

Living Qur'an Approach to Improve Critical Thinking Skills in Islamic Religious Education Learning

***Maisyanah¹, Arif Rahman², Nur Kholis³, M. Yunus Abu Bakar⁴,
Ali Akbar Al Hasan⁵**

¹Institut Agama Islam Negeri (IAIN) Kudus, Jl. Conge Ngembalrejo,
Kudus, Central Java, Indonesia

²Universitas Ahmad Dahlan, Jl. Pramuka No.42, Yogyakarta, Indonesia

^{3,4}Universitas Islam Negeri (UIN) Sunan Ampel Surabaya, Jl. Ahmad Yani No.117,
Surabaya, East Java, Indonesia

⁵Islamic University of Madinah, Abo Bakr Al Siddiq, Al Jamiah, Madinah, Saudi Arabia
*mayaarifin@iainkudus.ac.id

ABSTRACT: *This study explores applying the Living Qur'an approach in Islamic education to develop critical thinking skills and a reflective and relevant understanding of Islamic teachings in students' lives. This study uses the Systematic Literature Review (SLR) method to collect evidence of applying the Living Qur'an in Islamic education. Relevant literature was selected from the Garuda, Google Scholar, and Scopus databases. Articles that met the inclusion criteria were evaluated and analysed based on the themes of experiential learning and improving critical thinking skills. The findings were analysed to understand the impact of the Living Qur'an in developing Islamic learning. The results of the study show that the Living Qur'an approach bridges the gap between the text of the Qur'an and students' social lives, making it more relevant and applicable. This approach integrates Islamic teachings with social, cultural, and gender contexts, such as in the division of inheritance in South Kalimantan and Mandar culture. The Living Qur'an encourages critical and reflective thinking, inviting students to apply Islamic teachings daily. The innovation of digital interpretation allows learning to be more interactive and to the needs of the times. In addition, the Living Qur'an plays a role in shaping social ethics, improving the quality of community life, and strengthening students' character through applicable religious education. Implementing the Living Qur'an in Islamic Religious Education learning includes contextual, value-based, interactive, collaborative, and project-based approaches. Methods such as Discovery Learning, discussion, and Problem Based Learning are used to apply the values of the Qur'an. The limitations of this study lie in the focus on limited literature and the SLR methodology that does not include direct empirical data from students. Further research is recommended to involve field studies to test the practical application of the Living Qur'an in*

¹  orcid id: <https://orcid.org/0000-0002-5995-3039>

²  orcid id: <https://orcid.org/0000-0002-0810-5136>

³  orcid id: <https://orcid.org/0000-0002-3767-4186>

⁴  orcid id: <https://orcid.org/0000-0002-9311-2444>

⁵  orcid id: <https://orcid.org/0009-0007-5680-1869>

a broader educational context, including its influence on student learning outcomes.

Penelitian ini membahas penerapan pendekatan *Living Qur'an* dalam pendidikan Islam untuk mengembangkan keterampilan berpikir kritis dan pemahaman yang reflektif dan relevan tentang ajaran Islam dalam kehidupan siswa. Penelitian ini menggunakan metode *Systematic Literature Review* (SLR) untuk mengumpulkan bukti penerapan *Living Qur'an* dalam pendidikan Islam. Literatur yang relevan dipilih dari database Garuda, Google Scholar, dan Scopus. Artikel yang memenuhi kriteria inklusi dievaluasi dan dianalisis berdasarkan tema pembelajaran eksperiensial dan peningkatan keterampilan berpikir kritis. Temuan penelitian dianalisis untuk memahami dampak *Living Qur'an* dalam mengembangkan pembelajaran Islam. Hasil penelitian menunjukkan pendekatan *Living Qur'an* menjembatani kesenjangan antara teks Al-Qur'an dan kehidupan sosial siswa, sehingga lebih relevan dan aplikatif. Pendekatan ini memadukan ajaran Islam dengan konteks sosial, budaya, dan gender, seperti dalam pembagian warisan di Kalimantan Selatan dan budaya Mandar. *Living Qur'an* mendorong pemikiran kritis dan reflektif, mengajak siswa untuk menerapkan ajaran Islam sehari-hari. Inovasi tafsir digital memungkinkan pembelajaran menjadi lebih interaktif dan sesuai dengan kebutuhan zaman. Selain itu, *Living Qur'an* berperan dalam membentuk etika sosial, meningkatkan kualitas kehidupan bermasyarakat, dan memperkuat karakter peserta didik melalui pendidikan agama yang aplikatif. Penerapan *Living Qur'an* dalam pembelajaran Pendidikan Agama Islam meliputi pendekatan kontekstual, berbasis nilai, interaktif, kolaboratif, dan berbasis proyek. Metode yang digunakan untuk menerapkan nilai-nilai Al-Qur'an adalah *Discovery Learning*, diskusi, dan *Problem Based Learning*. Keterbatasan penelitian ini terletak pada keterbatasan fokus pada literatur dan metodologi SLR yang tidak menyertakan data empiris langsung dari peserta didik. Penelitian selanjutnya disarankan untuk melibatkan studi lapangan guna menguji penerapan praktis *Living Qur'an* dalam konteks pendidikan yang lebih luas, termasuk pengaruhnya terhadap hasil belajar peserta didik.

