

The Practice of Living the Qur'an as a Media for Internalizing the Values of Surah Yasin in Forming the Religious Character of Students at SMP it Nurul Fadhilah

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Abstract

The formation of students' religious character in the modern era faces various challenges due to the suboptimal internalization of religious values in daily life. In many educational institutions, the habit of reading the Qur'an is still viewed as a religious routine, so it has not been widely studied as a Living Qur'an practice that can connect the Qur'an text with the formation of students' character. This study aims to analyze the practice of Living Qur'an as a medium for internalizing the values of Surah Yasin in the formation of students' religious character at SMP IT Nurul Fadhilah. The study employed a qualitative approach with fieldwork. Data were obtained through observation, interviews, and documentation, then analyzed using the Miles and Huberman model, which includes data reduction, data presentation, and conclusion drawing. The results indicate that the practice of Living the Qur'an is realized through the habit of reciting Surah Yasin every Friday morning, combined with the memorization and tahsin programs. The tradition of repeating Surah Yasin verse 82 three times shows the performative, hermeneutic, and functional reception of the Al-Qur'an so that this practice not only becomes a ritual activity but also becomes a medium for internalizing the values of monotheism, trust, prayer, and love for the Al-Qur'an. This process encourages changes in students' attitudes from obedience to school rules to religious awareness, which is reflected in the discipline of worship, respect for parents and teachers, responsibility, and the habit of interacting with the Koran outside the school environment. This Research contributes to the development of Living Qur'an studies in the context of Islamic education by showing that the practice of Living Qur'an can function as a medium for internalizing Al-Qur'an values in the formation of students' religious character.

Keywords: Internalization of Values, Surah Yasin, Religious Character, Living Qur'an.

Abstrak

Pembentukan karakter religius peserta didik di era modern menghadapi berbagai tantangan akibat belum optimalnya internalisasi nilai-nilai keagamaan dalam kehidupan sehari-hari. Di banyak lembaga pendidikan, pembiasaan membaca Al-Qur'an masih cenderung dipandang sebagai rutinitas keagamaan sehingga belum banyak dikaji sebagai praktik *Living Qur'an* yang mampu menghubungkan teks Al-Qur'an dengan pembentukan karakter peserta didik. Penelitian ini bertujuan menganalisis praktik *Living Qur'an* sebagai media internalisasi nilai-nilai Surah Yasin dalam pembentukan karakter religius siswa di SMP IT Nurul Fadhilah. Penelitian menggunakan pendekatan kualitatif dengan jenis penelitian lapangan. Data diperoleh melalui observasi, wawancara, dan dokumentasi, kemudian dianalisis menggunakan model Miles dan Huberman yang meliputi reduksi data, penyajian data, serta penarikan kesimpulan. Hasil penelitian menunjukkan bahwa praktik *Living Qur'an* diwujudkan melalui pembiasaan pembacaan Surah Yasin setiap Jumat pagi yang dipadukan dengan program tahfidz dan tahsin. Tradisi pengulangan Surah Yasin ayat 82 sebanyak tiga kali menunjukkan adanya resepsi performatif, hermeneutik, dan fungsional terhadap Al-Qur'an sehingga praktik tersebut tidak hanya menjadi aktivitas ritual, tetapi juga menjadi media internalisasi nilai-nilai tauhid, tawakal, doa, dan kecintaan terhadap Al-Qur'an. Proses tersebut mendorong perubahan sikap peserta didik dari kepatuhan terhadap aturan sekolah menuju kesadaran religius yang tercermin dalam kedisiplinan beribadah, penghormatan kepada orang tua dan guru, tanggung jawab, serta kebiasaan berinteraksi dengan Al-Qur'an di luar lingkungan sekolah. Penelitian ini memberikan kontribusi terhadap pengembangan kajian *Living Qur'an* dalam konteks pendidikan Islam dengan menunjukkan bahwa praktik *Living Qur'an* dapat berfungsi sebagai media internalisasi nilai-nilai Al-Qur'an dalam pembentukan karakter religius peserta didik.

Kata kunci: : Internalisasi Nilai, Surah Yasin, Karakter Religius, Living Qur'an..

