

## INTERACTING WITH THE QUR'AN IN PANDEMIC TIMES: THE STUDY OF LIVING THE QUR'AN AT PONDOK PESANTREN

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**Abstract:** This study aims to explore the interaction of students at the Pondok Pesantren Nurul Jadid Paiton, Probolinggo, East Java, with the Qur'an, both online and offline, to reveal changes in methods during the pandemic. With the field approach and reception theory, two forms of student interaction with the Qur'an were found, namely aspects of memorization and understanding; aspects of memorization that are carried out offline or online the pandemic as well as aspects of understanding that students choose through youtube instead of *majelis ta'lim* as an alternative in increasing knowledge in the field of the Qur'an. This article examines the form of interaction with the Qur'an through programmed activities with a pesantren background. In this article, the researcher describes why or what is wrong with the study of the Qur'an during the pandemic? Because during the pandemic, the learning method underwent several changes considering the impact of the pandemic spread that occurred since the end of 2019 certainly had an overall effect, including the education sector, at the pondok pesantren. This study uses a qualitative approach that is a case study; the authors try to analyze and describe how the students of the Pondok Pesantren Nurul Jadid interact with the Qur'an through the memorization and understanding methods applied by the students, especially during the pandemic.

**Keyword:** *al-Qur'an, Pandemic, Nurul Jadid, Living Qur'an*

### Introduction

Covid-19 has been a global pandemic since 2019 and in almost all parts of the world. The impact felt in the spread of the virus in current conditions is a change in the pattern of guidance

and lifestyle of the community, which is completely limited so that it affects the education unit sector, which must be carried out online to prevent the spread through physical and social restrictions (Ihsanuddin, 2020). One of the educational institutions affected by this virus is the Pondok Pesantren Nurul Jadid, Paiton Probolinggo, East Java.

Pesantren's efforts in carrying out activities while still complying with government regulations regarding the PSBB (Pembatasan Sosial Berskala Besar (Large-Scale Social Restrictions)) policy are to conduct a distance learning system through an online system (on the network) to mitigate the outbreak (JDIH BPK RI, 2019). This is necessary considering that the institutions under the auspices of the Pondok Pesantren Nurul Jadid had determined achievement targets before the Covid-19 event occurred, so the predetermined achievement targets must still be met by the work calendar or education of the relevant institution. When the santri return policy was announced, the Pondok Pesantren Nurul Jadid implemented a gradual quarantine according to the student's domicile city. When all the students returned, the pesantren did not immediately activate teaching and learning activities but closed almost the entire education sector while looking for the proper method to be applied in limited circumstances during the pandemic and setting new targets and policies (Romziana & Sholeha, 2021).

One of the institutions affected by the policy is the tahfidz institution, spread across several dormitories at the Pondok Pesantren Nurul Jadid. The pandemic certainly changed some of the arrangements that had been arranged previously. Based on the questionnaire distributed by the researchers, the alternative system applied to tahfidz students regarding the method of memorizing and depositing (*talaqqi*) from their respective homes is online using easily accessible social media such as WhatsApp (WA) with features in it through predetermined groups. According to their respective deposit groups. In line with the memorization method, in understanding the verses of the Qur'an, the students from the tahfidz institution follow Islamic studies, which are widely displayed through electronic media, such as television and gadgets. They argue that a complete

understanding of a verse can make it easier for them to memorize the related verses.

This article aims to explore the interaction of students at the Pondok Pesantren Nurul Jadid in Paiton Probolinggo with the Qur'an, both online and offline, to reveal changes in methods during the pandemic. With the field approach and reception theory, two forms of student interaction with the Qur'an were found, namely aspects of memorization and understanding. So, how have the interactions between the Pondok Pesantren Nurul Jadid students changed with the Qur'an during the pandemic? How effective is the use of alternative methods in memorizing and understanding the Qur'an?

Similar research can be found in several articles and studies, such as the article Galuh Maya Ardwiyantri, Iwan, and Darrotul Jannah, entitled “*Upaya Guru dalam Meningkatkan Kemampuan Hafalan al-Qur'an Siswa dalam Program Tahfidz Al-Qur'an Pada Masa Pandemi Covid-19 di MTs Assalafiyah Sitanggal Kabupaten Brebes*”, which focuses on improving student memorization in madrasahs. There is also an article by Annisa Purwani with the title “*Efektivitas Pembelajaran Tahfidz Daycare Qur'ani Pada Masa Pandemi Covid-19 di Rumah Tahfidz Al-Muhajirin*” which focuses on the learning system. In addition, there is an article written by Ayu Musalamah Fajrin and Babay Suhaemi with the title “*Living Qur'an dengan Program Qur'an In Everyday Life di Tengah Pandemi Covid-19 (Studi Kasus di TPQ Atsarul Waqifin Desa Sindanglaya)*”. There is also a study at an institution in Yogyakarta regarding the verses of the Qur'an which are applied in the *mujahadah* ritual, “*Pemaknaan Ayat Al-Quran dalam Mujahadah: Studi Living Qur'an Di PP Al-Munanmir Krapyak Komplek Al-Kandiyas*”. Also, research conducted by Muhammad Salih, et al on the actualization of the verses of the Qur'an through routines, rituals of worship and moral development in a formal institution, “*Living Qur'an dan Hadis di MI Nurul Ummah (Rutinitas, Ritual Ibadah dan Pembinaan Akhlak)*”.

Of the five similar studies above, all of them are still focused on teaching and learning, none of which has focused on improving the memorization of the study of the living Qur'an in terms of themes and research objects. For this reason, this research is fundamental and unique to reveal, more so because field studies continue to experience significant changes along with

studies of the Qur'an based on community reception. Moreover, the changes that have occurred amid this pandemic have forced various parties to overhaul the system running for a long time and replace it with a new system whose effectiveness has not been tested.

