



IMPLEMENTATION OF THE LIVING QUR'AN: STRATEGIS FOR HABITUALIZING QUR'ANIC VALUES IN MADRASAH ALIYAH

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Abstract:

This study aims to analyze the implementation of the Living Qur'an concept as a strategy for habituating Qur'anic values in Madrasah Aliyah. Living Qur'an is understood as a social practice that makes the Qur'an not only a normative text but also a guideline for life that is internalized in culture, customs, and the education system. This study uses a qualitative approach with a literature review. Data collection techniques were carried out through literature analysis, such as books, scientific articles, and research reports. Meanwhile, data analysis used content analysis. The results of the study show that the implementation of Living Qur'an is carried out through habituation strategies integrated into intracurricular, cocurricular, and extracurricular activities, such as the habit of reciting the Qur'an before learning, tahfidz programs, congregational prayers, Islamic holidays, and character building based on Qur'anic values. This strategy is supported by teacher role modeling, madrasah policies, and the creation of a conducive religious environment. The impact is evident in the improvement of students' religious character, discipline, responsibility, and the formation of an academic culture based on Qur'anic values. The implementation of Living Qur'an through habituation strategies is effective in shaping students' character holistically, covering spiritual, moral, and social aspects.

Keywords: *Living Qur'an, Qur'anic values, Habituation*

INTRODUCTION

Islamic education plays a strategic role in shaping students who are not only intellectually outstanding but also spiritually and morally strong. In this context, Madrasah Aliyah, as a secondary educational institution with distinct Islamic characteristics, is required to integrate the values of the Qur'an into the entire educational process. The Qur'an should not merely be positioned as a normative text studied in specific subjects but must be presented as a guiding principle for life that shapes the culture and behavior of the madrasah community. This approach is known as the concept of the Living Qur'an, which refers to the effort to make the Qur'an alive and grounded in the social reality of education (Mappasiara, 2018).

The concept of the Living Qur'an has emerged within contemporary Qur'anic studies, which emphasize the social reception and practice of the Qur'an

within society. In an educational context, the Living Qur'an is realized through the internalization of Qur'anic values in students' daily activities, both through formal learning and habituation. Habituation strategies are crucial because character development is not sufficient through knowledge transfer alone but requires a repetitive, consistent, and structured habituation process. Through habituation, values such as honesty, discipline, responsibility, cooperation, and social concern can be deeply ingrained in students (Rusdiah, 2025).

Madrasah Aliyah has great potential to implement the Living Qur'an due to its unique blend of general and Islamic curricula. Programs such as pre-class Qur'an recitation, memorization, congregational prayer, tafsir studies, and other religious activities are concrete examples of strategies for instilling Qur'anic values. Literature on the application of the Living Qur'an concept across various educational levels, including high schools (SMA/MA), indicates that the Living Qur'an is implemented through Qur'an recitation activities, the cultivation of Qur'anic values, and systematic integration into school life as a strategy for instilling Qur'anic values (Arrasyid & Hikmah, 2025).

However, such implementation requires systematic management, teacher role modeling, and institutional policy support so that it does not merely become a formal routine but truly fosters a vibrant religious culture. Amid the challenges of globalization and the moral crisis among the younger generation, strengthening character education based on Qur'anic values has become increasingly relevant. Various phenomena of moral degradation among students indicate that education has not yet fully succeeded in shaping a strong character (Hasniati et al., 2025). Therefore, an educational implementation model is needed that is oriented not only toward academic achievement but also toward the formation of a Qur'anic personality. The "Living Qur'an" approach, through habituation strategies, offers an integrative approach that combines cognitive, affective, and psychomotor aspects in Islamic education.

Based on this background, this article aims to analyze the implementation of Living Qur'an as a strategy for instilling Qur'anic values in Madrasah Aliyah. The focus of the study includes forms of implementation, strategies used, and their impact on the character development of students. Thus, this study is expected to provide conceptual and practical contributions to the development of a Living Qur'an-based Islamic education model in the madrasah environment.

RESEARCH METHODS

This study employs a qualitative approach in the form of a literature review (library research). This approach was chosen to examine, from a conceptual and theoretical perspective, the implementation of the Living Qur'an as a strategy for instilling Qur'anic values in Madrasah Aliyah, based on relevant scholarly sources. Literature review allows researchers to analyze various theories, previous research findings, and Islamic education policy documents related to the internalization of Qur'anic values in educational practice. The data sources in this study consist of primary data, in the form of books and scholarly works, as well as secondary data, in the form of national and international journal articles (Arrasyid & Hikmah, 2025). Data collection was conducted through systematic literature review, involving the selection and classification of literature based on themes and research focus. Subsequently, data collection involved documenting and recording data in the form of concepts, theories, implementation models, and relevant research findings. Data analysis was conducted using content analysis and descriptive-critical analysis. Content analysis began with the use of

qualitative data in the form of text, generating hypotheses based on the researcher's analytical reasoning. This was followed by coding and interpreting the results through elaboration or description (Rozali, 2022).