INTRODUCTION

The development of the digital era and the flow of globalization have brought significant changes to the mindset, lifestyle, and behavior of the younger generation (Mubarok et al., 2023). Ease of access to information is not always accompanied by strengthening moral and spiritual values, giving rise to various problems, such as decreased social awareness, low discipline, reduced ethics in interactions, and weakened awareness of worship among students (Shafira et al., 2025). This condition shows that

education today is not only required to produce students who are academically intelligent but also able to form a religious character that is the foundation of social life (Basri & Rahman, 2025).

Various educational institutions have attempted to address this issue by implementing character education based on religious values. However, the implementation of character education still faces various challenges because it often emphasizes cognitive aspects over attitude formation and habit formation (Basri & Hasibuan, 2024). As a result, the religious values taught in class have not been fully internalized in the real behavior of students (Azzam & Supratama, 2025). This phenomenon shows the need for educational strategies that are able to make religious teachings not only understood, but also internalized and practiced consistently in everyday life.

One approach being developed in Islamic educational institutions is to build a religious culture through the habit of reading the Quran. This activity is not only intended to improve Quranic reading skills but also serves as a medium for instilling spiritual and moral values. However, in practice, Quranic reading in many schools still tends to be understood as a ceremonial religious routine. Few studies have explained how this activity can internalize Quranic values and thus shape students' religious character sustainably.

Among the most frequently recited surahs in the Islamic religious tradition is Surah Yasin. This Surah contains the values of faith, monotheism, responsibility, patience, obedience, and awareness of the afterlife, which are relevant to the formation of students' character. Therefore, reciting Surah Yasin should not stop at the ritual aspect alone, but rather become an educational tool that instills the values of the Qur'an in students' daily lives. The problem is, to what extent these values are truly understood, internalized, and realized in students' behavior is still a question that requires scientific proof.

The study of the Living Qur'an provides the perspective that the Qur'an is positioned not only as a text to be read, but also as a text that lives in the social practices of society. This perspective opens up space to examine how the tradition of Qur'an

recitation in schools functions as a medium for internalizing Islamic values. Although Research on the Living Qur'an has developed in various social and cultural contexts, studies specifically linking the practice of reciting Surah Yasin to the formation of students' religious character in formal schools are still relatively limited. This gap is one of the important reasons for conducting this Research.

Previous studies on the Living Qur'an generally examined public reception of the Qur'an through the traditions of reciting Surah Yasin, *tahlilan* (recitation of the Qur'an), completing the Qur'an, and other religious practices that have developed within the community. On the other hand, Research in Islamic education has focused more on the formation of religious character through character education, school religious culture, or the practice of worship without using the Living Qur'an perspective as the primary analytical framework. Thus, these two fields of study are still developing separately. There is limited Research that comprehensively explains how the practice of Living Quran in schools not only serves as a religious tradition but also serves as a medium for internalizing Quranic values, which can shape students' religious character. This gap is the primary focus of this Research.

Nurul Fadhillah Islamic Junior High School is an integrated Islamic school that consistently fosters religious culture through various programs, such as the recitation of Surah Yasin every Friday morning, congregational Dhuha prayers, *tahsin* (recitation of the Quran), memorization of the Quran, and various other worship-building activities. These programs demonstrate the school's commitment to building the religious character of its students by integrating Islamic values into the school culture.

However, based on initial observations and interviews with school officials, a more in-depth study is needed to determine the effectiveness of this habituation program in internalizing the values of Surah Yasin among students. It is not yet fully understood how the internalization process occurs, the factors that support and hinder it, and its implications for students' religious behavior, including aspects of religious discipline, morals, responsibility, and daily social interactions. This situation indicates a gap between the implementation of religious programs and empirical evidence regarding their impact on student character development.

Based on these gaps, this study offers a different perspective compared to previous studies. This study not only describes the implementation of the recitation of Surah Yasin as a religious tradition in schools, but also analyzes the practice of Living Qur'an as a medium for internalizing the values of Surah Yasin in the formation of students' religious character. In addition, this study examines the process of internalization of values through the integration of the habit of reciting Surah Yasin with the tahfidz and tahsin programs as a school religious culture. Thus, this study is expected to provide theoretical contributions to the development of the study of the Living Qur'an in the context of Islamic education while providing practical contributions to the development of a model for religious character formation based on the culture of the Qur'an in the school environment.

