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Al Ibtida

## ***Living Qur'an as a Model of Islamic Basic Education in the Industrial Era 4.0***

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### **Abstract**

The industrial era 4.0 has an impact on all aspects of life, including the aspect of education. This makes the stakeholder of education who initially puts forward cognitive aspects in the purpose of education, turns to strengthen the potentials and characters of children. One of alternatives that arises is contextualizing the Qur'an early on to the child. This article aims to study the learning activities of the tahfidh and tahsin programs applied at MI Nurul Ummah. The formulation of the problem in this research is how the living Qur'an effort at MI Nurul Ummah as a model of Islam basic education in the era of industry 4.0 is implemented. This study used a qualitative approach with two settings of activities, including the application of the tahfidh program and the tahsin al-Qur'an at MI Nurul Ummah. To get the required data relating to the focus of the research, observations, interviews, and documentation were conducted. Furthermore, data analysis is done through data reduction techniques, data presentation, and conclusions. The results of this study indicate that living Qur'an efforts have been carried out at MI Nurul Ummah and can be considered as a model of basic education in the era of industry 4.0. This can be seen from the development and strengthening of children's character through concrete efforts in the form of: madrasa routines, supervisory activities, adequate time allocation, qualified educators, and intense communication with parents of students.

Keywords: *living Qur'an, tahfidh and tahsin, the era of industry 4.0*

### **Abstrak**

Era industri 4.0 berdampak kepada seluruh aspek kehidupan, tidak terkecuali aspek pendidikan. Hal ini menjadikan para pemerhati pendidikan yang semula mengedepankan aspek kognitif dalam tujuan pendidikan, beralih kepada penguatan potensi dan karakter anak. Salah satu alternatif yang muncul yakni dengan mengkontekstualisasikan al-Qur'an sejak dini kepada anak. Penelitian ini bertujuan untuk mengkaji upaya kontekstualisasi al-Qur'an melalui pembelajaran program *tahfidh* dan *tahsin* yang diterapkan di Madrasah Ibtidaiyah (MI) Nurul Ummah. Penelitian menggunakan pendekatan kualitatif dengan latar kegiatan yaitu penerapan program *tahfidh* dan *tahsin* al-Qur'an di MI Nurul Ummah. Untuk mendapatkan data yang diperlukan berkenaan dengan fokus penelitian maka dilakukan observasi, wawancara, dan dokumentasi. Selanjutnya, analisis data dilakukan melalui teknik reduksi data, penyajian data, dan simpulan. Adapun hasil penelitian ini menunjukkan

bahwa upaya *living qur'an* telah dilaksanakan di MI Nurul Ummah dan dipandang *recommended* sebagai model pendidikan dasar Islam di era industri 4.0, hal ini terlihat dari pengembangan dan penguatan karakter anak melalui upaya konkrit berupa: rutinitas madrasah, kegiatan pengawasan, alokasi waktu yang memadai, tenaga pendidik yang *qualified*, dan komunikasi intens dengan orangtua siswa.

Kata kunci: *living Qur'an, tahfidh dan tahsin, era industri 4.0*

## INTRODUCTION

The Qur'an is a "guidance book" for human life. In it is written the divine words which must be held by humans as guidelines in maintaining self, nature, and devoting himself to the Creator (Al-Qur'an al-Karim, 2009). Given the importance of the Qur'an in life, Islam recommends it to be taught as early as possible to every child. The reality is that so many parents read the *surahs* of the Koran which they believe that they could bring blessings to their (prospective) children who are still in the womb, even though there are still those who think that when the son is a son, the *surah Yusuf* reads and other examples with specific aims and objectives. This is a form of urgency for basic Islamic education to bring children closer to the Qur'an since early age.

One of the goals of internalizing Qur'anic values is aimed at making the character of the child based on the spirit of Qur'an in the globalization era and the era of industrial revolution 4.0. The same idea was stated by Suwardana (2017) that the formation or development of character is a process of sustainable change which are inseparable from the prevailing education system. This is because education is a measure of the relevance of character education itself where educated humans are humans who are responsible for the survival of their lives and the survival of their people. If the character of the child is formed in the frame of Qur'an, then this becomes a solid foundation in managing the continuity of a nation with character. Therefore, the Qur'an must be the main concern of educational institutions (Islamic) to their students.

In this regard, Iswan & Herwina (2018) states that there are several terms used in Islam as learning models to strengthen the character education for children in this era of globalization. The mentioned terms are *tilawah* (literacy ability), *ta'lim* (development of intellectual intelligence), *ta'dib* (development of emotional intelligence), *tazkiyah* (development of spiritual intelligence), and *tadrib* (physical intelligence or skills). Furthermore, Suwardana (2017) in his research said that referring to the results of the 2016 McKinsey study showed the impact of digital technology towards the industrial revolution 4.0 in the next five years against 52.6 types of jobs lost from the face of the earth (replaced by technology). As a way to deal with it, among others, a long-life education needs to be promoted and learning experiences should be enriched.

The above explanations confirm that no matter how progress and renewal are present, it must not be avoided, but it must be addressed wisely. As Webster (2006) argues that new

technology is a clear indication of the emergence of renewal in an era, which signifies the presence of an information society. The industrial revolution results in an easy access to information, and inspires the realization of a new society. It is just that the application is directed at positive goals, because from the results of research conducted by Unantenne (2014) shows that most parents allow their children to respond to technological advances in the form of smartphones for entertainment purposes such as games. Therefore, it is important to aid early childhood in the use of digital technology (Alia & Irwansyah, 2018).