RESULTS AND DISCUSSION

The term Living Qur'an refers to a branch of Qur'anic studies that examines how the Qur'an is received, practiced, and manifested in the daily lives of Muslim communities. Unlike conventional Qur'anic studies that focus primarily on textual interpretation, the Living Qur'an emphasizes the social reception of the Qur'an through traditions, rituals, cultural practices, values, and patterns of behavior inspired by Qur'anic teachings (Hasbillah, 2019; Mustaqim, 2017). Thus, the Qur'an is understood not only as a sacred text to be read but also as a living guide that shapes individual and collective life.

Within the educational context, the Living Qur'an is reflected in the integration of Qur'anic values into school culture, learning activities, and institutional policies. Its implementation may include daily Qur'an recitation before lessons, memorization (tahfidz) programs, congregational prayers, and the cultivation of Islamic ethics in students' interactions. Through these practices, educational institutions seek to transform Qur'anic teachings into habitual behavior that supports students' spiritual, moral, and social development. Consequently, the Living Qur'an functions not merely as a religious practice but as an educational paradigm that promotes the internalization of Qur'anic values in everyday school life (Arrasyid & Hikmah, 2025; Ningsih et al., 2025).

Habituation is an educational strategy that develops positive behavior through continuous, consistent, and structured practice. In Islamic education, the habituation of Qur'anic values serves as a practical approach to internalizing the teachings of the Qur'an so that students not only understand these values cognitively but also demonstrate them in their daily attitudes and actions. This process enables Qur'anic values to become an integral part of students' personalities through repeated experiences supported by a conducive educational environment (Hasbi et al., 2023; Maisyanah et al., 2025).

The habituation of Qur'anic values can be implemented through various educational activities, including regular worship practices, Qur'anic literacy programs, character education, exemplary conduct demonstrated by teachers, and the establishment of a school culture grounded in Islamic values. These interconnected activities reinforce students' spiritual awareness, moral integrity, discipline, responsibility, and social concern. Effective implementation also requires systematic planning, stakeholder participation, continuous supervision, and periodic evaluation to ensure that the internalization of Qur'anic values becomes sustainable and meaningful within the educational environment.

Previous studies have consistently reported that Living Qur'an-based habituation programs contribute positively to students' character development. Research has shown improvements in religious commitment, discipline, responsibility, moral behavior, and the creation of a religious school culture through activities such as Qur'an recitation, memorization, congregational prayers, and the integration of Qur'anic values into learning. Nevertheless, most existing studies have primarily focused on describing the implementation of Living Qur'an programs and their immediate outcomes. Limited attention has been given to understanding how the habituation process systematically internalizes Qur'anic values and shapes students' character within the broader

framework of educational culture. This gap provides the rationale for the present study.

Previous studies have demonstrated that the implementation of the Living Qur'an in educational institutions contributes significantly to strengthening students' religious character through systematic habituation programs. Hikmah et al. (2026) found that the Living Qur'an program was implemented through Qur'an recitation (qirā'ah), memorization (tahfidz), contextual understanding of Qur'anic verses (fahm), and the practical application (tajrībah) of Qur'anic values in students' daily lives. The study also highlighted that consistent institutional policies, teachers' role modeling, and adequate educational facilities positively influenced the development of students' discipline, worship habits, and religious culture.

Similarly, previous research has emphasized the importance of habituation in fostering students' character. Wahyudi (2023) reported that integrating Qur'anic practices, including Qur'an recitation, memorization, writing Qur'anic verses, and reflective learning, successfully cultivated values such as honesty, discipline, responsibility, gratitude, independence, and environmental awareness among students. Likewise, Al-Ghozali et al. (2025) concluded that structured habituation programs strengthened students' religious practices, responsibility, and discipline, despite challenges related to limited parental support and students' initial adaptation.

Furthermore, research conducted by Tarisa Amaliana Hidayah et al. (2024) demonstrated that the internalization of Qur'anic values through routine religious activities, including congregational prayers, Qur'an recitation, and Qur'anic literacy programs, played a significant role in developing students' religious character. Collectively, these studies indicate that the successful implementation of the Living Qur'an depends on continuous habituation, institutional commitment, and the integration of Qur'anic values into the educational environment. However, most previous studies have primarily focused on describing the implementation of religious activities and their outcomes. Limited attention has been given to explaining how the habituation of Qur'anic values functions as a systematic mechanism for actualizing the Living Qur'an in shaping students' character. Therefore, the present study seeks to address this gap by examining the implementation of Living Qur'an-based habituation and its contribution to character development within the educational context.