Keywords: *Living Qur'an, Islamic Religious Education, Critical thinking skills.*

Received: June 30, 2024; **Revised:** December 3, 2024; **Accepted:** December 31, 2024

I. INTRODUCTION

In Islamic education, there is an increasingly urgent need for a holistic approach relevant to students' lives to bridge the gap between the text of the Qur'an and its application in everyday life. This need arises from the desire to foster a comprehensive understanding of Islamic teachings and their practical relevance in everyday life (Fauzi et al., 2019). Traditional approaches, which often prioritise theoretical understanding and memorisation without building connections to real-world contexts, have limitations in providing relevant education (O'Neill & Short, 2023). In contrast, contextual learning shows that students are more inclined and motivated to learn when educational content

is relevant to their lives (Rama Yeni et al., 2019). In the context of Islamic education, it is important to build a close relationship between the Qur'an as the primary source of Islamic teachings and students' life experiences so that it can facilitate a more meaningful learning experience (Noh, 2020). Islamic education is not only limited to a literal understanding of religious texts but also aims to develop critical and reflective thinking skills in understanding and applying Islamic teachings (Altinyelken, 2021).

Living Qur'an is a relatively new approach to understanding the Qur'an, which emphasises social phenomena and authentic experiences in everyday life, in contrast to the study of the Qur'an, which is more dominant in focusing on textual aspects. This concept in the context of education aims to contextualise the teachings of the Qur'an, with an emphasis on developing children's character and potential (Assingkily, 2019). The Living Qur'an approach opens up space for a deeper understanding of the Qur'an while developing critical thinking skills in students (Altinyelken, 2021; Tantri & Soro, 2022) and encouraging reflective practice in interpreting and applying Islamic principles. This approach requires a holistic method that can facilitate students in understanding and implementing Islamic values in their daily lives which involves the Living Qur'an methodology is needed so that students can understand and apply Islamic principles in their daily lives (Fauzi et al., 2019; Junaedi, 2015).

Although the concept of the Living Qur'an has been introduced in Islamic education studies, attention to it in Qur'an studies is still limited when compared to research that emphasises the textual aspects of the Qur'an. Although there have been efforts to introduce this idea in the context of Islamic education (Assingkily, 2019), the number of studies that systematically and comprehensively examine the practical application of the Living Qur'an, especially in education, is still minimal (Hidayat & Khaq, 2024).

Hussain's research on the Living Qur'an shows an understanding that the Qur'an is not just a static text but a dynamic entity that develops along with the social, cultural, and historical contexts of humanity (Hussain, 2023). Mukhtar's research at MAN 2 Sleman revealed the practice of the "*Seni Bersinar Tasmi*" Al-Qur'an" program as an effort to integrate the values of the Qur'an in the lives of academics to improve students' literacy, motivation, and spiritual closeness (Mukhtar et al., 2023). Meanwhile, Supriyanto & Zaman's research in Gentasari Village, Cilacap, showed that people view the Qur'an beyond religious texts, considering it as an object that has magical powers and is used in various daily practices such as treatment, protection, and requests for blessings of life, which illustrates the relevance of the teachings of the Qur'an which are not limited by time and place (Supriyanto & Zaman, 2023).

Research on the Living Qur'an views the Qur'an as a dynamic text that interacts with the social, cultural, and historical life of humanity, emphasising its relevance in a contemporary context. Differences in focus are seen in Hussain's (2023) research, which highlights socio-cultural interactions, while Mukhtar's (2023) research at State Islamic High School (MAN) 2 Sleman integrates the values of the Qur'an in formal education through *tasmi* activities. Research in Gentasari Village, Cilacap, shows the application of the Qur'an in everyday life as an object with magical powers. This study aims to fill the gap in the study of the application of the Living Qur'an in Islamic education.

This study focuses on utilising the Living Qur'an approach in Islamic education, aiming to develop critical thinking skills, reflective skills, and the application of Islamic principles in everyday life. The formulation of the problem in this study includes how the application of the Living Qur'an approach can bridge the gap between the text of the

Qur'an and students' life experiences, how this approach can develop critical thinking skills, reflective skills, and students' holistic understanding of Islamic teachings, and what previous research findings can be mapped to contribute to the development of innovative and relevant learning. This study is expected to provide new insights into applying the Living Qur'an in Islamic education, thereby developing a holistic, relevant, and innovative learning approach to understanding and implementing Islamic teachings.

II. METHOD

The research method used is a Systematic Literature Review (SLR), which collects relevant evidence related to a particular theme according to the criteria set to answer research questions (Mengist et al., 2020; Zainudin & Hassan, 2024). The steps of this research were adopted and modified from the work of Romi Satria Wahono (Wahono, 2015).

The PICO format (Population, Intervention, Comparison, Outcome) is used in research on applying the Living Qur'an in Islamic education to clarify the focus of the research (Methley et al., 2014). The study population was Islamic education students, with the intervention of applying the Living Qur'an in learning. A comparison was made between the Living Qur'an and traditional approaches, such as memorisation. Expected outcomes include increased critical thinking skills, the relevance of Islamic teachings in everyday life, and students' holistic understanding, which will help analyse the effectiveness of this approach (Oliveira & Proença, 2019).

A literature search was conducted using keywords and databases of Garuda Kemendikbud RI, Google Scholar, and Scopus on the Publish or Perish (PoP) application from 2015 to 2025. The keywords used were Living Qur'an and Islamic Education. 31 articles were selected, saved in RIS format, and imported into the Mendeley application.