Based on the above description, Research on the practice of the Living Qur'an as a medium for internalizing the values of Surah Yasin in the formation of students' religious character is important to conduct. This study aims to analyze how the practice of reciting Surah Yasin combined with the tahfidz and tahsin programs at SMP IT Nurul Fadhillah becomes a medium for internalizing the values of the Qur'an and its implications for the formation of students' religious character. The results of this study are expected not only to enrich the treasure trove of Living Qur'an studies in the realm of Islamic education, but also to become a reference for educational institutions in developing an effective, contextual, and sustainable religious culture through the habit of reading, understanding, and practicing the Qur'an.

METODE

This study employed a qualitative approach with descriptive field research. This approach was chosen to gain a deeper understanding of the Living Qur'an phenomenon through the internalization of Surah Yasin values in shaping the religious character of students at SMP IT Nurul Fadhillah. Qualitative Research allows researchers to obtain a comprehensive picture of the experiences, practices, and meanings constructed by the school community regarding the Surah Yasin recitation activity as part of the school's religious culture.

The data sources in this study consist of primary and secondary data. Primary data were obtained directly from informants involved in the implementation of the religious program, including the principal, Islamic Education teachers, tahfiz/tahsin teachers, homeroom teachers, and students participating in the Surah Yasin recitation activities. Meanwhile, secondary data were obtained through various relevant documents, such as the school profile, religious habituation program, activity schedules, photo documentation, school archives, and other documents supporting the research focus.

Data collection techniques included observation, in-depth interviews, and documentation. Observations were conducted in a participatory manner by directly participating in the recitation of Surah Yasin every Friday morning and other religious activities to obtain data on the process of internalizing Quranic values in school life. In-depth, semi-structured interviews were conducted with informants to gather information regarding the implementation of activities, the meaning of the values of Surah Yasin, supporting and inhibiting factors, and their implications for the development of students' religious character. Documentation was used to supplement the research data through various written and visual documents related to religious activities at the school.

Data analysis was carried out interactively with reference to the Miles, Huberman, and Saldaña model, which includes three stages, namely data condensation, data display, and conclusion drawing and verification (Haryono et al. 2024; Sugiyono 2019). In the condensation stage, data from observations, interviews, and documentation are selected, categorized, and focused according to the research objectives. Next, the data is presented systematically in narrative form, making it easier for researchers to identify patterns, relationships between themes, and emerging meanings. The final stage involves drawing conclusions, which are continuously verified throughout the research process to achieve valid and consistent findings.

To ensure data validity, this study employed source and technical triangulation techniques. Source triangulation was conducted by comparing information obtained from the principal, teachers, and students, while technical triangulation was conducted by matching the results of observations, interviews, and documentation. Furthermore, the researcher conducted member checking with several informants to ensure the

interpretations matched the actual conditions, ensuring that the research findings had a high level of credibility, dependability, and confirmability.

RESULTS AND DISCUSSION

Fadhilah Islamic Junior High School demonstrates the process of internalizing the values of Surah Yasin in shaping students' religious character. The research findings are presented based on the following aspects.

Regular reading of Surah Yasin every Friday morning

Based on observations and interviews, the recitation of Surah Yasin every Friday morning is a flagship program that has been implemented continuously since the establishment of SMP IT Nurul Fadhilah in the 2016–2017 academic year. This activity is not merely a routine religious agenda, but is designed as a medium for building religious character through the habit of reading, internalizing, and practicing the values of the Qur'an. The principal explained that the selection of Surah Yasin was based on the belief that the values of faith, monotheism, and morality contained in the Surah could serve as a foundation for students' spiritual development. Furthermore, the school aims for this activity to enhance both the intellectual and spiritual intelligence of students, thereby developing religious individuals with noble morals (Jamal Kaddis, interview, 2026).

The findings show that the reading of Surah Yasin at SMP IT Nurul Fadhilah has undergone a transformation in function, namely that it is no longer positioned as a mere ritual activity, but has become part of the school culture (school religious culture) which integrates the values of the Qur'an into the lives of students. From the Living Qur'an perspective, this situation demonstrates that the Qur'an is practiced as a living text, present in social and educational activities that influence the way school members think, act, and behave. Thus, the practice of reciting Surah Yasin becomes a medium for the repeated internalization of values, thus shaping students' religious habits.

