

Senin Bersinar Tasmi' Al-Qur'an Program (A Study of Living Al-Qur'an at MAN 2 Sleman, Yogyakarta)

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ABSTRACT

The living Al-Qur'an study examines various social events related to the existence of Al-Qur'an in society. At MAN 2 Sleman, there is a living Al-Qur'an study in the form of the *Senin Bersinar Tasmi' Al-Qur'an* program.

Purpose – This study aims to find meanings of practice *Senin Bersinar Tasmi' Al-Qur'an* program with find out the “because motive” and “in order to motive” of *Senin Bersinar Tasmi' Al-Qur'an* program for academic community of MAN 2 Sleman.

Design/methods/approach – This research is a qualitative research with a field research pattern, descriptive and phenomenological approach. Data collection techniques using literature studies, observation, interviews, and documentation. Respondents consisted of 40 students and 10 teachers. The data is then analyzed through an interactive process and tested for validity by data triangulation.

Findings – (1) “Because motive” of this program is awareness of obeying religious obligations and running school programs, low Al-Qur'an literacy skills, low interest in reading and memorizing Al-Qur'an, poor quality of memorization, and lack of supporting factors in learning to read and memorize Al-Qur'an, (2) “to order to motive” of this program is to become a momentum and a means to get closer to Allah Swt., get blessings, raise motivation to read and memorize Al-Quran, improve the quality of memorization, increase intelligence and discipline, training courage and strengthen ties of friendship.

Originality/value – Living Al-Qur'an with the *tasmi'* method for the academic community of MAN 2 Sleman needs to be improved and developed to increase abilities and motivation in getting closer to Allah Swt.

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Introduction

Building life religiosity through Islamic education is one of the goals of national education, making Islamic education a part of the national education system (Wahab, Hermanto, Pamungkas, & Damayanto, 2022). Islamic education aims at enabling students to understand, internalize, and practice Islamic teachings, allowing them to implement the values of Islamic teachings in their lives and filter negative things from the rapid development of technology and time (Maftuhin & Fuad, 2018). In Islamic education, the Holy Qur'an becomes a complete and perfect guide. It is because of the content and essence that not only contain religious rules but also describe the sources of knowledge, life guidance, education, and many more (Qowim, 2020). The Qur'an is also an authentic source, alongside hadiths, in Islamic education. The reason is that both teach various legitimate and relevant guidelines for everything.

This study departed from the problem in the reality where there are still many circles in the world of Islamic education that have not paid more attention to the Qur'an except only as a symbol, a reading material, or a study discussion (analysis). As a result, it has had an impact on the fragility of the next generation to ground the Qur'an in life both in literacy, tadabbur, and its application. Several previous studies have found that Quranic literacy is still a problem in various regions. The study results conducted by the Research and Development Center of the Ministry of Religion of the Republic of Indonesia (Puslitbang Kemenag RI) disclosed that the literacy of the younger generation, especially at the high school level, has only achieved a moderate level, namely the stage of recognizing the letters of the Qur'an and some basic tajweed principles (Badan Litbang dan Diklat Kementerian Agama RI, 2017). Zulaikha also stated that the percentage of weak Qur'an literacy among high school students in Bandung City was 80% (Zulaiha & Busro, 2020). Mahdali added that 49 out of 952 students of MAN 1 Malang were categorized as unable to read the Qur'an (Mahdali, 2020). Moreover, Hanafi revealed similar results at a higher level of education, occurring at the State University of Malang where 86% of students who took Islamic Religious Education (PAI) courses in 2017-2018 have not been able to read the Qur'an properly and correctly (Hanafi, Murtadho, Ikhsan, Diyana, & Sultoni, 2019).

The percentage of Qur'anic literacy point of view, not to mention as well the weak understanding and application of Qur'anic values in life. Throughout 2021, there were 14,517 cases of violence in various educational institutions (Nur, AM, & Charles, 2022). Not to mention cases of sexual harassment, promiscuity, drugs, and other moral degradations. It is heart-breaking for Indonesia, which is known as a country with a majority Muslim population. Therefore, many efforts were made and done to overcome the existing degradations and return to the education values of the Qur'an. The term used for the phenomena of the educational value of the Qur'an is the living Qur'an. Through this phenomenon, the virtues and meanings of the Qur'an have been experienced and clearly understood by its adherents (Mansyur, 2007). As concluded, the study of living the Qur'an is a study of community practices in responding to the existence of the Qur'an as a guideline or guide to life through various social activities.