The databases used in this study include Garuda and Scopus. The keywords used for article searches are "Living Qur'an", "Islamic Education", "Application of Qur'an", "Pedagogical Approach in Islamic Education", "Islamic Curriculum", "Holistic Education in Islam", and "Qur'an and Society". The search period includes publications from 2015 to 2025 to ensure that the findings obtained are relevant to current developments in Islamic education and the application of the Living Qur'an.

The article selection process is carried out in two stages. The first stage is the selection of titles and abstracts, where articles that match the keywords and topic relevance will be selected to have their abstracts read and their eligibility assessed. The second stage is the selection of complete articles, where articles that pass the abstract selection will be analysed in more depth based on previously established inclusion and exclusion criteria.

The findings summarised from various studies are integrated and presented in a table containing information about the author, year of publication, research questions, findings, suggestions, and strengths and limitations of each study. The data obtained are then analysed thematically, based on themes that emerge in applying the Living Qur'an, such as experiential learning, integration of Islamic values in everyday life, and improving students' critical thinking skills.

This study presents the main findings of a systematic application of the Living Qur'an in Islamic education. It analyses the implications of these findings in the context of developing relevant, innovative, and holistic learning approaches. The findings are analysed by interpreting them and matching them with the research questions, objectives, and the broader context (Braun et al., 2019). This study also investigates the impact of the application of the Living Qur'an on student competencies. The study's conclusion is reached by describing the existing findings and emphasising the contribution or benefits of the study to future studies and the practice and orientation of Islamic Religious Education learning.

III. RESULT AND DISCUSSION

Systematic Literature Review of Living Qur'an

Of the 31 selected journal articles, 12 were successfully extracted through the exclusion process and met the inclusion criteria. The research results from the analysis of 12 articles are summarised based on research questions, including subject characteristics, methods of implementing the Living Qur'an, and main findings. Complete details are presented in Table 1 below:

Table 1. Summary of Research Findings Based on Research Questions

No	Research Result
1	The Living Qur'an approach to inheritance distribution shows a more substantial relevance of Islamic teachings in students' daily lives than conventional Islamic education. Through the Living Qur'an, students are invited to link Islamic values with cultural and customary contexts, such as inheritance distribution, which considers women's rights according to the text of the Qur'an, and deliberation based on customs. This approach enhances students' holistic understanding of Islamic teachings, combines theoretical and practical aspects, and demonstrates the flexibility of Islamic law in accommodating cultural values without reducing the substance of religious teachings (Basri et al., 2022).
2	Living Qur'an in the context of a women's Islamic boarding school with a focus on Nyai Munjidah Wahab. Nyai Munjidah utilises QS. An-Nisa: 34 to guide her thinking and behaviour in the family, Islamic boarding school, and public leadership. Unlike conventional Islamic education, which is often limited to memorisation and theory, the Living Qur'an increases the relevance of Islamic teachings in everyday life through a cultural and gender approach. Nyai Munjidah shows how the teachings of the Qur'an can be applied holistically in various aspects of life, including leadership and the role of women in the public sphere (Labibah et al., 2022).
3	Living Qur'an can enhance the relevance of Islamic teachings in students' daily lives by directly connecting the values of the Qur'an to their social and cultural practices. In this case, the concept of sibaliparriq in Mandar culture shows the application of Quranic values, such as helping each other and treating women with dignity, strengthening students' understanding of gender equality. Compared to conventional Islamic education, which tends to be theoretical and focuses on memorisation, Living Qur'an helps students understand Islamic teachings holistically, integrates religious teachings into their practical and social lives and emphasises piety as a core value (Yakub et al., 2023).
4	This study examines IAIN Kendari students' understanding of the letter Al-Nahl verse 125 related to the tradition of demonstrations. The results show that students have not fully understood the stages and ethics of demonstrations taught in the verse. They are

-
- also less aware of the importance of demonstration behaviour in the Qur'an and view it more as a free arena to convey aspirations without considering the values of communication ethics. In the context of the Living Qur'an, this shows the importance of an approach that connects Islamic teachings with everyday life to improve holistic understanding and the relevance of Islamic teachings in students' social behaviour (Muiz et al., 2018).
-
- 5 This study reveals that the digitalisation of Tafsir Al-Mishbah plays a significant role in increasing the relevance of Islamic teachings in students' daily lives compared to conventional Islamic education. Digitalisation allows for more independent study of the Qur'an, facilitates access, and introduces Tafsir to a broader audience, including the younger generation. By implementing digital Tafsir, as done by Quraish Shihab, students can more easily relate the teachings of the Qur'an to real-life situations, adapt to technological developments, and more easily understand divine messages relevant in a modern context. This contributes to learning that is more dynamic and directly connected to daily life, in contrast to conventional Islamic education, which tends to focus more on texts and memorisation (Rijal Ali & Isnaini, 2024).

 - 6 This study examines the practice of living the Quran in Gentasari Village, Kroya, and Cilacap community, which view the Quran not only as a text but as an entity relevant to everyday life. The community considers the Qur'an to have magical powers, reflected in various practices such as a medium for healing, protection from spirits, and warding off disaster. The Qur'an is also considered a means to facilitate various life problems, such as death, childbirth, and the birth of a dream baby, as well as to inherit the characteristics of figures in the Qur'an, such as the Prophet Yunus and the Prophet Muhammad SAW (Supriyanto & Zaman, 2023).

 - 7 This study examines the understanding and practice of religious tolerance teachings in Pamekasan, Madura. The main findings show that the community understands the importance of tolerance in creating a peaceful life with other religious communities through the teachings of the Qur'an. Tolerance is seen in socio-religious activities such as community service, rituals, and helping each other celebrate religious holidays. In addition, the values of tolerance are formed by the harmony of four houses of worship in one complex, local wisdom, and the role of interfaith organisations, which are important factors in realising these values in everyday life (Takdir & Sumbulah, 2024).

