

STUDENT RECEPTION ON THE IMPLEMENTATION OF ONE DAY ONE PAGE: STUDY LIVING QUR'AN AT PONDOK PESANTREN

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Abstrak: This research is a study of the living Qur'an, which aims to determine the reception of students towards implementing One Day One Page (ODOP) activities in the Al-Lathifiyah area of the Pondok Pesantren Nurul Jadid, Paiton, Probolinggo, East Java. The method used in this research is a descriptive qualitative method with data collection techniques using observation and interviews that interact directly with data sources. The object of research in this study were students and administrators who participated and were involved in these activities. This study concluded that the students responded very well to this One Day One Page (ODOP) activity. They feel that activities have an essential role in their ability to read the Koran and the ability to read the yellow book they are studying.

Keywords: *ODOP; Al-Lathifiyah; Living Qur'an*

Introduction

Allah sent down the Qur'an as a guide for humans, containing all knowledge that is beneficial for human life. He became a miracle (Amin 2020). Islam is eternal and continually

strengthened by scientific progress, and its purity is maintained (Iryani 2017). The Qur'an was revealed by Allah to the prophet Muhammad mutawatir to get people out of the dark to the light and to guide them to the straight path (Anwar, Hafiyana, and Ibrahimy 2018).

The dialectic between the Qur'an and reality will give birth to various interpretations. This variety of interpretations will, in turn, present discourses in the realm of thought and practical actions in social reality (Junaedi 2015). This dialectic becomes a discourse of thought for every Muslim action in responding to the understanding obtained from the Qur'an. The holy book that was revealed to earth is considered sacred, labeled symbolically, so it is called the Qur'an. The labeling of the name "Al-Qur'an", according to Imam al-Suyūṭi, refers to the logic and traditions of Arab society at that time (Abshor 2019).

Farid Esack revealed in his book *The Introduction to the Qur'an* that the Qur'an serves as a guide and is capable of fulfilling many functions in Muslim life. Al-Qur'an can function as a defender of the oppressed, initiator of change, controller of wrongdoing, encouragement of change, reassurance, and even medicine (*shifā'*) or savior from calamity. They transform the text of the Qur'an into an object that has value in itself and is alive (Nurfuadah 2017).

McAuliffe found three factors that can answer the phenomenon of the Qur'an having such advantages, namely carnal factors (physical), conceptual factors (intellectual), and communal factors (social). Carnally, the Qur'an is practiced directly, involving physical interaction, such as reading and listening to reciting verses. Conceptually, society interacts with the Qur'an by making it an object of research and reflection. Meanwhile, communally, community interaction with the Qur'an is carried out through social-community practices covering all Islamic community's social activities (M. Z. Hasan 2020).

This view is also in line with the view of Muhammad Mansur, who mapped the pattern of interaction of the Muslim community with the Qur'an (Azizah 2016). Mansur argues that people interact with the Qur'an in two ways: interaction through approaches and studies of the text; and direct interaction with the text. Interaction through approaches and studies of texts is carried out by making the Qur'an the object of research. According to Mansur, this method has been carried out by scholars from classical to modern times, producing various kinds of interpretation products. Meanwhile, direct interaction is a physical interaction between the community and the Qur'an. Applications in this interaction can be in the form of reading the Qur'an, memorizing the Qur'an, utilizing Qur'anic verses for treatment, and all forms of activities that use parts or the whole of the Qur'an (M. Z. Hasan 2020).

The practice of community interaction with the Qur'an is not a new thing in the life of the Islamic community in Indonesia. The Qur'an has become part of the activities of daily life. It is not only obligatory reading for Muslims but also to meet all forms of needs of Muslims in their lives. The Qur'an is not only a readable text but also a text that is used as a medium (*wasīlah*) to get to something you want, including in the area of medicine, soul sedation, an antidote to magic, scientific development, and so on. For Islamic societies, the Qur'an contains and provides blessings for their lives (Husna 2021).

The term "Living Qur'an" is a familiar expression for most Muslims. Among them, this expression can be interpreted in various ways. First, the expression can mean the figure of the Prophet Muhammad, who was virtuous like the Qur'an. Second, the expression can also refer to a society whose daily life uses the Qur'an as a reference book. Third, the expression can also mean that the Qur'an is not just a book but a living book; that is, its manifestations in everyday life are felt and accurate and varied, depending on the field of life (Ahimsa-putra 2012).