This research has the originality and uniqueness of several preceding studies. There are several studies on tasmi' both in religious and formal institutions, such as a study conducted by Wiwik (Hendrawati, Rosidi, & Sumar, 2020) on the tasmi' method in Ma'had Tahfidz Hidayatul Qur'an. The study revealed that tasmi' became an assessment source for the student or santri's memorization quality by using the categories of mumtaz for errors 0-1, jayyid jiddan for errors 2-4, jayyid for errors 5-7, maqbul for errors 8-10, and rasib for errors above 10. The study of tasmi' is also widely found in various formal school educational institutions such as a study by Romziana (Romziana dkk., 2021) in the science class of Tahfidz MA Nurul Jadid which used tasmi' as one of the methods to facilitate students' memorization of the Qur'an. Similar research was also conducted by Rifa (Ifadah, Rahmah, & Fatimah, 2021) at MI Mumtaza Islamic School of Pondok Cabe which has tasmi' as a flagship program. The research exhibited the process of tasmi' activities which highly prioritize the tajweed, pronunciation, and speed accuracy in the tasmi' process. By doing so, the expectation is that the students can be istiqomah in memorizing their memorization with the right tajweed.

Moreover, many studies on living Al-Qur'an have also been found, both in educational institutions and in the community. One of which is the research by Rafiq on the terminology and concept of the living Al-Qur'an. The research is documentary research that explains the patterns of transmission and transformation of the science, practice, and discourse in building Qur'anic life in society (Rafiq, 2021). Unlike Rafiq, Musholli conducted research on living Al-Qur'an based on the phenomenon of "rokat pellet betteng" in the Probolinggo Regency. The study is a phenomenological study of the culture of praying for pregnant women in a certain month called "rokat pellet betteng". The results of the study revealed that the existence of the living Al-Qur'an phenomenon is due to a form of gratitude, strengthening ukhuwah, a symbol of supplication, and Nusantara-based Islamic shi'ar (Musholli & Zayyadi, 2021). Furthermore, a different study with the theme of living Al-Qur'an was conducted by Nailul Huda that discussed the approach of Qur'an interpretation to overcome baby blues syndrome in women after giving birth. The study used dynamic significance analysis. The study results showed that the approach of interpreting the verses of the Qur'an to sufferers of baby blues syndrome gave positive results (Huda & Fitriana, 2022).

Those different preceding studies showed that the tasmi' method is often used to reinforce memorization without mentioning the phenomenology of reason and purpose. Meanwhile, the living Al-Qur'an research focuses on the practice of applying Qur'anic values in life. Madrasah Aliyah 2 Sleman, through the so-called Senin Bersinar Tasmi' Al-Qur'an, not only focuses on tasmi' for the quality of memorization but also explores the value and motivation of the program. As a result, this research hopefully can encourage how to unite Qur'anic literacy and grounding Qur'anic values in life.

Madrasah Aliyah Negeri 2 Sleman is one of the institutions under the auspices of the Ministry of Religious Affairs and is active in the education sector, having the task of producing Indonesian generations based on faith and Islam in the hope that they can play a role in meeting the needs of the Indonesian people (Kusniati, 2018). The uniqueness of

MAN 2 Sleman is it is inclusive, which not only accepts normal students but also children with special needs (ABK) with visual disabilities. To achieve the Madrasah's vision of “Mewujudkan Insan Madrasah yang Islami, unggul, Inklusif, dan Berwawasan Lingkungan” (Producing Islamic, Superior, Inclusive, and Environmentally Sound Madrasah People), MAN 2 Sleman has created *Senin Bersinar*, held every Monday morning during the first class hour. One of the agendas, which is a form of the study program of the living Al-Qur'an phenomenon, namely *tasmi* 'Al-Qur'an, is carried out every Monday of the 5th week.

The practice of this living Al-Qur'an uses Alfred Schutz's phenomenological theory, namely digging up student's meaning, reason, and motives towards the practice they carry out. According to Schutz, a person's motive for doing action is divided into two (2) types, namely because motive or the causal factor and in order to motive or the driving factor (Schutz, 1967). The use of phenomenological theory approaches has made researchers focus on the content of interpretation or meaning the perpetrators have towards a phenomenon rather than the results of truth tests of the interpretation of the Qur'an done by some perpetrators (Ahimsa-Putra, 2012). The *tasmi*' program is divided into the *tasmi* process, the motives and objectives of carrying out *tasmi*', and the value can be taken from having the program in schools. The phenomenon of living Al-Qur'an in the form of *Tasmi* of 'Al-Qur'an *Senin Bersinar* activity program at MAN 2 Sleman has attracted the attention of researchers to study it by using Alfred Schutz's phenomenological approach. The purpose of this study is to describe the “because motive” and “in order to motive” of the *Tasmi* 'Al-Qur'an of *Senin Bersinar* program in MAN 2 Sleman.

