LIVING QUR'AN: IMPLEMENTING QUR'ANIC VALUES THROUGH THE TAHFIZH AL-QUR'AN PROGRAM AT AD-DINIYAH ISLAMIC BOARDING SCHOOL PAMEKASAN

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Abstrak

Living Qur'an merupakan fenomena penerapan nilai-nilai Al-Qur'an dalam kehidupan sehari-hari melalui praktik keagamaan yang konkret. Penelitian ini bertujuan menganalisis implementasi nilai-nilai Al-Qur'an melalui program tahfizh Al-Qur'an di Pondok Pesantren Ad-Diniyah Sumber Batu Blumbungan Larangan Pamekasan. Penelitian kualitatif dengan pendekatan fenomenologi ini menggunakan teknik pengumpulan data melalui wawancara mendalam, observasi partisipatif, dan dokumentasi. Informan penelitian terdiri dari pengasuh pesantren, direktur program tahfizh, tiga pengajar tahfizh, dan lima santri aktif. Hasil penelitian menunjukkan bahwa program tahfizh Al-Qur'an di pesantren ini dilatarbelakangi keinginan mencetak generasi hafizul Qur'an dan membumikan Al-Qur'an di masyarakat. Kegiatan dilaksanakan pagi (05:00-06:40) dan sore (16:30-17:30) dengan metode yang bervariasi. Implementasi nilai-nilai Al-Qur'an tercermin dalam penanaman nilai kesabaran, kejujuran, dan tauhid melalui proses pembelajaran tahfizh. Penelitian ini berkontribusi pada pengembangan studi living Qur'an dalam konteks pendidikan pesantren dan memberikan model implementasi nilai-nilai Al-Qur'an yang aplikatif.

Kata Kunci: Living Qur'an, tahfizh Al-Qur'an, nilai-nilai Al-Qur'an, pondok pesantren, pendidikan Islam

Abstract

The Living Qur'an represents a phenomenon of implementing Qur'anic values in daily life through concrete religious practices. This study aims to analyze the implementation of Qur'anic values through the tahfizh Al-Qur'an program at Pondok Pesantren Ad-Diniyah Sumber Batu Blumbungan Larangan Pamekasan. This qualitative research employs a phenomenological approach using data collection techniques including in-depth interviews, participatory observation, and documentation. Research informants comprise the pesantren head, tahfizh program director, three tahfizh teachers, and five active students. The findings reveal that the tahfizh Al-Qur'an program at this pesantren is motivated by the aspiration to produce a generation of hafizul Qur'an and to ground the Qur'an within society. Activities are conducted during morning sessions (05:00-06:40) and afternoon sessions (16:30-17:30) utilizing varied methodologies. The implementation of Qur'anic values is reflected in the cultivation of patience, honesty, and tauhid values through the tahfizh learning process. This research contributes to the development of Living Qur'an studies within the context of pesantren education and provides an applicable model for implementing Qur'anic values.

Keywords: Living Qur'an, tahfizh Al-Qur'an, Qur'anic values, Islamic boarding school, Islamic education

INTRODUCTION

The Qur'an as the holy book of Muslims functions not merely as a text for recitation, but as a comprehensive guide for life. The Living Qur'an tradition demonstrates how Muslim communities integrate Qur'anic values into their daily life practices.[1] This phenomenon reflects the efforts of Muslims to animate Qur'anic teachings through various forms of rituals, traditions, and diverse religious practices. The Living Qur'an transcends textual dimensions and extends into the implementation of values contained within the holy book.[2]

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[1] Arif Wicaksana and Tahar Rachman, 'Metode Penelitian Al Qur'an Dan Tafsir', *Angewandte Chemie International Edition, 6(11), 951–952.*, 3.1 (2018).

[2] Ahmad Atabik, 'The Living Qur'an: Potret Budaya Tahfiz AL-Qur'an Di Nusantara', *Jurnal Penelitian*, 8.1 (2014), pp. 161–78.