Therefore, the Muslim community cannot be separated from the Qur'an because the Qur'an occupies an essential function in their lives, and it is done as a form of obedience as a religious community. One of them is by reading, studying, *tadabbur*, and sometimes even practicing according to the understanding of each community. So it is also necessary to examine how the community responds to the Qur'an, which is used as a medium in people's lives or can be known as public reception (N. Huda and Albadriyah 2020).

One form of community interaction with the Qur'an is the application of One Day One Page (ODOP), which is implemented in the Al-Lathifiyah area of the Nurul Jadid Islamic Boarding School, Paiton Probolinggo, East Java. This activity is used as a daily routine for students by depositing the reading of the Qur'an to a supervisor who is considered more master of reading the Qur'an. It aims to train and evaluate students' ability to read the Qur'an. This research will focus on implementing ODOP in the Al-Lathifiyah area of the Pondok Pesantren Nurul Jadid (Basid 2020).

This study aims to examine the reception of students in the Al-Lathifiyah area participating in this One Day One Page (ODOP) activity. As a discussion starter, this research will find out the chronology of ODOP activities in the Al-Lathifiyah area; and how the students responded to implementing these activities.

In terms of object, this research is new. However, when viewed in terms of the scope of the study of the living Qur'an, research is no new. Because several previous studies are close to this research, including "Living Qur'an di Instansi Kesehatan: Fenomena Gerakan Membaca Al-Qur'an Sebelum Bekerja", this research is the research of Muhammad Misbah from the Institut Agama Islam Negeri (IAIN) Kudus. The activity of reading the Qur'an before work is one factor in improving the performance of hospital employees. This activity is carried out every Tuesday to

Thursday and Saturday, followed by a meeting before work. This activity aims to remind each employee's intention before providing services to patients at the hospital, namely to love Allah and others (M.Maskur 2019). This research is also in the form of an application of reading the Qur'an, but with a different substance (Najiburrohman and Zulfa 2019).

Not much different from Muhammad Misbah's research, there is a study entitled "Pemaknaan Tradisi Pembacaan Al-Qur'an di PT Karya Toha Putra Semarang (Study Living Qur'an)". This research also includes the application of the habit of reading the Qur'an, but the purpose of implementing this activity is in business matters (Sholehah 2021).

This study uses field research (field research) which uses descriptive qualitative methods. Qualitative research is a procedure for digging deeper into information to obtain systematic and intensive results to obtain descriptive knowledge about social phenomena, a person's behavior, and certain events or places through the interview method (Darna, N., & Herlina 2017).

At a Glance of the Al-Lathifiyah Area of Pondok Pesantren Nurul Jadid

The Al-Lathifiyah area is one of the areas or dormitories in the Nurul Jadid Islamic Boarding School, which is famous for its area, which is steeped in the yellow book. This area is even known as the Salaf of Nurul Jadid. In addition, this area is located outside the pesantren area, so it is categorized as a satellite area.

This region was established in December 2012 (Jadid 2017). The establishment of this region was motivated by the Ma'had Aly institution, which required its students to live in one dormitory so that KH. Romzi Al-Amiri Mannan (late) as Mudir Ma'had Aly founded the Al-Amiri area by referring to his name as a male dormitory, and the Al-Lathifiyah area was attributed to his wife's name as a female dormitory. Meanwhile, the holder of the Al-Lathifiyah area is his wife, Mrs. Hj. Nur Lathifah Wafie, is the

daughter of a significant Kiai and is especially famous among Nahdlatul Ulama (NU), namely KH. Hasan Abdul Wafie.

At the beginning of the establishment of this area, only 10 to 15 female students came from nearby cities such as Bondowoso, Jember, Kraksaan, and Paiton. However, some come from outside the island, namely from NTB (Nusa Tenggara Barat). Before using the name of the al-Lathifiyah region, this area was known as the Al-Amiri Putri area. However, because the name almost matched the name of the Al-Amiri region, cleric Clara Sinta Pratiwi as the regional head in the Al-Lathifiyah region at that time, changed the name of Al-Amiri Putri to the name of the Al-Lathifiyah Region by a mutual agreement between the santri administrators who then inaugurated by Mrs. Hj. Nur Lathifah as the holder (Setiarni and Bariroh 2021).