Methods

This study used a descriptive qualitative approach to capture social phenomena by describing reality accurately and pouring it into words relevant to the data collection and analysis techniques (Satori & Komariah, 2010). This study has several patterns. First, it includes field study research based on the place of its implementation, allowing to study objective symptoms that occur and to produce scientific field study results (Fathoni, 2006). Second, it is descriptive research, using data presentation techniques as the foundation. The purpose is to portray or describe social circumstances or events, making them easy to understand (Suryabrata, 2008). Descriptive research presents data related to circumstances, facts, variables, and events that occur during the research process, presenting them as it is.

The research was conducted at Madrasah Aliyah Negeri 2 Sleman, located in Tajem Hamlet, Maguwoharjo Village, Kapanewon Depok, Sleman Regency, Special Region of Yogyakarta Province. This study used purposive sampling and snowball sampling techniques. The subjects in this study involved 50 respondents consisting of 30 students as a sampling of students in general, ten (10) students who joined in extracurricular *tahfidz* as a sampling of *huffadz*, the principal, five (5) PAI teachers, and four (4) *tahfidz* teachers. This study used two (2) data sources, comprising main or primary data and supporting or secondary data. First, the primary data consisted of the principal, teachers, and students. Researchers obtain main or primary data directly from research subjects as primary

informants (Nurdin & Hartati, 2019). Second, the supporting or secondary data. This supporting data comes from documentation data, books, journal articles, supporting documents, and news related to the topic of this study. The researchers carried out the process of collecting data by using four (4) techniques, namely literature studies through supporting data sources, in the form of journals, news, and so on, observations, interviews with research subjects, and documentation through personal documents of research subjects and official documents from MAN 2 Sleman. Furthermore, data triangulation was performed to ensure the validity of the data obtained by conducting a comparison test between (1) observation data and interview data and (2) interview data with research subjects and relevant documents.

The analysis process of this study used Mels and Huberman's data collection and analysis model as a reference technique. The model consists of 4 (four) stages, namely data collection, condensation, presentation, and verification (Miles, Huberman, & Saldana, 2014). The stages of data analysis after conducting data collection, researchers condensed data by sorting out, selecting all collected data, focusing, simplifying, and abstracting data from field notes, then presenting data from the condensation process, and lastly presenting conclusions in the form of descriptive analysis of the practice of Tasmi' Al-Qur'an *Senin Bersinar* in MAN 2 Sleman. Furthermore, data triangulation was carried out to ensure the validity of the data obtained by conducting a comparison test between (1) observation data and interview data and (2) interview data with the research subjects and relevant documents.

Results and Discussion

1. The Practice of *Senin Bersinar* Tasmi' Al-Qur'an Program at MAN 2 Sleman

Senin Bersinar (short for *Senin beriman-sinergis-insan-religius*) is one of the student programs in MAN 2 Sleman held every Monday during the first class, scheduled at 07.00-07.45 WIB (MAN 2 Sleman, 2018). Initially, the series of agendas for *Monday Shining* of MAN 2 Sleman included: 1) Monday of the first week was chanting the Qur'an (muqaddaman). 2) Monday of the 2nd week was the flag ceremony. 3) Monday of the 3rd week was an event for interest, talent, and achievement. 4) Monday of the 4th week was guardianship or assistance from BK (guidance counseling) teachers. And 5) Monday of the 5th week was the Madrasah Literacy Movement (MAN 2 Sleman, 2018). According to the 2022/2023 academic year document, the series of *Senin Bersinar* at MAN 2 Sleman changed into the 1st week Monday was for the morning ceremony, the 2nd week Monday was for student recitation and lecture, the 3rd-week Monday was for Madrasah Literacy Movement, the 4th week Monday was for guardianship or guidance counseling, and the 5th week Monday was for central recitation or Islamic studies (MAN 2 Sleman, 2022) which changed into the tasmi' of the Qur'an in August 2022. The tasmi's of the Qur'an activity program is attended by the entire academic community of MAN 2 Sleman, including 10 representative students as tasmi officers, teachers, and all MAN 2 Sleman students as listeners (mustami'). In the tasmi's Al-Qur'an activity, memorization of the Qur'an is recited for one (1) juz which is divided among 10 officers sequentially.

The procession of Tasmi' Al-Qur'an *Senin Bersinar* activity is divided into two (2) stages, namely the preparation and implementation. First is the preparatory stage. This stage starts from the learning process in class, the selection of officers, as well as the distribution of readings, and socialization of events. All preparations are carried out at least seven (7) days before the day of the event (Alfina, 2022). The learning process begins by making the students getting used to reading the Qur'an together in the morning in class, led by the class leader, before the lesson starts. The teacher then provides tajweed learning and ethics of reading the Qur'an in the class with the tahsin method. The method is considered effective as it combines theory and practice (Fitriani & Hayati, 2020). This learning phase is essential since paying attention to tajweed is the main ethics in reading and memorizing the Qur'an (An-Nawawi, 2018).