Within the context of Islamic education, pesantren hold a strategic role as institutions that preserve and develop Islamic traditions.[3] Pesantren not only teach Qur'anic recitation but also instill the spiritual and moral values contained therein.[4] The tahfizh Al-Qur'an tradition in pesantren represents one of the most tangible manifestations of the Living Qur'an, where students do not merely memorize texts but also experience spiritual and moral transformation. The process of memorizing the Qur'an involves deep internalization of values and the formation of Islamic character.[5]

Tahfizh Al-Qur'an programs in pesantren possess complex dimensions encompassing pedagogical, spiritual, and social aspects. These activities constitute not merely knowledge transfer, but also the process of character formation that embodies noble morals.[6] Students participating in tahfizh programs experience a holistic learning process where cognitive, affective, and psychomotor aspects are synergistically integrated. The applied learning methods also vary, adapting to individual student characteristics and capabilities to achieve optimal memorization targets.[7]

The Qur'anic values internalized through tahfizh programs encompass broad dimensions, ranging from patience and honesty to the strengthening of tauhid. The process of memorizing the Qur'an teaches

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[3] Riskal Fitri and others, 'Pesantren Di Indonesia: Lembaga Pembentukan Karakter', *Jurnal Pemikian Dan Ilmu Keislaman*, 2.1 (2019).

[4] Niken Ristianah, 'Internalisasi Nilai-Nilai Keislaman Perspektif Sosial Kemasyarakatan', *Darajat: Jurnal PAI*, 3.1 (2020).

[5] Ahmad Abdullah, 'Implementasi Pembinaan Nilai-Nilai Al-Qur'an Dalam Meningkatkan Kesadaran Beragama Siswa Madrsah Tsanawiyah Muhammadiyah Sibatua Kabupaten Pangkep', *Al Urwatul Wutsqa: Kajian Pendidikan Islam*, 3.1 (2023), pp. 85–98 <https://journal.unismuh.ac.id/index.php/alurwatul>.

[6] Emi Rahmawati, Indra Dwi Jayanti, and Amanatul Khomisah, 'Pengaruh Metode I'rab Al-Qur'an Terhadap Kemampuan Menghafal Al-Qur'an Santri Pondok Pesantren Nurul Furqon Rembang', *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 20.1 (2022), doi:10.32729/edukasi.v20i1.1065.

[7] Arum Fatmala and Anas, 'Model Pembelajaran Tahfidzul Qur'an Pondok Pesantren Salafiyah Ula Ibnu Abbas Wiradesa Kabupaten Pekalongan Tahun Ajaran 2022 / 2023', *Promis*, 2.2 (2021), doi:10.58410/promis.v2i2.538.

patience through consistent and diligent repetition.[8] Honesty values are formed through objective self-evaluation of memorization achievements, while tauhid values are strengthened through awareness of dependence upon Allah in the learning process. These three values become the foundation for character formation in students who embody noble morals[9].

Pondok Pesantren Ad-Diniyah Sumber Batu Blumbungan Larangan Pamekasan represents one of the Islamic educational institutions that conducts tahfizh Al-Qur'an programs with a unique approach. This pesantren has developed a tahfizh learning system that integrates Qur'anic values into every aspect of student activities.[10] The tahfizh program at this pesantren began in 2009 with the background of desiring to produce a generation of hafizul Qur'an and to ground the Qur'an within the surrounding community. The applied approach combines traditional methods with learning innovations appropriate to contemporary developments.[11]

The implementation of the tahfizh program at this pesantren involves various stakeholders, ranging from pesantren leaders, program directors, tahfizh teachers, to students actively participating in the program. Each stakeholder possesses specific roles in ensuring the achievement of program objectives, namely not only producing hafizul Qur'an but also individuals with noble character.[12] Inter-stakeholder collaboration creates a conducive learning

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[8] A Fauziah and A D Badruzzaman, 'Strategi Guru Tahfiz Dalam Meningkatkan Motivasi Siswa Muraja'ah Hafalan Al-Qur'an', *Cipulus Edu: Jurnal …*, 2.1 (2024), pp. 86–109 <https://journal.albadar.ac.id/index.php/JPIcipulus/article/view/196%0Ahttps://journal.albadar.ac.id/index.php/JPIcipulus/article/download/196/147>.