The results of this study are in line with Research conducted by Thoha and Fajri (2025) and Research conducted by Bakir and Listrianti (2026). The Research concluded that consistent practice of worship in schools can internalize moral and spiritual values,

thus fostering character traits such as discipline, responsibility, social awareness, and religious steadfastness. This finding was further supported by Research by Sari and Sahlani (2023), which explains that collective religious activities such as *tadarus Al-Qur'an*, congregational prayer, and reading Surah Yasin are effective habituation processes in instilling Islamic character because they are carried out continuously in an educational environment.

When analyzed from an Islamic educational perspective, the program's success lies not in the number of verses recited, but rather in the ongoing process of habituation. Consistent repetition of religious activities will shape religious awareness, which gradually develops into character (Adawiyah et al., 2026). From the perspective of Sufism, this process aligns with the concept of *tahalli*, which is adorning oneself with praiseworthy qualities through continuous worship practices until they become part of one's personality (Fajrin et al., 2024). Therefore, making a habit of reciting Surah Yasin every Friday morning is a form of spiritual practice that not only strengthens students' relationship with Allah SWT but also forms behavioral habits in accordance with the values of the Quran.

In addition to developing a reading habit, observations indicate that the activity is carried out in rotation, giving students the opportunity to lead the recitation of Surah Yasin. This system serves as a means of character development, as each student is trained to take responsibility for assigned tasks, demonstrate confidence in front of their peers, and develop leadership skills. Teachers act as guides and role models, ensuring that activities proceed in an orderly and solemn manner, thus optimally internalizing values.

These findings are in line with Research by Basri et al, (2024), which states that giving responsibility to students through religious activities can increase self-confidence, leadership, and social responsibility. Further Research by Wahendra and Parmadi (2022) also shows that the success of religious character formation is influenced by the role model of teachers, consistent habituation, and the existence of school rules that support religious culture. Meanwhile, Lutfiana et al (2021) emphasize that the character of

responsibility develops through the habit of carrying out mandates repeatedly in school life.

The implications of this program are evident in the changes students experience after regularly reciting Surah Yasin. Interviews revealed that most students reported improved Quran reading skills, increased motivation to study the Quran more diligently, increased devotion to prayer, and a growing awareness of the importance of applying the values contained in Surah Yasin in their daily lives. Several students also revealed that they regularly pray for their parents, improve their manners toward teachers, strengthen their relationships with peers, and increase their discipline in performing religious duties. These findings indicate that the internalization process occurs not only in the cognitive realm but also affects the affective and behavioral dimensions of students.

Overall, the research results show that the regular recitation of Surah Yasin every Friday morning at SMP IT Nurul Fadhilah is a Living Qur'an practice that successfully brings the values of the Qur'an to life in the school culture. The success of this program is not only measured by the sustainability of the activity, but also by the changes in religious attitudes seen in students, such as increased discipline in worship, responsibility, social concern, respect for parents and teachers, and the habit of reading the Qur'an outside the school environment. Thus, this activity functions as an effective medium for internalizing values in forming students' religious character gradually and sustainably.

The meaning of repeating Surah Yasin verse 82 three times

Based on the results of observations and interviews, one of the traditions that characterizes the reading of Surah Yasin at SMP IT Nurul Fadhilah is the repetition of verse 82 three times before reciting the prayer together. This tradition has become part of the school's religious culture and is carried out consistently at every routine Friday yasinan activity. According to the religious guidance teacher, the repetition of the verse is not merely following a tradition that has developed in society, but has a clear educational goal, namely to instill in students a belief in the omnipotence of Allah SWT and to build an attitude of trust, optimism, and dependence only on Allah in every endeavor of life. The teacher hopes that students will not only recite the verse but will be able to

understand the message of monotheism contained in it so that it becomes part of their character and daily behavior. (Reza, wawancara, 2026).

This tradition is based on the words of Allah SWT in Surah Yasin verse 82:

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

Meaning: "Indeed, His business when He wills something is only to say to it, 'Be!'