The criteria for selecting Qur'anic tasmi' officers are those who have memorized and have finished submitting juz (deposit) to the teacher. The deposit process is done together (jama'i) or individually (talaqqi) in the class. In this process, the teacher accommodates all students by combining the jama'i and talaqqi methods, called the auditory method. This method is considered quite effective in supporting students' memorization since they not only use the sense of sight or touch (for the visually impaired) but also involve the sense of hearing in the process of memorizing (Wahab dkk., 2022). The deposit process is crucial to show proof of the memorization quality of each student. The teachers can, through the deposit, monitor memorization progress and tajweed quality, ensuring the memorization program is more well-structured (Soleh, Tamyis, & Murtafiah, 2022).

The process continues on the 4th Monday where the teacher will select the student with the most and the best memorization to represent the class or appointed as the tasmi' officer. After obtaining the officer, the guidance teachers will share the readings (maqra') via a WhatsApp Group and give guidance. Each officer gets a reading rations of two (2) pages of the corner Qur'an Mushaf. After getting the reading section, the officer will repeat (murojaah) and takrir with other officer friends to make his reading better and fluent during the implementation of tasmi' Al-Qur'an. Muroja'ah and takrir are obligatory as they greatly determine the quality of one's memorization. Hergenhan & Olson revealed that memory will gain strength through many repetitions, the more repetitions, the stronger the memory (Nasucha, 2019). In addition to preparing officers and memorization, the Madrasah also carries out socialization through the distribution of event pamphlets. The pamphlet is designed by the media team of the student council under the guidance of the coach. The pamphlet is then distributed through social media platforms, such as WhatsApp Group, teacher and student Whatsapp stories, and MAN 2 Sleman's Instagram feed. The use of social media as a marketing tool in education in the era of Revolution 4.0 has become a priority as it is easily accessible to various groups (Nurmalasari & Masitoh, 2020).

Second, the implementation stage of *Senin Bersinar* Tasmi' of the Qur'an consists of opening, implementation, and closing. The opening comprises congregational dzuha prayer, conditioning the students, and opening session by the teacher by reading Al-Fatihah and the opening prayer. After that, the implementation of tasmi' reading' by the

appointed officers starts, with the entire academic community of MAN 2 Sleman as the listeners. In the reading session, the officers try their best, both their pronunciation and speed. Cece mentioned that we can see the tasmi' of the Qur'an through pronunciation, tempo, availability of partners, and the use of mushaf (Ifadah dkk., 2021). The pronunciation includes the regulation of sounds (soft or loud), the clarity of harokat either fathah (a), kasrah (i) or dlommah (u), the process of producing letters (makharijul surat), and the correctness of tajweed. Attention to pronunciation is crucial since pronunciation errors in reading the Qur'an can affect the meaning contained. Therefore, reading the Qur'an with the correct pronunciation is mandatory (Harahap & Sinaga, 2023). Moreover, reading the Qur'an with good pronunciation according to makhraj and pronunciation accompanied by a nice voice will have a good impression on the listener (Hassan, 2018).

Reading tempo is about speed in tasmi' reading. Tempo is one way to improve the quality of memorization because speed greatly affects the focus and strength of the reader's memorization as well as the accuracy and foresight of the listener in correcting memorization. Based on the Interview results, MAN 2 Sleman, through the accompanying teachers, applies the rule of tadwir tempo during the tasmi' process, namely reading not too fast and not too slowly. In the tasmi' process, the student's reading speed for one juz is 30 minutes, it should not be less, but it may take longer, on condition that it is not due to an error. Therefore, each tasmi' officer is given a minimum speed of about 3 to 5 minutes for two pages. Al Qamtahawy and Ibn Jazari mentioned that the best level of Qur'anic reading proficiency is al-tadwir, which is reading with a middle tempo between al-tahqiq (slowly) and al-hadar (fast) (Hassan, 2018).

Partner availability is the availability of listeners who are responsible and have the ability to read the Quran well. It is intended so to test the memorization properly and to avoid mistakes. Zawawie stated that the availability of correctors is very helpful for the smoothness of memorization and accuracy of one's reading because sometimes reading alone will lead to errors without realizing it. When there are partners, these mistakes can be easily known and corrected (Nurbaiti, Wahyudin, & Abidin, 2021). The tasmi' activity is compulsory for all MAN 2 Sleman students, where all students and teachers will serve as partners and proofreaders of student readings (mustami'). After the tasmi' process is complete, the accompanying teacher will ask for the accountability paper from each listener-student. With so many listeners, it will not only prevent officers from further mistakes but also motivate them to improve their memorization and to encourage listening students to follow the officer's memorization and reading.