Along with the development of Ma'had Aly Nurul Jadid, students in the Al-Lathifiyah area also proliferated from year to year. Even now, the number of students who live is as many as 150. This was also motivated by the success of Ma'had Aly in getting the SK equalization with Strata-1.

Meanwhile, the vision of this region is to produce a cadre of ulama who have broad insight and qualified skills who can answer global opposition. The mission that is designed to achieve this vision is to foster students with a coaching pattern that is oriented towards Islamic studies, develop students' talents and interests related to the Islamic world, and synergize with Ma'had Aly in organizing a comprehensive education system by combining higher education traditions. with boarding schools.

In the Al-Lathifiyah area, which at first was only dedicated to students who were already students/students, since 2016, they have started to accept students who are still students. This is a form of concern for the management of Ma'had Aly Nurul Jadid in developing the yellow book so that it is not only limited to being studied among female students/students. Even

now, students still in student statuses reach 20% of the total number of students in this region.

Implementation of One Day One Page (ODOP) Activities

By the vision and mission of the Al-Lathifiyah region in fostering students by orienting themselves towards Islamic studies, it is necessary to hold various activity plans that support this, including studying the turāth book and, of course, also exploring how to read the Qur'an. So, in this case, the management of QFA (Quran Furudul Ainiyah), which is a division whose job is to develop the ability of students to read the Qur'an and develop students' understanding in understanding basic things about Islamic worship by implementing One Day One Page (ODOP) activities (Miskiyah 2022).

The One Day One Page (ODOP) activity is motivated by the lack of enthusiasm for students to read the Qur'an, so it affects the quality of their reading because reading the Qur'an often or not is very influential on fluency in reading Al-Qur'an. Qur'an. Meanwhile, fluency in reading the verses of the Qur'an also significantly affects learning how to read the yellow book, so the One Day One Page (ODOP) activity can also make it easier for students in the learning process at Ma'had Aly Nurul Jadid.

Before implementing this activity, the efforts of the QFA management to improve the quality of reading the Qur'an for students were only by implementing the Fajr talqin activity, which is usually carried out before the Fajr congregation while waiting for the rawuh holder as the prayer priest. In this Fajr talqin activity, the administrator reads verses from the Qur'an, which other students then follow until they reach a maximum of one glass of the Qur'an each day.

After the regional management evaluation meeting, which is usually held at the beginning of every month and attended directly by regional stakeholders, it was felt that this activity was not enough because there was still a lack of development in the

quality of students reading the Qur'an so that in the end the One Day One Page activity was formulated. (ODOP) which is then approved directly by the stakeholders.

Before the One Day One Page (ODOP) activity, the QFA management held a grouping test involving all students to determine their abilities of each student. From all existing levels, they receive guidance from their supervisors thrice a week, every Saturday night, Sunday night, and Wednesday night. As for the evaluation material, the QFA management holds a promotion test every two weeks.

To support the promotion test, the QFA management applies a One Day One Page (ODOP) deposit as a daily evaluation for students both in reading the Qur'an and mastering recitation material. When depositing, the supervisor will ask about the recitation material that has been studied at the time of guidance to help students not easily forget the material that has been obtained. In this case, the supervisor will give certain sanctions to students who are negligent in studying recitation material and those who do not follow the deposit.

In each group consisting of 6-7 students with one mentor, each submits one page of the Qur'an every day starting from surah al-Baqarah and must use the corner Qur'an, namely the Qur'an. Each page ends with the surah waqf to make it easier for students to remember the verses that were deposited on the previous day and equalize the deposit for each student. While the proof of the deposit they made by using the supervisor's initials on the deposit form that the QFA management has provided .

Al-Lathifiyah Regional Student Reception On The Implementation Of ODOP

The Qur'an is the basic guideline used as a guide for Muslim life. However, on the other hand, the Qur'an has many privileges if someone reads it even though they do not know the

meaning of the Qur'an in terms of physical and psychological.

Etymologically, the word reception comes from the Latin "recipere" which means receiving or welcoming readers (A. Huda 2020). While operationally, what is meant by reception is how someone accepts and reacts to something. So, the reception of the Qur'an is in the form of a description of how a person accepts and reacts to the Qur'an by receiving (Asnajib 2020) responding, utilizing, or using it either as a text containing a syntactic arrangement or as a written manuscript that has its meaning or a loose collection. Words that have a specific meaning (Alquran 2017). The reception action of the Qur'an is an interaction between the listener and the reader with the Qur'anic text. The reception of the Qur'anic text is not a monological reproduction of meaning but a dynamic process of reproducing meaning between the reader (listener) and the text. The reception process is the embodiment of the reader's intellectual awareness.

