

Living Al-Qur'an and Hadith: The Application at SD Negeri Kenaran 2

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Abstract: Al-Qur'an and Hadith are the main sources in Islam. It offers universal, humanist, dynamic, and contextual nature. Al-Qur'an and Hadith also offer a way of life for people who believe in it. Many thoughts about this matter such as *asbabun nuzul*, *fiqh*, *tafsir*, and so on. Although the Islamic world is very rich in the knowledge of the Qur'an and Hadith, there are still many studies that only dwell on the normativity of sacred texts. However, this study uses the concept of the historicity of the Qur'an and Hadith. In this case, the Qur'an and Hadith are placed in social phenomena. This research is called Living Al-Qur'an and Hadith. This research aims at how Muslims perceived the Qur'an and Hadith. The type of research is used qualitative-descriptive with a sociological approach. The research subjects were the community of SD Negeri Kenaran 2 in Prambanan, Sleman, Yogyakarta. After the data is collected, the data is explained through a normative approach to the sacred text. It aims to understand the historicity and its relationship with the normativity of sacred texts. The results showed that there were socio-religious phenomena. In that case, the school community perceives the Qur'an and Hadith as a way of life. The implication is that they can take the values contained in the Qur'an such as the Musabaqah Tilawatil Qur'an from the value of Surah Al-Baqarah verse 48, the duha prayer is inspired by Ad-Dzariyat verse 56 and the hadith narrated by Abu Dharr, and Asmaul Husna reading on Surah Al-A'raf verse 180.

Keywords: Elementary School, Islam in Society, Living Al-Qur'an and Hadith, Socio-religious Phenomena.

Introduction

The Qur'an and Hadith are the two main sources in the Islamic scientific sphere. Islam is present as *rahmatan lil' alamin*. It is a religion that has a universal, humanist, dynamic, and contextual nature. It offers solutions to the problems of mankind. Although there is a message of exclusivity within the religion, Islam is present in an inclusive nature (Rasyid, 2016, p. 114). In the historical trajectory of research on the holy texts of the Qur'an and Hadith received a greater portion of attention than research into the public response to the Qur'an and Hadith as guidelines for life (Aji et al., 2021a, p. 79). This study model produces scientific branches such as *asbabun nuzul*, *fiqh*, *tafsir*, and so on. From the above, it seems that the concept only dwells on the normative realm. Normative comes from the word *norm* which

means to obey established norms or rules. And by its diction, normative Islam is Islam that adheres to established norms and principles.

However, this study uses the concept of the historicity of the Qur'an and Hadith. In this case, the Qur'an and Hadith are placed in social phenomena. The phenomenon of reading the Qur'an as a response and appreciation of Muslims is very diverse (Zainuddin & Hikmah, 2019, p. 10). Departing from this view, this paper provides a new perspective in the study of Islam, namely Living the Qur'an and Hadith (Adibah, 2017, p. 18). Living the Qur'an is a religious-based study that places religion as a sociological system (Mansyur, 2007, p. 49). Living Hadith means benchmarking of a tradition that develops and lives in society (Suryadilaga, 2007, p. 113). The author does not mean opposing normativity with historicity, but rather exploring historical aspects and their

relationship to normative aspects. This is also by Junaedi's statement that living Qur'an (and hadith) are meant to examine normativity/text with social response/history (Junaedi, 2015, p. 172). In addition to education topics, it is also part of a holistic view of capturing whole values of religion (Tolchah & Arfan Mu'ammam, 2019, p. 1034). This is also supported by the attention of Muslim scholars and western scholars (Aji et al., 2021b, p. 79)

Sahiron Syamsuddin also argued that the branches of Qur'anic science and Hadith collaborated with branches of social sciences (such as sociology and anthropology) is the definition of the living Qur'an and the living hadith (Syamsuddin, 2007, pp. xiv–xvi). In line with this, Abuddin Nata uses a sociological perspective stating that Islam is not only based on the values of teachings contained in the holy book or the prophet's word but also based on the values that develop in society (Nata, 2014, p. 32).