The purpose of using mushaf is to see whether in the process of tasmi' children carry the Qur'an either occasionally, carrying only, or being able to be without carrying the Qur'an mushaf (Ifadah et al., 2021). MAN 2 Sleman tasmi officers are expected to be able to recite recitations without carrying the Qur'an mushaf, even without opening it. It is useful for training students to memorize without the mushaf to improve the quality of their memorization. The average MAN 2 Sleman tasmi' officers can recite tasmi' without the slightest look at the mushaf, even though there are still tasmi' officers who occasionally

open the mushaf when they totally forget. The activity was then closed with a closing prayer and conditioned the students to return to each class.

2. “Because Motive” for the *Senin Bersinar Tasmi’ Al-Qur’an* Program of the Academic Community at MAN 2 Sleman

Alfred Schutz stated that humans will give a certain meaning to the actions they do (Saliyo, Subandi, & Koentjoro, 2018). Individual experience and his or her interaction with others can generate the emergence of meaning for an action that can be known from the motive of the action. According to Schutz, a person’s motive for doing an action is divided into two (2) types, namely “because motive” (the causal reason) and “in order to motive” (the driving reason). “Because motive” is the reason why someone acts after going through a long and mature process of evaluation and consideration. “In order to motive” is the driving reason for a person to act with the expectation of creating future conditions as desired (Schutz, Walsh, & Lehnert, 1972).. Some of the causal reasons (“because motive”) for *Senin bersinar Tasmi’ Al-Qur’an* MAN 2 Sleman are, among others:

2.1 Obeying Religious Obligations

Madrasah Aliyah Negeri 2 Sleman is a faith-based school in which all members of the Madrasah are Moslem – the adherents of Islam. It is imperative for religious believers to obey the things required in their religion, including reading and practicing the Qur'an. Many students, teachers, or employees realize that they have sinned a lot because they do not take the time to read the Qur'an for various reasons. Among the reasons they have are:

(1) The amount of tasks and activity loads

Most respondents feel their lives are full of various activities, both workload and school assignments (homework). Teachers feel that they have spent most of the days with school activities and are busy with family at home, community, or unfinished school workload at school. In tune with that, students also feel that they have spent their days with various school activities. The difference is that students must complete schoolwork at home or increase their study time by taking various tutoring or courses outside of school.

(2) Often engrossed with time

The second reason expressed by respondents is that they often take time for granted, making it seems as if time suddenly runs out and they have no more time left to read the Qur'an. Some are engrossed by watching movies or soap operas, mobile games, scrolling Tiktok and videos, or chatting in cafes with friends.

For these various reasons, they often feel ashamed and regretful because they are not totally obedient to Allah Almighty. Therefore, they feel grateful to patch up with *tasmi’* since they are given facilities to listen and read the Qur'an properly and correctly. Rajab supported this by stating that a person’s spirit to perform religious activities is often influenced by awareness of the importance of other dimensions in spirituality (Khoiri, 2021). The reason for having obligation to Allah Almighty is called the individual intrinsic

motivation. Beit Hallami, B & Argyle (Rois, 2019) revealed that there are two attitudes of religious observance in individuals, namely intrinsic and extrinsic. The intrinsic attitude makes religious propositions and reasons reliable answers for living behaviors up to the afterlife.

2.2 Obeying School Obligations and Programs

Some respondents of MAN 2 Sleman students interpreted the *Senin Bersinar Tasmi' Al-Qur'an* activity as a school obligation that must be followed. They admitted to participating in *tasmi'* activities because of attendance reports and punishment threats from the school if found not participating in *tasmi'* activities. As a result, they try to attend and follow as well as possible so as not to get punishment from school. The existence of this punishment functions to strengthen student motivation to avoid unexpected behavior (Mesra, 2020). This punishment not only can trigger students' activeness in participating in activities but also prevent them from leaving the *Senin Bersinar Tasmi' Al-Qur'an* activity. Sobur emphasized that the punishment aims to provide a deterrent effect to avoid and inhibit the development of any unwanted behavior (Rizqiyah & Lestari, 2021). The punishment given by the school is in the form of reading the Qur'an at break time according to the length of *tasmi'* time. The expectation is that students will always read the Qur'an under the mission of implementing the *tasmi* program.

3. Students' low interest and ability to read and memorize the Qur'an

In addition to participating in the school program, the *Senin Bersinar Tasmi' Al-Qur'an* program was created due to many students could not read the Qur'an well, especially memorizing short letters, although the fact that they were students of Madrasah Aliyah. It has become a concern as MAN 2 Sleman is only one of the samples of the Qur'anic literacy degradation among the younger generation. It is supported by the results of IIQ research in 2018 on the illiteracy rate of the Qur'an in Indonesia that was very high, reaching 65% (Chandra, 2022).