This study uses a qualitative approach that is a case study; the authors try to analyze and describe how the students of the Pondok Pesantren Nurul Jadid interact with the Qur'an through the memorization and understanding methods applied by the students, especially during the pandemic. Research data was obtained from data sources and Madrasah archives with in-depth interviews, observations, and documentation. Informants in the interview were determined through a purposive sampling technique, namely the sampling of data sources based on specific criteria (Meirani Agustina, Ngadri Yusro, 2020), which were people who were involved in learning, either directly or indirectly. The advanced technique used based on the data that has been obtained is analysis with reduction, data presentation, and concluding. In turn, the accuracy of the data is tested by cross-checking or triangulation techniques (source and method).

### **Study *Living Qur'an***

The culture of memorizing (tahfidz) of the Qur'an is one of the manifestations of the living Qur'an, namely when the Qur'an is turned on in daily activities so that it becomes a habit that is carried out continuously. As quoted by Itmam Aulia Rakhman and Zakiyah from Sahiron Syamsudin, there are four objects of al-Qur'an research, one of which is the Living Qur'an. First, the object of study is the text of the Qur'an. Second, the object of study is on things outside the text of the Qur'an but related to "its emergence." Third, the object of study is an understanding of the text of the Qur'an. Fourth, research on how society responds to the text of the Qur'an is also the result of its interpretation (Rakhman & Zakiyah, 2019). This last part is usually called the living Qur'an and is the focus of the author's research.

Heddy Shri quotes M. Mansur's opinion that the Living Qur'an can be interpreted as "a phenomenon that lives in the Muslim community related to the Qur'an as the object of study"

so that variations in social phenomena among Muslims are related to the existence of the Qur'an. 'an, is considered to be as old as the Qur'an itself (Ahimsa-Putra, 2012). This opinion is not wrong considering the various responses that occur in the Muslim community from the interpretation of the Qur'an; of course, it has long appeared together with the presence of the Qur'an, both responses as knowledge (science) which are not judged from the holy or sacred side. profane) or as a guide (*budā*) in the sacred wilayah (Basid, 2020). History records that in the early period of Islam, the Holy Prophet had performed *ruqyah* by reciting surah al-Fatihah. In addition, it is also narrated that before his death, the Messenger of Allah recited *al-mu'awwidhatayn* (Surah *al-Falaq* and *al-Nās*) to treat his illness (Junaedi, 2015).

### **Pandemic and Religious Practices**

The impact of the pandemic that has hit the world has led to problems, the mitigation process, the countermeasures whose expiration date is not yet known. The first thing that has been realized and seen in the effort to prevent the transmission of the pandemic is social restrictions, namely the rules for maintaining distance. This restriction has a broad impact on the social conditions of the Indonesian people, whose daily activities outside the home are accustomed to being carried out together. The public is advised not to congregate, including for religious reasons.

It is not a problem regarding worship carried out collectively in their respective homes. Apart from being something that cannot be avoided, it also does not affect the transmission of the pandemic. However, the model of worship is carried out collectively outside the home, which is the government's concern. The most visible thing in this prohibition of gatherings occurs in the mosque. The government implements a prayer from the home system (worship from home) to break the chain of the vicious virus currently hitting. Religious activities for red zone areas are temporarily suspended until they are declared safe from Covid-19. Meanwhile, places of worship in areas that are declared safe from the spread of Covid-19 may only be carried out by residents of the local environment while still adhering to strict health protocols (Kementerian Agama RI, 2021). Based on this regulation, several mosques have closed access to prevent the spread of the COVID-

19 virus. For people who live in safe environments or are counted as green or yellow zones, the model for carrying out worship in mosques also follows the signs of health protocols, such as wearing masks in the mosque, not shaking hands after prayers until the position of the prayer line is far between fellow worshipers.

When the pandemic reached the month of Shawwal, which is the month of Eid for Muslims, the government made a policy prohibiting going home (*mudik*). This policy is understandable because, according to custom, the Eid period is a gathering place for families from various regions and involves many associations. Of course, this is a particular concern because it is feared that there are family members who unknowingly become carriers of the virus and transmit it to other family members.

During this pandemic period, the pattern of activities in almost all Pondok Pesantren has stagnated with the implementation of physical distancing, making the pattern of free interaction a completely limited interaction. Some Pondok Pesantren does not even take the risk of keeping their students at home. However, as patterns began to be found that allowed santri to return to the pesantren and live in them in a safe condition, pesantren began to apply specific social patterns. Through limitations, pesantren strive to be consistent in religious practices but still adhere to government standard health protocols.

As a Pondok Pesantren that has thousands of students, the Pondok Pesantren Nurul Jadid has its policies for regulating the process of student interaction during the pandemic. Visible changes in religious practice are congregational prayers and book recitations which are carried out in tenuous rows. In addition, students are also required to wear masks when outside the room. So, during the congregational prayer, Nurul Jadid's students do not take off their masks unless they are praying. Recitation activities under normal conditions are carried out three times, namely in the morning, afternoon, and evening, only in the afternoon during the pandemic period. There is only one book studied, namely the book of fiqh, which is different from the standard conditions that study books, fiqh, hadith, and

interpretation. This aims to reduce the time of *halaqah* of students with other students (Husna et al., 2021).

Through social distancing efforts, students of the Pondok Pesantren Nurul Jadid also make efforts to read special wires after prayers as a prayer for the lifting of the pandemic. The night book recitation activity was also replaced by reading *diba'iyah*, *salawat*, *burdah* or *barzanji*, which took about 15-20 minutes. Unlike the book recitation, which lasts up to 1 hour. The change in the book recitation was also due to regulations regarding the prohibition of outsiders to enter the pesantren area. In contrast, the book recitation was supervised by teachers outside the pesantren. In addition, Thursday night activities generally carried out by reading *salawat*, *diba'iyah* or *burdah*, were replaced with watching together activities as entertainment for the students to prevent them from being stressed because they could not meet their parents until an undetermined time.

The application of the santri return system in several waves according to the area of origin of the santri causes the activities of the pesantren not necessarily to run effectively and conducive because they are still waiting for the students who are still at home while they wait for the time to return to the pesantren. However, on the part of the santri, who had already had their turn to return to the pesantren earlier, some activities became much looser and more intense, such as the guidance of the Qur'an. Al-Qur'an learning activities in the form of halaqah, which generally consist of 8-13 students with one coach, become more intense because some students have not returned, so the coaches only teach with 3-6 students.