 - 8 This study examines the application of the Living Quran, especially Surah Al-Asr, in forming ethics and principles of development in Muhammadiyah Pekajangan. Kyai Dahlan's teachings on Surah Al-Asr, which were repeated for months, became the basis for understanding the Pekajangan community about the importance of ethics in social life. With a descriptive qualitative approach, this study shows that the teaching of the Quran in Muhammadiyah Pekajangan has improved the community's life sector, formed a civil society, and improved the social conditions of the village, which were previously full of violence, to become more peaceful, and advanced. The Muhammadiyah movement in Pekajangan continues to grow over time, with the Muhammadiyah Charity (AUM) increasing (Hidayat & Khaq, 2024).

 - 9 This study examines the implementation of the Living Qur'an in MI Nurul Ummah as a model of Islamic basic education in the industrial era 4.0. This approach is carried out through the tahfidh and tahsin Al-Qur'an program, which aims to contextualise the Al-Qur'an early to strengthen children's potential and character. Qualitative data was collected through observation, interviews, and documentation. The results show that the Living Qur'an has been implemented effectively through madrasah routines, supervision, adequate time allocation, quality educators, and intense communication with parents. This model is recommended to shift the focus of education from cognitive aspects to children's character development (Assingkily, 2019).
-

-
- 10 This study reveals that the Living Qur'an phenomenon has become a trend in Islamic Education learning in Indonesia, driven by parents' moral panic towards modern life. Parents encourage their children to practice the Qur'an to maintain morality, which Islamic educational institutions utilise as business opportunities, such as establishing Islamic boarding schools or Tahfidz centres based on the Living Qur'an. With a social phenomenology approach, this research found that the Living Qur'an creates a new education market, makes the Qur'an a brand, and shows the trend of Islamic education methods relevant to social dynamics while also showing the capitalisation of religious values by educational institutions. (Nurani et al., 2022).

 - 11 This study analyses the internalisation of morals through the Living Qur'an and Hadith approach at Syarif Ar-Rasyid Islamic School Kindergarten Medan. The results show that students are ready to accept the process of internalising morals through physical and psychological readiness. The internalisation process is integrated into learning and activities outside of learning through four steps: determining morals, practising, getting used to it, and natural appearance, with media such as posters and MP3 Murotal. Evaluation is carried out through observation of child development. Parents play an active role through development control, supporting children's activities, semester meetings, getting used to attitudes at home, and parents' religious studies. (Sitorus et al., 2021).

 - 12 This study examines the Living Qur'an and Hadith program at SMPIT Al-Maidani, which aims to strengthen students' understanding of the teachings of the Qur'an and Hadith and apply them in everyday life. This program includes five main activities: Tahfiz, Tadarus, Tahsin, congregational Duha prayer, and congregational Zuhur prayer. These activities play an important role in shaping students' religious character, creating values such as obedience, calmness, perseverance, orderliness, spiritual awareness, and gratitude. With this practical approach, the school has succeeded in creating an environment that supports students' development of a strong religious character. (Amalia & Mahariah, 2023).
-

Analysis of the Living Qur'an Approach from Literature Study

The Living Qur'an approach offers an important solution in bridging the gap between the text of the Qur'an and students' life experiences, which is often a challenge in conventional Islamic education. Unlike traditional approaches that focus on memorisation and theory, the Living Qur'an emphasises the integration of the teachings of the Qur'an with the social and cultural context of society and connects religious values to everyday life. This approach allows students to understand and practice Islamic teachings in a more relevant and practical way, including in social, cultural, gender, and leadership aspects.

Relevance of the Teachings of the Qur'an in Daily Life

The Living Qur'an approach plays an important role in bridging the gap between the text of the Qur'an and students' life experiences, making it more relevant in their social and cultural contexts. For example, in the division of inheritance in South Kalimantan, the Living Qur'an helps students relate the values of the Qur'an to local customs, such as women's rights in inheritance and customary-based deliberation. This approach emphasises a broader understanding of Islamic teachings that are not only limited to the text but also consider the social and cultural context. This makes Islamic teachings more alive and relevant in everyday life. Research by Basri et al. (2022) shows that the Living Qur'an in the division of inheritance teaches students to think critically and reflectively and to view Islamic law as a system that can adapt to the development of the times and

the social needs of society, not just rigid rules. In this way, the Living Qur'an connects religious texts with social realities, making Islamic teachings part of more concrete and meaningful life practices for students (Basri et al., 2022).

Holistic Understanding of Islamic Teachings

Living Qur'an provides a more holistic understanding of Islamic teachings by integrating theory with practice. This approach teaches students to understand the teachings of the Qur'an not only at the textual level but also in their social lives. For example, applying Qur'anic values in Mandar culture through the concept of sibaliparriq, which emphasises mutual assistance and respect for women, strengthens students' understanding of gender equality and piety in their social lives (Yakub et al., 2023).

In addition, the Living Qur'an also focuses on applying Islamic teachings in everyday life, providing a more comprehensive and contextual understanding of religious teachings. In the context of women's Islamic boarding schools, for example, Nyai Munjidah Wahab applies the Living Qur'an by introducing the application of Qur'anic values in leadership, family, and the role of women in public spaces, which develops students' views on the relevance of Islamic teachings in various aspects of their lives (Labibah et al., 2022). This approach teaches religious theory and invites students to see Islamic teachings as an applicable and contextual guide to life, which can be applied in various aspects of their lives.