The key point of some of the quotations above is the importance of alternative actions related to how to implement the learning model implied in the concept of Islamic education for strengthening character education, so that it can fortify the flow of globalization in the era of industrial revolution 4.0. Regarding this, there is a genealogy of thought that is popular among Muslims, which until now is still held firmly. The genealogy is "keeping the old good and taking the new better" (Priatmoko, 2018). Islamic education institutions, especially those that focus on basic Islamic education (Islamic elementary school), should be able to apply these genealogies in each component of education, meaning that good values in the conventional education components should be maintained and include the current progress and innovation for better development.

Embedding the spirit of Qur'an in children can be reached with living Qur'an. It is understandable that simply the meaning of living Qur'an is thoughts (perceptions), behavior, habits, both individually and in groups obtained from the Qur'an. Simply put, living Qur'an in the family sphere, school/madrasah, pesantren, and society is widely seen from the Qur'an which "lives" in individuals or the group with actions in the form of: a part or all of the verses/surah of the Qur'an which are "revealed, manifested, and displayed".

Indeed, previous studies related to living Qur'an have been studied by many researchers, starting from the study of living Qur'an research methodology (Mansyur et al, 2007), the Qur'an and efforts to maintain it with the tahfidh program in educational institutions ( Atabik, 2014), study of public perception and several case studies of living qur'an (Muhtador, 2014; Munirah, 2017; Nurfuadah, Junaedi, & Umayah, 2017; Rahman, 2016; Sa'diyah, 2018), instructions for living qur ' in everyday life (Eldeeb, 2009), manuscript and living studies of the Qur'an (Ali, 2015), to the paradigm related to living Qur'an (Murni, 2016).

From some of the research above, it has been reflected that living Qur'an has been studied from various scientific aspects and represents the study of living Qur'an in Islamic educational institutions, the community, and families, both scriptural and contextual studies, which also contain rituals and spiritual related living Qur'an efforts. Likewise, it is important to develop the study of living Qur'an comprehensively with a concept that is stated, manifested and

emblazoned. This is because there is still a vacuum in the study of living Qur'an for example in elementary school age children, even though this is the provision needed by children from an early age.

Observing the rarity of the living qur'an study above, it is important that this study be directed to elementary school-aged children in educational institutions as an effort to bring children closer to the Koran as a ritual (reading and memorizing), and instill spiritual values through living qur'an for this reason, the Islamic school must take a more important role in the contextualization of the Koran in early age.

Madrasah Ibtidaiyah (MI) Nurul Ummah Kotagede Yogyakarta, as a madrasa based Islamic boarding school (PP Nurul Ummah) offers learning in the form of a superior program *tahfidh* and *tahsin* followed by other religious activities under the supervision of teachers, parents, and the community with a full day system to become an educational institution formal which strengthens Islam as the main goal of learning for students. This implies the affirmation of the character and mentality of the child from an early age, by not distancing him from progress around.

As is known, if in the past children were taught to recite the Qur'an at *surau*, *dayah*, *langgar*, mosque, prayer room, and so on. How is it now that the child is guided by the Qur'an also in the madrasa, so that many institutions formulate the Al-Qur'an include in learning at the madrasah. It can be said that MI Nurul Ummah prioritizes the Qur'an as primary literacy for children by not excluding other literacy, with the hope of the Qur'an itself which gives priority to children and institutions.

MI Nurul Ummah was initiated to fill the "emptiness" of MI institutions throughout Yogyakarta, which until 2015 only amounted to 2 MI, even now (2018) only increases by 2 (one of them is MI Nurul Ummah). Of course, the initiation of this establishment is not only based on the quantity of MI institutions that are still "few", but also the quality of Islamic education by bringing children closer to hujjah al-Islam (Islamic Hujjah Source; al-Qur'an and Sunnah) and practice worship as its main purpose.

The quality of learning initiated at MI Nurul Ummah began to show the seriousness of this institution in fostering Islamic awareness of children from an early age, as well as in bringing children closer to the practice of worship and accompanying the Qur'an in every child's activities. This is in line with the efforts of the madrasa in synergizing with parents of students / guardians of students, departing from the belief that learning starts from each home (student) and synergizes with the madrasa and the surrounding environment, because madrasatul ula (family education) plays an important role in 'growing up' child. Moreover, this is a "charity investment" together in maintaining the trust of God (students).