### **Interaction of Pondok Pesantren Nurul Jadid Students with the Qur'an**

Nur Huda and Athiyatus Sa'adah quoted Ahmad Rafiq in their journal, saying that there were at least two function studies in reception studies, namely informative and performative. Furthermore, the majority of pondok pesantren use a performative function in studying the Qur'an, namely treating the Qur'an not only as a holy book to be read and understood but also applied and developed in everyday life (Huda & Albadriyah, 2020). This can be analyzed from 3 typologies that often appear in pondok

pesantren. First is the reception of exegesis, namely the condition of people who make the Qur'an as an Arabic text and make it happen through oral or written, such as recitation of books of interpretation, even interpreting the Qur'an into exegesis works. Second, the Qur'an in the Aesthetic Reception is seen as a beautiful text and is represented in work, both in writing (calligraphy), singing (*tilāwah*), and appearance. Third, Functional Reception, namely the attitude of acceptance of the Qur'an, which is embodied in daily behavior on the understanding obtained so that it becomes a specific socio-cultural phenomenon in community groups, such as the *sima'an* tradition, *khatm al-Qur'an*, to *tablīlan* (Huda & Albadriyah, 2020).

The three typologies above can be drawn from the context of the practice of the Qur'an at the Pondok Pesantren Nurul Jadid. In daily activities, the current caretaker of the pondok pesantren, KH. Muhammad Zuhri Zaini recited the *Tafsīr al-Jalālayn* by *Shaykh Jalāl al-Dīn al-Mahallī* and *Shaykh Jalāl al-Dīn al-Suyūṭī* through the bandongan system which is held every day other than Tuesday, Thursday and Friday at 17.00 WIB. The students who take part in the interpretation study are senior (student level) and high school students who specifically study the book.

In reviewing this interpretation, KH. Muhammad Zuhri reads the verse to be studied, translates the interpretation in *lafẓiyyah* by adjusting the language rules to make it easier for students to understand, then explains the contents of the verse in question through *Tafsīr al-Jalālayn*. Usually, he explains the interpretation at length, accompanied by additions from other references that are still relevant to the material being discussed, in addition to the *Tafsīr al-Jalālayn* recitation as an exegesis reception, the first caregiver and founder of the Pondok Pesantren Nurul Jadid, KH. Zaini has also written an interpretation of the Qur'an which has now been recorded, namely *Tafsīr al-Fatībah*, and *Tafsīr al-Baqarah*, which is now in the process of bookkeeping.

In an aesthetic reception, the Pondok Pesantren Nurul Jadid students manifested it in the form of calligraphy scattered in various dormitory rooms, mosques, and prayer rooms. For example, the calligraphy of the Qur'an engraved in the Musalla of



the Al-Hasyimiyah Region (a part of the women's pesantren in Nurul Jadid) reads the verse of the chair (QS. al-Baqarah: 255). In addition, in particular significant events, competitions with the theme of the Qur'an are held, such as MSQ (Musabaqah Syarhil Qur'an), MTQ (Musabaqah Tilawah al-Qur'an), and MHQ (Musabaqah Hifdzil Quran).

The usual tradition in pesantren, such as *Yāsīnan*, reading *munjīyāt* surahs, *sima'an* memorization, and other pesantren activities, the Pondok Pesantren Nurul Jadid is also a pesantren that perpetuates these activities. In understanding the content and function of *Sūrah Yāsīn*, for example, namely the eradication of sins and the reward of reading the Qur'an (Al-Maliki, 2001). Nurul Jadid does it every Friday night after the congregational Isha prayer, accompanied by *tablil* reading activities. This kind of tradition is the embodiment of a functional reception, namely the students' understanding of the Qur'an, which is implemented and becomes a habit. In daily routines, it is also read *Sūrah al-Rahmān* after every Fajr prayer in the congregation who has the *fadhilah* of getting intercession on the Last Day, martyrdom for those who read practice it, ease of all affairs, sustenance and the pleasure of Allah swt (Istiqomah & Maknun, 2020).

The recitation of certain surahs at certain times is an effort by pesantren in the embodiment of the content and function of the Qur'an. This is in line with what has been described by A. Athaillah and quoted by Moh. Muhtador that the content of the Qur'an is grouped into four parts (Muhtador, 2014). First, the contents of the Qur'an are in the form of beliefs that must be believed. Second, the law regulates the interaction between *makhliq-khaliq*, creatures with fellow-creatures, and creatures with their environment. Third, it contains teachings and sound advice that lead humans into a space of harmony, both physically and mentally. Fourth, *al-wa'd wa al-wa'id* (promises and threats) of Allah to His servants who do good deeds by obeying orders and staying away from His prohibitions or servants who do the opposite.

In contrast to normal conditions, the receptions held by tahfidz students at the Pondok Pesantren Nurul Jadid during the pandemic only focused on two typologies of performative receptions, namely exegesis and functional. The two typologies

produce two patterns of interaction between students and the Qur'an, namely in terms of memorization and understanding. The exegesis reception takes its form through activities related to how students understand the Qur'an, both orally and in writing. While the functional reception that is manifested in social phenomena can be seen from the interaction of students in memorizing and supporting activities.

### **The pattern of interaction with the Qur'an (Memorization and Understanding)**

The Pondok Pesantren Nurul Jadid is a pesantren with several separate dormitories with various specializations in specific fields, one of which is a tahfidz-based dormitory. There are four tahfidz dormitories under the auspices of Nurul Jadid, namely PPIQ (Pusat Pendidikan Ilmu al-Qur'an), which is under the auspices of the Az-Zainiyah Nurul Jadid Region, LPQ (Lembaga Pendidikan al-Qur'an) which is under the auspices of the Al-Hasyimiyah Nurul Jadid Region, and the tahfidz institution located in the al-Mawaddah and Zaid bin Thabit Puteri Dormitory.

