

Implementation of the Living Qur'an Model in Islamic Religious Education Learning at MTsN 1 Kendari City

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Abstract

This study aims to describe and analyze the implementation of the Living Qur'an model in Islamic Religious Education (PAI) learning at MTsN 1 Kota Kendari. A qualitative approach with a case study design was employed. Data were collected through observation, interviews, and documentation, and then analyzed using data reduction, data display, and conclusion drawing techniques. The results show that the Living Qur'an model at MTsN 1 Kendari is implemented through daily Qur'an reading routines, Qur'an memorization programs (tahfiz), and the integration of Qur'anic values into both the learning process and school life. This model has been effective in increasing students' interest in learning, enhancing their appreciation of Islamic values, and shaping their religious character. The findings indicate that the Living Qur'an model is not only effective in teaching Islamic Religious Education content but also plays a vital role in the contextual and practical internalization of spiritual values. This study recommends that similar models be adapted by other educational institutions as a strategy to strengthen Qur'an-based character education.

Keywords: *Living Qur'an, Islamic Religious Education, value internalization, MTsN 1 Kendari*

INTRODUCTION

Education is the main instrument in shaping the character and personality of students. In the context of Islamic education, Islamic Religious Education (PAI) does not only function to transfer religious knowledge alone, but also aims to instill spiritual, moral, and social values sourced from the Qur'an and Hadith (Azra, 2012). However, the challenges of religious education today are not easy. In the midst of globalization and the rapid development of information technology, there is a tendency to decline in the practice of Islamic values in the daily lives of students (Hidayat, 2019). This shows a gap between cognitive understanding of religious teachings and practical implementation in real life.

This reality is an important indicator that Islamic Religious Education learning needs to be directed not only at mastering the material, but also at internalizing values that can form a personality with character and noble morals (Zamroni, 2011). One approach that has begun to be developed in answering this need is the approach of *Living Qur'an*. This approach emphasizes real experiences in interacting with the Qur'an, both in the form of reading habits, appreciating the meaning, and practicing the values of the Qur'an in students' daily activities. In other words, *Living Qur'an* Trying to make the Qur'an something that is alive and real in students' behavior and attitudes, not just ritual

reading or academic memorization (Hidayat, 2019).

Approaching *Living Qur'an* has the advantage of forming a transformative learning environment. Through this approach, learning does not only take place in the classroom, but also permeates daily habits, school culture, and integrated religious activities (Abdullah, 2020). This is very important, considering that character education cannot be formed through lecture methods alone, but must be through role models, habits, and strengthening of religious culture in the school environment (Mujiburrahman, 2017).

MTsN 1 Kota Kendari is a state madrasah that seeks to implement Qur'anic values through a religious approach. *Living Qur'an* in Islamic Religious Education learning and school activities. This practice is reflected in programs such as the habit of reading the Qur'an every morning, the Qur'an memorization program, contextual learning with the integration of Qur'anic values, and religious activities that encourage students to practice Islamic teachings in real terms. This phenomenon is interesting to study scientifically in order to find out how the approach *Living Qur'an Implemented*, and to what extent it is effective in improving the quality of Islamic Religious Education learning and forming the religious character of students.

With this background, this research was conducted to further explore the implementation

of the approach. *Living Qur'an* Islamic Religious Education learning at MTsN 1 Kendari City. The main focus of this study is to understand the process, strategy, and impact of the implementation of this approach on the formation of students' Islamic attitudes and behavior. The results of this study are expected to be a conceptual and practical reference for other Islamic educational institutions that want to develop a more holistic, contextual Islamic Religious Education learning approach that has a real impact on the character of students.

METHOD

This research uses a qualitative approach with a case study type, which aims to describe in depth the implementation of the approach of *Living Qur'an* Islamic Religious Education (PAI) learning at MTsN 1 Kendari City. This approach was chosen because it is able to reveal the process, meaning, and context of educational practices that cannot be reached quantitatively. Focusing on case studies allows researchers to explore phenomena holistically and contextually in one location that is a model.

The research subjects consisted of the head of the madrasah, PAI teachers, Ma'had instructors, and several students who were active in the program of *Living Qur'an*. They were selected purposely because they had direct involvement in the implementation of the program. Data collection techniques were carried out through in-depth interviews, participant observation, and documentation studies. Interviews were used to explore the views and experiences of the subjects, observations were used to record real activities in the madrasah environment, while documentation was used to support data through program archives, activity schedules, and learning syllabuses.

The data obtained were analyzed using the Miles and Huberman interactive model, which includes the stages of data reduction, data presentation, and drawing conclusions. To ensure the validity of the data, triangulation of sources and methods was used, as well as validation of the results through member checks with informants to ensure the conformity of the researcher's interpretation with the reality in the field.

RESULTS AND DISCUSSION

The results of the study show that the implementation of the approach *Living Qur'an* MTsN 1 Kota Kendari is done through the integration of Al-Qur'an values in various aspects of learning activities and school culture. The application of this approach is not only limited to the cognitive aspect or mastery of religious material, but also touches on the affective and psychomotor dimensions of students through habituation and exemplary behavior.