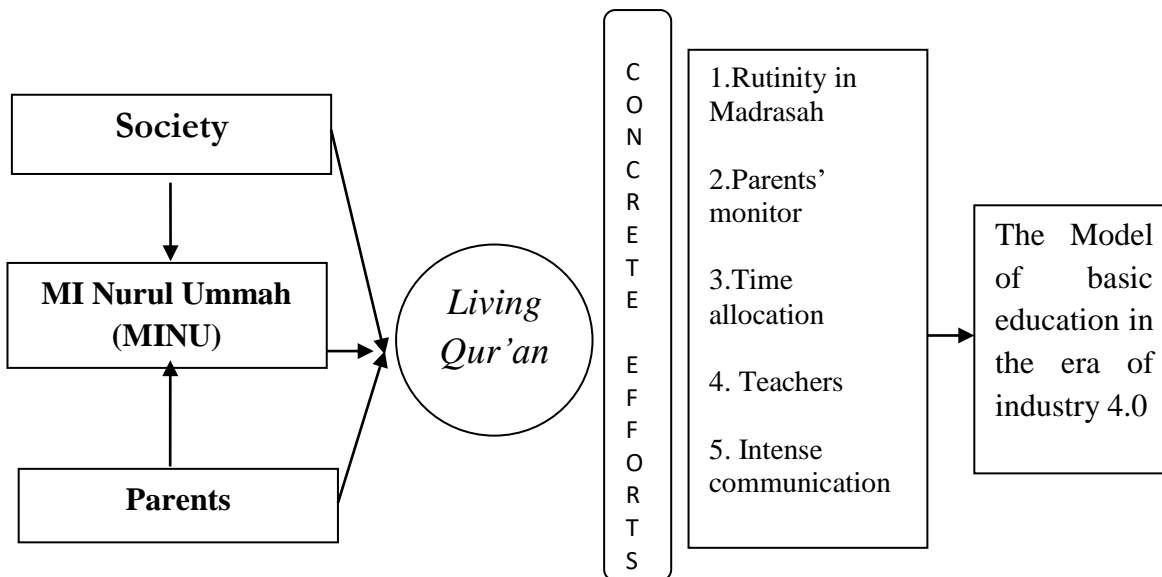
In general, these efforts illustrate the "serious" vision of the institution in creating Qur'an-based learning and the generation of Qur'anic Lovers in MI Nurul Ummah, as evidenced by the graduation of 7 students (memorized 3 juz) in 2017 and the proficiency of students in reciting prayers, remembrance, asmaul husna, and recite salawat to the prophet. Improvement and evaluation of learning from the side of the accompanying teacher and the facilitation side continued to be developed regularly and continuously by Madrasah Leaders (MI Nurul Ummah Kotagede Yogyakarta). This study aims to describe efforts to revive the Qur'an (living Qur'an) at MI Nurul Ummah as an "offer" of learning models in basic Islamic education in the industrial era 4.0.

## **METHODS**

This research is a qualitative research focused on efforts in the implementation of living Qur'an since the age of elementary school. This empirical study intends to examine the efforts of madrasah leaders, educational institutions (madrasah), coordinators of tahfidh and tahsin MI Nurul Ummah and cooperation with various parties, especially parents of students in reviving the Qur'an (living Qur'an) from elementary school age to students of MI Nurul Ummah. This effort is based on a superior program designed by the madrasa in the form of tahfidh and tahsin with the application of full day learning in the madrasa, including; the recitation of the asmaul husna, the dhuha prayer in congregation, the morning advice from the teacher, class learning, and so on, in turn living the Qur'an was used as a model of Islamic basic education in the industrial era 4.0 in strengthening the Qur'ani character and fortifying children for the swift flow of globalization and the industrial revolution era 4.0 itself, because the use of a qualitative research approach is suitable for use in disclosing facts as empirical truths in this field of research.

This research was conducted in the background of the implementation of religious activities through the routine of reading the Qur'an and other religious activities to foster the love of MI Nurul Ummah to the Qur'an. The research subject to the implementation of religious activities through the routine of reading the Qur'an to foster the love of MI Nurul Ummah children to the Qur'an, including; recitation of the asmaul husna, dhuha prayers in congregation, morning advice from the teacher, classroom learning, and consistent and continuous monitoring of parents in the family environment.

Looking at the description above, the tahfidh and tahsin program can be seen in the following flow chart.



Bagan. 1. Flow of Tahfidh and Tahsin Programs

## RESULTS AND DISCUSSION

Based on the data obtained from observations, interviews, and documentation, there are two exponents presented in this article, including the *tahfidh* and *tahsin* al-Qur'an program at MI Nurul Ummah and living Qur'an as learning models in the industrial era 4.0, which intended to answer the formulation of the problem stated earlier. The findings and discussion of this study are described as follows:

### Living Qur'an: Tahfidh Superior Program and Tahsin Al-Qur'an at MI Nurul Ummah

#### a. Symmetrical Line of Implementation of the Tahfidh Program and Tahsin al-Qur'an in MI Nurul Ummah with Islamic Education in the Industrial era 4.0

The tahfidh program and tahsin al-Qur'an in MI Nurul Ummah are carried out seriously by institutions included in the learning curriculum. In this case, efforts to adjust the implementation are simply displayed in the activities at MI Nurul Ummah which are divided into two folds, namely daily activities and extra activities. The explanation given by Rofik (KTU MI Nurul Ummah) i.e. daily activities include the name of the Prophet, the prayer of Dhuha, tahsin and tahfidh, intra-curriculum, salat zuhr in congregation, rest (napping), development and assistance of characters, prayers in congregation. While, extra activities include: murottal, semester swim, outbound nature, manasik outbound, club futsal nagapuspa, hadroh van beethoven, traditional games, and yearly haflah khotmil Qur'an bil hifdzi.

