Bandungan pagi. Untuk di tahun pertama membaca kitab "Safinah". Kalau tahun kedua sorogan kitab "Sanusiyyah" dan "Qothr al-Ghaiṣ". Untuk tahun ketiga, kitab "Durar al-Bahiyah dan "Sullam al-Najāh". Terus tahun keempat ada "Tijān Durārī" dan Sullam al-Tauḥīq. Di tahun kelima membaca "Ta'lim Muta'allim" dan Bidāyah. Di tahun terakhir (keenam) membaca Taqrib dan Faḥḥul Qorīb. Nanti para asātīd membacakan kitab gundul, yang diikuti oleh para santri. ...Ngikutinya langsung.... Kalau santri yang sudah empat tahun, lima tahun, enam tahun dan seterusnya ... itu sudah suruh membaca sendiri. ... Itu kan para santri sudah Banyak menguasai kosakata bahasa Arab. Nanti asātīz-nya dengerin. Kalau ada yang salah dalam susunan kalimatnya ataupun dalam maknanya, asatidnya membenerinnya. Itu salah, oke" (K. Tamimuddin, personal communication, August 15, 2025).

The *sorogan* method is a traditional approach in *pesantren* education that emphasizes individual learning. In this method, students read religious texts directly in front of the *kiai* or *ustadz* and then receive personal corrections and explanations. This method aims to focus the mentor's full attention on the students' ability to read and understand religious texts, as well as to provide thorough and in-depth corrections to their' understanding.

Sorogan differs from other learning methods that are more collaborative or group-based, such as the Jigsaw method, which can enhance interaction among students and encourage cooperative sharing of knowledge. Although *sorogan* is highly individualistic and teacher-centered, the

main challenge it faces is maintaining the active engagement of students and overcoming the limited opportunities for active and collaborative learning (Mahmudah and Hanifansyah, 2024).

In the context of modernizing *pesantren* education, there have been efforts to implement innovative approaches, such as the *Merdeka* Curriculum, which gives educational institutions the flexibility to tailor their programs to local and contemporary needs (Wasehudin et al., 2023). In addition, several *pesantren*, such as *Biharul Ulum Agroecology Pesantren*, have integrated Islamic theology-based learning with environmental conservation efforts, combining religious teaching with concrete actions to address the ecological crisis (Karman et al., 2023).

The strong and resilient *pesantren* tradition remains an important foundation in shaping the morals of students, given the pressures of modernization and globalization, with cultural adaptation and system integration becoming key parts of educational strategies (Halimah et al., 2024; Jaenullah et al., 2022). In addition, technological advancements, such as The The The Internet of Things has positively impacted students' motivation and learning outcomes in several *pesantren* institutions. (Syakroni et al., 2019).

Overall, although the *sorogan* method remains an important element in *pesantren* education, contemporary challenges require the application of innovations that can complement and perhaps update this traditional method to ensure its relevance in the context of modern and global education.

At the Ihya Ulumuddin Islamic Boarding School in Cilacap, the *sorogan kitab* activity is maintained as an intensive learning model that emphasizes accuracy and discipline in understanding *turāth* texts.

The objectives of this *sorogan* activity are as follows: a) To guide students so that they can correctly read classical Islamic texts (*kitab kuning*) without vowel markings. b) To train the accuracy of grammatical analysis (*i'rāb*), syntax (*nahwu*), and morphology (*sharaf*). c) To provide a direct understanding of the content and context of the texts. d) To foster academic and spiritual closeness between students and teachers.

This *sorogan* study model is generally carried out as follows: the student brings a specific book (for example, *Fath al-Qarīb*), then reads it in front of the teacher. The teacher listens, corrects the reading, provides word-by-word meanings (*makna gandul*), and explains the rules or the meaning of the text. *Sorogan* is conducted individually or in small groups to maintain the quality of the interaction.

Sorogan activity takes place in a serious atmosphere, demanding full concentration. Students are required to be mentally prepared as they must read directly in front of the *ustadz* (teacher). Any mistakes in reading were usually corrected immediately, with the *ustadz* providing detailed explanations. Although the atmosphere can sometimes be tense, this activity teaches students to be disciplined, meticulous, and humble while seeking knowledge.

The benefits of *sorogan* activity include: a) Training the ability to independently read and understand the yellow book. b) Developing strong analytical skills in Arabic. c) Fostering intellectual and spiritual connections between

students and teachers. d) Serving as an important preparation for students to become future *kitab* teachers.

Next, there are several obstacles in *sorogan* activities. Among them are: The large number of students limits the intensity of the *sorogan*. Differences in students' abilities sometimes cause the process to be uneven. The busy schedule of the *pesantren* can reduce the time dedicated to *sorogan*.

The *sorogan kitab* activity at Pondok Pesantren Ihya Ulumuddin, Cilacap, is an important means of transferring knowledge directly from teachers to students. Through the *sorogan* method, students are trained to read unvowelled Arabic texts, understand the rules, and internalize the content of the books. Despite facing several technical challenges, this activity remains a leading academic tradition of *pesantren*, shaping a generation of students who are competent in religious knowledge.

The last one is "study *musyāwarah jā'a zaidun*". This study serves as a means and medium for the *santri* to practice *bahsul-masāil*. This activity was initiated by Gus Soim, the son-in-law of Romo Kiyai Amin Mustolih (husband of his daughter, Simba Hasbullah Badawi). Gus Soim is from Majenang. (K. Tamimuddin, personal communication, August 15, 2025).

"Gagasan ini disampaikan pada tahun 2008, Ketika beliau menjadi manantu Kiyai Amin Mustolih. Nama ini dipilih karena ilmu alat lekat dengan "jā'a zaidun", yang secara filosofis bermakna meningkat. F.K.J.Z. (Forum Kajian Jāa Zaidun) digagas sebagai respon beliau atas kondisi pesantren yang stagnan baik dari sisi kuantitas (yang hanya 600 santri) maupun dari sisi kualitas yang mana ghirah keilmuan menurun. Di F.K.J.Z. inilah dilakukan bahsul-masāil yang dapat melatih santri untuk membahas

masalah-masalah keagamaan sesuai dengan kemampuannya. Pada tahun 2010 diadakan halaqah pesantren nasional bagian Jawa Tengah Selatan yang terdiri atas PP: At-tibyan, Al-Bayan, dan Al-Iman (Purworejo) (Soim, personal communication, August 15, 2025).

Kajian ini dilakukan secara rutin di pondok al-Ihya Ulumuddin, dalam dua kali dalam sepekan, yaitu pada Malam Selasa dan malam Jumat. Kajian Ja'a Zaidun ini Latihan teman-teman berbasul (K. Tamimuddin, personal communication, August 13, 2025).

The *Jā'a Zaidun* Study Forum is an academic activity that focuses on the in-depth study of *nahwu* at the Al-Ihya Ulumuddin Islamic Boarding School in Cilacap, Indonesia. The name of this forum is inspired by a well-known example sentence in the *nahwu* textbook, namely 'جاء زيد' (*Jā'a Zaid*), which is often used as the basis for explaining Arabic grammar structure. This activity was designed to strengthen foundational knowledge and provide a dynamic academic discussion space between teachers and students.

Kajian Jā'a Zaidun is a forum focused on deepening the study of *nahwu* and *sharaf*, which are critically important for understanding classical Arabic literature. *Nahwu*, as the fundamentall set of rules and guidelines for understanding andexamininggg the authenticity of the Arabic language plays aavital role in learning ite. There are several schools of thought within *nahwu*, and one of the most well-known is the Basrah madhhab (school). This school offers strengths, such as meticulousness in its rules and robustness in its arguments, making it extremely useful for learning proper Arabic and avoiding mistakes (Widayanti et al., 2023).

The forum may emphasize these critical aspects within the framework of Arabic language education in Indonesia,

where the study of *nahwu* and *sharaf* provides the necessary foundation for studying classical texts or *kitab turās* (religious texts). By understanding *nahwu* and *sharaf*, students can more easily analyze and comprehend sentence structures and the meanings of such texts. Meanwhile, the structure of Arabic grammar, including word order and subject-verb agreement, has been a focus of the study of Arabic syntax since the time of Sibawayh, an eighth-century Arabic linguist.

The study of the internal structure of words and the relationship between morphology and syntax is also important, as an in-depth examination of morphology shows how basic elements and syntactic rules can form complex objects in language (Embick & Noyer, 2007; Mohammad, 2000).

Overall, deepening one's knowledge of *nahwu* and *sharaf* not only strengthens the ability to use Arabic accurately but also enriches one's understanding of classical literature filled with historical and religious significance.

The objectives of this activity are as follows: a) To strengthen the students' foundational knowledge of *nahwu-sharaf* through sentence analysis. b) To encourage students to develop 'practical skills in parsing *i'rāb*. c) To create a participatory academic discussion forum. d) To foster students' confidence in expressing their scholarly opinions.

This activity can be carried out in several forms: a) Textual discussion: students read excerpts from *nahwu* books (for example, *Jurūmiyyah* or *Alfiyyah Ibn Mālik*) and then analyze the *i'rāb*. b) Interactive Q&A: Students ask questions and share opinions, while the *ustadz* provides explanations and corrections. c) Analysis simulation:

Students are asked to create new sentences based on a certain pattern, which are then analyzed together. d) Discussing current issues by referring to the books studied.

The *Jā'a Zaidun* Forum activities take place in an academic yet relaxed atmosphere. Students are encouraged to actively participate in discussions, offer analyses, and engage in healthy debates regarding *nahwu* rules and text comprehension. The teacher acts as a facilitator, guiding the discussion while ensuring that the students' understanding remains aligned with the established rules.