[9] Ahmad Fatah and Muchammad Hidayatullah, 'Penerapan Metode Yanbu'a Dalam Meningkatkan Kefasihan Membaca Al Qur'an Di Pondok Pesantren Darul Rachman Kudus', *JURNAL PENELITIAN*, 15.1 (2021), doi:10.21043/jp.v15i1.10749.

[10] Fitri and others, 'Pesantren Di Indonesia: Lembaga Pembentukan Karakter'.

[11] M. Ilyas and Armizi Armizi, 'Metode Mengajar Dalam Pendidikan Menurut Nur Uhbiyati Dan E. Mulyasa', *Al-Liqo: Jurnal Pendidikan Islam*, 5.02 (2020), doi:10.46963/alliqo.v5i02.244.

[12] Zaenal Arifin, 'MENJADI GURU PROFESIONAL (ISU DAN TANTANGAN MASA DEPAN)', *EDUTECH*, 13.1 (2014), doi:10.17509/edutech.v13i1.3225.

ecosystem that supports optimal student potential development. The applied learning process also considers psychological and social aspects of students to create a comfortable and productive environment.

Research on the Living Qur'an within the context of pesantren education has attracted the attention of many academics. Junaedi examined the Living Qur'an at Pondok Pesantren As-Siroj Al-Hasan focusing on students' daily religious practices.[13] His research findings indicate that the Living Qur'an manifests in various rituals and traditions implemented by students as an implementation of Qur'anic values. Meanwhile, Wahyudi researched the cultivation of Qur'anic values in student life at Pondok Pesantren Nurul Qur'an Rumpin Bogor, revealing various methods and strategies in implementing Qur'anic values.[14] Atabik analyzed the culture of tahfizh Al-Qur'an in the archipelago as a portrait of the Living Qur'an demonstrating the diversity of traditions in preserving the Qur'an.[15]

The novelty of this research lies in its specific focus on implementing Qur'anic values through tahfizh programs with a deep phenomenological approach. Unlike previous research that tends to examine the Living Qur'an generally, this study specifically analyzes how patience, honesty, and tauhid values are internalized through the tahfizh Al-Qur'an learning process. This research also reveals the dynamics of tahfizh learning within the context of small pesantren that possess unique characteristics and challenges compared to large pesantren. This research's contribution provides an applicable model

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[13] Didi Junaedi, 'Living Qur'an: Sebuah Pendekatan Baru Dalam Kajian Al-Qur'an (Studi Kasus Di Pondok Pesantren As-Siroj Al-Hasan Desa Kalimukti Kec. Pabedilan Kab. Cirebon)', *JOURNAL OF QUR'AN AND HADITH STUDIES*, 4.2 (2015), doi:10.15408/quhas.v4i2.2392.

[14] Agus Imam Wahyudi, 'The Living Qur'an: Upaya Penanaman Nilai-Nilai Al-Qur'an Dalam Kehidupan Santri (Studi Kasus Di Pondok Pesantren Nurul Qur'an Rumpin Bogor)', *At-Tawassuth: Jurnal Ekonomi Islam*, 2023.

[15] Ahmad Atabik, 'The Living Qur'an: Potret Budaya Tahfiz AL-Qur'an Di Nusantara'.

for implementing Qur'anic values that can be adapted by other Islamic educational institutions.

Based on this background, this research aims to comprehensively analyze the implementation of the Living Qur'an through the tahfizh Al-Qur'an program at Pondok Pesantren Ad-Diniyah Pamekasan. Specifically, this research aims: first, to analyze the background and dynamics of tahfizh Al-Qur'an program activities as a manifestation of the Living Qur'an within the context of pesantren education; second, to examine the implementation of patience values in the tahfizh Al-Qur'an learning process and student character transformation; third, to evaluate the implementation of honesty values through evaluation and accountability systems in the tahfizh program; and fourth, to analyze the implementation of tauhid values as the spiritual foundation in the entire tahfizh Al-Qur'an learning process.