Considering the importance of tahfidh learning and tahsin, then in its implementation MI Nurul Ummah also prepares asatidz (the teachers) tahfidh and tahsin is called a companion teacher (each teacher accompanies students 10-12 students in their learning). The

following is the distribution:

Tabel 1. List of Companion Teachers  
Tahfidh and Tahsin al-Qur'an at MI Nurul Ummah

No.	Name	Duty
1.	Yuliadi Ponda	<i>Tahsin-Tahfidh</i> Class IV & Teacher Coordinator <i>Tahsin-Tahfidh</i>
2.	Muhim	<i>Tahsin-Tahfidh</i> Class III (Morning and afternoon)
3.	Uswatun Hasanah	<i>Tahsin-Tahfidh</i> Class III (Morning and afternoon)
4.	Ita Nasyithotun N	<i>Tahsin-Tahfidh</i> Class II (Morning and Afternoon) & Treasurer
5.	Nur Laely Aslihah	<i>Tahsin-Tahfidh</i> Class II
6.	Idrus S	<i>Tahsin-Tahfidh</i> Class II
7.	Munasir Asfar	<i>Tahsin-Tahfidh</i> Class IB
8.	Esa Melati	<i>Tahsin-Tahfidh</i> Class IB
9.	Mariya Ulfa	<i>Tahsin-Tahfidh</i> Class IB
10.	Munaji	<i>Tahsin-Tahfidh</i> Class IB and the coach of extracurricular <i>Hadroh</i>
11.	Ririn	<i>Tahsin-Tahfidh</i> Class IA (Morning and afternoon)
12.	Riski Cahya P	<i>Tahsin-Tahfidh</i> Class IA
13.	Siti Naimah	<i>Tahsin-Tahfidh</i> Class IA

Source: Teachers' data *tahfidh* and *tahsin Al-Qur'an* MI Nurul Ummah A.Y 2017-2018

In addition to preparing teaching staff for tahfidh learning and Qur'anic verses, MI Nurul Ummah also allocates a lot of time for its implementation as stated by M. Alif Kahfi (head of MI Nurul Ummah) when interviewed, namely with an estimated time set a number of 25 Lessons (JP) for grades 1 and 2, 21 JP for grade 3, and 19 JP for class 4. This is adjusted to the level of the class, where classes 1 and 2 have no extracurricular activities except Murattal / muroja'ah, while classes 3 and 4 already participate in other extracurricular activities, such as eliminating club futsal, scouts, and others.

Supporting these activities, MI Nurul Ummah applies a full day system, for tahfidh and tahsin learning only five days, starting Monday-Friday, while Saturday learning only lasts from 7:00 a.m. until 12:30 p.m. WIB. Based on the results of observations, interviews, and madrasah data, every Monday-Friday, the activities at MI Nurul Ummah begin at 07.00 WIB until 16.00 WIB. Here are the details:

Table 2. Instructional activities of MI Nurul Ummah (Monday to Friday)

Day	Time	Activities	Place
Senin- Jum'at	07.00-07.10 WIB	Reciting asmaul husna together	In the yard of MI Nurul Ummah
	07.15-07.30 WIB	Praying Duha together and <i>Muroja'ah</i>	Masjid Al-Faruq (PP Nurul Ummah Kotagede)
	07.35-09.00 WIB	<i>Tahsin/Tahfidh</i>	Classroom 1, 2, and 3 Class 4 in Masjid Al-Faruq

09.05-09.30 WIB	Rest and meals I	In the yard of MI Nurul Ummah
09.35-11.59 WIB	Intracurricular	Classroom
12.00-12.20 WIB	Praying Zuhur and lunch	Masjid Al-Faruq
12.25-13.00 WIB	Taking a nap	Classroom
13.05-13.30 WIB	Meals II and classical	In the yard of MI Nurul Ummah
13.35-15.25 WIB	- <i>Tahsin/Tahfidh</i> - Extracurricular	Classroom I the yard of MI Nurul Ummah
15.30-15.45 WIB	Praying Asar together	Masjid Al-Faruq
15.46-16.00 WIB	Back home	-

Table 3. Instructional activities of MI Nurul Ummah (Saturday)

Day	Time	Activities	Place
Sabtu	07.00-07.10 WIB	Reciting asmaul husna together	In the yard of MI Nurul Ummah
	07.15-07.30 WIB	Praying Duha together and <i>Muroja'ah</i>	Masjid Al-Faruq (PP Nurul Ummah Kotagede)
	07.35-08.59 WIB	Intra-curricular	Classroom
	09.00-09.30 WIB	Break and meal I	In the yard of MI Nurul Ummah
	09.35-12.00	Intra-curricular	Classroom
	12.05-12.20 WIB	Praying Zuhur	Masjid Al-Faruq
	12.25-12.30	Back home	-

In addition, the programmed activities are supported by the support of students' parents / guardians by doing muroja'ah in their homes, at least after the Maghrib prayer. Then in terms of monitoring student learning, the madrasa also provides "Students' Progress Books (Tahsin, Tahfidh, and Salat Control)" by including the parents / guardians' initials in each report. This is the effort of the madrasa to synergize with the guardians of students in fostering a love of children for the Qur'an and worship from an early age.

Based on the explanation of the data above, it can be understood that the tahfidh and tahsin program in its implementation certainly starts from the learning design in such a way that it can be measured through periodic program evaluations, be it every month, every two months, every semester, or every year. When associated with the main task of Islamic education itself, Islamic education in its implementation still requires the transmission of Islamic knowledge (transmission of Islamic knowledge), maintenance of Islamic traditions (maintenance of Islamic tradition), and giving birth (candidates) scholars (reproduction of 'ulama') (Gazali, 2018).