The benefits of this activity are as follows: Training analytical thinking skills in *nahwu* studies. Encouraging students to be brave in discussions and express their opinions. Strengthening the ability to independently understand classical Islamic texts. Providing academic preparation for students to pursue higher Islamic studies.

The obstacles of this activity are as follows: Differences in students' abilities make discussions not always balanced. Limited time, so not all topics can be discussed in depth. Some students were still passive in their participation.

The *Jā'a Zaidun* Study Forum at the Al-Ihya Ulumuddin Islamic Boarding School in Cilacap is one of the learning innovations based on *pesantren* traditions that emphasizes the active participation of students in the learning process. By combining classical *nahwu* analysis and interactive discussion methods, this forum has successfully become a means of strengthening linguistic skills, practicing critical thinking, and understanding religious texts. Despite facing a number of technical obstacles, this activity remains an important platform for shaping students who are proficient

in Arabic language studies and in understanding religious texts.

In summary, at the Al-Ihya Ulumuddin Islamic Boarding School, intellectual development integrates traditional and modern learning practices. Core activities such as morning *bandungan*, *sorogan*, *takrār*, *muhāfazah*, and the *Ja'a Zaidun* study forum form the foundations of *pesantren* pedagogy. The *bandungan* fosters collective learning of classical texts, while the *sorogan* ensures individualized mastery under close teacher supervision. *Takrār* reinforces memory and comprehension of *nahwu* and *sharaf*, while *muhāfazah* strengthens linguistic competence through memorization and recitation. The *Jā'a Zaidun* forum develops analytical skills and a discussion culture through applied grammar exercises. Complementary activities, such as the recitation of *Niat Ingsun Ngaji* and Tuesday study sessions, enrich spiritual and communal engagement. These practices exemplify *pesantren's* ability to sustain intellectual rigor, moral education, and spiritual growth, while selectively adopting modern innovations, such as educational technology, to maintain relevance without losing traditional Islamic scholarly authenticity.

The exploration of the living Qur'an practice at *Pesantren* Al-Ihya Ulumuddin employs four theoretical frameworks: Hans Robert Jauss's Reception Theory, Talal Asad's Reception Description, *Asbāb al-Nuzūl*, and Contextual Interpretation. The findings reveal that *pesantren* serve as vibrant hubs for Qur'anic and Islamic education. According to Jauss, activities such as *bandungan*, *sorogan*, and *takrār* offer students innovative ways to engage with the text both intellectually and spiritually. Asad emphasizes that practices

within *pesantren* link the text to discipline, ethics, and the teacher's influence, portraying religion as a dynamic tradition. The *Asbāb al-Nuzūl* approach clarifies that classical studies such as *nahwu* and *sharaf* are essential for accurately understanding revelation, thus preserving Islamic knowledge. Contextual Interpretation underscores the integration of contemporary educational tools as new methods to apply traditional teaching values, demonstrating that *pesantren* can evolve while upholding their foundational principles. Together, these theories illustrate that Al-Ihya's educational approach embodies a living Qur' ān teaching model, where text, tradition, and context merge, integrating Islamic spirituality, thought, and modern concepts.

4) Living as a migid

The activities that can be categorized under the aspect of migid are each complex's *Mujāhadah* and the recitation of *Shalawat Munjiyyāt*.

Al-Ihya Ulumuddin Islamic Boarding School, located in Kesugihan, Cilacap, is a large *pesantren* that preserves academic and spiritual traditions. One of the distinctive collective practices of this *pesantren* is *Mujāhadah*, which takes the form of *Mujāhadah* activities in each complex and the recitation of the *Shalawat Munjiyyāt*.

This *Mujāhadah* is carried out in each complex with various *Mujāhadah* recitations. For new students in the *Asās al-Najāh* complex, they recite the *Shalawat Burdah*; the *Burdah* prayer recitation is not the "*shalatullah salamullah*" version, but a different text whose chain of transmission comes from Kiai Sa'idun Purwokerto, an alumnus of this *pesantren*. This is because, in the past, when the complex was

being built, the students were instructed to recite that particular *shalawat* to make fundraising easier. The recitation continues to the present day. In other words, it has become a means of fulfilling that need (K.M. Tamimuddin, personal communication, August 14, 2025).

Therefore, complex assignments are based on the year. In the first year of MTS, students are at the *Asās al-Najāh* complex. In the second year, they move to the *Bāb al-Salām* complex. In the third year, they are at the *El-jid al-Bahr* complex level. The fourth, fifth, and sixth years are in the *Asmā' al-Husnā* complex. Each complex has its own cleric, who acts as a guardian. For example, Gus Soim is the guardian at complex G, I think. In total, there are seven complexes. For the seventh year and above (8th, 9th, and 10th years), students are placed in the F complex (*Dār al-Fawāid*) (K. Tamimuddin, personal communication, August 14, 2025).

In the context of Islamic boarding schools (*pesantren*), *Mujāhadah* refers to the spiritual practice of striving or struggling, often emphasizing personal growth and spiritual development. One study highlights the role of spiritual practices, such as *dhikr* (remembrance of God) and various *Sufi* values and rituals, as integral to spiritual life in *pesantren*. These practices support spiritual intelligence development, emphasizing values such as social interaction, education in the sciences and humanities, and a Sufi environment, which includes spiritual practices such as *Mujāhadah* and other rituals (Abidin & Sirojuddin, 2024).

The implementation of *Mujāhadah*, along with other Sufi practices, helps cultivate spiritual intelligence, focusing on the transformation of spiritual values across individual, social, and cosmic dimensions. This development occurs

within a supportive environment that encourages both spiritual and practical learning and successfully integrates these practices into the *pesantren*'s educational framework. This combination of spiritual and formal education is foundational, aiming to support overall spiritual growth and moral development (Abidin and Sirojuddin, 2024).

The practice of *Mujāhadah* has legitimacy from the Qur'an and hadith, among others.

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا (41) [الأحزاب {

O ye who believe! Celebrate the praises of God, and do this often" (QS. *Al-Ahzāb* [33]: 41).

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ (28) [الرعد {

"Those who believe, and whose hearts Find satisfaction in the remembrance Of God: for without doubt In the remembrance of God Do hearts find satisfaction" (QS. *Ar-Ra'd* [13]: 28).

The Messenger of Allah (peace be upon him) said: "The example of the one who remembers his Lord and the one who does not remember Him is like the example of the living and the dead." (narrated by al-Bukhari and Muslim).

In another narration: "Whenever a group of people gathers to remember Allah, the angels surround them, Allah's mercy envelops them, and Allah mentions them before those who are with Him." (narrated by Muslim).

Mujāhadah has various functions and meanings, namely: spiritual: fostering tranquility and closeness to Allah. Educational: training in inner discipline and accustoming students to the tradition of communal prayer. Social: Strengthening the bonds of brotherhood among students and

the community. Cultural: Preserving the collective *dhikr* tradition of Javanese *pesantren*.

Mujāhadah is a form of performative reception of the Qur'an: the sacred text is not only read but also brought to life in collective rituals that influence the formation of spirituality and social behavior. Thus, *Mujāhadah* at *Pesantren Al-Ihya Ulumuddin Cilacap* is a tradition with a Sharia-based foundation, historical dimensions, and socio-cultural functions. This practice serves as the spiritual identity of the *pesantren* and a manifestation of Qur'anic values in the daily lives of the students.

Selain Mujāhadah di masing-masing kompleks, terdapat shalawat munjiyyāt, yang harus dihafalkan oleh semua santri, termasuk santri baru. Setelah satu tahun di pondok ini, saya baru kalau ada perbedaan shighot dari pada shalawat munjiyyāt pada umumnya, yaitu pada lafadh "tunajjīnā" bukan "tunjīnā". Kalau di Al-Ikhyā ini, shalawat munjiyyāt terkenal dengan Jimatnya Al-Ikhyā. Kenapa itu tunajjīnāh, ... kalau menurut kitab Sharaf, lafadh tunajjīnā berfaedah mubālaghah, yang berarti banget-banget, yakni selamat-selamat banget, beda dengan tunjīnā, yang hanya bermakna selamat gitu aja. Untuk berapa kalinya dibaca, tidak ada tuntutan, yang penting hafal dan dibaca tiap hari, waktunya bebas". (K. Tamimuddin, personal communication, August 14, 2025)

This recitation of *Shalawat Munjiyyāt* is upheld by students and alumni. This *shalawat* is used for "all kinds of needs," as stated by the head of the boarding school below,

Ada alumni yang menyampaikan bahwa: Bahwa saya ndak duwe dunga, biasa disuruh doa-doin anak-anak meriang atau apa, ya Cuma dungaku ya Munjiyyāt tok, tapi yo mari e. Mungkin begitu yakinnya karena itu dari Sakit. Sakit terus mari. Ada juga yang sakit terus nangisan, lalu dibacain shalawat ini" (K. Tamimuddin, personal communication, August 14, 2025).