METHODOLOGY

This research employs a qualitative approach with phenomenological methodology to analyze the implementation of Qur'anic values through the tahfizh Al-Qur'an program.[16] The phenomenological approach was selected because this research seeks to understand the meaning and essence of informants' subjective experiences in undertaking the tahfizh program.[17] This method enables researchers to explore deep understanding of how Qur'anic values are internalized in student life through the tahfizh learning process. The research location is Pondok Pesantren Ad-Diniyah Sumber Batu Blumbungan Larangan Pamekasan, chosen because it possesses a tahfizh Al-Qur'an program that has operated since 2009 with a distinctive approach.

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[16] James P. Takona, 'Research Design: Qualitative, Quantitative, and Mixed Methods Approaches / Sixth Edition', *Quality and Quantity*, 2024, doi:10.1007/s11135-023-01798-2.

[17] Moh Nadhir Mu'ammar, 'Analisis Fenomenologi Terhadap Makna Dan Realita', *Jurnal Studi Agama Dan Masyarakat*, 13.1 (2017), doi:10.23971/jsam.v13i1.573.

Data collection techniques were conducted through in-depth interviews, participatory observation, and documentation.[18] In-depth interviews were conducted with 10 informants consisting of the pesantren head, tahfizh program director, three tahfizh teachers, and five active students selected through purposive sampling.[19] Participatory observation was conducted to observe tahfizh learning activities during morning sessions (05:00-06:40) and afternoon sessions (16:30-17:30) throughout the research period. Documentation includes photographs of learning activities, student memorization record books, and other supporting documents. Data triangulation was performed by comparing interview results, observations, and documentation to ensure data validity and reliability.[20]

Data analysis employed Husserl's phenomenological analysis model comprising three reduction stages: phenomenological, eidetic, and transcendental.[21] Phenomenological reduction was performed by filtering observation and interview data regarding tahfizh program activities to identify occurring phenomena. Eidetic reduction aims to discover the essence or nature of Qur'anic values implementation in the tahfizh program. Transcendental reduction was conducted to understand informants' conscious experiences in undertaking the tahfizh Al-Qur'an program. The analysis process was also supported by coding and categorization to systematically organize research findings.[22]

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[18] Ni'matuzahroh, 'Observasi Teori Dan Aplikasi Dalam Psikologi', *Universitas Muhammadiyah Malang*, no. Mi (2018).

[19] Imami Nur Rachmawati, 'Pengumpulan Data Dalam Penelitian Kualitatif: Wawancara', *Jurnal Keperawatan Indonesia*, 11.1 (2007), doi:10.7454/jki.v11i1.184.

[20] P D Sugiyono, 'Metode Penelitian Bisnis: Pendekatan Kuantitatif, Kualitatif, Kombinasi, Dan R&D. Alfabeta.', *Penerbit CV. Alfabeta: Bandung*, 225 (2018).

[21] Heddy Shri Ahimsa-Putra, 'FENOMENOLOGI AGAMA: PENDEKATAN FENOMENOLOGI UNTUK MEMAHAMI AGAMA', *Walisongo: Jurnal Penelitian Sosial Keagamaan*, 20.2 (2016), doi:10.21580/ws.2012.20.2.200.

[22] M. B. Miles, A. M. Huberman, and J. Saldaña, *Qualitative Data Analysis: A Methods Sourcebook (3rd Ed.)* (SAGE Publications, 2014).

RESULTS AND DISCUSSION

Background and Activities of the Tahfizh Al-Qur'an Program

The tahfizh Al-Qur'an program at Pondok Pesantren Ad-Diniyah is motivated by the vision of producing a generation of hafizul Qur'an with noble character. The initiation of this program began with the desire of KH. Abdul Qadir Jailani as the tahfizh director to ground the Qur'an within the surrounding community, which still possessed minimal understanding of tahfizh Al-Qur'an. This background aligns with the Living Qur'an concept that emphasizes practical implementation of Qur'anic values in daily life.[23] This pesantren views memorizing the Qur'an not merely as a cognitive activity, but as a comprehensive spiritual transformation process. This vision is strengthened by the availability of teaching staff who have completed memorization of the 30 juz of the Qur'an.