Then it becomes something."

According to Tafsir Ibn Kathir, this verse explains the omnipotence of Allah SWT in creating and establishing all things. When Allah wants something, He only says "Kun" (Be), then it happens according to His will without anything being able to hinder it. The expression kun fayakūn shows that all decisions are in the power of Allah SWT. So this verse contains the values of monotheism, belief, trust, and surrender to Him (Apipudin & Novianto, 2026).

Based on the research results, the meaning of the verse is not only understood as part of the recitation of the Quran. However, it has become part of the religious practice that is alive in the environment of SMP IT Nurul Fadhilah. This is evident in the habit of reading and repeating verse 82 three times after each recitation of Surah Yasin. For teachers and students, repeating the verse is not just a repetition of the reading but a moment to further appreciate the meaning of the greatness of Allah SWT, strengthen faith, and offer prayers full of hope to Him.

From the perspective of the Living Qur'an, this practice demonstrates that the Qur'an is not only understood as a text to be read, but is also present in the daily lives of the school community through a tradition that is continuously maintained. The habit of repeating verse 82 is accepted and carried out collectively because it has become part of the school's religious culture, inherited by teachers, and continues to be practiced by students. Through this habit, students not only learn to read the Qur'an well, but also learn to understand that every effort must be accompanied by faith, prayer, and trust in Allah SWT. Thus, the practice of repeating verse 82 has a broader function than just a religious routine, namely as a medium to instill the values of monotheism which are then reflected in students' daily religious attitudes.

The research findings show that the practice of repeating Surah Yasin verse 82 at SMP IT Nurul Fadhilah is a form of Living Qur'an practice, namely when the Qur'an is not only positioned as a text to be read. However, it is also present and alive in the school's religious culture. In the Living Qur'an perspective, a verse is not only understood based on its textual meaning, but also through how society receives, interprets, and practices it in everyday life. Based on the research results, the practice of repeating verse 82 shows several forms of reception. First, performative reception, where the verse is brought to life through collective reading and repetition as part of the school's religious habituation. Second, hermeneutic reception, where the teacher provides an understanding that the verse teaches belief in God's omnipotence, the importance of endeavor, prayer, and trust in God, so that the verse's meaning does not stop at the recitation but is understood as a guideline for life. Third, functional reception, in which students interpret the repetition of the verse as a means of prayer, asking God for ease, praying for their parents, gaining inner peace, and strengthening their faith. These three forms of reception demonstrate that the practice of repeating verse 82 has developed into a religious culture that connects the text of the Quran with the life experiences of the school community.

This finding aligns with Purba's (1998) view, which explains that the concept of *kun fayakūn* is not merely understood as an instantaneous creation process, but rather demonstrates that all of God's will is carried out in accordance with the laws of God. Therefore, belief in God's power does not eliminate the obligation of humans to strive. Similarly, Putera et al. (2026) explain that understanding God's omnipotence will give rise to inner peace, optimism, and spiritual awareness in living life. The results of this study strengthen this view because they show that the practice of repeating verse 82 is not only understood as a tradition of reciting the Qur'an, but also has an educational function in building faith, forming an attitude of trust, and fostering the religious character of students.

The process of internalizing these values can be seen from the spiritual experiences conveyed by students. Rahimah revealed that every time the 82nd verse was repeated three times, she also recited Surah Al-Fatihah three times and then said a prayer

personally. According to him, this habit makes the heart calmer, improves the quality of faith, and encourages him to be more diligent in reading the Koran outside school hours. Interestingly, Rahimah admitted that she initially participated in these activities to comply with school rules, but over time, an inner awareness arose within her to continue following them (Rahimah, interview, 2026). This experience demonstrates that performative acceptance, initially manifested through compliance with school activities, develops into functional acceptance when the practice is perceived as spiritually beneficial and ultimately becomes a personal need. This demonstrates that the internalization of values occurs gradually, from external compliance to intrinsic awareness.