Shalawat Munjiyyāt is used as a special prayer by the students of AL-Ihya Ulumuddin to achieve their goals in seeking knowledge, to seek help during difficult times, and for self-protection. This is as stated by several of the following *santris*,

Mujāhadah itu kan dari isinya saja kan untuk memudahkan dalam membaca Quran atau ngaji Qurannya, soalnya isinya kan doa-doa Quran. Tahu diteritakan yang belum apal Quran itu wajib ikut Mujāhadah Bersama. ini untuk memudahkan dalam mengkaji kitab kuning, Jadi wasilah memudahkan belajar kitab kuning (M. M. Nazuardi, personal communication, August 14, 2025)

... Jadi selawat menjiat ini kaya buat pegangan, buat pegangan anak pesantren. ..., supaya. Jadi dulu pernah ada cerita kalau orang lagi dalam masalah gitu tapi bacanya selawat munjiat tapi niatnya itu niatnya buat niat lillahi ta'ala, Dan nanti nggak sengaja nanti pasti ada keajaiban gitu. ... Contohnya saya pulang dari pondok bawa motor, bawa sepeda motor. Nah, sepeda motor saya bocor. Rodanya bocor. Nah, terus kan saya dua orang sama temen ya. Terus temennya ini ada yang ingat. Oh iya, "nyong duwe cekelan kiye maca muniat" gitu. Pokoknya ada satu jam di jalan sambil cari tambal ban. Terus tau-tau ada orang nawarin gitu loh bantuan. Akhirnya dibantuin terus diantarin sampe bengkel. Terus pas sampe bengkel di situ saya megang uang tapi nggak sesuai harga pas nambal ban itu dibantuin sama orang itu. ... Seharusnya bayarnya kan Rp112.000. Disitu saya punya uang Rp70.000. Lalu, dibayarin sama orang itu, padahal saya tidak tahu, tidak kenal (A. Muzakki, personal communication, August 14, 2025)

... Rasanya itu mau ngapain, mau kegiatan, itu rasanya lebih ini mau, rasanya itu mau melakukan kegiatan gitu terus. ... Ngapain-ngapain itu rasanya, kaya mudah gitu lah. Ini mau melakukan kegiatan (A. Mufiz, personal communication, August 14, 2025).

Mujāhadah, a form of spiritual striving, can involve practices such as reading *Shalawat munjiyyāt* which holds significant value in Islamic spirituality. The practice of

Shalawat, which involves sending blessings to Prophet Muhammad, is seen as a way to cultivate spiritual discipline and strengthen one's connection to God. The concept of *Mujāhadah* is deeply rooted in the notion of struggling against one's lower desires to attain higher spiritual goals, akin to the principles found in Sufistic values.

Incorporating practices such as reading *Shalawat Munjiyyāt* can enhance spiritual intelligence through the internalization of Sufistic values, as seen in Islamic educational systems such as *pesantren*. These institutions emphasize the development of spiritual intelligence through activities such as *dhikr* (remembrance of God) and *Mujāhadah*, which help foster a balanced individual, social, and spiritual-ethical development (Abidin & Sirojuddin, 2024).

Moreover, the role of religious texts and the practice of recitation as a ritual activity underline the importance of these spiritual exercises in connecting with the divine and embodying religious principles. This practice goes beyond the literal meaning to exert an illocutionary force, thereby reinforcing one's spiritual resolve and enacting religious teachings in daily life (Lambek, 1990).

In summary, the *Mujāhadah* and *Shalawat Munjiyyāt* practices at *Pesantren Al-Ihya Ulumuddin Cilacap* exemplify the integration of spirituality, education, and culture in shaping students' religious identities. Each complex performs *Mujāhadah* with distinct recitations, fostering spiritual discipline, communal solidarity and cultural continuity. The recitation of *Shalawat Munjiyyāt*, regarded as the *pesantren's* "spiritual talisman," reflects a performative reception of the Qur'an, where sacred words are not only

read but are embodied in daily devotion to it. The variant *tunajjīnā*—implying intensified divine protection—demonstrates linguistic consciousness rooted in classical Arabic. These rituals legitimize their existence through Qur’anic injunctions and prophetic traditions on *dhikr*, embodying the Sufi principles of inner struggle and divine remembrance. Collectively, they cultivate spiritual intelligence, moral discipline, and emotional resilience while preserving the Javanese *pesantren*’s cultural heritage, making Al-Ihya a living laboratory of Qur’anic spirituality in contemporary Islamic education.

Then we try to see the practices of *Mujāhadah* and *Shalawat Munjiyyāt* at *Pesantren Al-Ihya Ulumuddin* through the lens of four theoretical frameworks: Hans Robert Jauss’s reception theory, Talal Asad’s anthropology of Islam, *Asbāb al-Nuzūl*, and contextual interpretation theory.

The practice of *Mujāhadah* and recitation of *Shalawat Munjiyyāt* at the Al-Ihya Ulumuddin Islamic Boarding School exemplifies dynamic engagement with the Qur’an, incorporating four theoretical frameworks. According to Hans Robert Jauss, these activities represent an active reception in which students bring the sacred text to life through shared spiritual experiences. Talal Asad views this as part of a discursive tradition, a religious practice continuously shaped and imbued with meaning within the social context of boarding schools. The theory of *Asbāb al-Nuzūl* supports the legitimacy of *Mujāhadah* through verses about *dhikr* (QS. al-Ahzāb: 41; ar-Ra’d: 28), emphasizing the spiritual significance of remembering Allah. Additionally, the theory of contextual interpretation illustrates how this practice aligns Qur’anic values with the spiritual and social

needs of the *Pesantren* community. Together, *Mujāhadah* and *Shalawat* Munjiyyāt embody the living Qur'an, integrating the text, tradition, and context to shape the identity and spirituality of contemporary students.

C. The factors that contribute to the living Qur'an practices in AL-Ihya Ulumuddin *pesantren*

There are several internal and external factors that contribute to the living Qur'an at *Pesantren* Ihya Ulumuddin. Internal factors include the proactive involvement of students' families, guidance from administrators, and internalization by the *masyāyih*, *asātizah*, and *ustāzhāt*. This is conveyed by the head of the boarding school below:

Faktor internal dari keluarga santri yang proaktif menanyakan kondisi dan perkembangan anaknya dan pengurus, khususnya pembina kamar dan ketua staf yang selalu membimbing para santri dari bangun tidur hingga tidur Kembali, aturan pondok, dan dukungan dari masyāyih (K. Tamimuddin, personal communication, August 15, 2025).

Pesantren Ihya Ulumuddin, as an Islamic boarding school, significantly contributes to the living Qur'an through several internal factors. These factors include proactive involvement from *santri* families, guidance from the school's administrative staff, and the internalization of teachings by scholars (*masyāyih*), teachers (*asātizah*), and *ustādhāt* (female).

1. **Family Involvement:** Families of the *santri* play a crucial role in supporting the boarding school's mission. They collaborate with the school to reinforce Islamic values and practices at home, which helps maintain a

consistent religious environment for students. Such involvement ensures that the values taught at the *pesantren* are mirrored in the students' daily lives outside the school (Badrin, 2024b)

2. **Guidance from School Administration:** Proactive leadership and engagement of school authorities are critical. Effective *pesantren* management practices include planning, organizing, implementing, and assessing educational activities. These practices facilitate high-quality educational outcomes by ensuring that both government- and *pesantren*-specific curricula are effectively integrated (Fitria, 2023; Jaenullah et al., 2022).
3. **Role of Scholars, Teachers, and Religious Instructors:** Scholars and instructors are instrumental in teaching and embodying Qur'anic values. They serve as role models for students and provide spiritual and moral guidance, thus helping to shape students' character and behavior in line with Islamic teachings. Their engagement is part of a larger cultural and educational system that maintains and promotes Islamic values and the study of the Qur'an, which is integral to daily life at the *pesantren* (Syafe'i, 2017).

These internal factors collectively provide a strong foundation for the living Qur'an in *Pesantren Ihya Ulumuddin*, actively involving various stakeholders in the educational and spiritual development of students, ensuring that they not only learn but also live by Islamic values.

The external factors that contribute positively to the living Qur'an at the *Ihya Ulumuddin pesantren* include the

community's involvement in the safety of the students, as stated by the Head of Pondok as follows,

"Faktor eksternal terutama terkait dengan keamanan dari masyarakat sekitar pesantren yang sering melaporkan kondisi atau perilaku santri di luar pondok, baik dengan datang langsung maupun melalui chat by WA atau video (K. Tamimuddin, personal communication, August 15, 2025).

In the context of Islamic boarding schools, such as *Pesantren IH*, external factors, such as community involvement, play a crucial role in ensuring the safety and security of the *santris*. Although the available Study does not directly address community involvement in providing safety at *Pesantren Ihya Ulumuddin*, it highlights the broader importance of community and external support in Islamic educational settings.

Community involvement can enhance the *pesantren's* security environment by fostering a sense of collective responsibility. This shared responsibility makes the environment safer and more conducive to learning. Community members can participate in various activities, such as maintaining security, organizing events, and supporting educational initiatives, thereby strengthening the ties between *pesantren* and their surrounding environment.

Furthermore, community engagement often leads to better communication and collaboration between *pesantren* and external stakeholders, facilitating effective management strategies that can improve not only security but also the overall performance of *pesantren*. This collaboration ensures that students can focus on their studies in a safe and nurturing environment.

In conclusion, while specific studies on community involvement in safeguarding *santri* security at *Pesantren Ihya Ulumuddin* were not found in the retrieved context, the positive role of community engagement in enhancing the educational and operational aspects of Islamic boarding schools is evident (Rahmi et al., 2024).

At Al-Ihya Ulumuddin *Pesantren*, the integration of Qur'anic principles into daily life is achieved through a harmonious blend of internal and external influences on students. Internally, the active participation of students' families is crucial for reinforcing Qur'anic values at home and within the *pesantren*. Additionally, the administrators provide guidance throughout the students' daily routines, from morning until night, while the exemplary conduct of the *masyāyih*, *asātizah*, and *ustādzhāt* serves as a practical demonstration of Qur'anic teachings and ethics. Externally, the surrounding community contributes by ensuring security and monitoring students' behavior outside the *pesantren*, fostering a sense of collective responsibility, and strengthening the social bond between the *pesantren* and its environment. This collaboration between internal and external factors cultivates a religious atmosphere that promotes the internalization of Qur'anic values among students. Consequently, students not only understand the sacred text but also embody its teachings in their actions and social interactions, making *Pesantren Ihya Ulumuddin* a true setting for the embodiment of the Qur'an in daily life.