Community motivation to enroll their children in this pesantren grew after witnessing tangible results from the implemented tahfizh program. One driving factor was the success of the daughter of one of the tahfizh teachers who demonstrated the ability to read and memorize the Qur'an well. This phenomenon reflects the social aspect of the Living Qur'an, where individual religious practices can influence and inspire broader communities.[24] Community enthusiasm was also driven by the development of Musabaqah Hifdzil Qur'an (MHQ) competitions that provide appreciation to Qur'an memorizers. Support from student guardians, some of whom are pesantren alumni, also strengthens the legitimacy of this program within the community.

The historical aspect of the tahfizh program at this pesantren began around 2008-2009 with a gradual approach. Initially, this program was piloted at the elementary school level by teaching memorization of short surahs (juz

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[23] Wicaksana and Rachman, 'Metode Penelitian Al Qur'an Dan Tafsir'.
[24] Ahmad Atabik, 'The Living Qur'an: Potret Budaya Tahfiz AL-Qur'an Di Nusantara'.

'amma). After evaluation and methodological refinement, this program was then developed into a comprehensive tahfizh program for pesantren students. This development demonstrates an organic process in Living Qur'an implementation that is not forced but grows naturally according to institutional needs and capacity. This gradual approach proved effective in building a strong foundation for sustainable tahfizh programs. To date, the program has produced students with memorization up to 23 juz of the Qur'an.

Tahfizh program activities are conducted in two main sessions: morning sessions (05:00-06:40) and afternoon sessions (16:30-17:30). Morning sessions focus on new memorization submission activities (ziyadah) and muraja'ah (repetition of memorization) for both juz 'amma and advanced juz. Afternoon sessions are dedicated to muraja'ah and reading improvement through the bin nazhar method (reading while looking at the mushaf). This time allocation is designed to optimize student cognitive capacity that varies at different times. The structured schedule also enables students to balance the tahfizh program with other formal and diniyah educational activities. Flexibility in schedule implementation demonstrates program adaptability to individual student needs.

The organizational structure of the tahfizh program involves three main teachers with different specializations. Ustadzah Miftahul Himmah handles memorization from juz 1 to juz 30, Ustadzah Rodhiyatus Sholehah focuses on juz 'amma, and Ustadzah Rohmatul Umma Khalida is responsible for advanced juz muraja'ah. This division of tasks enables specialization in student mentoring according to their respective ability levels and memorization achievements. This task division system reflects professionalism principles in tahfizh program management not found in previous research. Inter-teacher coordination is conducted regularly to ensure learning process continuity and

student progress evaluation. This system also enables the development of more specific and effective learning methods.

Learning targets are established considering individual student capabilities, with a minimum standard of half a page submission per day for new memorization. However, this system is sufficiently flexible to accommodate students with faster capabilities or those requiring more time. This individual approach aligns with student-centered learning principles within the context of Islamic education.[25] Evaluation is conducted continuously through the tasmi' system (listening to memorization) when students achieve 5 juz of memorization. This comprehensive evaluation system ensures memorization quality and provides motivation for students to continue improving their achievements. The highest student achievement currently is 23 juz, demonstrating the effectiveness of the implemented learning system.

Applied learning methods combine traditional approaches with innovations suited to student characteristics. Main methods include repeating verses 11-21 times before memorizing, special attention to final harakat of verses, and emphasis on reading quality according to tajwid and makharijul huruf rules. This method variation demonstrates program flexibility and adaptability in accommodating diverse student learning styles.[26] This approach also reflects a synthesis between classical tahfizh traditions and modern understanding of learning psychology. The integration of various methods creates holistic and effective learning experiences for students with diverse backgrounds and capabilities. The success of these methods is evident from the significant level of student memorization achievement.

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[25] Abdullah, 'Implementasi Pembinaan Nilai-Nilai Al-Qur'an Dalam Meningkatkan Kesadaran Beragama Siswa Madrsah Tsanawiyah Muhammadiyah Sibatua Kabupaten Pangkep'.

[26] Fatmala and Anas, 'Model Pembelajaran Tahfidzul Qur'an Pondok Pesantren Salafiyah Ula Ibnu Abbas Wiradesa Kabupaten Pekalongan Tahun Ajaran 2022 / 2023'.