Improving Critical and Reflective Thinking Skills

Living Qur'an is important in developing students' critical and reflective thinking skills by linking religious teachings to real-life contexts. Through applying Qur'anic values in social life, as seen in the context of gender in Islamic boarding schools or the concept of mutual assistance in Mandar culture, students are encouraged to think critically about religious teachings and apply them to concrete situations. This approach allows students to understand religious teachings and assess and reflect on their relevance in everyday life. For example, a study discussing the application of the Living Qur'an among female Islamic boarding schools, focusing on Nyai Munjidah Wahab, shows how this approach guides thinking and behaviour in families, Islamic boarding schools, and public leadership. In this context, students are invited to apply the teachings of the Qur'an in gender and cultural aspects, which encourages them to think critically and reflectively about religious teachings in various aspects of their lives (Labibah et al., 2022).

In addition, Yakub et al. (2023) revealed how the concept of sibaliparriq in Mandar culture teaches students to connect the values of the Qur'an with the principles of mutual assistance and respect for women, strengthening their understanding of gender equality. Living Qur'an teaches religious concepts and challenges students to reflect on and act on these values in their real lives (Yakub et al., 2023).

Innovation in Learning Development

The Living Qur'an approach opens up space for more innovative and relevant learning to the times. One important innovation in this regard is the digitalisation of interpretation carried out by Quraish Shihab, who introduced the interpretation of the Qur'an to a broader audience, especially the younger generation. With digitalisation, interpretation becomes more accessible and understandable, making it more relevant to the context of modern life. This reflects how the Living Qur'an relies on traditional educational methods, such as memorisation, and emphasises a dynamic approach to

contemporary needs. Learning the Qur'an makes it easier to connect with current technological developments and social challenges, which is different from the conventional Islamic education approach, which tends to focus on texts and memorisation without linking teachings to the realities of everyday life. Findings from previous studies, as stated by Rijal Ali & Isnaini (2024), show that the digitalisation of interpretation, as applied to the Tafsir Al-Mishbah, plays an important role in bridging the gap between the text of the Qur'an and the context of modern life. This approach allows students to learn the Qur'an independently and relate the teachings to contemporary social issues (Rijal Ali & Isnaini, 2024). Thus, the Living Qur'an introduces Islamic teachings more interactively and contextually and creates learning that is more dynamic and relevant to the needs of the times.

Shaping Social Ethics and Improving Social Conditions

Several research findings also illustrate how the Living Qur'an leads to positive social change. Research in Muhammadiyah Pekajangan shows that teaching Surah Al-Asr in daily life forms better social ethics and improves the social conditions of the community (Hidayat & Khaq, 2024). This confirms that the Living Qur'an not only creates a stronger understanding of religion but also directly impacts improving the quality of people's social lives.

Contribution to Character Development and Early Learning

Previous research findings have significantly contributed to the development of innovative learning, especially in elementary education. One of them is the implementation of the Living Qur'an at MI Nurul Ummah, which has been proven to help contextualise religious teachings to strengthen children's potential and character from an early age. This approach allows students to practice religious values in everyday life to form a strong character (Assingkily, 2019). Furthermore, the Living Qur'an supports better character development in the industrial era 4.0 by emphasising relevant and practical moral values. This finding highlights the important role of the Living Quran in shaping students' character through applicable religious teachings to the challenges of the times.

Local Traditions, Social and Cultural Dimensions

In addition, the practice of the Living Qur'an in Gentasari Village, Cilacap, which links the Qur'an with magical powers and local traditions, shows how the teachings of the Qur'an are not only relevant in a religious context but also in broader social and cultural dimensions (Supriyanto & Zaman, 2023). Likewise, the findings regarding religious tolerance in Pamekasan, Madura, show how the values of tolerance in the Qur'an are applied in social life through interfaith activities and social services, creating harmony and cooperation between religious communities (Takdir & Sumbulah, 2024).

Al-Ghazali emphasised the importance of integrating religious knowledge and practical life in society. He views education as a means to guide humans towards prosperity in this world and the hereafter (Ahmad & Wan Abdullah, 2023). In the context of the Living Qur'an, this approach describes the teaching of the Qur'an not only in the text dimension but also in its application in everyday life. This aligns with Al-Ghazali's view, which considers knowledge to improve social life and form good character, not just theoretical knowledge.

Ibn Khaldun proposed the importance of education, which teaches knowledge, life skills, and adaptation to social conditions. His suggested education should connect

religious values with social and cultural realities (Machouche, 2015). The Living Qur'an approach also emphasises the importance of connecting the teachings of the Qur'an with the social and cultural context of society, as was done in the case of inheritance distribution in South Kalimantan, which linked the teachings of the Qur'an with local customs. This is the application of the holistic and contextual concept of Islamic education.

Muhammad Iqbal taught the importance of critical thinking and innovation in education. Iqbal suggested that education should teach theory and hone the ability to think creatively and responsively to changes in the times (Popp, 2019). Living the Qur'an facilitates critical and reflective thinking skills by linking the teachings of the Qur'an to actual social and cultural conditions. In this regard, the concept of critical thinking taught by Iqbal is very relevant to the purpose of the Living Qur'an, which is to develop a deep and applicable understanding of Islamic teachings.