Materials and Methods

Study area

This type of research is living the Qur'an hadith and descriptive-qualitative. Qualitative and descriptive is research that includes a description of the program and/or empirical facts that occur at the research site (Emzir, 2019, p. 174). The method of writing this paper is to use the approach of living Qur'an and Hadith studies. This study can be interpreted as religious research with scope beyond the texts of the Qur'an and Hadith. In other words, this study does not discuss religious tendencies such as *sunnah-bid'ah*, obligatory, *makruh*, halal-haram, etc. This research is more intended to analyze social phenomena (people's responses) to the emergence and existence of the Qur'an and Hadith (Mansyur, 2007, p. 8). However, researchers also use library sources such as the study of *'alim ulama* on a text from both the Qur'an and Al-Hadith. In the process of integrating knowledge, the living text is positioned as a subject that is approached with various kinds of general knowledge (Afwadzi, 2016, p. 124).

The research is also based on a field research approach. The focus of research is narrowed in formal school environments especially in

elementary schools. The field data used is from SD Negeri Kenaran 2. This elementary school is located in Watubalik, Sumberharjo, Prambanan, Sleman, Yogyakarta Special Region. In addition to the ease of access to information and location, the reason the author chose this location is that this location the author considers as one of the representations of the lives of students and elementary school teachers in Kapanewon Prambanan. Students who study at school are different than when they are at home. Students who are in the school are more planned, designed, and formed by the standard rules (Nata, 2014, p. 303). On the other hand, This is different when learners when returning home or community. In this environment, it is more nonformal, unplanned, natural, and without a specific design.

About sociology, researchers use sociology of knowledge approach. This theory brought by Karl Mannheim. Sociology of knowledge means that human's thoughts are the results of human thought operate and emerge in a sure social environment and are the accumulation of elements that are not realized from their social processes. In other words it does not appear in a social vacuum (Coombs, 1966, p. 229). Sociology of knowledge in this way can be used as a tool to understand various religious thoughts. It is an effort to make knowledge as an object of attention by applying a sociological perspective. Through this approach, it means that religious phenomena can be understood that they are the result of differences in social settings (Hamka, 2020, p. 83).

Procedures

By the type of Living Al-Qur'an and Hadith research that examines social phenomena in the community on the existence of the Qur'an and Hadith, data acquisition uses the observation method, interview method, and documentation method. These three techniques are used simultaneously with the reason of testing the validity of the data, this is called technical triangulation.

Interview

Data is obtained by interview. Researchers ask questions to the informant who is the Islamic Education teacher.

Observation

After conducting an interview, the author tries to answer whether there is really in the field there is such activity, so observation is carried out.

Documentation

After observation, the researchers documented the activity and requested other supporting documents.

The authors also tested the credibility of the data collected by extending the observations. Extending observations has the advantage that the relationship between researchers and sources will be *rapport*, increasingly familiar, open, trusting each other, and the presence of researchers no longer interferes with the research subject (Sugiyono, 2012, p. 369). *Rapport* means the relationship of mutual trust between two or more people (Sugiyono, 2012, p. 369). In other words, the observer plays an active and affiliated role by the conditions of the observed subject. The presence of observers like this does not interfere with or affect the natural nature of phenomena (J. Taylor et al., 2016, p. 168).

Data analysis

The analysis of data used is to produce meaningful information. After the data of interview results, observations, and the subsequent documentation, the data is reduced and selected as described and focuses on more detailed aspects. In addition, the author provides clarification or what is called *member check*. This method is a way to check the interpretation of data in the field to sources, namely teachers/school residents. The final result is further reinforced by the arguments of the texts of the Qur'an and Hadith. It is intended to bridge between Islam as a text and Islam as a social phenomenon.