The implementation of Qur'anic principles at Al-Ihya Ulumuddin Islamic Boarding School can be understood through four interconnected theoretical frameworks, considering internal and external influences. Hans Robert

Jauss suggests that the school's application of Qur'anic values represents a collective reception among students, teachers, and families, which is continually updated to align with their expectations. Talal Asad views this as a discursive tradition in which Islamic teachings are imparted through the mentorship of esteemed scholars and the social discipline inherent in the boarding school environment. The *Asbāb al-Nuzūl* approach clarifies how this practice reflects the application of divine revelation in new social contexts, similar to Qur'anic verses revealed in response to specific circumstances. Additionally, contextual interpretation theory demonstrates how schools adapt the Qur'an's teachings to meet contemporary needs, such as education and student safety. The integration of these four theories highlights that living the Qur'an at Al-Ihya Ulumuddin involves the reception and contextualization of revelatory values within a dynamic and ongoing social framework.

D. The implications of these practices on the internal and external environment of Al-Ihya Ulumuddin *pesantren*

The practice of living Qur'an activities at I.U.B.S. has positive implications, both within the *pesantren* and externally. For the internal *pesantren*, these include: participating in MQK (*Musabaqah Qiraatul Kutub*) at the provincial level (K. Tamimuddin (personal communication, August 15, 2015).

The implementation of Living Qur'an practices at *Pesantren Ihya Ulumuddin Cilacap* has had several positive impacts, particularly in enhancing the educational

experience and outcomes of its students. Participation in events such as *Musabaqah Qiraatul Kutub* (MQK) at the provincial level is one such example.

First, the integration of Qur'anic practices within the curriculum contributes to a well-rounded and enriched educational environment. This approach aligns with broader efforts in many Islamic schools to integrate various aspects of religious and general education, as highlighted in a study on *madrasah*-based management, which reveals the importance of a dual curriculum system that combines government standards with specific religious teachings (Badrun, 2024b). This integration ensures that students excel not only in religious studies but also in competitive academic activities such as MQK, which showcases their proficiency in religious texts and enhances their critical thinking skills.

Moreover, effective management and integration of innovative educational strategies are vital. A study on Islamic boarding school management emphasizes the importance of adapting to contemporary educational demands by incorporating digital competencies and skills supportive of religious studies (Rustandi & Kusnawan, 2023). This modern approach prepares students for various challenges and enriches their educational experience, ultimately promoting better participation in prestigious competitions such as the MQK.

Additionally, the humane entrepreneurship approach prevalent in some Islamic boarding schools fosters an environmentt of growth and innovation, empowering students with entrepreneurial and critical thinking skills (Anggadwita et al., 2021). This holistic development is

essential for success in competitions like the MQK, as it encourages students to apply their religious knowledge creatively and engage with wider academic communities.

Meanwhile, for external communities, there are several activities, such as invitations for *hadrah* and sending a *tahlil* group (about 30 students) when there is a death in the neighborhood surrounding the *pesantren*. Additionally, the *tahlil* group is sent to several nearby *pesantrens* during haul commemorations, and they lead prayers during special events (K. Tamimuddin, personal communication, August 15, 2015)

The implementation of the "Living Qur'an" concept in *pesantren* (Islamic boarding schools) has several positive implications for external communities. Specifically, *pesantren* play a significant role in enhancing educational quality and social values that extend beyond the school.

1. **Educational Advancements:** *Pesantren* offer a dual curriculum that includes both religious and general education, aligning with the national educational standards. This structure not only benefits students but also contributes to societal improvement by producing well-rounded graduates. These graduates can actively participate in community development, bringing their knowledge and skills to various social spheres (Badrun, 2024b).
2. **Character Building:** Focusing on character education within *pesantren* helps nurture individuals who embody moral and ethical values. Character building is beneficial to **society** as it reduces negative behaviors, such as juvenile delinquency, and promotes a culture of tolerance and respect. Entrepreneurial education that

incorporates spiritual values also supports holistic community development (Anggadwita et al., 2021; Syafe'i, 2017).

3. **Entrepreneurial Contributions:** *Pesantren* contribute to the local economy through humane entrepreneurship. This approach incorporates religious values into business **practices**, fostering innovation and economic growth in the process. The entrepreneurial skills taught in *pesantren* empower students to become self-sufficient and positively influence their external economic environment (Anggadwita et al., 2021).
4. **Social Harmony and Bullying Prevention:** Efforts to prevent bullying and foster a positive environment within *pesantren* can serve as a model for wider community practices. **Programs** aimed at character formation and anti-bullying education help instill cooperative and peaceful behaviors, which are beneficial for reducing conflicts and promoting social harmony in the broader community (Arif et al., 2024).

In summary, the "Living Qur'an" in *pesantren* enriches the internal spiritual and educational landscape and generates significant positive externalities for the surrounding communities through educational improvements, character building, economic contributions, and social harmony initiatives.

The implementation of Qur'anic principles at the Ihya Ulumuddin Islamic Boarding School has led to significant positive outcomes both within the institution and in the wider community. Internally, incorporating Qur'anic values into the educational framework enhances the quality of

learning, boosts students' academic and spiritual skills, and encourages their participation in activities such as *Musabaqah Qiraatul Kutub* (MQK). The adoption of modern and innovative management strategies, including the integration of digital skills and entrepreneurship grounded in human values, equips students to be more adaptable and inventive in practicing Islamic teachings. Externally, the *pesantren* actively participates in community life through events such as *hadrah* and *tahlil* and involvement in local religious gatherings. This engagement not only strengthens social bonds but also contributes to character development, fosters an economy based on Qur'anic values, and helps deter negative behavior. Consequently, the living Qur'an at the Ihya Ulumuddin Islamic Boarding School exemplifies a comprehensive educational model that harmonizes spirituality, intellect, and societal benefit.

The beneficial outcomes of embodying the Qur'an at *Pesantren* Ihya Ulumuddin, both internally and externally, can be examined through four interconnected theoretical frameworks. Hans Robert Jauss's reception theory suggests that the students' achievements in the MQK and their involvement in social activities reflect an active engagement with the Qur'an, as demonstrated by the shared experiences and goals of the *pesantren* community. Talal Asad's anthropology of Islam describes this practice as part of a discursive tradition, where Qur'anic principles are maintained through social discipline, moral development, and community participation within the *pesantren*. Using the *Asbāb al-Nuzūl* approach, living the Qur'an is seen as applying divine revelation to contemporary contexts that meet society's educational and social needs. Additionally,

contextual interpretation theory highlights the translation of Qur'anic values into tangible actions, such as student participation in social activities and entrepreneurship. The integration of these four theories illustrates that living the Qur'an in Ihya Ulumuddin involves a process of receiving and contextualizing revelation, leading to spiritual, intellectual, and social transformation.

CHAPTER III

THE LIVING QUR'AN PRACTICES AT NOROL IMAN BOARDING SCHOOL

A. The Profile Norol Iman Chroy Metrey School (NICS)

1. Location

The school is located along a dirt road in Chroy Metrey Leu Village, Russey Chroy Commune, Mukh Kampul District, and Kandal Province.



Figure. 4.4 Geographical and Administrative Position

2. History

The school has been operational since 2009.



Figure 4.5. The Norol Iman Chroy Metrey School when it first opened in 2009

(Source: <https://nics-school.wixsite.com/nics>)



Figure 4.6 Norol Iman High School, Kandal Cambodea

(Source: <https://nics-school.wixsite.com/nics>)

The school is registered with the Ministry of Education, Youth, and Sports, No. 2678 AYK. PRK, dated July 4, 2013, the and

On the morning of August 28, 2025, 12th grade students across the country were required to take the Boarding School diploma examination.

The Norol Iman Bording School wishes all students, especially the 61 twelfth-grade students of the 14th cohort (48 in the social sciences, 13 in the sciences), success in their exams. May Allah grant ease to all of you, and may everything proceed smoothly and without any issues.

Islamic Bording School; also, part of a boarding school for female students (fasya.uingusdur.ac.id History & Development The school has been operational since 2009.



Figure 4.7 Norol Iman High School Kandal Cambodea
(Source: <https://nics-school.wixsite.com/nics>)

Over time, this school has become a place for Muslim students in Cambodia seeking integrated Islamic education,

including religious and academic studies. The number of students in this school in 2025 is 1.100 (F. Yaakob, personal communication, August 21, 2025)

3. Activities & International Relations

The NICS actively engages in collaborations and welcomes activities from external institutions. For example, students from the Faculty of Sharia of UIN K.H. Abdurrahman Wahid Pekalongan once conducted a socialization on cyberbullying and the acceptance of international students at this school (fasya.uingusdur.ac.id). UIN Jakarta has also held a campus and rector scholarship outreach event at Norol Iman Chroy Metrey Bording School as part of efforts to expand educational relations between Indonesia and Islamic institutions in Cambodia.

4. Visits & Educational Outreach

Students from FASYA (UIN K.H. Abdurrahman Wahid Pekalongan) conducted an outreach activity about cyberbullying and the admission of new international students at the Norol Iman boarding school. The event was attended by “hundreds of female students.