In Islamic education, character development (akhlaq) is the primary goal. Living Qur'an plays a role in shaping students' character by integrating the values of the Qur'an into everyday life (Syed & Metcalfe, 2015). This approach helps students understand and practice Islamic teachings practically, thus encouraging them to develop good morals, as seen in the concept of mutual assistance and respect for women in Mandar culture taught through the Living Qur'an.

Islamic education also emphasises the importance of contextual learning, where knowledge is taught by considering students' social and cultural conditions (Parhan et al., 2024). Living the Qur'an is in line with this theory because it connects the teachings of the Qur'an with everyday life, making religious learning more relevant and applicable for students. This makes the teachings of the Quran understood not only in the context of the text but also in real life.

Living Qur'an also focuses on integrating moral and religious values into students' daily lives, leading to character development and social ethics. This approach teaches values such as gender equality, mutual assistance, and exemplary leadership, which enable students to develop positive attitudes and actively improve their social conditions (Suprapmanto & Prasetyo, 2019). This value-based learning provides a more holistic understanding, not only relying on theory but also inviting students to apply religious teachings in their practical lives, as seen in the application of the values of the Qur'an in Mandar culture or women's Islamic boarding schools.

Implementation of Living Qur'an in Islamic Religious Education Learning

Implementing the Living Qur'an in Islamic Religious Education (PAI) learning can be done through various methods integrated into the curriculum and learning activities.

Learning Approach

a. Contextual Approach

This approach integrates students' life experiences with religious learning, emphasising the relevance of the teachings of the Qur'an in everyday life (Parhan et al., 2024). In the context of the Living Qur'an, this approach can be applied by linking learning materials to social issues close to students' lives, such as gender equality, women's rights in inheritance, and the practice of social values found in their local culture. For example, teachers can design lessons that connect the Qur'an's values with the Mandar culture's traditions or the social values that apply in the local

community. In addition, contextual case studies can be used to explore students' understanding of the application of the teachings of the Qur'an in real life. Students can be invited to discuss issues such as the distribution of inheritance or social ethics, focusing on how the values of the Qur'an are applied in their society so that learning becomes more accurate and relevant.

b. **Values-Based Learning Approach**

This value-based learning approach emphasises integrating moral values and character into Islamic teachings. In Islamic Religious Education (PAI) learning, its implementation can be seen through the application of the values of the Qur'an in students' daily lives (Suprapmanto & Prasetyo, 2019). Students are encouraged to practice values such as mutual assistance, good leadership, justice, and gender equality, which are the foundation of their social interactions. In addition, this approach also focuses on developing students' character through the application of Islamic values. For example, the concept of *sibaliparriq*, which teaches the importance of mutual assistance in Mandar culture, can help students understand and apply the values of respect for others and concern for women, which support the formation of positive character and good social ethics.

Learning strategies

The implementation of Living Qur'an-based learning emphasises interactive and collaborative approaches, utilising strategies such as group discussions, collaborative projects, and case studies. Group discussions allow students to analyse relevant social issues, such as the division of inheritance according to Qur'anic principles. Case study-based learning encourages students to investigate real-life situations and devise solutions grounded in Islamic values. Additionally, project-based learning integrates the Living Qur'an into value-driven projects, enabling students to practice Qur'anic teachings in tangible contexts. Examples include organising community-oriented social service activities or promoting gender equality campaigns.

Learning Methods

Several teaching methods can be applied to integrate the values of the Qur'an into students' learning experiences. The Discovery Learning method encourages students to independently explore and identify connections between Qur'anic values and their social lives. Teachers facilitate this process by guiding students to investigate specific topics, such as the influence of Qur'anic values on local culture, and relate these insights to their daily experiences. Meanwhile, the Discussion and Debate method promotes critical and reflective thinking by engaging students in dialogues about applying Qur'anic values to various social issues, such as leadership, gender roles, and local traditions. This approach allows students to deepen their understanding and critically evaluate their perspectives on religious teachings. The Problem-Based Learning (PBL) method also introduces students to real-world social problems relevant to Qur'anic teachings, such as gender inequality or inheritance disputes. Through this method, students are challenged to analyse and propose solutions grounded in the principles and values of the Qur'an.

Learning Evaluation

Learning evaluation can be done through various methods to measure students' critical thinking, reflection, and character development skills. Critical thinking and reflective skills are evaluated with assignments such as case analysis, reflective essays, or portfolios, which encourage students to analyse and reflect on the application of Qur'anic values in their lives. Reflective writing assignments allow students to write about their experiences applying Qur'anic values in everyday life and their relevance to social situations. In addition, practical exams can be in the form of presentations or projects that imagine Qur'anic values in the context of real social problems.

Character development is evaluated by observing changes in students' attitudes and behaviours, such as attitudes towards gender equality, helping each other, and leadership. Behavioural observations are also used to assess changes in student behaviour inside and outside the classroom that reflect the application of religious values. Finally, students can be asked to compile a character development portfolio, which includes documentation of their involvement in social activities or organisations based on Islamic values. This evaluation method provides a comprehensive picture of the success of Living Qur'an-based learning.

Innovation in Learning

Along with the development of technology, using digital tools such as digital interpretation applications and online learning can expand the application of the Living Qur'an in learning. Students can access digital interpretations to understand the Qur'an verses relevant to their social situation. Teachers can also utilise digital learning platforms to deliver materials that connect the text of the Qur'an with today's social life. In addition, students can be given assignments to discuss the application of Qur'anic values in a modern context through social media, blogs, or online forums. This activity invites them to think critically and encourages constructive discussions.