The implementation of this tahfizh program demonstrates dynamic and contextual Living Qur'an characteristics. The program focuses not only on memorization aspects but also on internalizing spiritual and moral values contained in the Qur'an. This holistic approach encompasses character building, spirituality development, and improvement of student worship quality. Integration between cognitive aspects (memorization), affective aspects (values), and psychomotor aspects (worship practice) reflects comprehensive Islamic education concepts. The success of this program in producing students who not only memorize the Qur'an but also possess noble character demonstrates the effectiveness of the Living Qur'an approach within the context of pesantren education. The sustainability of this program is also supported by strong commitment from all involved stakeholders.

Implementation of Patience Values in the Tahfizh Al-Qur'an Program

Patience values become the primary foundation in the tahfizh Al-Qur'an learning process at Pondok Pesantren Ad-Diniyah. The implementation of these values begins from the reading improvement stage, where students must be patient in studying tajwid rules and makharijul huruf meticulously. This process often requires months before students are permitted to begin memorization, demonstrating the importance of a strong foundation in Qur'anic learning. Patience at this stage not only teaches correct reading techniques but also instills istiqamah and perseverance attitudes that become the basic character of a hafizul Qur'an.[27] Teachers consistently provide advice and motivation to students to remain patient in facing initial learning difficulties. This approach aligns with the concept of tarbiyah in Islam that emphasizes character formation through gradual and continuous processes.

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[27] Gerry Adhitya Muntu and Prima Gusti Yanti, 'Media Ular Tangga Untuk Meningkatkan Minat Baca Teks Cerita Siswa Sekolah Dasar', *Imajeri: Jurnal Pendidikan Bahasa Dan Sastra Indonesia*, 6.1 (2023), pp. 102–10, doi:10.22236/imajeri.v6i1.12535.

In memorization practice, patience values are implemented through intensive and consistent verse repetition. Students are taught to read each verse 11-21 times before beginning memorization, training their patience in facing monotonous yet essential repetition. This process teaches that achieving quality memorization requires patience and cannot be pursued hastily. Teachers also emphasize the importance of patience in facing difficult-to-memorize verses, providing special strategies such as marking problematic verses. This method demonstrates that patience is not passivity, but an active attitude in facing challenges with appropriate strategies. Internalizing patience values through direct practice is more effective compared to purely theoretical teaching.

The temporal aspect of the tahfizh program also becomes a significant medium for patience learning. Students must adapt to a strict schedule, from tahfizh activities at 05:00 AM to afternoon muraja'ah. This time discipline teaches patience in managing priorities and delaying instant gratification for long-term achievement. Many students initially experience difficulties in schedule adaptation, but gradually develop better time management and patience capabilities. This experience provides valuable learning about the importance of consistency and patience in achieving spiritual goals. The transformation of student attitudes from initially giving up easily to becoming more persistent demonstrates the effectiveness of patience value learning through direct practice.

The implementation of patience values is also reflected in the evaluation and feedback system applied in the tahfizh program. Students must patiently face corrections and constructive criticism from teachers regarding their memorization quality. This process teaches patience in receiving feedback and using it for self-improvement. Several students experience frustration when their memorization does not meet standards and must be

repeated, but with teacher guidance, they learn to remain patient and not despair. Teachers consistently provide motivation and remind students that patience is the key to success in memorizing the Qur'an. This approach creates resilience and mental strength that becomes valuable provision for students in facing future life challenges.

The social dimension of patience learning is evident in inter-student interactions within the tahfizh program. Senior students or those with faster capabilities are taught to be patient in helping friends experiencing difficulties. This mutual help culture creates a supportive learning community environment and teaches patience in social contexts. Some students even serve as peer tutors, requiring them to develop extra patience in teaching their friends. This experience expands their understanding of patience from individual to collective dimensions. These positive social interactions also strengthen emotional bonds among students and create a conducive support system for tahfizh learning.

The muraja'ah process (repetition of memorization) becomes the main arena for patience learning due to its repetitive and continuous nature. Students must patiently repeat memorization they have mastered to ensure retention and reading quality remain maintained. This activity often feels boring, especially for students who have mastered extensive memorization, yet teachers continue emphasizing the importance of patience in maintaining memorization. The structured muraja'ah system teaches students that spiritual achievement requires consistent and never-ending maintenance. Patience in muraja'ah also trains mindfulness and presence capabilities, where students learn to focus on the present moment despite performing familiar activities. This learning provides a strong spiritual foundation for developing patience in other life aspects.