Universitas Muhammadiyah Surakarta (UMS) also visited Norol Iman Bording School to promote study programs and scholarships, and student responses showed great interest. Universitas Muhammadiyah Surakarta

Creative academic / teaching activities

A visiting lecture on the concept of physics based on a virtual laboratory (*Phet* simulation) was held at NICHS. This shows that the school uses innovative learning methods,

especially in situations where real laboratory facilities are inadequate. *Tadris* IPA

Study and community service from UIN Sunan Kalijaga are related to environmental management in school communities, such as waste sorting, greening, and making organic fertilizer.

IAIN Ponorogo has established a partnership for the admission of new international students with Norol Iman Chroy Metrey. UIN Kiai Ageng Muhammad Besari Ponorogo. The school is led by someone named Saleh Kyra in the context of this cooperation.

5. Education System

a. Education Model

Norol Iman Schools consist of four stages: Kindergarten, Elementary, Intermediate, and Secondary. Students attend classes from Monday to Saturday, totaling six days a week. Each day comprises eight periods, two of which are dedicated to religious sciences, while the remaining are allocated to modern sciences. This means that there are three lessons per school day, each lasting 45 minutes. The secondary school certificate qualifies students for university studies (Norol Iman, 2023).

Islamic School General School: Norol Iman combines Cambodia's national curriculum with an Islamic curriculum. Students study general subjects (mathematics, science, language, and social studies) as well as religious studies (*Qur'an*, *fiqh*, *aqidah*, and *Arabic language*). Boarding School (Dormitory): Especially for female students. The education system here emphasizes the development of religious

character, discipline, and the strengthening of morals based on Islamic values.

b. Curriculum

National Curriculum: Follows the standards of the Ministry of Education, Youth, and Sports of Cambodia, ensuring that diplomas are officially recognized. Islamic Curriculum: Adopts the Southeast Asian *pesantren* model, including religious studies, Qur'an memorization, Arabic language studies, and daily worship practices. Integration of Knowledge: There is an effort to combine general knowledge with Islamic values so that graduates possess both academic competence and religious commitment.

c. Language of Instruction

Khmer: Used for general subjects. Champ, Arabic, and Malay/Indonesian: Used for religious studies and cross-country communication, considering that many teachers/volunteers come from Indonesia and Malaysia. English: Introduced to provide international access.

d. Learning Methods

Formal Classes: A regular class system with tiered subjects according to school level (from kindergarten, Islamic elementary school, up to boarding school). *Sorogan & Bandungan* (*pesantren* style): Used in the study of classical Islamic texts. Modern Learning: Some programs utilize virtual laboratories (for example, PhET Simulation for science/physics) and digital literacy training. Extracurricular Activities: *Shalawat*, *hadrah*, sports, Islamic arts activities, and language enhancement activities.

e. Character & Discipline

Religion-Based Education: Every day is filled with congregational prayers, Quran recitation, and the practice of daily supplications.

Moral Development: Students are trained in time discipline, cleanliness, and social responsibility.

Environmental Education: There are programs for waste sorting, reforestation, and making organic fertilizer as part of ecotheological education.

f. Direction & Objectives of Education

Producing knowledgeable Muslim generations capable of academic competition while remaining rooted in Islamic values. Developing cadres of local ulama and intellectuals, especially within the minority Muslim community in Cambodia.

Enhancing international access: Through partnerships with universities in Indonesia (UIN, IAIN, UMS, etc.), this school opens scholarship pathways for students to continue their studies overseas.

6. Pesantren Facilities and Distinctive Features

This school has a boarding school (dormitory) specifically for female students. The location is along a road in the village of Chroy Metrey Lue. nics-school.wixsite.com

It combines the general curriculum with Islamic education, allowing students to gain both religious understanding and a high level of formal education. (A summary of how this school operates as both an Islamic and a boarding school).

Formal madrasah/school education system

The Norol Iman Bording School has 4 four level of schools:

- a. *Al-Rauḍah* (Kindergarten Students)
- b. *Ibtidāi* (Elementary School)
- c. *Al-Mutawassit* (Junior Bording School)
- d. *Al-ṣānawī* (Senior Bording School)

7. Vision and Mission

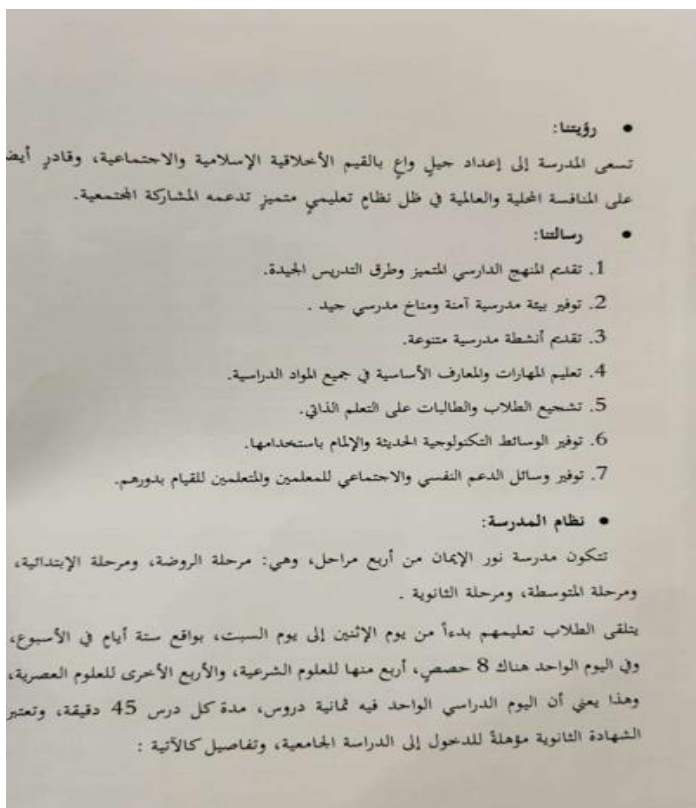


Figure 4.8 Vision and Mission of Norol Iman Chroy Metrey School

(Source: *al-Ta'rīf bi Madrasah Norol Iman Chroy Metrey Shurah
Madrasah min 'Ām 2010-2023*)

a. Our vision:

The school strives to prepare a generation that is aware of Islamic and social moral values and is also capable of competing locally and globally, within a distinguished educational system supported by community participation (Norol Iman, 2023).

b. Our Mission :

- 1) -To offer an outstanding curriculum and effective teaching methods.
- 2) -To provide a safe school environment and a positive school climate.
- 3) -To offer a variety of school activities.
- 4) -To teach the essential skills and knowledge in all academic subjects.
- 5) -To encourage students to pursue self-directed learning.
- 6) -To provide modern technological media and ensure proficiency in their use (Norol Iman, 2023).
- 7) -To offer psychological and social support resources for teachers and learners to help them fulfill their roles.



جدول السكن اليومي للطالبات نور الإيمان جروي مئتي للعام الدراسي م 2024-2025

م	الوقت	البيان	الملاحظة
1	4:30 am-5:00am	الاستيقاظ من النوم	
2	5:00am-5:20am	صلاة الصبح	الصلاة جماعة
3	5:20am-5:50am	حلقات القرآن الكريم	لدينا أيضا نشاط أسبوعي: تذكيرة إيمانية وتربوية
4	5:50-6:10am	النظافة	
5	6:10-10: 40am	الذهاب إلى المدرسة	
6	10:50-11:15am	تناول الغداء	
7	11:15-12:10pm	استراحة	
8	12:10-12:30pm	صلاة الظهر	الصلاة جماعة
9	12:30-12:40pm	الذهاب إلى المدرسة	
10	5:00-5:15pm	تناول العشاء	
11	5:15-5:50	غسل الملابس	
12	6:00-6:20pm	صلاة المغرب	الصلاة جماعة
13	6:30-7:00pm	مراجعة الدروس	
14	7:20-7:30pm	صلاة العشاء	الصلاة جماعة
15	7:30pm-8:50pm	مراجعة الدروس	
16	8:50-9:30pm	الاستعداد للنوم	

الملاحظة: يُرجى الالتزام بالجدول بدقة؛ أي مخالفة للنظام ستعاقب وفقاً للقوانين المعمول بها

Figure 4.9 Santri Activity Schedule
(Source: Documents belonging to Norol Iman School)

B. The Living Qur'an at the Norol Iman Bording School

The concept of the Living Qur'an refers to the ways in which the Qur'an is experienced, practiced, and embodied in the daily lives of Muslim communities. In the Cambodian context, especially in Kandal Province, Islamic schools such as Norol Iman Bording School play a vital role in preserving Islamic identity, transmitting religious knowledge, and shaping moral character. This study highlights how Norol Iman integrates the Qur'an into educational practices, school culture, and community engagement in Malaysia.

The manifestation of the Living Qur'an in Norol Iman Bording School can be seen in the following dimensions:

1. Living Qur'an as a liturgis (Ritual Practice)

The day at Norol Iman begins with Qur'anic recitation (*tilāwah*) and collective *du'ā*. Students participate in *hifẓ* al-Qur'an (memorization) sessions and group recitation (*tadārus*), reinforcing discipline and spirituality (F. Yaakob, personal communication, August 21, 2025a). Utiha, a *santri* (translated into Malay by Ustaẓah Farida Yaakob), conveyed the following:

Jadi asrama ada role, mereka ada nizam selepas shalat ada adzkar ee, pagi petang. Jadi mereka emang practice lah selepas shalat. So mereka juga ada sebelum tidur mereka baca al-mulk dan setiap jum'at mereka baca al-kahf, surah kahfi. Jadi mengikut beliau apa yang ustad pesan dari tafsir dari apekah mereka practice (U. Utiha, personal communication, August 21, 2025)

In addition to Utiha, the student Rafi Rafiq (whose work was translated into Malay by Ustaẓah Farida Yaakob) delivered the following

Jadi pengalaman yang beliau belajar qur'an di sini memang asal-usul datang itu tak fasih, qur'an tuh gagap, makhraj tajwid semua memang kena membetulkan di sini. Jadi selepas beliau tingkatan tujuh (7) sekarang, dah gradefile kan new gradefile kan 3 bulan habis masuk yang national exam untuk mereka punya akademik. Jadi itu dikate banyak improvement yang dari gagap jadi lancar, dari yang tak tau mad, hukum makhraj tajwid semua dah macem banyak lebih bagus lah (R. Rafiq, personal communication, August 21, 20 [25]).