Results and Discussion

Musabaqah Tilawatil Qur'an

Researchers found that SD Negeri Kenaran 2 participated in the Musabaqah Tilawatil Qur'an (MTQ) competition program. This is carried out specifically for elementary school students in

Kapanewon Prambanan. This activity is carried out offline using health protocols (because of the Covid-19 pandemic). By the letter of the MTQ Committee at the level of Kapanewon Prambanan Sleman Elementary School in 2021 No.19/P.MTQ/SD/ VIII/2021 the branches of the competition held are Musabaqah Tilawatil Qur'an (MTQ), Musabaqah Tartil Qur'an (MTtQ), Musabaqah Hifdzil Qur'an (MHQ), Musabaqah Adzan (MAz), and PAI Speech Competition (LPP). This activity is themed "Dengan Musabaqah Tilawatil Qur'an Pelajar, Kita Wujudkan Generasi Muda yang Unggul, Cerdas, dan Berakhlakul Karimah". The results of observations, interviews, and documentation showed SD Negeri Kenaran 2 sent a caravan/*kafilah* consisting of 9 students drawn from the upper-class category.

If we go further, musabaqah is a language, a competition, a contest, and a race. Musabaqah is also interpreted as preceding each other, racing each other, or competing. Race diction can also be seen in Surah Yusuf verse 17 (Al-Ashfahani, 2017, p. 183). While the word *tilawah* comes from the word *tala yatlu tilawah* which means to read. *Tilawah* is also the same as *qiraah* but with a more special meaning. The meaning of *qiraah* is more commonly interpreted as reading anything (Hasan, 2019, p. 206). According to information from the committee, the main basis of implementation is from Presidential Decree No. 87 of 2017 on Strengthening Character Education. In addition to these juridical reasons, the implementation of this musabaqah is the application of Allah's commandments in Surat Al Baqarah verse 148 and Surat Al Maidah verse 48.

وَلِكُلِّ وُجْهَةٌ هُوَ مُوَلِّيهَا فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ - ١٤٨

"And every people has a qibla that he faces him. So compete with you in goodness. Wherever you are, God will gather you all together. God is all-powerful over all things"

وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ فَاحْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِّيَبْلُوَكُمْ فِي

مَا آتَيْنَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ
بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ٤٨

"And We revealed to you the Book, with truth, confirming the Scripture that preceded it, and superseding it. So judge between them according to what Allah revealed, and do not follow their desires if they differ from the truth that has come to you. For each of you, We have assigned a law and a method. Had Allah willed, He could have made you a single nation, but He tests you through what He has given you. So compete in righteousness. To Allah is your return, all of you; then He will inform you of what you had disputed."

In Tafsir Jalalain, diction *fastabiqul khairat* means then compete to do good that immediately obeys and accept it (Al-Mahalli & As-Suyuti, n.d., p. 75).

The first branch, Musabaqah Tilawatil Qur'an is a competition to read the Qur'an with *mujawwad* readings, which contain the value of science, art, and reading according to standardized guidelines. This branch of the competition aims to improve, develop, and maintain the reading and reading art of the Qur'an for the preservation, skills, and realization of the experience of Islamic teachings.

In this section, the *qiraah* used reading from Imam 'Ashim narration of Hafs's riwayat with the recitation of *mujawwad*. The participants were divided into two groups, namely for males and females. The division of *maqra'* (list of verses to be contested) for the male is Surah Al-Baqarah verse 153:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ
الصَّابِرِينَ ١٥٣

"O you who believe! Ask for help (to Allah) with patience and prayer. God is with those who are patient."

As for the female participants, the *maqra* used is Surat Al-Baqarah verse 168:

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا
خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ١٦٨

"O, people! Eat from the lawful and good food that is on the earth, and do not follow satan's steps. Satan is a real enemy to you."