The two forms of activities at MI Nurul Ummah are learning in the form of daily activities and extra activities when examined, of course, very supportive of excellent programs (tahfidh and tahsin). Also, the general goals of this madrasa include: forming the Qur'ani generation that is superior and able to apply akhlakul karimah. This is getting stronger with the mission of MI Nurul Ummah point 3, namely, forming a person who is Qur'ani soul-minded. Such activities and concepts are considered to be able to balance the children in the Qur'ani character and have a strong foundation to face the current of globalization and the industrial era 4.0.

Based on the mission of MI Nurul Ummah, the determination of the tahfidh teacher and tahsin al-Qur'an as companion students must be in charge of tahfidh and tahsin to realize learning (specifically, emphasizing living Qur'an). According to Ponda (Coordinator of Tahfidh-Tahsin), so far from all accompanying teachers, 75% have memorized 30 Juz, while the other 25% are in the process of memorizing. This is based on the belief that every teacher who has or is still in the process of memorizing, has different experiences and ways to achieve their current memorization, so that it is expected that it can be "transmitted" to students to guide them to the love of the Qur'an.

In the learning process, the Qur'an learning method is needed to be applied in one educational institution, especially the basic age children certainly need direction in terms of learning. In this regard, Muhtador (2014) states that some regions in Indonesia have built a mindset that the Islamic imperfections of the people in the area if they have not been able to read the Koran properly and correctly, so the various methods of learning the Koran were born children aged 10 (ten) years and under, such as Yanbu'a, Amtsilati, Qira'ati, and TPQ. In fact, it can be said that modern Muslims interact with the Qur'an early age compared to Muslims at the time of the Prophet Muhammad.

In his learning method, tahfidh and tahsin MI Nurul Ummah used the yanbu'a Kudus method. Because, this method of cottage products (Kudus area) is expected to be able to support tahfidh learning and the enlightenment of children. This is certainly in line with the core objectives to be achieved from the use of the Yanbu'a method, namely students or santri can read the letters and verses of the Qur'an smoothly, correctly and fluently in accordance with the existing makhraj (letter of wisdom) in the Qur'an (Mustaidah, 2016).

Based on this method, the teacher who is entrusted as a companion student (according to table 1) can develop tahfidh and tahsin learning with the common goal of achieving the target of madrasas for students. So, when interviewed, several teachers gave their explanations regarding the efforts to develop their teaching techniques and strategies. Among them; Aslihah (tahfidh teacher and tahsin class II) besides using the method agreed

upon by the accompanying teacher students, he used the gadget's help to play MP3s containing the Qur'an and students were asked to listen to them, coupled with the "sambung ayat" activity, in order to students who are not saturated are also an effort to synergize sophisticated tools to assist learning, because almost all learning activities can be collaborated with technology, according to him, while being used for positive things for children (not necessarily limiting children to technological sophistication, because they also have to survive against the industrial era 4.0). Some other techniques that are applied still refer to the yanbu'a corridor, at least read to the child-mimicked-repeated asking students to memorize it (plus writing it in the book).

Based on the explanation above, it can be understood that the symmetry between the implementation of tahfidh and tahsin al-Qur'an in MI Nurul Ummah with Islamic education in the industrial era 4.0 is in the relationship of strengthening the Qur'ani character and fortification of children to the swift currents of globalization and the revolutionary era industry 4.0.

b. Evaluation of the Tahfidh Program and tahsin Al-Qur'an at MI Nurul Ummah

In its planning, based on the narrative of Alim and Rofik (Head of Madrasah and KTU madrasa), MI Nurul Ummah targets 3 (three) things; first, the short-term target of class 1-2 students memorizes at least memorized juz 30; second, the medium-term target is grade 3 students memorizing three juz (28, 29, and 30); third, the long-term target is the graduation from MI Nurul Ummah students memorize 10 Juz al-Qur'an.

In its implementation, MI Nurul Ummah has achieved several targets with a quite satisfying percentage. For the short term, 90% have been reached, in which 1-2 grade students have memorized the Surah an-Naba 'to surah an-Nâs, for the medium term the level of achievement is 70%, where 3rd grade students have memorized juz 28, 29, 30 a number of 7 students (see table 4), the rest have juz 29 and 30, while for the long term their achievements are still in process, because the newly classified madrassas have not issued graduates. However, the madrasa always strives to reach the target for the target in the form of memorization accompanied by supervision of student worship as a manifestation of the love of the Qur'an.

Table 4. Graduates and Graduate al-Qur'an 3 Juz *bil Hifdzi*  
MI Nurul Ummah Kotagede Yogyakarta

No.	Name	Parent	Birth place	Birth day
1.	Queen Aisha Permata Ahimsa	bin Irfan Mutaqin	Yogyakarta	05 April 2009
2.	Nathaniela Nabiha Alifa	bin Faishol Adib	Yogyakarta	07 November 2008
3.	Diana Putri Aulia Al-	bin Junaid	Yogyakarta	12 October 2008

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	Junaid				
4.	Zenopati	Rahul	bin Aan N.	Yogyakarta	15 September 2008
	Qishty Romadony		Suwandry		
5.	Muhammad	Riyan	bin Junaidi	Yogyakarta	04 April 2008
	Syafaat				
6.	Ahmad	Zidni Alfa	bin A. Muammar	Bantul	23 October 2009
	Nashrin		Alawi		
7.	Aditya Firmansyah		Bin Mahrup	Tangerang	20 September 2008

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When explored further, of course, every planning and implementation of learning requires continuous and continuous evaluation to create improvements in each of its lessons. Likewise, with learning at MI Nurul Ummah Kotagede Yogyakarta, the teachers (tahfidh and tahsin) conduct evaluations once per month, evaluate with student guardians per two months, and always communicate via group WA with student guardians.