For the *santri*, reading certain surahs, such as *Al-Mulk* before sleep and *Al-Kahf* on Fridays, has almost become an

obligation, as generally expressed by the *santri* (through Farida Yaakob's translation) as follows,

"... kebanyakan kate surah yang mereka sudah amal bila seolah-olah sudah jadi compulsory, bila belum baca rase macam tak shalat lagi. Nah ida merasa macam tuh.

The passage describes the daily activities of Norol Iman, an Islamic school. Students begin their day with Qur'an readings and group prayers. They spend time memorizing the Qur'an and participate in group recitations, which help with discipline and spirituality. Their day follows a routine, including reciting certain prayers after each *salah* (prayer) and before bed. They read *Surah Al-Mulk* at night and *Surah Al-Kahf* on Fridays. These habits are so important that some students feel that something is missing if they skip them. The school also focuses on improving students' Qur'an reading skills. A student named Rafi Rafiq noticed that his recitation, pronunciation, *tajwīd* (recitation rules), and fluency improved after joining the school. In short, the text highlights the complete Islamic education at Norol Iman, which includes Qur'anic studies, spirituality, and personal growth.

A key aspect of Islamic education is Qur'an memorization and recitation, which strengthens students' linguistic and spiritual understanding of the text. Daily routines, including post-prayer recitations and bedtime prayers, foster discipline and devotion while enhancing mastery of *Tajwīd*, the art of Qur'anic pronunciation (Badrun 2024). Islamic schools are currently integrating national and competency-based curricula, creating both opportunities and challenges in balancing religious and secular education. Traditional madrasahs often face heavy learning loads but

continue to preserve their cultural and spiritual identity while equipping students with modern competencies (Laila et al., 2025). Effective management is vital for sustaining educational quality through careful planning, organization, and assessment. Collaboration between the government and *pesantren*-based systems helps produce well-rounded graduates. Leadership and adaptability ensure relevance in modern contexts (Badrun, 2024). Moreover, programs such as the Professional Teacher Education Program (PPG) support educators' professional growth by enhancing instructional and interpersonal skills and promoting competency-based learning (Mardhiah et al., 2023).

In summary, the daily activities and educational frameworks in Islamic schools aim to provide comprehensive education that harmonizes religious teachings with modern academic requirements. This approach supports personal growth, nurtures spiritual practices, and prepares students for a rapidly evolving world.

At the Norol Iman Islamic School, Qur'anic principles are seamlessly integrated with modern educational practices. Daily activities such as *tilāwah*, *ḥifẓ* al-Qur'an, and *tadārus* instill spiritual discipline and deepen students' understanding of the Qur'an. Rituals such as reciting Surah *Al-Mulk* before sleep and *Al-Kahf* on Fridays have become deeply ingrained traditions, with their absence creating a sense of incompleteness. Instruction in *tajwīd* and *makhraj* further refines the students' linguistic and spiritual abilities. The implementation of a dual curriculum, encompassing both religious and national education, exemplifies the institution's commitment to harmonizing spiritual education with contemporary skill development. Strong management

support and initiatives for teacher development enhance the quality of education and ensure adaptability to current challenges. Consequently, the practice of living the Qur'an at Norol Iman nurtures a generation that embodies noble values, academic excellence, and the ability to engage with the modern world while upholding Islamic spiritual values.

The embodiment of the Qur'an at Norol Iman can be examined using four interconnected theoretical frameworks. Hans Robert Jauss's reception theory suggests that practices like the recitation of *Al-Mulk* and *Al-Kahf* represent an active engagement with the Qur'an, where students internalize the sacred text to the point that it becomes a spiritual necessity. Talal Asad's anthropology of Islam views this practice as a discursive tradition marked by the transmission of Islamic teachings through ritual discipline and habituation, thereby fostering a shared religious identity. The *Asbāb al-Nuzūl* approach highlights that applying these verses brings the context of revelation into the contemporary *pesantren* (Islamic boarding school) environment in Indonesia. Additionally, contextual interpretation theory illustrates Norol Iman's capacity to adaptively interpret Qur'anic teachings within the framework of the national-education system. The integration of these four theories confirms that the living Qur'an at Norol Iman goes beyond mere ritualistic practice, forming a process of receiving, internalizing, and contextualizing the values of revelation in education and contemporary life.

2. Living Qur'an as an Intellectual (Curriculum Integration)

Qur'anic teachings are embedded in both religious and general subjects in the curriculum. *Tafsīr*, *Hadis*, *Sīrah*, *fiqh*, and *adzkār* lessons are taught with reference to Qur'anic verses, while scientific and social studies are contextualized with Qur'anic values, bridging faith and knowledge (F. Yaakob, personal communication, August 21, 2025b).

Rafi Rafiq (a student of Norol Iman, as translated by Yaakob) stated as follows,

"tamanya maksuq al-qur'an itu dalam surat al-fatihah sendiri sebelum datang ke sini baca aja, hafal iya tak faham makna, tapi alhamdulillah sekarang beliau dah paham makna dalam shalat. Jadi ada banyak perubahan"(R. Rafiq, personal communication, August 21, 20 [25]).

Curriculum integration at Norol Iman Boarding School in Kandal, Cambodia, effectively demonstrates the application of Culturally Responsive Teaching (CRT) practices. These practices aim to incorporate students' cultural and religious backgrounds into the educational framework, fostering inclusivity and equity in education (Abdalla & Moussa, 2024). Quranic teachings are woven into both religious and general subjects, enabling an educational experience that bridges the gap between faith and knowledge. *Tafsīr*, *fiqh*, and *akhlāq* lessons are structured with references to Qur'anic verses, while subjects such as science and social studies are taught in a context that aligns with Qur'anic values. This approach exemplifies how integrating culturally relevant content into the curriculum can promote cultural competence among educators and reinforce positive teacher-student relationships (Abdalla and Moussa, 2024).

The integration at Norol Iman reflects broader trends seen in other educational contexts, where schools with various ideological orientations employ unique methods influenced by their underlying ethical frameworks. For example, faith-inspired and faith-based schools in different regions employ value-based frameworks to implement educational programs that resonate with their foundational philosophies, underscoring the importance of understanding and respecting diverse moral frameworks in education (Amin, 2024).

Through this integrated curriculum approach, the Norol Iman Boarding School not only adheres to a coherent educational philosophy but also prepares students to navigate the intersecting dimensions of knowledge and faith. This approach is crucial for developing inclusive and informed individuals capable of engaging with various cultural and intellectual paradigms in the field.

Curriculum integration at Norol Iman School exemplifies the effective implementation of education rooted in cultural and religious principles, aligning with the tenets of Culturally Responsive Teaching (CRT). Qur'anic values are intricately woven into religious studies, such as *tafsīr*, *hadith*, *fiqh*, and *akhlāq* (ethics), as well as into science and social studies, thereby bridging faith and knowledge. This approach enhances both the spiritual awareness and intellectual capabilities of students, as evidenced by Rafiq's advanced understanding of *Al-Fātihah* through contextual learning. This educational model affirms that Qur'anic principles can be integrated across all subjects, without compromising their spiritual integrity. Such integration also represents an inclusive and equitable educational strategy that respects

cultural backgrounds and strengthens the teacher-student relationships. Consequently, Norol Iman has successfully nurtured a knowledgeable, devout, and adaptable generation in the diverse contexts of contemporary life.

Curriculum integration at Norol Iman can be examined through four interconnected theoretical frameworks. Hans Robert Jauss's reception theory suggests that students actively engage with the Qur'an, transforming their understanding of *Al-Fātihah* from simple memorization to a profound spiritual experience. From Talal Asad's perspective on the anthropology of Islam, this practice is seen as a discursive tradition in which Islamic teachings are disseminated through an educational system that incorporates Qur'anic values across various fields of study. The *Asbāb al-Nuzūl* approach interprets the integration of faith and knowledge as the application of revelation tailored to contemporary needs, addressing modern challenges in a manner similar to the way verses were revealed in response to specific historical contexts. Additionally, contextual interpretation theory clarifies the translation of Qur'anic values into science and social studies. The synthesis of these four theories illustrates that education at Norol Iman embodies the reception, internalization, and contextualization of revealed values within a modern and inclusive framework.

3. Living Qur'an as a Character Formation

Ethical development (*tarbiyyah al-akhlāq*) is central to this, and students are encouraged to embody Qur'anic values such as honesty, responsibility, respect for teachers and parents, and environmental stewardship.

At Norol Iman Boarding School in Kandal, Cambodia, character formation primarily focuses on ethical development, or "*tarbiyyah al-akhlāq*," which is an integral part of the learning environment. This approach emphasizes the inculcation of Qur'anic values, such as honesty, responsibility, respect for teachers and parents, and environmental stewardship, among students. This framework positions moral and ethical education as a cornerstone of the curriculum, which aligns with the character education models seen in various Islamic educational institutions globally (Baharun, 2017).