Also, many students basically have an interest in reading and memorizing the Qur'an but do not have the ability due to a lack of environmental factors, either friends or places. This resulted in them also being embarrassed to come to learn the Qur'an from the teachers in the village because they felt late in age. They feel inferior and ashamed of being failed in the ability to read the Qur'an which should be a mandatory ability at their age. Ferguson and Tangney stated that the feeling of shame arises from a sense of failure or inappropriate social or non-moral behavior which triggers concern for the judgment of others (Sumartani dkk., 2016). The feeling of shame arises from external factors, namely being ashamed before Allah and the views of society due to the failure to be a good Muslim who can read the Qur'an. Gillbert also stated that concerns about external attribution (assessment of others outside oneself) are one of the causes of shame and guilt (Budiarto, 2019). This feeling of shame causes them to prefer to avoid the places and communities that recite the Qur'an around them.

4. Lack of support and facilities for students who already have memorization

In addition to the number of students who are lacking in the ability to read the Qur'an, some students already have memorized the Qur'an but have not maximized it in quality. This phenomenon is also widely found in modern society, where the culture of "nderes Al-Qur'an" becomes less desirable (Qowim, 2019). The lack of facilities, environment, and atmosphere truly affects their motivation to maintain the memorization quality. The environmental view of only looking preferentially at people who have memorized the Qur'an makes motivation only dwell on the amount of memorization but not the quality of memorization. Wiwik Andeka (Andeka, Darniyanti, & Saputra, 2021) mentioned that external supporting factors such as social, environmental, approach, and others highly affect student motivation. Therefore, Mrs. Fitriya proposed this activity to support and facilitate the love of "nderes", as well as to increase memorization and maintain it, especially for huffazh within the scope of MAN 2 Sleman.

5. "In Order to Motive" for the *Senin Bersinar Tasmi' Al-Qur'an* Program of the Academic Community at MAN 2 Sleman

In addition to the causal reasons ("because motive"), there are also several reasons for the purpose ("in order to motive") for participants of *Senin Bersinar Tasmi' Qur'an*. Some of the reasons for the purpose ("in order to motive") of the *Senin Bersinar Tasmi' Al-Qur'an* of MAN 2 Sleman activity include as follows:

5.1 The momentum of worship and expectation of the virtues of the Qur'an

Some of the academic community at Man 2 Sleman has used the *Senin Bersinar Tasmi' Al-Qur'an* program as a momentum to get closer to Allah SWT. This activity is an encouragement to provide time for worship and get closer to Allah SWT., through reading and listening to Qur'an readings amid hectic worldly activities. Those who usually find it difficult to find time to read or listen to Qur'an recitations for various reasons of busyness feel that they get quiet time to do this without being disturbed by various activity reasons. Those who usually find it difficult to set aside time to read or listen to Qur'an recitations for various reasons of busyness felt that they got quiet time to do this without being disturbed by various activity reasons. They hope that, through the *Senin Bersinar Tasmi' Al-Qur'an* program, they can acquire the general blessing of the Qur'an, as being stated that whoever is always with and pursues the Qur'an will obtain benefits, blessings, goodness, gifts, and rewards in full for the readers (QS. Fatir: 29-30) (Ahsin, 2017).

The Qur'an will also provide help or assistance for those who read, understand, and practice its content; Allah (SWT) has given the promise of the glory of rank for the huffazh of the Qur'an; Qur'an readers will get pleading and protection from the doom of hell, not to mention many other virtues (Masduki, 2018). Those virtues have become the reasons for MAN 2 Sleman students, considering the *Senin Bersinar Tasmi' Al-Qur'an* activity as a special momentum where they are encouraged and given the opportunity to obtain all those

virtues. Herzberg said extrinsic factors such as workplace atmosphere are a condition factor to generate motivation (Yashak, Ya Shak, Tahir, Shah, & Mohamed, 2020).

Moreover, the *Senin Bersinar Tasmi' Al-Qur'an* program is performed together, creating an encouraging and motivating atmosphere to participate in reading and listening to Qur'an readings. With this implementation of the *Senin Bersinar Tasmi' Al-Qur'an* program together, it has arisen a sense of enthusiasm to participate in the activity.

5.2 Pursuing *barokah* (blessing or increased goodness)

The results of interviews with the participants of Qur'an tasmi' show that this activity makes students experience and understand that they must involve the Qur'an in life to help facilitate all their affairs, both in the world and the hereafter (Maisaroh, 2022). Some participants felt some better changes after participating in this activity, such as becoming more emotionally calm, diligent in worship, more enthusiastic in studying, applying Qur'anic adab, and many other forms of changes (Alfina, 2022). Some of these changes are the influence of the *barokah* of the Qur'an. It is supported by the words of Sayyid Muhammad Al-Maliki (Al-Maliki, 1971) that among the virtues obtained by people who read the Qur'an is to get a lot of goodness, will be led to become a good person, and become a medicine (peace) for the heart.