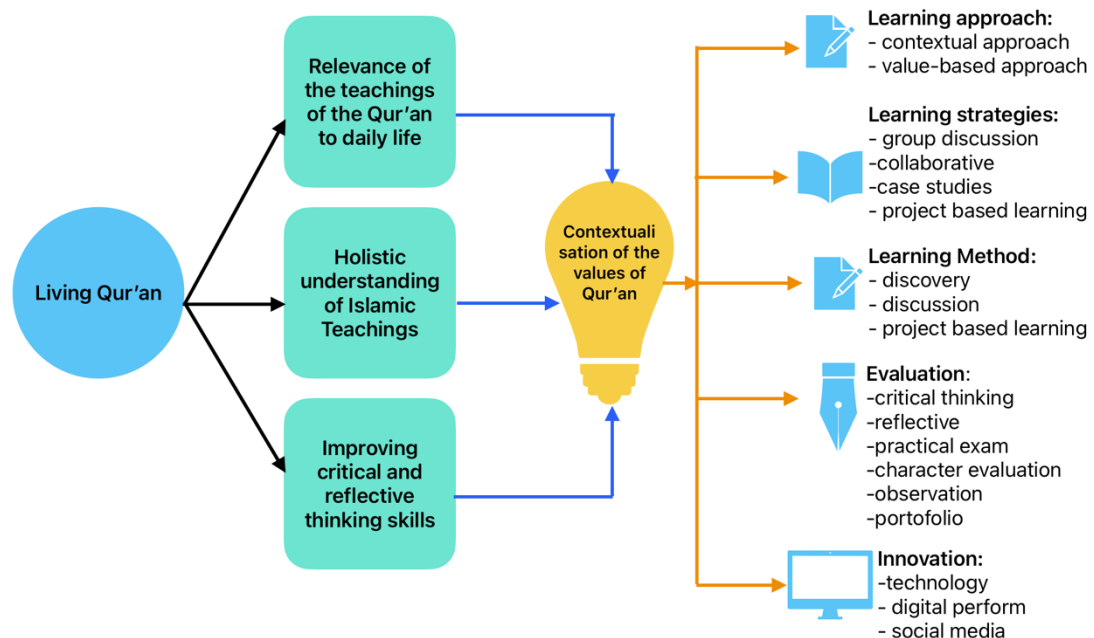


Figure 1. Implementation of Living Qur'an in Islamic Religious Education Learning

IV. CONCLUSION

The Living Qur'an approach offers in Islamic education by connecting the teachings of the Qur'an contextually with the social and cultural lives of students. This approach is more relevant compared to conventional education, which only focuses on memorisation and theory. The Living Qur'an teaches the application of values such as gender equality, justice, and mutual assistance in real-life contexts, for example, in the distribution of inheritance or leadership based on Islamic values. This approach also encourages the development of students' critical and reflective thinking skills towards religious teachings, making them more applicable in everyday life. In addition, innovations such as the digitalisation of the interpretation of the Qur'an provide wider access and relevance in the context of the modern era. The Living Qur'an not only improves religious understanding but also social conditions by forming better social ethics, thus contributing to student character development and positive social change. Implementing the Living Qur'an in Islamic Religious Education (PAI) learning can be done by integrating contextual and value-based approaches that link the Qur'an's teachings to students' daily lives. The contextual approach helps students understand the values of the Qur'an through social and cultural issues close to them, such as gender equality and inheritance rights. The value-based approach emphasises the development of students' character by applying Islamic moral values, such as mutual assistance and good leadership. In learning strategies, methods such as group discussions, case studies, and value-based projects provide opportunities for students to apply Islamic teachings in real situations. Evaluation is done through case analysis assignments, reflective essays, and observations of student attitudes and behaviour changes. Innovations in learning, such as the use of technology and social media, expand the reach of the Living Qur'an, allowing students to access materials and discuss more interactively and critically.

V. REFERENCES

- [1] Ahmad, S., & Wan Abdullah, W. S. (2023). Falsafah Maqasid al-Quran Imam al-Ghazali dan Faham Ilmu. *International Journal of Islamic Thought*, 23(1). <https://doi.org/10.24035/ijit.23.2023.262>
- [2] Altinyelken, H. K. (2021). Critical thinking and non-formal Islamic education: Perspectives from young Muslims in the Netherlands. *Contemporary Islam*, 15(3), 267–285. <https://doi.org/10.1007/s11562-021-00470-6>
- [3] Amalia, S. T., & Mahariah, M. (2023). Living Qur'an and Hadith in an Integrated Islamic School. *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme*, 5(2), 835–850. <https://doi.org/10.37680/scaffolding.v5i2.3266>
- [4] Assingkily, M. S. (2019). Living Qur'an as a Model of Islamic Basic Education in the Industrial Era 4.0. *Al Ibtida: Jurnal Pendidikan Guru MI*, 6(1), 19. <https://doi.org/10.24235/al.ibtida.snj.v6i1.3876>
- [5] Basri, H., Miswar, A., Hasan, H., Pabbajah, M., & Khalik, S. (2022). Inheritance Rights of Women in Makassar Society: A Study of Living Qur'an and its Implications for Islamic Law. *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, 6(2), 537. <https://doi.org/10.22373/sjhk.v6i2.13882>