Internalizing patience values through the tahfizh program creates holistic character transformation in students. Many students who were initially impulsive and easily discouraged develop into more calm and persistent individuals. This change is visible not only in the context of tahfizh learning but also in students' daily life aspects. Teachers report that students participating in the tahfizh program generally show improvement in emotional regulation and stress management. This character transformation demonstrates the effectiveness of the Living Qur'an in forming ideal Muslim personalities. Patience values internalized through the tahfizh program become valuable life skills for students in facing various future life challenges, demonstrating the relevance and significance of this program in Islamic character education.

The sustainability of patience value implementation is ensured through continuous and graduated reinforcement systems. Teachers routinely provide reminders and motivation to students about the importance of patience in every learning stage. Reward and recognition systems are also implemented to appreciate students who demonstrate patience and persistence in facing challenges. Alumni of the tahfizh program are also included in mentoring systems to provide testimonies and encouragement to junior students about the long-term benefits of patience. This multi-generational approach creates continuity in patience value learning that transcends formal tahfizh learning periods. The effectiveness of this system is evident from student retention rates in the program and consistent memorization achievements from year to year.

Implementation of Honesty and Tauhid Values in the Tahfizh Al-Qur'an Program

Honesty values in the tahfizh Al-Qur'an program at Pondok Pesantren Ad-Diniyah are implemented through objective and transparent self-evaluation systems. Students are taught to be honest in reporting their memorization achievements to teachers, without concealing difficulties or deficiencies they

experience. This system builds strong personal integrity, where students learn that honesty is the foundation of trust and credibility in teacher-student relationships. This practice also teaches students that honesty to oneself is a prerequisite for genuine progress in spiritual learning.[28] Teachers consistently provide positive reinforcement to students who demonstrate honesty in reporting their memorization mastery levels. This approach creates a culture of honesty that becomes a distinctive characteristic of the learning environment at this pesantren.

The memorization recording system implemented in this program becomes an important instrument in honesty value learning. Each student possesses a personal record book that documents memorization progress, including verses already mastered and those still requiring improvement. Students are responsible for filling this record honestly and accurately, without manipulation or exaggeration.[29] Transparency in this recording teaches students about accountability and integrity in personal achievement documentation. Teachers periodically cross-check between student records and direct observation to ensure accuracy and honesty in reporting. This system is not intended as surveillance, but as a learning tool to develop honesty and self-awareness in students.

The implementation of tauhid values in the tahfizh program begins with instilling awareness that the ability to memorize the Qur'an is a grace and facility provided by Allah SWT alone. Teachers consistently remind students that success in memorization is not merely the result of personal effort or

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[28] Ristianah, 'Internalisasi Nilai-Nilai Keislaman Perspektif Sosial Kemasyarakatan'.

[29] Bahri, R., Rofiqi, M., Kusaeri, & Rusydiyah, E. F. (2025). Religious moderation education: a comparative study of Islamic approaches in Indonesia and Malaysia with implications for faith-based education. *International Studies in Catholic Education*, 1–23. https://doi.org/10.1080/19422539.2025.2519727

individual intelligence, but constitutes taufik and hidayah from Allah.[30] This concept teaches students to always be grateful for achieved accomplishments and not become arrogant or feel superior compared to other students. Instilling this awareness also prevents students from riya' attitudes or showing off in demonstrating their memorization abilities. This approach aligns with fundamental tauhid principles that acknowledge Allah as the source of all human capabilities and success.

Worship practices integrated with the tahfizh program become concrete manifestations of tauhid value implementation. Students are required to perform congregational prayers, sunnah qabliyyah and ba'diyyah prayers, and dhuha prayers consistently as part of their tahfizh routine. These worship activities function not only as religious obligations but also as constant reminders of human dependence upon Allah in every life aspect. Integration between learning and worship creates holistic spiritual experiences that strengthen tauhid value internalization. Teachers emphasize that memorization quality will improve when students possess strong spiritual relationships with Allah through devout worship. This approach teaches students that success in tahfizh cannot be separated from spiritual connection with Allah SWT.