According to Ali Romdhoni, there are three types of Qur'anic reviewers, and in his view, the majority of Qur'an memorization institutions are in the second and third categories. First, reviewers and enthusiasts of the Qur'an position the Qur'an as a sacred text while still opening critical studies in exploring the nature of its meaning. Second, the reviewers regard the Qur'an as a goal, not a process, such as some groups who are satisfied with the *hāfiẓ* predicate. Third, reviewers of the Qur'an who are worship-oriented. The reviewers of the latter type perform rituals related to the Qur'an because of the positive suggestions they get after worship (Romdhoni, 2015). In line with this opinion, the students of the tahfidz institution at the Pondok Pesantren Nurul Jadid were also dominated by the characters of the second and third categories of Qur'an reviewers. This can be seen from routines that tend to support devotees in memorizing the Qur'an and *fadhilah* worship in reading the Qur'an. Although several studies aim to breathe out the spirit of the Qur'an that has been memorized so that it can be understood later, it has not reached the stage of the critical study of the Qur'an. The results of this

study are the conclusions of several tahfidz institutions in Nurul Jadid (Husna et al., 2021).

### **Living Qur'an through the Memorization Method**

Routine memorization activities in Nurul Jadid's tahfidz dormitory have routines that are not much different. Based on an explanation from Ustazah Ika Maziyatus Sholihah (Coordinator of the Tahsin Program for the Lembaga Pendidikan al-Qur'an (LPQ)), students are free to choose the surah to be memorized according to their respective abilities. A similar statement was made by Ustazah Alnafa Dita S., coordinator of Program Tahfiz Asrama Pusat Pendidikan Ilmu al-Qur'an (PPIQ) Nurul Jadid Paiton Probolinggo, that students who intend to enter tahfidz institutions already have a little bit of memorization. However, most of the students started from chapter 30 of the *Munjiyat* chapters, then chapters 1 to 29. Apart from being recommended by the institution, chapters 30 and *Sūrah Munjiyat* were the most frequently read suras.

#### 1. *Tahsin* and tahfiz al-Qur'an

Santri enrolled in *tahfidz* institutions in Nurul Jadid are mapped in advance with a series of tests, namely *qiraah* (covering mastery of recitation material, *makharij al-buruj*, and fluency) and memorizing short or long surahs that have been memorized (for those who have memorization provisions). From the test, the classification of students who are in the *tahsin* or *tahfiz* class is known. The *tahsin* program is focused on students whose reading needs to be adjusted again with the rules of recitation to be prepared for memorizing the Qur'an in the following process. So, students who are judged to have not read well are not allowed to memorize. Meanwhile, students who pass the tahfidz program are more focused on pursuing the target of memorization because their reading of the Qur'an is considered good with a bit of *tahsin* study in order to continue to improve the quality of their reading of the Qur'an.

The majority of Tahsin and tahfidz al-Qur'an at the Pondok Pesantren Nurul Jadid have the same method of memorizing the Qur'an, namely the classical method. The classical method in this definition is that students memorize the

Qur'an gradually, verse by verse, and do not move to the next verse if the previous verses that have been memorized have not been firmly attached when tested. This is different from modern flash memorization methods, which prioritize the complete memorization of 30 juz rather than the fluency and *mutqin* of rote memorization. Of course, these methods have their advantages and disadvantages depending on the conditions and character of each individual. One method may be suitable for one person but not necessarily suitable for another (Firdausi, 2017).

## 2. *Murāja'ah*

The routine of repeating the reading of the Qur'an is one of the most critical aspects of maintaining and strengthening memorization. This activity is known as *murāja'ah*, *takrīran* or *takrār*. According to Fithriani Gade, the repetition of memorizing the Qur'an is based on QS. al-Furqan 32, "*The disbelievers say, 'Why was the Qur'an not revealed to him only once?'*" (Gade, 2014) *Murāja'ah* is carried out with two concepts, formally (dormitory forms special *muraja'ah* activities) and informally. This formal concept, for example, is applied by LPQ (Lembaga Pendidikan al-Qur'an). The activity was carried out in the morning from 05.30 to 07.00 WIB, accompanied by several coaches with a predetermined group. Santri has a rote notebook in the form of a column containing the date and day, information on memorizing or *murāja'ah*, the name of the surah and verse number, and the value given by the coach who received the memorizing deposit and the related santri *murāja'ah*.

Santri usually memorizes new verses in their spare time. This new memorization was deposited during the morning activities. After that, the students then deposit the previous memorization (*murāja'ah*) in sequence. Generally, the builder listens to the reading of the *murāja'ah* santri for a quarter of a juz, then the next day, it is continued for the next quarter of a juz. If all the readings that have been memorized have been deposited in full, the *murāja'ah* is repeated from the first surah, and so on.

Meanwhile, for *murāja'ah*, which the hostel schedules, students submit readings to the room administrator (for students of the *tahsīn* program) or memorization coaches (for students of the *tahfidz* program). That is also done when the students are menstruating (unavailable). If in a holy condition, there is no *murāja'ah* (only depositing new memorization). Ustadzah Ika Maziyyatus Sholihah, coordinator Lembaga Pendidikan al-Qur'an (LPQ) Nurul Jadid Paiton Probolinggo said that, apart from that time, students are freed to *murāja'ah* individually based on their respective habits.

The second concept is informal *murāja'ah*, so students are free to repeat memorization outside of the times scheduled by the hostel, anytime, anywhere, alone, in pairs, or groups.

### 3. *Majlis*

At Nurul Jadid, students who already have perfect memorization of 1 juz will face a series of memorization activities known as “*majlis*”. As the name implies, the santri deposit 1 juz of memorization ideally in one sitting (*majlis*) to the coach; therefore, this activity is called *majlis*. Ustadzah Nur Badriyah's statement about *majlis* activities at the Tahfiz Dormitory in the Zaid bin Tsabit Puteri area deposits on at least one page. If the students have memorized 1 juz, the *majlis* is listened to by the coaches and group participants. This *majlis* is called “*majlis perjuz*”. If the perfect memorization of 5 juz, followed by “*majlis multiples of five*.” This is as expressed by Ustadzah Nur Badriyah, Head of the Zaid bin Tsabit Region Puteri Nurul Jadid Paiton Probolinggo.