Suppose the word reception is followed by the Qur'an and becomes the recipient of the Qur'an. In that case, we will find a new definition that becomes a study of the reader's response to the presence of the holy verses of the Qur'an as part of a series of cultures in Indonesia. A life phenomenon. The welcome can take various forms, for example, how the community interprets the message of the verses, how people read and recite the verses, and how the community utilizes the reading of the verses of the Qur'an in the phenomena of life. Thus, the reader's interaction with the Qur'an is the concentration of the study of the reception of the Qur'an (Al-Maulida 2020).

From understanding this definition, the researcher concludes that reception is a science that discusses the reader's role in response and reaction in understanding the Qur'an as it is according to the level of understanding mastered. Understanding the Qur'an as it is' is a meaning produced by humans for something outside of themselves that is understood. Understanding this model is called interpretive understanding.

Similar to what was implemented in the Al-Lahifiyah area, the implementation of One Day One Page (ODOP) was felt to be very helpful in developing the ability of students to read the Qur'an, according to the narrative of sister Habibatur Rohmah as one of the management of the QFA division "I think this deposit activity helps us in developing the ability of our fellow students when reading the Qur'an. Because reading the Qur'an does require a habit, so with this deposit, friends are starting to get used to reading the Qur'an with tartil." (Rohmah 2021).

The students also thought that implementing the One Day One Page (ODOP) activity could make it easier for them to master the science of recitation; "I can remember the tajwid material easily, how can I not? If every day at the time of deposit, I always demonstrate the recitation material that has been studied, even though later I will also be penalized if I can't answer the supervisor's questions, but I think the implementation of One Day One This page is quite helpful," said Nafisatul Jamilah, who is one of the students of the Al-Lathifiyah area (Jamilah 2021).

In addition to Nafisatul Jamilah, who found it easier to remember and master the science of recitation, Robiatul Adawiyah, who is also a student of the Al-Lathifiyah region, also felt enthusiastic about the implementation of this activity; "In the past, when I recited the Koran, I just broke through, because I was already used to the Koran to complete it, so when I recited I rarely paid attention to whether my reading was correct or not, including its adaptation to the science of recitation. However, since this one-page deposit, I began to understand how beautiful it is to read the Qur'an with tartil and, of course, accompanied by the knowledge of tajwid." (Adawiyah 2021).

From various responses from students and administrators who handled these activities, Ustadzah Siti Zainab, S.Sos, as the regional head, responded well to the implementation of these activities; "This deposit activity is beneficial, especially since the

QFA division is a newly formed division, so I think this deserves a good appreciation.” (Zainab 2021).

Meanwhile, students who are still students responded to the One Day One Page (ODOP) activity very positively, as stated by Sofwil Widad, a student at Madrasah Aliyah Negeri (MAN) Paiton; “This deposit activity helped me in reciting the Qur’an because previously I had not been able to practice the knowledge of tajwid that I had studied and with this activity, I was able to practice it directly during the Koran.” “Not only that, at first, I was still stammering in reading the Qur’an, now I feel used to it and even fluent in reciting,” continued Rizkiyah, who is still studying at Madrasah Tsanawiyah (Rizkiyah 2021).

This is different from the excellent response of the Tamhidiyah students who were early *marbalaḥ* at Ma’had Aly Nurul Jadid and only focused on learning how to read the yellow book; “It turns out to be true, by facilitating reading the Qur’an it can also make it easier to learn to read the yellow book, and I feel it myself. With this deposit activity, it helps me with this,” said Uyunil as a student of Tamhidiyah (Uyunil 2021).

Meanwhile, the response from Ma'had Aly students who are in their final semester; "This activity was quite helpful for me in remembering and practicing the knowledge of tajwid that I knew so that during BMS (Bhakti Maha Santri), I could channel it to my students there," said Nur Aidatul Hasanah. (Aidatul 2021).

The Version That Recommends Reading The Qur’an With *Tartil*

Reading the Qur’an is highly recommended for Muslims. The command to read the Qur’an itself is enshrined in QS. Al-Alaḳ (96): 1-5 and the command to read the Koran with *tartil* is found in Surah Muzammil verse 4. So it is essential to know the meaning and interpretation of the verse, including for people who are deepening their efforts to read the Qur’an:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ. خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ. اقْرَأْ وَرَبُّكَ
الْأَكْرَمُ. الَّذِي عَلَّمَ بِالْقَلَمِ. عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ.