DISCUSSION

This study discusses three main focuses in library research, namely: forms of implementation of the habituation of Qur'anic values, (2) strategies used in the habituation of Qur'anic values, and (3) their impact on the character development of students. These three aspects are analyzed by linking experts' theoretical concepts with relevant previous research findings.

Forms of Implementation of the Habituation of Qur'anic Values

Based on a literature review, the implementation of the habituation of Qur'anic values in educational settings is realized through various activities integrated into students' daily lives. First, through Qur'anic studies aimed at instilling an understanding and appreciation of the values contained in the Qur'an and Hadith. This aligns with Al-Ghazali's view, which emphasizes that education is not only oriented toward cognitive aspects but also the formation of

moral character through habit formation (Al-Ghazali, in Nata, 2013).

Second, the practice of worship, such as congregational prayer, serves as a tangible means of fostering students' religious habits. This activity functions not only as a religious obligation but also as a medium for internalizing the values of discipline, solidarity, and responsibility. According to Muhaimin (2012), the habitual practice of religious rituals is one of the effective approaches in Islamic education for shaping students' character.

Third, the development of Islamic character through the cultivation of daily behaviors, such as greeting others, smiling, being friendly, and helping one another. These habits reflect the implementation of *akhlakul karimah* values, which are rooted in the teachings of the Qur'an and Hadith. This aligns with the concept of the hidden curriculum proposed by Lickona (1991), which states that moral values can be instilled through the culture and habits that develop within the school environment. Research by Suyadi (2018) also indicates that the habituation of religious values in schools can shape students' character sustainably through practical application, not merely through theory.

Strategies for Habituating Qur'anic Values

The habituation of Qur'anic values in education is carried out through a systematic and sustained approach. One of the primary strategies is habituation, consistently implemented in routine school activities, such as reciting the Qur'an before lessons, congregational prayer, and other religious activities.

According to B.F. Skinner's behaviorist theory, behavior can be shaped through habituation and reinforcement. In this context, positive habits performed repeatedly will permanently shape students' character. This approach is also supported by Bandura (1977) through social learning theory, which emphasizes the importance of modeling by teachers in shaping student behavior. In addition, the strategy of integrating values into the curriculum is also an important approach. Zubaedi (2011) states that character education will be effective if moral values are integrated into all subjects and school activities, rather than taught separately. Research by Ainiyah (2013) indicates that religious habituation strategies carried out routinely, supported by teachers' exemplary behavior and a conducive environment, can enhance the internalization of religious values among students.

The Impact of Habituation to Qur'anic Values on the Character Development of Students

The habituation of Qur'anic values has a significant impact on the character development of students, encompassing spiritual, emotional, and social dimensions. Through the practice of worship and Islamic behavior, students not only understand religious values but also apply them in their daily lives. According to Lickona (1991), effective character education is capable of shaping three main aspects: moral knowing, moral feeling, and moral action. In the context of the habituation of Qur'anic values, these three aspects are reflected in students' understanding of values, moral awareness, and actual behavior.

Research by Berkowitz & Bier (2005) indicates that character education programs based on habituation can enhance students' social and emotional competencies. Additionally, Koesoema's (2010) It also emphasizes that instilling religious values can foster discipline, responsibility, and social awareness. Thus, the habituation of Qur'anic values not only enhances faith but also shapes students' character to be virtuous, disciplined, and highly socially conscious. A

school environment that consistently applies these values will foster a positive culture that optimally supports students' character development.

CONCLUSION

Based on the results of the literature review, it can be concluded that the implementation of the Living Qur'an in Madrasah Aliyah is a strategic approach to systematically and sustainably internalizing Qur'anic values. The Living Qur'an not only positions the Qur'an as a source of normative knowledge but also as a guide to life that is integrated into the culture, policies, and daily practices of the madrasah community. Thus, the Qur'an becomes the spirit that animates the entire educational process. The habituation strategy has proven to be an effective instrument in instilling Qur'anic values, as through structured, consistent, and integrated habituation, students not only understand the teachings of the Qur'an cognitively but also actualize them in their attitudes and behaviors. Programs such as Quranic recitation (tadarus), memorization (tahfidz), congregational prayer, the integration of values into learning, and the exemplary conduct of teachers play a significant role in shaping students' religious character, discipline, responsibility, and social awareness.

The success of implementing the Living Quran is greatly influenced by madrasah leadership, educators' commitment, and the creation of a religious and conducive environment. Therefore, synergy is required between institutional policies, organizational culture, and the active role of the entire madrasah community so that the internalization of Qur'anic values does not stop at the level of formality but truly shapes the character of students holistically. Thus, through a habit-forming strategy, the Living Qur'an can serve as a model for strengthening character education based on Islamic values in senior high schools, while also contributing to the development of an integrative Islamic education system focused on fostering individuals with Qur'anic moral character.

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