The memorization coaches at Nurul Jadid are usually senior ustadzah who have memorized the Qur'an 30 juz, and this *majlis* is held face to face (*talaqqī safahiyyah*). The purpose of this *majlis* is to strengthen the previous memorization. Generally, students are considered successful in carrying out the *majlis* if they do not experience three mistakes or forget to read. So, when the santri experience forgetfulness more than three times in this process, the coach stops the santri reading and asks the santri to re-establish the reading of the Qur'an until it is ready to do the *majlis* again the next time and is not allowed to add to the memorization. This is as expressed by

Ustadzah Ika Maziyyatus Sholihah, coordinator Lembaga Pendidikan al-Qur'an (LPQ) Nurul Jadid Paiton Probolinggo.

Unlike the technical *majlis* at LPQ, PPIQ, and Zaid bin Tsabit woman, the Tahfidz Al-Mawaddah Institute accommodates *majlis* activities regularly every Friday. The management of Al-Mawaddah provides a unique stage for the organizers of the *majlis* and is listened to by all tahfidz students. The following are the results of an interview with Ustadzah Nur Aini Istiqomah.

“We hold this *majlis* every Friday from morning until the end of all children who have perfect memorization of 1 juz, 5, 10, etc. It can be finished until the afternoon, even at night. The criteria for passing the juz must not be an error up to 7 times. That is, forgetting or wrong that can not be justified itself. If you forget or make a mistake but can continue on your own, it does not count as an error. Moreover, thank God, we have two children who can celebrate every week. Indeed, the ability to memorize is much faster than the others. Moreover, this can motivate other friends because all tahfidz students witness it.” This is based on an interview with Ustadzah Nur Aini Istiqomah, Coordinator Tahfiz Al-Mawaddah Program.

#### 4. *Sima'an*

The *sima'an* al-Qur'an activity is included in the category of applying one of the seven multiple intelligences possessed by humans, namely linguistic intelligence, which functions to recite the verses of the Qur'an fluently and correctly. This intelligence can be obtained by listening, paying attention, or imitating how the teacher recites the verse (Firdausi, 2017).

In order for memorization to remain attached, tahfidz institutions and their students apply the *sima'an* (listening) system of the Qur'an (Firdausi, 2017). In Nurul Jadid, students who have new memorization or are *muraja'ah* listen to other students in pairs or groups. In addition to increasing the stickiness of memorization, this method can also help memorizers correct some erroneous readings. This was said by Ustadzah Nur Badriyah (Head of Region Zaid bin Thabit Puteri) when interviewed by the author.

In line with this, LPQ also applies a similar *sima'an* method, but it is more intense with a pairing system called “partner heaven.” So, all students determine their respective partners to be partners in heaven in *sima'an* memorizing the Qur'an, even in other activities such as awakening *tabajjud* and others.

#### 5. *Khatm* al-Qur'an

All pondok pesantren certainly have an agenda of completing the Qur'an regularly, both tahfidz-based institutions and not. At the Al-Qur'an Educational Institution (LPQ), *khatm* al-Qur'an is held every Friday. Apart from Friday being *sayyid al-ayyam*, that day is a holiday at the Pesantren Nurul Jadid so that the *khatm al-Qur'an* can be carried out for a full day.

However, in contrast to the regularity of the weekly *khatm al-Qur'an* activities at LPQ, the Tahfiz Al-Mawaddah Institute has its policy for implementing this activity. Based on the narrative of Ustazah Siti Anisah as the Secretary of the Tahfiz Al-Mawaddah Program, the *khatm al-Qur'an* was held on the sidelines of holiday activities caused by rain or other obstacles. So, there is no specific time for implementation. With this kind of system, *khataman* activities can even be carried out more than 3 times a week.

In other pesantren, the activity of completing the Qur'an is also known as *mujahadah*. Amin Muhammad explained that the *salaf al-salih* used to finish the Qur'an regularly, either in two or one months, even within 10 nights. More than that, there are also scholars who finish 4 times during the day, then 4 times at night (Muhammad, 2019).

#### 6. The habit of reading the Qur'an

Within a day, the students at the Tahfidz Nurul Jadid dormitory were familiar with the term One Day One Juz. Every day, students take the time to read the Qur'an at most minuscule one juz. More than 1 juz, the better. In addition to One Day One Juz, the Al-Qur'an Educational Institute (LPQ) familiarizes students with reciting *Surah al-Ikhlās*, *al-Falaq*, *al-Nās*, ayat Kursi, and QS. al-Mulk before bed.

## Living Qur'an Through the Method of Understanding the Qur'an

Based on interviews with several administrators of tahfidz institutions in the Pondok Pesantren Nurul Jadid, Paiton Probolinggo (Najiburrohman & Zulfa, 2019), institutional activities supporting students' understanding of the Qur'an experienced significant differences.

### 1. Teaching and learning activities

Education is an essential element in forming good character while preserving learning activities both through formal and non-formal education (Hasanah & Hamdan, 2021). Based on this, the majority of tahfidz institutions, in addition to providing their students with general knowledge, knowledge about religion is also carried out to support students' understanding, especially in understanding the scientific tools of the Qur'an, such as the sciences of the Qur'an, the science of interpretation, the science of nahwu, the science of *sharraf* and *balaghah* (Atabik, 2014). At Nurul Jadid, these learning activities are *takhassus al-Qur'an* or Madrasah al-Qur'an. The learning system is set with learning per class according to each level. At LPQ, *takhassus* activities are held every night from 20.00 WIB - to 21.00 WIB at the Nurul Jadid Middle School building. Classification of learning classes for this institution is mapped based on the year of admission with four grade-level criteria, including *ulā*, *wusthā*, *'ulyā* and *tamhid* classes (special classes for students at the student level). Based on an interview with one of the administrators at LPQ, Ustadzah Zilfiyah Firdausi, "The coaching classes are classified based on the year they entered LPQ, so there was no special placement test beforehand. If the level group classification; *tahsīn* or tahfidz there is a special test with predetermined materials."