“Recite in the name of your Lord who created. Created man from a clinging substance. Recite, and your Lord is the most Generous. Who taught by the pen. Taught man that which he knew not.”

According to Quraish Shihab, the word “*igra*” means conveying, studying, reading, exploring, researching, and knowing. The meaning also means to spell or recite what is written to find the meaning. The message conveyed by this verse is the command to read. The word “read” in this sura symbolizes everything humans do, both active and passive. Then the following verse has the aim that humans can receive information. In general, conveying that humans are not illiterate means that they will also be information illiterate. Keep trying to learn from every piece of information to keep learning (Jariah 2019).

Studying the Qur'an, including learning how to read it, is fard for every Muslim. Because the Qur'an is the first and foremost legal basis, it is obligatory for Muslims to at least be able to read the Qur'an properly and correctly according to the Word of Allah Q.S. Al-Muzzammil [73]:4:

وَرَتِّلِ الْقُرْآنَ تَرْتِيلاً

“and read the Qur'an with *tartil* (slowly)”

The verse above indicates that reading the Qur'an must be done slowly and by the existing tajwid rules so that the reading that is made sounds *tartil*. So it is obligatory to study the science of tajwid and practice it when reading the Qur'an.

Ibn Kathir thinks that when reading the Qur'an, one should read slowly so one can contemplate the meaning of the

verse that is being read, which is indeed the reading that the Prophet read when reading the Qur'an so that his reading feels the longest compared to the others.

Here are some hadiths that support the interpretation of the above verse:

قال الامام أحمد: حدثنا عبد الرحمن، عن سفيان، عن عاصم، عن زرّ، عن عبد الله ابن عمرو، عن النبي صلى الله عليه وسلم قال : يقال لصاحب القرآن : اقرأ وارق، ورتل كما كنت ترتل في الدنيا، فان منزلتك عند آخر آية تقرؤها.

“Imam Ahmad told us Abdur Rahman bin Sufyan, from ‘Ashim, from Zar, from Abdullah Ibn Umar, from the Prophet. He has said: “It is said to the reader of the Qur'an: “Recite with a beautiful voice and slowly as you read it with *tartil* while in the world because indeed your position is at the end of the verse you read.

It is also narrated by Ibn Mas'ud, that he has said:

لا تنثروه نثر الرمل، ولا تمذوه هذ الشعر، قفوا عند عجائبه، وحركوا به القلوب، ولا يكن هم احدكم آخر السورة.

“Do not read the Qur'an with readings like sowing sand, nor do you read it with hasty readings like reading poetry (poems). Stop at the fantastic things and move the heart to absorb them, and do not let someone's goal for you be just the end of the letter” (M. Sya'roni Hasan 2017).

It is explained in the *Mandhūmah al-Jazariyah* book that Sayyidina Ali bin Abi Talib understands the *tartil* in verse by “managing the letters by knowing the stopping places.” In addition, Abū Ishāq thinks it is impossible to read clearly if you

read in a hurry, but clear reading can be done by mentioning all the letters and following the correct way of reading them.

Conclusion

From the research that the researchers conducted in the Al-Lathifiyah area of the Pondok Pesantren Nurul Jadid Paiton Probolinggo with descriptive analysis research methods using interviews, it is known that the ODOP chronology in the Al-Lathifiyah area departs from the lack of enthusiasm of students to read the Qur'an so that it affects on the quality of their reading. More than that, fluency in reading Al-Qur'an verses also has a significant effect on learning how to read the yellow book, so ODOP activities can also make it easier for students in the learning process at Ma'had Aly Nurul Jadid.

Furthermore, responding to this program, most of the students in the Ma'had Aly dormitory in the Al-Lathifiyah area responded positively to this One Day One Page (ODOP) activity. The students felt that this activity was quite helpful for the quality of their reading in reading the Qur'an and in mastering the material and practice of recitation of tajwid so that they were enthusiastic in participating in these activities, even those who were beginners in learning how to read the yellow book too. Feel very helpful with this activity. Because according to their perception, fluency in reading the Qur'an significantly affects the fluency in reading the yellow book.

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