In addition to listening to their readings, the teachers and students also placed bottles filled with water in front of the tasmi' officers. They believe that the water exposed to the Qur'an recites will have a good influence on their lives. It is reinforced by the study results of Dr. Masaru Emoto (Emoto, 2007) who suggests that water carries the message conveyed to him. Water molecules will turn into beautiful and good crystals when good messages are conveyed and will turn into bad crystals or disintegrate when bad messages are conveyed. When someone drinks the water, the molecule will have an effect on the person. We can ascribe this to water is basically the source of life and when added with blessings that come from outside, it will have increasing *barokah* and benefits.

6. Motivating interest in reading and memorizing the Qur'an

The *Senin Bersinar Tasmi' Al-Qur'an* activity encourages enthusiasm for reading and memorizing the Qur'an. It is not only for students who have participated in extracurricular tahfidz, but also for highly motivated students who have not memorized the Qur'an yet. Seeing fellow officers who have limitations in seeing but can fluently chant the Qur'an makes them more enthusiastic to participate in memorization. They realize and are grateful that they still have complete senses and, of course, it will be easier for them to read the Qur'an and memorize it (Febrianisa, 2022). Fiel, Hoffman & Posch states that humans can identify and achieve goals based on individual knowledge and assessment of themselves (Mamahit & Situmorang, 2017).

The *Senin Bersinar Tasmi' Al-Qur'an* activity increases students' interest and enthusiasm to take part in tahfidz activities, i.e. memorizing the Qur'an which has now become part of the madrasah curriculum and one of the student's extracurricular activities (Muawanah, Said, Furqoni, Muzayanah, & Mustolehudin, 2022). This interest and

enthusiasm arose after seeing the success of fellow tasmi' officers, especially some of them were students with physical disabilities. The motivation of normal students to have the ability to learn and memorize rose due to the presence of other students with physical deficiencies but capable of achieving more than them. It is the meaning of this activity, namely as an Islamic shi'ar event. The Qur'an tasmi' activity is a means of bringing tasmi' participants, both officers and listeners, closer to the Qur'an (Sumijati, Gustini, Saepudin, & Rahman, 2021). It is not only an effort to make them closer to the Qur'an but also to be more optimal in appreciating the Qur'an, namely by also applying the content of the Qur'an in real-life activities. Also, through this activity, participants of tasmi' Al-Qur'an can invite each other to *fastabiqul khairat* (competing in kindness) among other participants, both in religious devotion (worship) and in studying.

7. Facilitating memorization and improving reading

The implementation of *Senin Bersinar Tasmi' Al-Qur'an* also aims at encouraging the spirit of huffazh MAN 2 Sleman to always repeat (*murojaah*) the memorization they have. Memorization of the Qur'an is something that must be maintained and maintained, especially for a hafizh, both orally and in writing (Sudarmoko, 2016). One of them is *murojaah* (repeating) memorization of the Qur'an as a form of self-control so that memorization of the Qur'an can continue to be maintained smoothly and fluently (Latipah, 2022). According to one of the tasmi' officers, who is visually disabled, the *Senin Bersinar Tasmi' Al-Qur'an* is an activity he always waits for and he is very happy with the *Senin Bersinar Tasmi' Al-Qur'an* activity and hopes that there will always be similar activities (Khoeriyah, 2022). His goal to participate in Qur'an tasmi' activities is to make him always enthusiastic in *murojaah*, because memorization of the Qur'an is like a camel that needs care and it will be easily lost if not given good care (Ilyas, 2020).

8. Improve intelligence and discipline

Qur'anic tasmi' activities can make him able to control his emotions and to behave calmer when facing problems. This activity can also help treat confusion and stress when he gets many tasks from the Madrasah (Prayoga, 2022). The meaning of tranquility in the Qur'an can have a good impact on one's physical and psychological health (Rozali et.al., 2022). This fact has been proven in several studies, one of which is a research by Suciati (2015) and Silviana, et al, (2022) which have proven that reading and listening to Qur'an readings can have a good impact, such as reducing stress levels, stabilizing Intelligence Quotient (IQ), Emotional Quotient (EQ), and Spiritual Quotient (SQ) in infants. Zawawi (Misnan, Salleh, Manaf, & Awang, 2022) stated that reading and memorizing the Qur'an can provide peace, reduce pressure, and increase focus. The results of his research concluded that the more juz memorized by students will further improve the quality of memory and the level of focus in the learning process. It is because reading and memorizing the Qur'an requires a high level of patience, focus, and discipline to achieve maximum results. This situation then becomes a habit and carries over into other academic learning processes.