Likewise, with the PPIQ institution, activities supporting the understanding of the Qur'an are an example of other tahfidz institutions in the Nurul Jadid environment because this institution was established earlier than other tahfidz institutions. Teaching activities about the Qur'an at this institution are not much different from the LPQ



institution, which is also held at night. There is no specific material test for student class mapping, but only mapped according to the initial entry at the Tahfiz institution, either at the junior or senior high school level, with level criteria that are not much different from the LPQ institution, namely the *ulā*, *wusthā* and *'ulyā* classes. Exceptions are for students at the student level, whose institutional activities are the same as administrators'. Regarding the learning time, the activity starts at night, precisely at 20.00 WIB - 21.00 WIB, located at Madrasah Aliyah Nurul Jadid. The material taught only includes books on the Qur'an, which are taught by senior ustadz/ustadzah, who are qualified in the field of Qur'anic scholarship. At first, before the formation of the *diniyah* school in Nurul Jadid, the material taught was about al-Qur'an science and other sciences that supported students' insights. "Initially, before the centralization of the *Diniyah* in Nurul Jadid, the KBM material at PPIQ was not only about the Qur'an, but other sciences were also included in it. With the curriculum change at Nurul Jadid, the secondary materials are finally centralized in the main *Diniyah* activities to minimize repetition of the same material." Based on an interview with Ustazah Siti Anisah, Secretary Tahfiz Al-Mawaddah Program. Thus, when interviewed by the author, the narrative of one of the female PPIQ administrators.

Based on the validation of the data above, learning activities to support understanding of the Qur'an through teaching and learning activities only apply at LPQ and PPIQ, but for tahfidz institutions in Mawaddah and Gang K only focus on methods of memorizing the Qur'an.

## 2. The study of the tafsir book

In addition to the KBM routine, which is carried out every night, the tahfidz institutions in the Nurul Jadid environment also hold other supporting activities, namely by studying the interpretation of books whose technical implementation differs between these institutions. At LPQ, the activity is held every Thursday night by studying the book *al-Tibyān fī Adabi Hamālat al-Qur'an* which Ustadz guides. Sail Aswi. The study was carried out simultaneously for all tahfidz students without exception, even the administrators. Based on the delivery of one of the

administrators at LPQ Ustadzah Zilfiyah Firdausi, “Actually, the background of the study of the book of interpretation is as a guide for students, especially in etiquette for memorizing the Qur'an. So, after consulting with several related parties, such as a senior cleric, a study of the book was formed under the direct supervision of the ustadz. Saili is a factor in increasing students' enthusiasm because his teaching method is humorous and not monotonous.”

A similar study was also carried out in the Al-Mawaddah Region, but the technical implementation differed. In Mawaddah, this activity is held once a month under the direct supervision of one of the stakeholder councils, Lora Fais. The book being studied is the same as the LPQ institution, namely book *al-Tibyān*, but the time is held every two months or once a month, every Saturday night, according to his schedule.

As for the PPIQ institution, the development pattern is carried out by group mapping according to the level of tahfidz or *tahsīn*. This commentary only applies to the tahfidz level by studying the book of interpretation of the Ahkam verse by Ali al-Shabuni, which is carried out twice a week, supervised by a senior ustadz. Then, in contrast to the *tahsīn* level, this study activity is covered by coaching and strengthening student reading which is carried out every Tuesday night and Friday night with mentors from male teaching staff who are qualified in that field.

The study of the book was also carried out in the satellite area tahfidz institution, especially the area Zaid bin Tsabit (K) woman. The book being studied is one of the books by a great teacher in Egypt, Shaykh Muhammad Mahmud Abdullah, namely the book of *Kayf Tahfīẓ al-Qur'ān*, which is held every Sunday night under the guidance of Ustadz Bachtiar Hufaidzi, as a senior lecturer in the alley K area. About the technical aspects that need to be prepared before memorizing the Qur'an. Technically, the recitation is carried out simultaneously for all students at the Tahfiz institution without exception. Based on the results of an interview with one of the students at the institution, it was stated that “By studying the book, it seemed to get more enthusiasm to constantly interact with the

Qur'an and become an alarm always to organize good intentions.”

### 3. Scientific Oration or *Daurah Qur'ani*

Based on the work calendar per tahfidz institution in Nurul Jadid, almost all institutions hold scientific oration activities but are constrained by the limited pandemic bringing in presenters outside. So the activity was not realized except for the PPIQ institution, which received a recommendation to continue to exist to cover the activity in question. On April 11, 2021, PPIQ held a *daurah Qur'ani* activity in collaboration with all tahfidz institutions in Nurul Jadid, both male and female. The event presenter was Sheikh Abdul Basith Mushfi, a graduate of Ummul Qurra University, Mecca. The purpose of holding this activity is to increase *ghirah* and insight into the Qur'an by listening directly to the experience of the presenter. The following is the editor of the interview with the chairman of the *daurah Qur'ani* committee, namely Ustadz Idris Ahmadi.

“This *daurah Qur'ani* activity is an incidental (conditional) activity but is still listed in the work calendar unit. The purpose of holding these activities is to serve as a forum for scientific discussion and provide insight into special knowledge for students through more experienced community leaders, especially in the field of the Qur'an.”

### 4. Talent and interest development

As a form of appreciation and development of students' potential, the PPIQ institution holds a talent and interest development program, which is held every Friday at 09.00 WIB. These activities include several coaching classes, including the qiraah al-kutub (study of the kitab kuning), tartil (exploration of the Qur'an reading on makhoriij al-huruf, waqf signs, and the sciences of recitation), qiroah (exploring the Qur'an *bi al-ghinā*), shalawat, calligraphy and KTI (Scientific Writing). Based on the results of the author's survey, not all tahfidz institutions in Nurul Jadid make the program one of the aspects of supporting students' understanding of the Qur'an. So, even though they are under the same auspices, Nurul Jadid in particular, the curriculum between institutions is different. This is one of the legalities of the institution to create an integrated curriculum that is not centralized in the center.