The practice of dhikr and wird as integral parts of the tahfizh program becomes an important medium in strengthening tauhid values. Students are taught to perform istighatsah daily, read salawat consistently, and practice istighfar as spiritual preparation before beginning tahfizh activities. These dhikr practices teach students to always remember Allah in every activity and acknowledge absolute dependence upon Him.[31] These spiritual routines also

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[30] Abdullah, 'Implementasi Pembinaan Nilai-Nilai Al-Qur'an Dalam Meningkatkan Kesadaran Beragama Siswa Madrsah Tsanawiyah Muhammadiyah Sibatua Kabupaten Pangkep'.

[31] Imam Syafei, 'PONDOK PESANTREN: Lembaga Pendidikan Pembentukan Karakter', *Al-Tadzkiyyah Jurnal Pendidikan Islam*, 8.1 (2017), p. 61, doi:10.24042/atjpi.v8i1.2097.

function as spiritual cleansing that prepares students' hearts and minds to receive blessings in the Qur'an memorization process. Teachers explain that dhikr is not merely ritual, but an expression of tauhid that connects servants with their Creator. Consistency in practicing dhikr creates a spiritual atmosphere conducive to deep tauhid value internalization.

The prayer and tawakkal system implemented in the tahfizh program teaches students about balance between effort and reliance upon Allah. Each student is taught to begin tahfizh activities with sincere prayers, requesting ease and blessings from Allah in the learning process. After exerting maximum effort in memorization, students are taught to place trust in Allah and surrender results to Allah with full conviction. This concept teaches students about proper relationships between human agency and divine providence in Islamic worldview. This spiritual experience strengthens students' faith and trust in Allah, while teaching them not to depend entirely on personal capabilities. The balance between effort and tawakkal becomes valuable life lessons in facing various life challenges.

The integration of character learning with the tahfizh program becomes an important vehicle in comprehensive tauhid value implementation. Students are taught that memorizing the Qur'an without being balanced with good character contradicts the true spirit of tauhid. Teachers emphasize the importance of consistency between memorization in memory and implementation in behavior and character. This learning teaches students that tauhid is not only a belief system but also a comprehensive way of life. Integration between cognitive learning (memorization), spiritual practice (worship), and moral behavior (character) creates holistic understanding of tauhid in Islam. This approach produces authentic and sustainable character development in student life.

The sustainability of honesty and tauhid value implementation is ensured through continuous follow-up and monitoring systems after students complete the tahfizh program. Program alumni are involved in regular spiritual activities such as Qur'an khataman and Islamic studies to maintain connection with learned values. This alumni network system also functions as a support system to continue practicing tauhid values in their professional and personal lives. Teachers conduct periodic check-ups with alumni to ensure that internalized values remain maintained and well-implemented. The community of practice created from tahfizh program alumni becomes an extension of the learning environment that supports lifelong practice of honesty and tauhid values. This comprehensive approach to sustainability ensures that the implementation of these values does not stop after program completion, but becomes a permanent part of student identity and lifestyle.

CONCLUSION

This research reveals that the implementation of the Living Qur'an through the tahfizh Al-Qur'an program at Pondok Pesantren Ad-Diniyah Pamekasan represents a holistic and transformative Islamic education model. The tahfizh program, motivated by the vision of producing a generation of hafizul Qur'an and grounding the Qur'an within society, has successfully integrated cognitive, spiritual, and moral learning through systematic and continuous approaches. The implementation of Qur'anic values, particularly patience, honesty, and tauhid, is naturally internalized through tahfizh learning processes involving intensive repetition, objective evaluation, and consistent worship practices. The success of this program is evident from student character transformation who not only memorize the Qur'an but also develop personalities embodying noble character. The applied learning model demonstrates that the Living Qur'an can be effectively implemented within

the context of pesantren education through approaches that integrate textual, contextual, and practical dimensions of the Qur'an. This research contributes to the development of applicable Islamic education models that can be adapted by other Islamic educational institutions in efforts to realize a generation of Muslims with character and noble morals.

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