- 1) First, from the aspect of curriculum and learning planning, Islamic Religious Education teachers consciously integrate Qur'anic values into the lesson plan (RPP). Values such as honesty, discipline, responsibility, and compassion are inserted into each theme of religious lessons. For example, when discussing verses about honesty, teachers not only explain theoretically but also provide concrete examples in everyday life and encourage students to apply them in their daily activities.
- 2) Second, in terms of learning activities, practicing *Living Qur'an* reflected through the habit of reading the Qur'an before lessons begin, as well as the existence of a program *one day one verse which* directs students to memorize and practice one verse of the Qur'an every day. This program aims to shape students' character through strengthening simple but consistent Qur'anic values. In addition, Islamic Religious Education teachers also use discussion methods and case studies related to students' lives, so that students can understand that the Qur'an is not only a holy reading, but also a practical guideline in dealing with various life problems.
- 3) Third, the approach of *Living Qur'an* also implemented through Ma'had activities in the madrasah environment. In this program, students who live in Ma'had receive reinforcement in learning Al-Qur'an memorization, Islamic manners training, and routine worship practices. Activities such as congregational prayer, Qur'an halaqah, and regular religious studies encourage the

formation of a strong religious character. These activities become a place for internalizing the values of the Qur'an in an applicable manner in the daily lives of students.

- 4) Fourth, the madrasah environment is built with a religious nuance that supports the Qur'anic culture. This is evident in the school policy that requires the reading of the Qur'an before learning activities, the existence of the Blessed Friday program, and the use of Islamic symbols in motivational slogans in class. Teachers, especially Islamic Religious Education teachers, also act as role models in implementing the values of the Qur'an, both through speech and action.
- 5) In general, the approach *Living Qur'an at MTsN 1 Kota Kendari* has been implemented systematically and sustainably. This process is not only based on formal activities in the classroom, but also permeates the school culture, social environment, and religious activities that form a religious atmosphere. This shows that *Living Qur'an* is not just a learning method, but also a cultural and spiritual approach that aims to form students with Qur'anic character in thought, attitude, and action.

DISCUSSION

Implementation of the approach *Living Quran In Islamic Religious Education* learning at MTsN 1 Kendari City reflects a value-based education model that not only emphasizes the intellectual aspects of students, but also includes character building and spiritual habits. The results of the study show that this approach is implemented through a combination of the integration of Qur'anic values in the learning process, systematic religious activities, and madrasah culture that supports the creation of a religious environment.

Pedagogically, the approach of *Living Qur'an Become* an effective medium in bridging the gap between theoretical understanding of the Qur'an and practical application in everyday life. When teachers insert Qur'anic values into the teaching and learning process—for example, the values of honesty, discipline, and responsibility—this strengthens the role of Islamic Religious

Education as a subject that not only teaches Islamic laws, but also shapes students' Islamic personalities. This strategy is in line with the holistic goal of Islamic education, namely developing all human potential: physical, intellectual, and spiritual.

In addition, habituation programs such as one *day one verse and* reading the Qur'an before the lesson begins shows a habituating approach as part of character learning. By getting used to reading, memorizing, and practicing the verses of the Qur'an regularly, students not only develop memorization skills, but also form an emotional and spiritual relationship with the Qur'an as a guide to life. This shows that *Living Qur'an* is not just a method, but a value approach that forms religious attitudes in students' real lives.

The Ma'had program implemented in the MTsN 1 Kendari City environment also strengthens the implementation of *Living Quran Structured*. With routines such as Quran halaqah, congregational prayers, and evening religious studies, students are formed in a conducive socio-religious environment. Qur'anic character education here is not only taught, but also brought to life through role models, daily interactions, and direct practice in worship activities. This shows that character education cannot be separated from a supportive social environment.

From an institutional culture perspective, the success of the *Living Qur'an* approach is also driven by the madrasah's policy of making Qur'anic values the foundation in shaping the school's vision and activities. Religious symbols, Qur'anic slogans in the classroom, and activities such as Friday Blessings are indicators that the madrasah is not only a place of learning, but also a living space that instills spiritual values in the lives of students. This shows that the success of this approach requires the involvement of all elements—teachers, students, the madrasah principal, and the school culture itself.

Thus, it can be concluded that the *Living Qur'an* approach at MTsN 1 Kota Kendari is implemented comprehensively and integrated, covering aspects of curriculum, learning strategies, madrasah culture, and students' social life. This approach provides a real contribution in forming the Qur'anic character of students, as

well as strengthening the madrasah as an educational institution that makes the Qur'an the basis and main reference in every educational activity.

CONCLUSION

Based on the results of research conducted at MTsN 1 Kendari City, it can be concluded that the approach *Living Quran In* Islamic Religious Education learning has been implemented in an integrative and comprehensive manner. This approach is realized through a combination of learning Qur'anic values in the classroom, habituation of continuous religious activities, and support for religious madrasah culture. Islamic Religious Education teachers play a central role in integrating the teachings of the Qur'an into every component of learning, both in terms of material planning, teaching strategies, to assessing students' attitudes and characters. The use of contextual methods and an emphasis on internalizing values through daily practice make Islamic Religious Education learning more meaningful and applicable in students' lives.

In addition, various excellent programs such as reading the Qur'an before lessons, activities one *day one verse*, and religious activities at Ma'had shown that the implementation of *Living Qur'* andoes not stop at the cognitive aspect, but extends to character formation and value habituation. A supportive madrasah environment, teachers who are role models, and institutional policies that support Qur'anic values are the main supporting factors for the success of this approach. Thus, *Living Qur'an* not just a method of teaching the Qur'an, but an approach that brings its values to life in the real and sustainable reality of students' lives.

As a form of strengthening the implementation that has been running, it is recommended that the madrasah continue to develop an educational ecosystem based on Qur'anic values. This includes the preparation of policies that support religious activities, teacher training in the development of contextual learning methods based on the Qur'an, and strengthening collaboration between teachers, parents, and the community in realizing a Qur'anic educational environment. PAI teachers are also expected to continue to improve the

quality of learning by adopting an innovative approach that is relevant to the needs of the times, without leaving the essence of the values of the Qur'an. As for further researchers, the approach *Living Qur'* can be studied further in a broader context, both in terms of its influence on changes in student behavior, the effectiveness of its learning methods, and its application at different levels of education.

SUGGESTION

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