## 5. Listen to lectures online

Through today's technological sophistication, it is rapidly shifting the existence of old media as new electronic media that are more effective in human interaction. Likewise, Islam has begun to enjoy the flow of technological development by utilizing all its facilities. As a process of expanding *syiar* with different dimensions, from the real world to the virtual world, Islamic da'wah through electronic digital has become unique because it can exceed actual communication capabilities, limited by distance (Nafisatuzzahro', 2016). Whether we realize it or not, technological sophistication has reconstructed human culture, which impacts changing existing social patterns or norms (Nafisatuzzahro', 2016). Electronic media (virtual communication) is one of the most influential media in getting information from a wide range. Based on this sophistication, religious interactions that were once classical have become more modern, one of which is through online lectures.

One of the other support for understanding the Qur'an is by listening to lectures on the Qur'an via online as a form of optimizing understanding of the Qur'an. Based on the results of the questionnaire distributed by the author to several female tahfiz institutions throughout Nurul Jadid, 90% (listening to online lectures), 30% (not interested). From the recapitulation, it is stated that listening to online lectures is very helpful in improving students' understanding, especially in the field of the Qur'an. The idolized lecturer also varies according to the personal interests of the good students. Such as Ustadz Adi Hidayat, Najwa Shihab, Quraish Shihab, Wirda Mansur, even the teachers became idols (Basid, 2020).

## **The Impact of Covid-19 on Patterns of Interaction with the Qur'an**

The pandemic holiday that occurs in almost all regions in Indonesia is the first time this phenomenon has occurred, both in general and in particular at the Pondok Pesantren Nurul Jadid. The memorization activities above experienced problems when the Covid-19 pandemic spread across Indonesia. The Pondok Pesantren Nurul Jadid took a policy of returning students to their

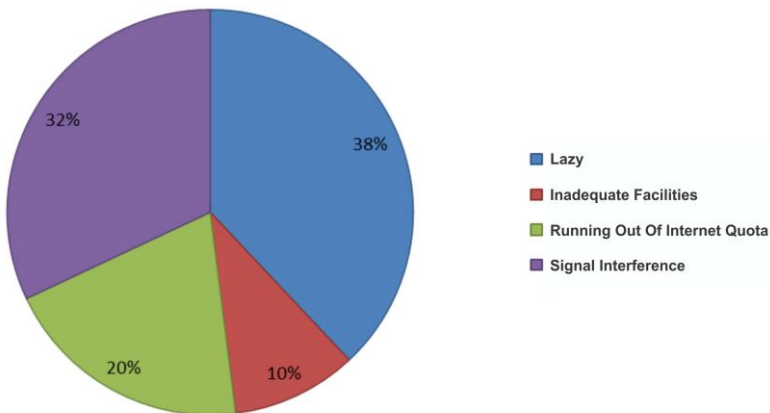
respective hometowns for a relatively long period, which is four months, from April to August 2020.

The interaction of students with the Qur'an through competitions, performances, and other things related to aesthetic receptions has not been carried out, considering the conditions that do not allow for grand activities to be held. The *talaqqī safahiyyah* process that should have been carried out must be temporarily suspended, even though, according to research conducted by Abul A'la al-Maudūdī, et al., one of the effective methods of memorizing the Qur'an is *talaqqī safahiyyah* (meeting and direct deposit of builder) (Al Maududi et al., 2014). It can be said that all tahfidz institutions in Nurul Jadid experienced problems in the process of memorizing and receiving student deposits due to the absence of this *talaqqī safahiyyah*.

From the results of interviews that have been carried out, the six memorization activities above are only a few routines carried out with low frequency, even during the pandemic holidays. The *tahsin* and tahfidz programs that should run and support the students' memorization process must be minimized so that when students return to the pesantren, their already excellent and fluent readings again decline. *Murāja'ah* is not as intense as when the santri are in the pesantren.

In Nurul Jadid, pesantren holidays are in the month of *Maulid* (10 days) and Ramadan (25 days). Based on an interview with Ustazah Ika Maziyyatus Sholihah as the administrator of the Lembaga Pendidikan al-Qur'an (LPQ), before the pesantren holiday, the administrators distributed blanks to take home and had to be filled in with a *murāja'ah* note signed by the student's guardian. This is also applied during the pandemic holiday. However, due to the long vacation time, the management made a policy of establishing an online deposit system for the management or senior coaches through an agreed-upon application. Based on the administrator's calculations, within four months, students can memorize an average of 3 juz or more under normal conditions. Meanwhile, during a pandemic, old memorization is not always *murāja'ah*. This is then taken into consideration by the management not to charge additional memorization to continue to maintain the old memorization during the holidays.

The online system set by the tahfidz institution is also considered unsatisfactory for most students. The following is the percentage of obstacles that are considered to hinder the process of memorizing the Qur'an of students during the pandemic based on a questionnaire to tahfidz institutions at the pondok pesantren Nurul Jadid.