Balqis Syaquila experienced a similar experience. She interprets the repetition of verse 82 as an opportunity to pray for her parents and strengthen her bonds with her friends. Although she still struggles to read the Quran fluently, she feels a sense of calm every time she participates in this activity. For her, the habit of praying for her parents when verse 82 is repeated has fostered a sense of respect, affection, and devotion to her parents in her daily life (Balqis, interview, 2026). From a Living Qur'an perspective, Balqis's experience demonstrates a functional reception, as the verse is understood to serve as a medium for prayer and strengthening spiritual relationships with family. Through consistent practice, the religious values contained in the verse are then reflected in the students' social behavior.

Meanwhile, Muhammad Rafid Faiz interpreted the repetition of verse 82 as a moment to increase his istighfar (repentance), glorify Allah's greatness, and ask for ease of sustenance for his parents. He also admitted that the activity encouraged him to be more disciplined in reading the Quran, ultimately enabling him to memorize Surah Yasin well. Although the reading atmosphere was sometimes less conducive because some students were still talking or reading at a different tempo, this condition did not dampen their enthusiasm to participate in the activity devoutly (Rafid, interview, 2026). Rafid's experience shows that the practice of Living Qur'an not only produces spiritual experiences but also forms religious habits that continue to be carried out independently outside the school environment. In other words, the practice of reciting verse 82 has

developed into part of the students' religious lives, not just a routine carried out while at school.

Based on all these findings, it can be understood that the practice of repeating Surah Yasin verse 82 at SMP IT Nurul Fadhilah does not stop at the activity of reading the Qur'an ritually, but has become a Living Qur'an practice that connects the text of the Qur'an with the real lives of students. Through performative, hermeneutic, and functional reception, the verse is accepted as a spiritual guideline that forms belief in the omnipotence of Allah, fosters an attitude of trust, accustoms students to prayer, strengthens relationships with parents, increases love for the Qur'an, and builds religious character through a process of habituation that takes place continuously. These findings indicate that the practice of Living Qur'an in the school environment not only serves to maintain the tradition of reading the Qur'an, but also becomes an effective medium in internalizing the values of Surah Yasin into the lives of students.

Integration of Tahfidz and Tahsin Programs to Improve Reading Quality

Based on observations and interviews, the success of the Living Qur'an tradition at Nurul Fadhilah Islamic Junior High School is not only supported by the recitation of Surah Yasin every Friday morning, but also by the integration of the tahfidz and tahsin programs, which are implemented continuously. This program is designed to develop the quality of Al-Qur'an reading and strengthen memorization so that all students have good reading skills before participating in the congregational recitation of Surah Yasin. According to the principal, students' initial Quran reading abilities vary widely due to their diverse educational backgrounds. Therefore, the school sees the need for a structured coaching program to ensure all students have the correct reading standards according to the rules of tajweed (Jamal Kaddis, wawancara, 2026).

Field findings indicate that the coaching is carried out systematically through tahfidz and tahsin activities twice a week. Based on the results of interviews with Abi Reza, the tahfidz and tahsin teacher, each meeting begins with memorization muroja'ah, followed by talaqqi with the teacher to correct the makhraj of letters, the nature of letters, and the rules of tajweed that are still incorrect. After students participate in the

recitation of Surah Yasin on Friday, the teacher again conducts a class evaluation of common errors found during the activity. According to Abi Reza, this approach was deliberately implemented so that students would not feel afraid when making mistakes, but instead would be encouraged to continue improving the quality of their reading through educational and persuasive guidance (Reza, wawancara, 2026).

The results of the study indicate that the integration of tahfidz and tahsin is not only oriented towards the technical ability to read the Qur'an, but also becomes a process of internalizing the values of the Qur'an through repeated habits. From the perspective of Living Qur'an, this process shows that students' interaction with the Qur'an does not stop at reading activities, but develops into a learning experience that forms religious habits. The habit of reading, memorizing, and improving reading continuously makes the Qur'an present as part of the learning culture in the school environment.

The findings are in line with the opinion of Rokimin (2023), which explains that the modern tahsin program is no longer understood merely as pronunciation practice, but rather as a training method designed to identify and gradually improve the students' makhraj and tajwid weaknesses. In this way, Tahsin functions as a mentoring process that can adjust the learning to each student's initial ability so that the reading quality can develop more optimally.