The second branch is the Musabaqah Tartil Qur'an (MTtQ). This type of competition emphasizes the aspect of tartil reading, namely true reading with a good rhythm and sound that can not be separated from tajwid science. It is intended to accommodate participants who do not have special skills in the field of *tilawatil qu'ran*.

The third branch is the Musabaqah Hifdzil Qur'an (MHQ). Musabaqah Hifdzil Qur'an is a contest to memorize the Qur'an with an assessment of the aspects of the accuracy and smooth memorization and knowledge and adabnya.

The fourth branch is Musabaqah Adhan, which is a race in the field of chanting the call to the adhan and continued with prayer after the adhan then continued with iqamah. This race emphasizes the aspects of memorization, the truth of reading, and art and adab.

The fifth branch is the PAI Speech Competition (LPP). LPP is a competition that emphasizes the ability to communicate and convey Islamic religious messages orally. The topics specified in this competition are Religious Moderation in Schools, Akhlaq Nabi Exemplary for The Ummah, Doing Good to Neighbors, Establishing Silaturahmi, Qur'an and Enlightenment of Conscience, and Maintaining Environmental Cleanliness.

If we look deeper, it turns out that the teacher who trains his students to compete gives good teaching. *First*, in the practicing process, the teacher taught its mean from the Qur'an. The teacher instills a religious character and continues to reflect on His word. The teacher/trainer gives an explanation related to what theme they are competing on. *In the second*, the context, in this case, the teacher gives and motivates the student to always practice. This indicates that the teacher also has a view on the law of causality in everyday life. Teachers are of the view that practice will bring optimal results. This is also following the word of God in Surah Ar-Ra'd verse 11. *Third*, in this case, the teacher explained to the race participants not to expect more to win the competition. Teachers think students are already "champions" in doing MTQ. Therefore, the teacher does not demand the dimension of victory in the presence of creatures, she only demands the dimension of victory in the

presence of God. She stated, "*Tidak harus juara, kalian SDH juara. Bagi b guru. Semua perlu proses.*" It means you don't have to be a champion. You guys all are champions. It all needs a process. The statement was made from the joint training process until the completion of the race. She also stated, "*Bismillah niat baik, membangun syiar Islam. Tidak berharap jadi juara. Terpenting anak-anak cinta terhadap agamanya. Dan menjunjung Al-Qur'an yang suci. Biidznillah..*" The source said in the name of Allah good intentions, build shiyar Islam. I didn't expect to be a champion. Most importantly, children love their religion. And uphold the holy Qur'an with Allah's permission. From various perspectives above teachers can balance the various epistemology of Islamic education. This created coherence between methods and produce comprehensive knowledge. It is expected that with the circular form of each type of scientific epistemology in Islam can be understood the advantages and disadvantages of each to be able to utilize the findings offered by scientific traditions to correct existing shortcomings (Khairina, 2016, p. 114).

Duha Prayer

According to information from the PAI teacher, SD Negeri kenaran 2 involves students performing duha prayers in addition to zuhr prayer (I. Maswariah, personal communication, 2021).

"Duha kls 6 setiap hari"

For other classes, fardhu prayer is on the schedule that has been made. With limited infrastructure facilities, the implementation of fardhu prayers (zuhr) is divided into two shifts for classes IV through VI. The source stated, "*Yg lain sholat fardhu d jadwal ada 2 shift mulai dr kls 4 pe 6*" (I. Maswariah, personal communication, 2021).

The implementation of this duha prayer is monitored by the teachers. Class VI students are required to pray duha because they are considered mature enough and their spiritual psychic preparation to go to the next level of school. In addition to these reasons, the mandatory prayer duha for the grade VI is as *tarbiyah* or educate learners. In line with that, through education, man is taught to recognize God, himself, and the social

and natural environment around him (Yosal Iriantara & Usep Syaripudin, 2009, p. 71). Furthermore, education is also said to be an effort to realize the process and atmosphere of active learners so that learners can develop their potential, both in spiritual aspects, self-control, personality, intelligence, noble morals, as well as other skills needed by themselves and the surrounding community (Gufon, 2016, p. 16).