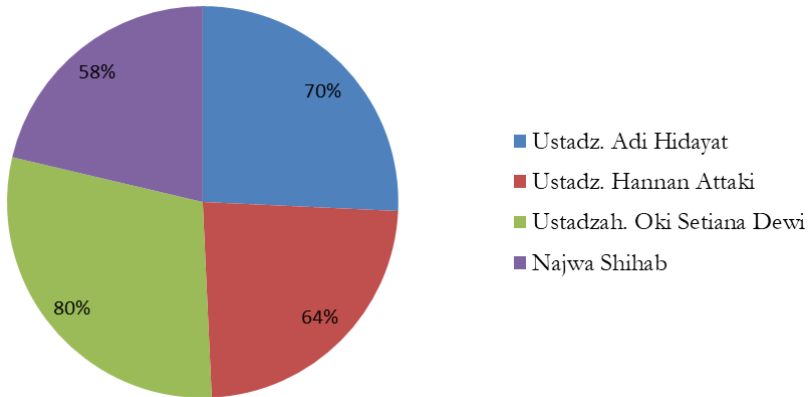


**Table 1:** Percentage Table of Causes of Decreased Santri Memorization

As the recapitulation of the questionnaire results above, 75% of students from the tahfidz institution at the Pondok Pesantren Nurul Jadid stated that the effectiveness of memorizing and understanding al-Qur'an deposits with the online system was considered lacking. Hence, the level of consistency of students was inversely proportional to conditions before the pandemic. This significantly impacts the reduction of the target of memorizing students who are usually able to memorize three juz or more within four months. Based on the results of a survey distributed by the author, the factor for the decline in students' memorization was due to laziness with a percentage (38%), inadequate facilities (not having a gadget) with a percentage (10%), running out of internet package quota (20%) and signal interference (32%).

In line with the decline in the quality and quantity of students' memorization, the process of understanding the Qur'an that the students attempted during the pandemic was also limited

to watching online lectures scattered on Youtube channels and other media. However, the thing that needs to be considered is how students can sort out the content of lectures on the content of the Qur'an that are spread on Youtube so that the understanding they get is not twisted in a different direction from the color of interpretation taught in Pondok Pesantren. Of course, this is a challenge for students, guardians of students, and even institutional administrators; given the rapid flow of information that can be seen in various media, not all of them are by the traditions rooted in the pesantren. Based on the questionnaires that have been distributed, several online lecturers become idols for the students in improving their understanding of the Qur'an, namely Ustadz Adi Hidayat (70%), Ustadz Hannan Attaki (64%), Ustadzah Oki Setiana Dewi (80%) and Najwa Shihab (58%).



**Table 2:** Online Lecture Viewing Percentage Table

Based on the results of the questionnaire above, most students idolize Ustadzah Oki Setiana Dewi as a favorite preacher because the da'wah content delivered is in line with the understanding ability of listeners from all walks of life, both parents and young women. Likewise with Ustadz. Hannan Attaki, makes the younger generation the main object in delivering da'wah because the enthusiasm for young people tends to have a strong spirit and many targets (Mauludin, 2019). Unlike the case with the preacher who had studied in Tripoli, Libya, Ustadz Adi Hidayat's missionary object is prioritized to artists, art workers, influencers,

and entrepreneurs who want to emigrate. Based on this initiative, Ustadz Adi created a YouTube channel called Musawah Studies (Muda Sakinah Mawaddah Warahmah) as a forum for friendship and mutual discussion about religious teachings. The technique in his delivery, he not only conveyed material about religion but also held other activities that were entertainment or even social care activities such as motorbikes, playing futsal, the program for distributing sacrificial animals distributed to one of the places affected by the earthquake, compensation orphans and stay in touch with significant national figures (Laila, 2020).

## Conclusion

In the context of living, the Pondok Pesantren Nurul Jadid treats the Qur'an not only as a holy book to be read and understood but also applied and developed in daily life through several supporting activities. This can be analyzed from 3 typologies of activities that often appear. First, the Exegesis Reception, namely the recitation of the book of Tafsir al-Jalalayn by Shaykh Jalāl al-Dīn al-Mahallī and Shaykh Jalāl al-Dīn al-Suyūṭī through a bandongan system which is held every day other than Tuesday, Thursday and Friday. Second, the Aesthetic Reception, which was applied in the form of calligraphy, spread in various dormitory rooms, mosques, and prayer rooms. Other activities are also carried out by coaching MSQ (Musabaqah Sharh al-Qur'an), MTQ (Musabaqah Tilawah al-Qur'an), and MHQ (Musabaqah Hifz al-Qur'an). Third, the Functional Reception is carried out with supporting activities for understanding the Qur'an, which is implemented in daily life, such as the tradition of *tablilan*, *sima'an*, and *khatm al Qur'an*.

In contrast to customary conditions, the receptions held by tahfidz students at the Pondok Pesantren Nurul Jadid during the pandemic only focused on two typologies of performative receptions, namely exegesis and functional. The two typologies resulted in two patterns of interaction between students and the Qur'an, namely in terms of memorization and understanding. Functional reception manifested in social phenomena can be seen from the interaction of students in memorizing and supporting activities, such as *muraja'ah*, *majlis*, *sima'an*, *khatm al-Qur'an* and



the habit of reading the Qur'an. At the same time, the exegesis reception takes its form through activities related to how students understand the Qur'an, both orally and in writing. Among these activities are teaching and learning activities (KBM), the study of interpretation books, scientific orations (*daurah qur'ani*), talent and interest development, and listening to online lectures.

Through a series of interviews and the distribution of questionnaires, the students' memorization process amid a pandemic experienced a regression. Counting from the six activities that support memorization, only *muraja'ah* and deposit activities are still monitored, and even then, with low intensity and effectiveness. Likewise, the process of understanding the verses of the Qur'an was initially obtained through a direct explanation (face to face) from the Kiai or coach at the tahfidz institution. However, with changes in current conditions, the pattern of understanding the verses of the Qur'an is carried out by listening to online lectures accessed on the YouTube channel of famous preachers such as Ustadzah. Oki Setiana Dewi, Ustadz. Adi Hidayat, Ustadz. Hanan Attaki and Najwa Shihab.

Observing the preaching pattern of the preachers above with an approach that is classified as fun so that it becomes the favorite spectacle of the tahfidz students of the Pondok Pesantren Nurul Jadid, there is no crucial difference in the pattern of recitation or teaching of the *mashāyikh* (kyai) at Nurul Jadid. However, by uploading the lectures of the *da'i* above, it should be balanced with lectures that are also the favorite spectacle of the community at Nurul Jadid, such as the lectures of Gus Baha' and Ustadz Quraish Shihab with the intention of *itbā'* to the habits of the people in the Pondok Pesantren Nurul Jadid environment as additional insight into nuanced Islamic lectures.

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