Besides improving the technical aspects of reading, the interview results showed that Abi Reza also integrates conveying the meaning of the verses, simple tafsir explanations, and practical Arabic grammar rules during the memorization review process. According to him, understanding the content of the verses makes students not just memorize the Quranic words, but also grasp the messages contained within, making the memorization process more meaningful (Reza, interview, 2026). This finding shows that memorization learning at SMP IT Nurul Fadhilah has combined tanzil (reading accuracy) and ta'wil (understanding the meaning) aspects in one learning process.

This practice aligns with the concept of tahalli in ethical Sufism that Nurul dkk put forward. (2024). This concept explains that getting used to worship and continuous interaction with the Qur'an will train students to adorn themselves with commendable

traits, so that a religious character is gradually formed. Tria's Research (2025) also shows that combining tajwid learning with understanding the meaning of the verses is more effective in building inner awareness compared to learning that only focuses on memorization.

The impact of integrating the tahfidz and tahsin programs can be seen in changes in students' reading abilities and religious behavior. Based on the interview results, Rahimah Azzah admitted that she experienced a significant improvement in her fluency in reading Surah Yasin. The Tahsin program helped her correct reading mistakes, making her more confident when participating in group recitations. Additionally, the habit of muroja'ah at school encouraged her to read the Qur'an more regularly on her own at home (Rahimah, interview, 2026). These findings show that continuous reading guidance can improve reading skills while also fostering students' religious habits. This result aligns with the Research by Novi Revolina Doriza (2023), which concluded that routinely getting used to reading Surah Yasin can enhance reading fluency, improve tajweed, and cultivate students' love for the Qur'an.

Unlike Rahimah, Balqis Syaquila admitted that she is still in the process of adjusting to improve the quality of her reading. She mentioned that the articulation of some hijaiyah letters often gets mixed up, so she needs more intensive practice outside of school. Even so, having a tahfidz teacher by her side kept her motivated to keep learning because she saw her ability to read the Qur'an as a way of showing devotion to her parents (Balqis, interview, 2026). This finding shows that the success of the program is not only measured by how smoothly students can read, but also by the growth of their intrinsic motivation to improve their relationship with the Qur'an continually.

Meanwhile, Muhammad Rafid Faiz is showing more optimal progress. He admitted that he successfully memorized Surah Yasin and has a habit of reading the Quran independently outside of school hours. According to Rafid, the regular tahfidz and tahsin training makes him more confident in reading the Qur'an and more disciplined in maintaining his daily tadarus habit (Rafid, interview, 2026). This finding shows that integrating tahfidz and tahsin not only improves students' reading quality but

also shapes their character, discipline, responsibility, and love for the Qur'an as part of everyday life.

Overall, the research results show that integrating the tahfidz and tahsin programs at SMP IT Nurul Fadhilah is an effective strategy in supporting the success of the Living Qur'an tradition. This program not only improves students' Qur'an reading quality through guidance in tajwid, talaqqi, and muroja'ah, but also internalizes Qur'anic values through learning that connects reading, memorization, and understanding the meaning. Thus, tahfidz and tahsin serve as the main foundation in building a proper Qur'an reading culture while continuously shaping students' religious character.

CONCLUSION

Based on the research results, it can be concluded that the practice of Living Qur'an at SMP IT Nurul Fadhilah not only functions as a tradition of reciting Surah Yasin but also becomes a medium for internalizing the values of the Qur'an in the formation of students' religious character. Through the habit of reciting Surah Yasin integrated with the tahfidz and tahsin programs, students experience a gradual process of internalizing values, starting from compliance with school culture to the growth of religious awareness reflected in the attitude of tawakal, discipline in worship, love for the Qur'an, respect for parents and teachers, and responsibility in daily life.

Theoretically, this study expands the study of the Living Qur'an by showing that the reception of the Qur'an in the context of education is not only manifested in the form of reading practices (performative reception), but also develops through hermeneutic and functional reception that allows the values of the Qur'an to be internalized into the behavior of students. These findings demonstrate that the Living Qur'an practice can be understood as an educational mechanism that connects the Qur'anic text with the formation of a religious culture in schools. Therefore, this Research contributes to the development of Living Qur'an studies in Islamic education

and offers an alternative model for strengthening religious character based on Qur'anic culture that other Islamic educational institutions can adapt.

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