9. Drilling courage and experience

Monday Shine is a talent-interest event involving students. According to several research subjects who were also the *tasmi'* officers, Qur'an *tasmi'* activities can be used to measure and hone skills and fluency in chanting the memorization of the Qur'an. If it turns out that there is still a mistake, it will be notified and corrected so that the same mistake will not be repeated in the future. Moreover, this activity can aim at measuring and sharpening the mentality when appearing in public (Khoeriyah, 2022). This activity will be a training ground not to be nervous when reciting while being listened to by many people (Khanafi, 2022). Thus, the *Senin Bersinar Tasmi' Al-Qur'an* activity also aims at adding the experience of MAN 2 Sleman students.

10. Strengthening *silaturahmi* and fostering social attitudes

The *Senin Bersinar Tasmi' Al-Qur'an* activity is carried out at the Baitul Muta'allimin Mosque of MAN 2 Sleman and is attended by student participants of classes X, XI, and XII. It is carried out in one place at a time so that the activities of *tasmi' Al-Qur'an* can also improve the students' social attitudes. They can meet and get acquainted with friends such as MAN 2 Sleman *huffazh* friends, friends of different classes, and friends with special needs. That way, the social attitudes of MAN 2 Sleman students can increase and strengthen, in the form of gratitude, empathy, mutual help, mutual tolerance, and so on.

The *Senin Bersinar Tasmi' Al-Qur'an* activity is also interpreted as a gathering place with *tasmi'* participants who are the community members of MAN 2 Sleman. *Silaturahmi* is one of the practices of peaceful values taught by the Prophet Muhammad through the Qur'an (Kuswaya & Ali, 2021). *Silaturahmi* in this activity can be seen from the unison of all students and teachers to gather and listen to the Qur'an readings. Through this activity, *tasmi'* participants can get to know each other and establish a close brotherhood of *ukhuwah Islamiyah*. Not only that, the gathering of participants in the same place and time can also make participants more eager and enthusiastic in participating in the activity, making the activity run smoothly and successfully.

By internalizing the Qur'an, the hope is that students will be able to reflect on the good morals of the Prophet Muhammad as guided in the Qur'an (Muiz, Danial, Gaffar, & Syamsuddin, 2018). For example, becoming more diligent in studying and worshipping, behaving politely both towards teachers and friends, and various other Qur'anic morals (Alfina, 2022).

Conclusion

Senin Bersinar Tasmi' Al-Qur'an program at MAN 2 Sleman is one of the methods of habituation of the *living Al-Qur'an* in life. The program involves the role of the entire MAN 2 academic community including officers as *tasmi'* speakers and all other academic members as participants (*mustami'*). This program is full of educational processes starting from preparation to implementation of *tasmi'*. The preparation process with various effective Qur'an learning methods will affect the sustainability of *tasmi'* activities. In the

implementation, tasmi' requires discipline and responsibility from both officers and participants. Discipline and responsibility in tasmi' include pronunciation, reading speed, and fluency that officers and participants must take into account. Officers try to be disciplined and responsible to have the best performance (of memorizing the Qur'an) as possible, while participants are disciplined and responsible for correcting readings as focused and carefully as possible.

The activities of tasmi' Al-Qur'an phenomenally have arisen for particular reasons and will unquestionably affect the community, which is the fundamental purpose of carrying out the activity. The reasons and objectives of the *Senin Bersinar Tasmi' Al-Qur'an* program include spiritual, academic, and social. Spiritually, the *Senin Bersinar Tasmi' Al-Qur'an* program has emerged due to the feelings of guilt and sin had by the academic community of MAN 2 Sleman, who are all Muslims, for having lack of attention in reading the Qur'an, which is an obligation to Allah Almighty. These feelings have provided motivation to make the activity as a momentum and try to maximize the facilities by reading and memorizing the Qur'an more. From an academic point of view, the reason is the increasingly heartbreaking of the increasing degradation of Qur'anic literacy skills over the years. Therefore, tasmi' activities become facilities of learning and habituation to reading and memorizing the Qur'an. Moreover, the habituation of reading and memorizing the Qur'an has provided emotional improvement and calmness and has encouraged students' discipline, focus, and intelligence. Socially, tasmi' is a positive response to the programs and targets formulated by teachers and schools, as well as the momentum of gathering the entire academic community of MAN 2 Sleman. This momentum has led to the creation of good social relations through the silaturahmi among the entire community.

Suggestions

The researchers would like to provide advice to several related parties through this study of the *living Al-Qur'an*, including

1. Suggestions for readers to apply the results of this study regarding the process, reasons, and purpose of the *living Al-Qur'an* in real-life activities.
2. Suggestions for the Madrasah to improve and optimize facilities in the practice of the *living Al-Qur'an* in the form of the *Senin Bersinar Tasmi' Al-Qur'an* activity programs so that they can run conductively and optimally..
3. Suggestions for future researchers to use the results of this *living Al-Qur'an* study on this phenomenological approach as a reference for further research in examining phenomena from psychological aspects with different approaches.

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