The level of achievement of the target for the target even some students who have graduated from the 3 juz tahfidh (see table 4), have an impact on the emergence of the credibility of MI Nurul Ummah in the "eyes" of guardians of students and society. At least, there are 3 (three) things that make students' guardians comfortable sending their children to MI Nurul Ummah, namely: (1) Student worship (obligatory prayer at the beginning of time, sunnah prayer), (2) Good reading of students (beginning of letters) and its tajwid), and (3) The intensity of students reading the Koran (usually, the Maghrib prayer and the prayer and memorizing 5-8 verses per day according to the ability of students).

The above description illustrates the seriousness of the MI Nurul Ummah institution in preparing basic age children with Qur'ani characteristics in terms of the quantity of memorization and the quality of their togetherness with the Qur'an. So that, children will grow well and survive against progress.

#### **Living Qur'an: Islamic Basic Education Model in the Industrial Age 4.0**

##### **a. Student Interaction with the Qur'an**

Students as subjects and objects of education from the perspective of MI Nurul Ummah become an important component that must be empowered and fostered. One of the efforts is to tend to bring students closer to interacting with the Qur'an.

There are at least 5 (five) efforts by MI Nurul Ummah in fostering closeness (even love) of students with the Qur'an, which in turn is a living Qur'an effort at MI Nurul Ummah, namely as follows: 1) routine activities at the madrasa ( include: reading the name of the Prophet, praying of the Duha, tahsin and tahfidh (superior program), the prayer of the midnight and the asar in congregation, the development and assistance of characters, muroja'ah, hadroh, and hafilah khotmil qur'an); 2) supervisory activities at the madrasa and the synergy of parents / guardians of students at home (muroja'ah al-Qur'an maghrib and at

home, switch off television at maghrib before the evening, and supervision of the obligatory prayer in the form of a control book); 3) balanced allocation of learning time between intracurricular learning and tahfidh and tahsin learning; 4) tahfidh and tahsin educators (every 10-12 students 1 companion teacher); 5) intense communication between madrasas and parents / guardians of students (utilizing communication via WA groups and regular meetings every two months).

b. Students of MI Nurul Ummah and their daily lives with the Qur'an

The tradition of memorizing the Qur'an has long been done by predecessors of the course. Because it is a "heritage of scientific tradition" of the past, it has become a necessity for generations to care for that good tradition. Furthermore, Ghazali (1997) recommends reading and memorizing the Qur'an to continue. Because the eternal Qur'an is one of its special features. This is reflected in the memorizers who have never broken up from generation to generation, including continuing oral memorization and reading, as well as writing.

This tradition tries to be adapted by MI Nurul Ummah to be applied to students from an elementary age, with substantive values expected to arise from within students that by loving, learning, and memorizing the Qur'an will bring blessings to life, even in turn the Qur'an 'itself which brings benefits to the reader, the lover, and the memorizer (in this case students are taught the spirit of "iqra kitabah wa'mal biha").

MI Nurul Ummah Kotagede initiated learning that internalized the Qur'ani values in the mind (memory), attitude, and behavior of students. Of course, by prioritizing the development of superior programs in the form of tahsin, tahfidh al-Qur'an, plus other worship activities. The routine activities at MI Nurul Ummah begin with the reading of the Asmaul Husna, in which this activity is carried out in the madrasa field by facing a wall that is emblazoned with the inscription of the Prophet to be read simultaneously by students and guided by the teacher (See Figure 1).



Figure 1. Reading the Asmaul Husna

In the morning before starting the lesson, MI Nurul Ummah students read the name of the Prophet together. Rahman (2011) in his research explained that the name of the

Prophet is human nature so that every human being wants to get love, honest treatment, progress and so on. Even in the closing he explained that the source of all creation and affairs was regarding al-Asma 'al-Husna. That is the human mission present on earth seeking His pleasure through devotion by implementing al-Asma 'al-Husna in various professions and fields of life (which contain theological meaning and ihsan meaning).

Even in other studies on the origin of the religion by Khoirunnisa (2017) concluded that there is a significant relationship between the habits of reading the original knowledge with children's emotional intelligence at MA Nurul Ummah with the results of statistical analysis of product moment  $r_{xy}$  of 0.614 (high or strong category) so that the contribution of the original reading habits to the children's emotional intelligence is 37.70% while 62.30% is influenced by other factors. The results of this study indicate the contribution of the routine reading the asma in controlling and enhancing children's emotional intelligence, as well as its influence in the efforts of *tazkiyah an-Nafs*. So that the reading of the name of the Prophet is very appropriate to guard the learning activities at MI Nurul Ummah. Then the students carry out the duha prayer in congregation, remembrance, and *salawat* (with the aim of practicing worship and *tazkiyah an-Nafs*). This is expected to make it easier for students to accept, inspire, and memorize the Qur'an.