The value of worship contained in this activity is the practice of hadith narrated by Anas, "*Anas Radliyallaahu 'anhu that the Prophet Sallallahu 'alaihi wa Sallam said: "Whoever performs the Duha twelve rakaat prayer will Allah build a palace for him in paradise."* Gharib hadith is narrated by Tirmidhi. In addition, this is inspired by other hadith narrated by Abu Dharr. Muslims must give charity for every segment of their body either by giving thanks, enjoining good, forbidding evil. And all of that is enough to do with two rak'ahs of Duha prayer.

In the prayer of duha, there is an important aspect that is the form of man's enslavement to God the god of the universe. Students in the school are educated to make the most of their time with duha prayers. It is also by the Qur'an surah Ad-Dzariyat verse 56:

"I did not create the jinn and mankind except that they should worship Me."

Muslims, in this case, students take their duha time mostly when they are at school. About duha prayer time, it would like to perform when the sun reaches about the height of seven cubits or when the heat is not stinging until near the time of zuhr. Quraish Shihab states in connection with this verse that the Qur'an motivates Muslims to make the most of their time. He added that Muslims are required to fill all their time to perform various worship (Q. Shihab, 1996, p. 558).

Asmaul Husna Reading

Aside from the MTQ program and the habituation of duha prayer, there is another phenomenon. It's reading Asmaul Husna. Asmaul Husna is a collection of 99 names of Allah, all of which show the meaning of the beauty and might of Allah who is perfect (Adawiyah in Mubarak et al., 2021, p. 153). Asmaul husna is done by way of students

given lafazh nadhom asmaul husna and read in class together. The source said Asmaul husna reading is done every day (Monday to Saturday) (I. Maswariah, personal communication, 2021). This phenomenon is inspired by Al-Qur'an Surah Al-A'raf verse 180. It is stated that Allah has the most beautiful names, so call Him by those names and ignore those who blaspheme his names. They will be rewarded for what they did. From this verse, it can be concluded how the importance of Asmaul Husna so that humans are commanded by Allah to pray with use Asmaul Husna (Mubarok et al., 2021, p. 24). According to Ibn Asyur (Q. Shihab, 2009, pp. 314–315), Muslims must call Allah by His name as a form of glorifying the attributes of divinity and turning away from the misguidance of the polytheists (*mushrik*).

Exploring and exploiting Asmaul Husna is a basis for strengthening national education goals (Wahidin, 2018, p. 20). It's also to provide a better understanding of Asmaul Husna so that it can be applied in our life such as understanding the meaning of Asmaul Husna and applying it to prayer or using it as a form of remembering Allah at all times in the learning process. This is a way of getting used to the school to raise the morale of the students in the school. This can be seen by carrying out the activity of reading Asmaul Husna, which is one of the religious activities that students must follow for this activity to become a habit. so basically when someone learns Asmaul Husna, he can take and absorb the character behind the Asmaul Husna, then the character can be applied in our life (Wahidin, 2018, p. 38).

Conclusions

Living Al-Qur'an and Hadith is research that uses a sociological or anthropological approach. This type of research does not discuss the sanctity of the text but rather examines what is happening in society. Living Al-Qur'an and Hadith at SD Negeri Kenaran 2 have been going, such as several socio-religious phenomena: Musabaqah Tilawatil Qur'an, Duha prayer, Asmaul Husna reading. In that case, the school community perceives the Qur'an and Hadith as a way of life. The implication is that they

can take the values contained in the Al-Qur'an and Hadith of their activities, such as the Musabaqah Tilawatil Qur'an from the value of Surah Al-Baqarah verse 48, the duha prayer is inspired by Ad-Dzariyat verse 56 and the hadith narrated by Abu Dharr, and Asmaul Husna reading on Surah Al-A'raf verse 180.

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