Character education at Norol Iman Bording School can be compared to models found in other educational settings, such as *pesantren* in Indonesia, which focus on developing a holistic Muslim personality. These institutions often follow a multidisciplinary approach to character education, integrating moral knowledge, feelings, and actions into the curriculum (Baharun, 2017; Susilo et al., 2022). This integration promotes the development of students into individuals who embody the values taught.

The approach at the Norol Iman Boarding School reflects broader strategies in Islamic educational programs that aim to produce cultured graduates who are prepared to contribute positively to society (Syarnubi et al., 2023). The integration of character education within the academic framework extends beyond mere theoretical instruction to include practical application through daily interactions and school-wide policies, enhancing students' ability to internalize and practice these values in their daily lives (Sahin, 2018).

Moreover, integrating ethical character education in schools, such as Norol Iman, addresses the challenges of maintaining moral standards in a rapidly changing social environment, thus equipping students with the moral resilience necessary to navigate contemporary societal challenges (Kartika et al., 2023). The emphasis on character formation in educational settings highlights schools' significant role in shaping the moral fabric of future generations.

At Norol Iman School, character development is deeply rooted in the living Qur'an, forming the basis for *tarbiyyah al-akhlāq*, or moral education, which is seamlessly integrated into the entire educational experience. Core Qur'anic principles, such as honesty, accountability, respect for educators and parents, and environmental consciousness, are imparted through daily lessons and interactions in the school. This approach is in harmony with the traditions of *pesantren* and other Islamic educational institutions that stress the holistic development of a Muslim's character, encompassing moral understanding, emotion, and action. Character education transcends theoretical knowledge and is actively applied through practical implementation and school policies that promote exemplary conduct and shared ethical environments. Through this strategy, Norol Iman nurtures students who excel academically and embody noble character, preparing them to tackle contemporary social challenges with moral strength and spiritual insight, in line with the comprehensive vision of Islamic education.

Examining character development in Norol Iman through four theoretical frameworks uncovers a dynamic interplay among text, context, and experience. Hans Robert

Jauss's reception theory suggests that Qur'anic values are internalized and realized through students' experiences, transforming the text into meaningful ethical actions. Talal Asad's anthropology of Islam posits that *tarbiyyah al-akhlāq* is a cultural expression of Islam that shapes the moral habitus of the Cambodian Muslim community. The concept of *Asbāb al-Nuzūl* implies that understanding values such as honesty and responsibility is rooted in the historical context of revelation, thereby enhancing the relevance of Qur'anic ethics in modern life. Simultaneously, the contextual interpretation theory adapts these teachings to the school's social environment. The integration of these four theories depicts the living Qur'an not merely as a text to be taught but as an active value system that influences the moral, spiritual, and social identity of students within the framework of transcultural Islamic education and teacher education.

4. Living Qur'an as a Community Engagement

Community Engagement is inspired by Qur'anic injunctions of compassion and social justice, and students take part in community service, charity (*ṣadaqah*), and school-organized religious events, thereby extending Qur'anic values to society (F. Yaakob, personal communication, August 21, 2025b).

At Norol Iman Boarding School in Kandal, Cambodia, community engagement is driven by Qur'anic values, focusing on compassion and social justice, which motivates students to participate in community service, charity, and religious events. This approach reflects multiple facets of community participation and education in Cambodia,

illustrating both the challenges and opportunities present within educational community settings.

Community engagement in Cambodia has been demonstrated to be most effective when integrated into existing local structures, with religious organizations such as pagodas playing a significant role in facilitating participation (Jacobs, 2003). Such structures are inherently respected and provide a platform for resource mobilization, leadership, and sustained community involvement. Drawing parallels to the Noor Iman Bording School, Qur'anic values similarly provide a pre-existing framework that can enhance and direct community service and engagement.

Additionally, the case of health education programs for diseases such as dengue fever highlights the importance of structured and continuous engagement strategies for community initiatives in Cambodia. These initiatives sometimes suffer from irregularities and a lack of systematic evaluation (Khun & Manderson, 2007). However, projects that involved clear local leadership and community worker training were more successful, aligning with the tendency of Norol Iman students to engage based on structured religious and ethical guidelines.

The cultural and religious framework at Norol Iman Bording School mirrors the effective practices observed in Cambodia's community health initiatives, where understanding and leveraging local cultural values significantly improve participation outcomes (Ozano et al., 2018). Similarly, the educational practices at Norol Iman are likely effective because they align closely with the values and beliefs prevalent in the local community, fostering a

harmonious and contextually relevant approach to serving the community.

Community engagement strategies that are both culturally and contextually integrated, such as those employed by Norol Iman Boarding School, demonstrate an optimal path for community service and social justice initiatives, fostering sustainable participation and genuine community development in Cambodia.

At Norol Iman Bording School, the Living Qur'an is not confined to textual study but is integrated into the rhythm of the school life. Through ritual practice, curriculum integration, character building, and social engagement, the school embodies the Qur'an as a living guide for its students. This strengthens both individual piety and collective identity among Cambodian Muslims while, also aligning with the broader goals of education and sustainable community development.

At the Norol Iman Boarding School, the Living Qur'an approach exemplifies the integration of spiritual principles with social accountability. Through activities such as *sadaqah*, community service, and religious gatherings, the school brings Qur'anic teachings of compassion (*rahmah*) and social justice (*'adl*) to life through tangible actions that strengthen the social cohesion of the Cambodian Muslim community. This approach aligns with a locally based model of participation in Cambodia, where religious institutions catalyze social engagement. Norol Iman has effectively woven Qur'anic values into a moral compass that fosters solidarity, leadership, and enduring public service. By adopting the Living Qur'an as a foundational principle, the school reinforces Islam's role as a transformative social

influence that nurtures personal devotion and promotes a balance between education, spirituality, and the advancement of a just and sustainable society.

Through the lens of four theoretical frameworks, this analysis reveals that the Living Qur'an practice at Norol Iman represents active engagement with the sacred text in a social setting. Hans Robert Jauss's reception theory posits that students actively integrate Qur'anic principles like *rahmah* and *'adl* through social interactions, thereby animating the text through their actions. Talal Asad's anthropology of Islam underscores how this practice shapes the moral fabric of Cambodia's Muslim community, turning religion into a cultural cornerstone for unity and social leadership. *Asbāb al-Nuzūl* provides a historical context for the principles of justice and compassion, which are then applied contextually through community initiatives. The contextual interpretation theory elucidates how Qur'anic values are adapted to address local social needs. The synthesis of these four theories illustrates that the Living Qur'an at Norol Iman transcends mere normative instruction, evolving into a social transformation that connects text, context, and action to cultivate a just and compassionate society.

C. The factors that contribute to the living Qur'an practices at Norol Iman Bording School

Based on an interview with Farida Yaakob (personal communication, August 21, 2025), the internal factors supporting Qur'an practices at Norol Iman Boarding School are:

1. Vision and Mission of the School. The school's philosophy is grounded in Islamic values and a commitment to make the Qur'an the foundation of education. Its vision to produce knowledgeable, faithful, and ethical students shapes the institutional culture, where Qur'anic practices, such as recitation, memorization, and ethical guidance, become integral to daily routines.
2. Teachers and religious leaders. Teachers and *ustādh/ustādhah* serve not only as instructors but also as role models of Qur'anic living. Their ability to recite, teach *tajwīd*, and apply Qur'anic ethics in interactions greatly influences students. The presence of religious leaders with strong Qur'anic knowledge ensures that both academic and non-academic programs remain centered on Islamic teachings.
3. Curriculum and pedagogical approach. Norol Iman integrates Qur'anic studies into its curriculum across multiple dimensions: *tajwīd*, *tafsīr*, *ḥifẓ*, and ethics. Beyond formal lessons, the pedagogical approach emphasizes practice-based learning, including collective recitations, daily prayers, and Qur'an-centered discussions. This integration ensures that the Qur'an is not only learned as a text but also lived as a guide.

The internal factors—school vision and mission, teacher leadership, and curriculum design—form the backbone that sustains the Living Qur'an at Norol Iman Bording School.

Beyond the school environment, according to Farida Yaakob (personal communication, August 21, 2025), some

external dynamics also play a significant role in sustaining living Qur'an practices:

1. Community and Family Support. The Muslim community in Kandal, including parents and local religious leaders, strongly supports Qur'anic education. Families encourage children to memorize and practice the Qur'an at home, creating a continuum between school and family life.
2. Socio-religious identity of Cambodian Muslims. As a minority community, Cambodian Muslims view the Qur'an as a core marker of their religious identity. Schools like Norol Iman function not only as educational institutions but also as cultural and spiritual centers that preserve Islamic identity through daily Quranic practices.
3. Institutional networks and religious organizations. The school's collaboration with local mosques, Islamic NGOs, and regional educational networks strengthens its Qur'an-based program. Such networks provide resources, teacher training, and opportunities for students to participate in wider Qur'anic competitions and events.

In short, the living Qur'an at Norol Iman Boarding School is the result of a synergy between internal institutional factors—vision and mission, teacher leadership, and curriculum design—and external societal factors—community support, religious identity, and institutional collaboration. Together, these elements ensure that the Qur'an is not only studied but also embodied as a living

source of guidance, shaping both individual character and communal identity among Cambodian Muslims.