In terms of improving children's reading, tahsin is an alternative, where the madrasa "gives a sense of security and comfort" to the guardian in the form of balance or balance of general learning (intracurricular) and religious learning (this can be seen from the balanced intracurricular learning schedule with tahsin and tahfidh). In its implementation, students are asked to listen to the teacher reading many verses from the Qur'an after that the students repeat it independently many times, until the reading is correct in accordance with the rules of recitation and the first letter.

Furthermore, together with the reading of the students, the madrasa developed a tahfidh program that was designed in such a way that children could memorize the verses of the Qur'an with the conviction of bringing blessings to learning and the benefits of the Koran itself for students. To support both of them, the children were also given religious services which were mentioned previously, such as *salawat*, dhuha prayer, reading the Asmaul Husna, Muroja'ah, and the like. This is also under supervision of teachers, guardians of students, and the madrasa in its implementation.

In terms of memorization as a form of human "struggle" with its "guide book" (which in turn is known as living Qur'an) it can be seen several perspectives on the experience of memorizing the Qur'an described by Mansyur, et al (2007) in including: (1) motivation to memorize the Qur'an and Perception related to memorizing fadhilah, (2) the method of

memorizing the Qur'an in the Qur'anic educational institution, (3) the policy of the leadership of the tahfidh al-Qur'an institution, (4 ) the unique ways of the students in memorizing the Qur'an, (5) the sorrow of memorizing the Qur'an, (6) the schedule for memorization, (7) the way the cleric listens to the memorization of students, and so on. The seven perspectives at least illustrate from various aspects of experience in memorizing the Qur'an, of course there are still other examples that are in harmony with the description above which can be used as a basic reinforcement in applying tahfidh learning in madrasa.

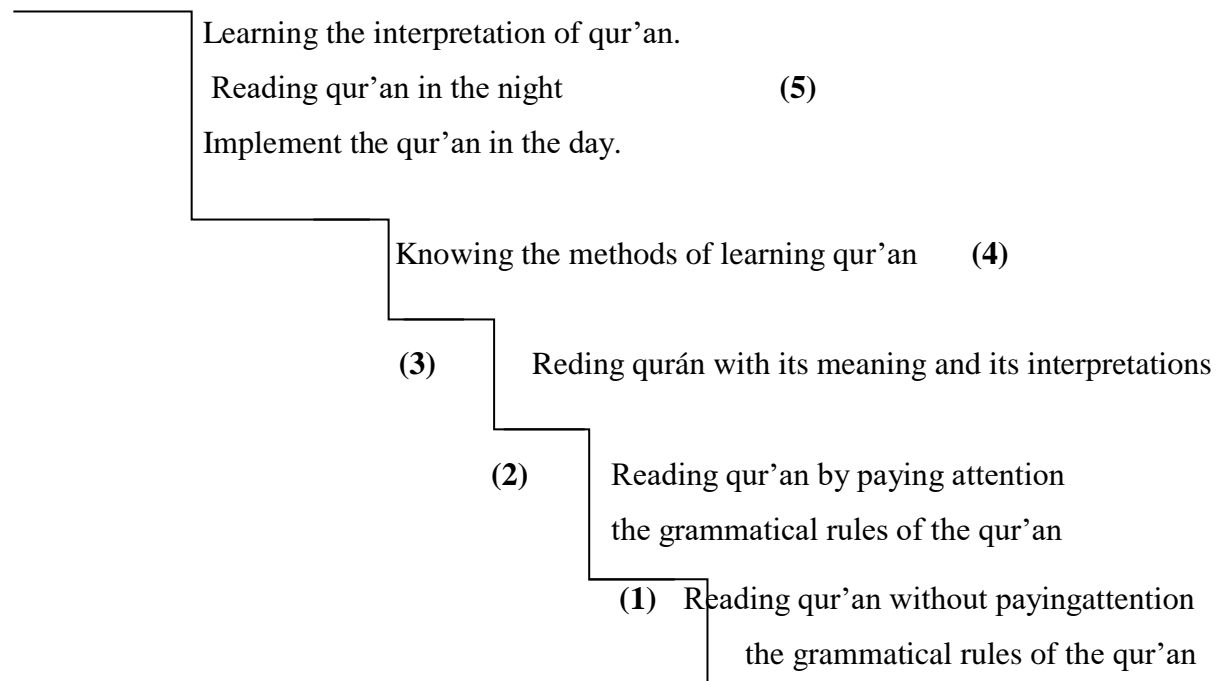
More broadly, the interaction of the students of MI Nurul Ummah with the al-Qur'an is colored with character guidance known as morning advice and remembrance and salawat. This is in line with the education goals of the Qur'an according to Eldeeb (2009) which is to improve and cleanse the human soul and turn its personality into a good relationship with God and other people even with him personally in climbing the ladder of self-servitude. Every time he managed to climb one of the stairs, every time that also increased the beauty and sanctity of himself. "

In realizing this, the strengthening of the character was synergized by the madrasa to the guardians of students to synergize learning in MI Nurul Ummah with family education at home. For this reason, the madrasa provides the opportunity for students to communicate via WA groups and meetings with guardians every two months. Even on several occasions they talked with students in grades 1, 2, 3, and 4 at MI Nurul Ummah, they stated that they enjoyed reading the Qur'an, sometimes competing with their friends, and still repeated at home at Maghrib or after the prayer. This they continue to do under the supervision of parents or guardians of students. Even so, there are those who claim that they still feel bored because they think their playing time is "confiscated" by the time they memorize (of course their children are their age, this is a natural thing to happen). Looking back to the extent to which students interact with the Qur'an, here are displayed steps in the form of a person's level before the Qur'an.

**The level of people before al-Qur'an:** (Eldeeb, 2009)

Embedding Qur'an in daily life (6)

in all activity



When referring to the steps above, there are 6 (six) levels of someone before the Qur'an. Even in Ibrahim Eldeeb's *Be A Living Qur'an*, he wrote 2 (two) questions to the reader, of course, namely; (1) Which step are we in now ?, (2) What steps have been prepared to follow the next step? These two questions seem simple, but let each answer according to the interaction and the intensity of "dealing" with the Qur'an. Furthermore, it needs to be contemplated on the second question with concrete answers in the form of implementation in the daily life in the future.

Return to the main sub-theme about the interaction of students of MI Nurul Ummah Kotagede Yogyakarta. "All Praise be to Allah", so far in its development students in grade 1 and 2 are on the first rank "moderate" going to the second rank. While classes 3 and 4 with a percentage level of 90% are already in the second rung. It presents its own sense of "satisfaction and pride in the heart" if since the basic age students are confronted with the Qur'an, given free time to interact with the Qur'an without reducing the essence of intracurricular learning in the class, and the intensity of the time is programmed in such a way that delivering children at the next stage to continue to "Ibrahim Ladeeb's steps" in the future.

## **Living Qur'an at MI Nurul Ummah: Islamic Basic Education Model in the Industrial Age**

### **4.0**

Basic education in MI level to survive against the development of the times, there is no harm in applying genealogy in harmony with the rules of fiqhiyah, namely: "Maintaining and preserving old values that are still relevant and taking new values that are far more relevant" (Gazali, 2018 ) This effort, in addition to showing the existence of madrasa in the present, is also intended to attempt to modernize basic Islamic education in MI. That is, the maritime values formed since the establishment of an institution called madrasah (MI, MTs, MA) must consistently reflect the definition of the madrasa itself, namely as a school characterized by Islam. Meanwhile, the modernization of Islamic basic education in MI is meant that MI must implement creativity and innovation continuously towards institutions and students.

MI Nurul Ummah in their daily activities, reflects learning in the form of modernizing basic Islamic education, including: integrating thematic learning (in intracurricular learning curricula) which is strengthened by the learning of the Qur'an (tahfidh and tahsin al-Qur'an), and provide breadth for children in developing the soft skills implemented in the activities of extra activities students (Murottal, Semester Swim, Nature Outbound, Outbound Manasik, Nagapuspa Futsal Club, Hadroh van Beethoven, Traditional Games, and Yearly Haflah Khotmil Qur'an bil Hifdzi).

As stated by scholars (for example, Ali, 2015; Atabik, 2014; Eldeeb, 2009; Hafiz, 2015; Hamam, 2011; Muhtador, 2014; Murni, 2016; Nurfuadah et al, 2017; Qudsy, 2016; Rahman, 2016; Shri Ahimsa-Putra, 2012; Yusri & Amaruddin, 2016), there are 4 basic aspects of developing attitudes or characters needed in the industrial era 4.0, namely honesty, discipline, tolerance, and religiosity. These four aspects also do not escape the object and living orientation of the Qur'an and the modernization of Islamic basic education at MI Nurul Ummah.

The efforts to modernize basic Islamic education programmed in learning at MI Nurul Ummah, in fact, emphasize two things that outline in relationships and other links to education in the era of industrial revolution 4.0. The first one is how to become al-Qur'an as primary literacy for children, so that all children's activities reflect the value of Qur'ani. The second one is the integration of primary literacy with secondary literacy, both in the form of textbooks, reading books, and extracurricular activities, so that existence of MI Nurul Ummah is maintained with the modernization of Islamic basic education in MI.

Based on the description above, it can be understood that the breadth of opportunity for children given by the madrasa in chatting with the Al-Qur'an makes the existence of marriages in reviving Islamic values as well as living Qur'an in MI Nurul Ummah well programmed and implemented. Also, the modernization efforts included in it, making MI Nurul Ummah with the



living concept of the Qur'an (which was implemented in the tahfidh and tahsin al-Qur'an program) was deemed feasible to be a model of MI basic education in the industrial era 4.0.

## CONCLUSION

Based on the above study, it can be concluded that living Qur'an has been implemented at MI Nurul Ummah and is considered becoming a model of Islamic basic education in the industrial era 4.0, this can be seen from the development and strengthening of children's character through concrete efforts in the form of: madrasa routines (including; recitation of the name of the Prophet, prayers of Dhuha, tahsin and tahfidh (superior programs), prayer of the midnight and the asar in congregation, development and assistance of characters, muroja'ah, hadroh, and haflah khotmil Qur'an plus extra activities in the form of: murottal, semester swim, outbound nature, manasik outbound, club futsal elimination, hadroh van beethoven, traditional games, and Yearly Haflah Khotmil Hifdzi Qur'an bil), monitoring activities (muroja'ah al-Qur'an maghrib and if you are at home, switch off television at maghrib time) ahead of the day', and supervision of prayers must be in the form of a control book), adequate time allocation, qualified educators (every 10-12 students 1 assistant teacher), and intense communication with parents of students (utilization of communication via WA groups and regular meetings every two months).

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