The implementation of the Living Qur'an at Norol Iman Boarding School stems from a harmonious interaction between internal and external elements that complement one another. Internally, the school's vision and mission, deeply rooted in Islamic principles, are supported by teachers who serve as role models and a curriculum that emphasizes practical application, highlighting the Qur'an as the cornerstone of education and character development. Externally, support from families, the Kandal Muslim community, and networks of Islamic organizations extends the influence of Qur'anic principles beyond the classrooms. This integration ensures a seamless connection between formal education and social life, allowing the Qur'an to be memorized and studied and woven into behavior and culture. Norol Iman serves as both a spiritual and social hub, preserving the identity of the Muslim minority in Cambodia and reinforcing the role of Islamic education as a vehicle for continuous moral, cultural, and national development through the incorporation of Qur'anic values into every aspect of life.

Utilizing four theoretical frameworks, this analysis reveals that the practice of the Living Qur'an at Norol Iman Boarding School stems from an engaged and contextual interaction with sacred texts. Hans Robert Jauss's reception theory interprets Qur'anic practices as the innovative acceptance of revelatory values by the Cambodian Muslim community, shaped by their cultural perspective. According to Talal Asad's anthropology of Islam, Qur'anic education at Norol Iman involves developing a discursive tradition that

imparts ethics and social discipline through educators and the community, as follows: The *Asbāb al-Nuzūl* approach offers a historical perspective on implementing Qur'anic principles, such as education, solidarity, and morality, within the context of a Muslim minority. Simultaneously, the contextual interpretation theory underscores the institution's ability to present the Qur'an in a practical and socially relevant manner. This integration exemplifies the balance between text, context, and tradition, thereby creating a sustainable and transformative Qur'anic educational environment.

D. The implications of living Qur'anic practices on the internal and external environment of Norol Iman Bording School

The implications of the Practice of Living Qur'an for the Internal Norol Iman, Kandal, Cambodia according to Yaakob (personal communication, August 21, 2025) are as follows:

1. The practice of living the Qur'an at Norol Iman Boarding School in Kandal, Cambodia, is not merely a religious ritual but also has profound implications for the internal dynamics of this educational institution. The living Qur'an, manifested through daily recitation, memorization, study groups, and internalization of Qur'anic values in the teaching and learning process, directly influences various internal aspects of the school.
2. Implications for Institutional Identity. The practice of living the Qur'an strengthens Norol Iman's identity as an Islamic school based on Qur'anic

values. This identity provides clarity to the school's vision and mission, ensuring that all components—teachers, students, and administrators—share the same religious orientation in carrying out educational activities.

3. Implications for the Formation of Student's Character. The tradition of reading, memorizing, and internalizing the Qur'an fosters Qur'anic morals among students. Values such as discipline, patience, empathy, and responsibility are strengthened through the daily practice of Qur'anic habitus. This results in the creation of a highly moral and religious school culture in the school.
4. Implications for Academic Climate. The presence of the living Qur'an helps create an academic atmosphere with a spiritual nuance. The learning process emphasizes not only the cognitive aspect but also the affective and moral dimensions. This makes Norol Iman different from public schools, as academics are always integrated into a religious dimension.
5. Implications for Internal Social Cohesion. Collective activities within the living Qur'an—such as group recitation (*tadarus*) and religious study gatherings (*majelis pengajian*)—serve as a unifying medium among students and between teachers and students. These practices foster a strong sense of solidarity, brotherhood, and social cohesion within the school environment.
6. Implications for School Governance and Discipline. The internalization of Qur'anic values helps

establish school governance based on religious ethics. Discipline, honesty, and responsibility from both teachers and students become part of the work culture. Thus, living the Qur'an is understood not only as a ritual act of worship but also as the foundation for institutional management.

Overall, the living Qur'an has a positive impact on the internal dynamics of the Norol Iman Bording School in terms of identity, character development, academics, social cohesion, and institutional governance. Through this practice, Norol Iman is not just a formal Islamic school but also a space for transforming Qur'anic values in everyday educational life.

In addition to having an internal impact, the practice of living the Qur'an at Norol Iman Boarding School has significant external implications for the surrounding community and the socio-religious environment in Kandal. Yaakob (personal communication, August 21, 2025) stated

1. Strengthening Islamic Identity Amid Minority Status. As an Islamic institution in a predominantly non-Muslim country, the practice of living the Qur'an at Norol Iman symbolizes the existence of the Cambodian Muslim identity. This strengthens the confidence of the local Muslim community in upholding Islamic traditions.
2. Center for Learning and *Da'wah* (CLD). Qur'anic activities at Nurul Iman make this school not only a formal educational institution, but also a center for *da'wah* and learning for the surrounding community. Local residents often participate in

religious study groups, communal Qur'an recitation, or the celebration of major Islamic holidays that are oriented toward Qur'anic values.

3. **Enhancing Social Relations with Surrounding Community.** Through Qur'anic practices, the school builds a positive image in the eyes of the surrounding community, both Muslim and non-Muslim. The Qur'anic values that emphasize peace, tolerance, and social concern serve as the foundation for harmonious social interactions.
4. **Contribution to the Regeneration of Local *Ulama* and Muslim Leaders.** *Santri* or students who are accustomed to the living Qur'an tradition have a great opportunity to become Qur'an memorizers, religious teachers, or Muslim figures who play an active role in guiding their community. Thus, Norol Iman serves as a space for nurturing Qur'anic generations.
5. **Social and Cultural Empowerment.** Quranic traditions have also influenced local culture by enriching the religious practices of the Cambodian Muslim community. In addition, communal activities, such as Qur'an recitation completions or *sema'an*, promote social solidarity and empower the community within a broader circle.

Thus, the implications of living Qur'an at Norol Iman Bording School, Kandal, Cambodia, do not stop within the internal sphere of the school but also extend to the external realm. This practice strengthens the Muslim identity in Cambodia, making the school a center for *da'wah* and

community education, building harmonious social relationships, and producing a Qur'anic generation ready to become drivers of change in the community. Thus, living Qur'an serves as a bridge between formal education and the socio-religious life of the Muslim community in Kandal

The Living Qur'an initiatives at the Norol Iman Boarding School have had a profound transformative impact both within the institution and in the wider community. Internally, these practices reinforce the Qur'anic identity of the school, aid in the development of students' character, and cultivate an academic environment rich in spiritual and ethical values. They also enhance social cohesion and effective governance through discipline, integrity, and shared Qur'anic rituals, thereby creating a comprehensive educational culture that seamlessly integrates faith and intellect. Externally, the Living Qur'an fortifies the identity of Cambodian Muslims as a minority, positioning Norol Iman as a center for both education and *da'wah*. Community engagement fosters interfaith harmony, social empowerment, and the nurturing of future Muslim leaders. Consequently, schools emerge as vibrant hubs for moral, spiritual, and social transformation. This dual influence—internal spiritual discipline and external community solidarity—illustrates how the Living Qur'an bridges education and social reality, embodying Islam's holistic vision of knowledge, ethics, and community welfare.

Utilizing four theoretical frameworks, this analysis reveals that the Living Qur'an practice at Norol Iman Boarding School embodies active and contextual engagement with revelation. Hans Robert Jauss's reception theory suggests that this practice emerges from a dynamic

interaction between the Qur'anic text and the social experiences of Cambodia's Muslim minority, thereby creating new meanings that cater to their spiritual and social needs. Talal Asad's anthropology of Islam views the Living Qur'an as a discursive tradition that influences the ethics, identity, and governance of institutions through Qur'anic principles. The *Asbāb al-Nuzūl* approach provides insight into how the Qur'anic messages are adapted to the social context and challenges faced by the local community. Simultaneously, the contextual interpretation theory highlights the significance of Qur'anic practice in education and community service. The integration of these four theories demonstrates that Norol Iman has effectively employed the Qur'an as a life guide, harmoniously and transformatively organizing individuals, institutions, and communities.



CHAPTER IV

CONCLUSION

This study examined Living Qur'an practices at two Islamic boarding schools: Al-Ihya Ulumuddin in Cilacap, Indonesia, and Norol Iman in Kandal, Cambodia. This study explored how these institutions integrate Qur'anic principles into daily life, education, and community engagement. The key findings are:

1. Both schools implement various forms of Living Qur'an practices, including liturgical (e.g., recitation and memorization), aesthetic (e.g., calligraphy and *hadrah*), intellectual (e.g., curriculum integration and study circles), and spiritual (e.g., *Mujāhadah* and *shalawat*) practices.
2. Internal factors contributing to these practices include the schools' vision and mission, leadership of teachers and religious scholars, and curriculum design. External factors include community support, religious identity preservation, and institutional networks.
3. Living Qur'an practices have significant implications for both internal school dynamics and external community relations. Internally, they strengthen institutional identity, character formation and academic climate. Externally, they reinforce Islamic

identity, promote social cohesion and contribute to community development.

4. The study revealed that Living Qur'an practices in these institutions represent a dynamic interaction between text, tradition, and contemporary context, as analyzed through the theoretical frameworks of Hans Robert Jauss, Talal Asad, *Asbāb al-Nuzūl*, and contextual interpretation.
5. Despite their different socio-cultural contexts, both schools demonstrate the adaptability of Islamic education in preserving religious values while addressing modern challenges.

This study contributes to the understanding of how Islamic educational institutions embody Qur'anic teachings in diverse settings, bridging traditional Islamic knowledge with contemporary educational needs. This highlights the role of *pesantren* and Islamic schools in shaping religious identity, fostering community engagement, and nurturing a generation that balances spiritual values with modern competencies.

In addition, a particularly significant contribution of this study lies in the field of theory, or at least the framework, which is named the theory of contextual Qur'anic reception. This theory combines four major approaches—namely: *asbāb an-nuzūl*, Hans Robert Jauss' reception theory, Talal Asad's reception description theory, and contextual interpretation—to explain the dynamic meanings of the Qur'an that continually develop across different times and places. This theory will be developed in the next writing.

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