- [6] Braun, V., Clarke, V., Hayfield, N., & Terry, G. (2019). Thematic Analysis. In *Handbook of Research Methods in Health Social Sciences* (pp. 843–860). Springer Singapore. https://doi.org/10.1007/978-981-10-5251-4_103
- [7] Fauzi, F., Supa'at, S., & Novikasari, I. (2019). Holistic-Integrative Education System in an Islamic Kindergarten. *QIJIS (Qudus International Journal of Islamic Studies)*, 7(2), 399. <https://doi.org/10.21043/qijis.v7i2.6449>
- [8] Hidayat, S., & Khaq, I. (2024). Living Quran Surat Al-'Asr To Instill Moral Values and Develop A Progressive Muhammadiyah. *Revista de Gestão Social e Ambiental*, 18(6), e05715. <https://doi.org/10.24857/rgsa.v18n6-010>
- [9] Hussain, A. J. (2023). *The Living Qur'ān*. De Gruyter. <https://doi.org/10.1515/9783110795011>
- [10] Junaedi, D. (2015). Living Qur'an: Sebuah Pendekatan Baru dalam Kajian Al-Qur'an (Studi Kasus di Pondok Pesantren As-Siroj Al-Hasan Desa Kalimukti Kec. Pabedilan Kab. Cirebon). *Journal of Qur'an and Hadith Studies*, 4(2), 169–190. <https://doi.org/10.15408/quhas.v4i2.2392>
- [11] Labibah, U., Taufiq, I., & Alimi, M. Y. (2022). Living Qur'an of Pesantren Women: A Manifestation of QS. An-Nisa 34 in A Woman Leadership Role of Nyai Munjidah Wahab. *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis*, 23(1), 89–110. <https://doi.org/10.14421/qh.2022.2301-05>
- [12] Machouche, S. (2015). The roots and constructs of Ibn Khaldun's critical thinking. *Intellectual Discourse*, 23(2), 201–228. <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b&scp=84953409135&origin=inward>
- [13] Mengist, W., Soromessa, T., & Legese, G. (2020). Method for conducting systematic literature review and meta-analysis for environmental science research. *MethodsX*, 7, 100777. <https://doi.org/10.1016/j.mex.2019.100777>
- [14] Methley, A. M., Campbell, S., Chew-Graham, C., McNally, R., & Cheraghi-Sohi, S. (2014). PICO, PICOS and SPIDER: a comparison study of specificity and sensitivity in three search tools for qualitative systematic reviews. *BMC Health Services Research*, 14(1), 579. <https://doi.org/10.1186/s12913-014-0579-0>
- [15] Muiz, A., Danial, Gaffar, A., & Syamsuddin. (2018). Study Living Qur'an: The Analysis of Understanding Surah al-Nahl (125) against Demonstration-Based Communication Behavior. *IOP Conference Series: Earth and Environmental Science*, 175, 012180. <https://doi.org/10.1088/1755-1315/175/1/012180>
- [16] Mukhtar, K., Kubro, K., & Minan, M. A. (2023). Senin Bersinar Tasmi' Al-Qur'an Program (Living Al-Qur'an Study at MAN 2 Sleman, Yogyakarta). *Jurnal Pendidikan Agama Islam*, 20(1), 20–38. <https://doi.org/10.14421/jpai.v20i1.6488>
- [17] Noh, M. A. C. (2020). Understanding The Quran Resources as Main Principle for Family Institution in Islamic Education. *Journal of Critical Reviews*, 7(02). <https://doi.org/10.31838/jcr.07.02.126>
- [18] Nurani, S., Maulana, L., & Purwati, E. (2022). Living Qur'an as New Market Trends of Islamic Education in Indonesia. *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies*, 6(1), 1–18. <https://doi.org/10.21009/hayula.006.01.01>

- [19] O'Neill, G., & Short, A. (2023). Relevant, practical and connected to the real world: what higher education students say engages them in the curriculum. *Irish Educational Studies*, 2(2), 1–18. <https://doi.org/10.1080/03323315.2023.2221663>
- [20] Oliveira, A. R. de, & Proença, A. (2019). Design principles for research & development performance measurement systems: a systematic literature review. *Brazilian Journal of Operations & Production Management*, 16(2), 227–240. <https://doi.org/10.14488/BJOPM.2019.v16.n2.a6>
- [21] Parhan, M., Syahidin, S., Somad, M. A., Abdulah, M., & Nugraha, R. H. (2024). Developing a Contextual Learning Model in Islamic Education to Improve Applicable Knowledge and Foster Knowledge-Based Virtues. *Jurnal Pendidikan Islam*, 10(1), 75–86. <https://doi.org/10.15575/jpi.v10i1.35205>
- [22] Popp, S. (2019). Muhammad Iqbal – Reconstructing Islam along Occidental Lines of Thought. *Interdisciplinary Journal for Religion and Transformation in Contemporary Society*, 5(1), 201–229. <https://doi.org/10.30965/23642807-00501011>
- [23] Rama Yeni, Y., Syarifuddin, H., & Ahmad, R. (2019). The effect of contextual teaching and learning approach and motivation of learning on the ability of understanding the mathematics concepts of grade V student. *IOP Conference Series: Earth and Environmental Science*, 314(1), 012064. <https://doi.org/10.1088/1755-1315/314/1/012064>
- [24] Rijal Ali, & Isnaini, S. N. (2024). Digitising Interpretation: Transforming Tafsir Al-Mishbah in the Context of the Living Quran. *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis*, 25(1), 1–23. <https://doi.org/10.14421/qh.v25i1.5186>
- [25] Sitorus, M., Sumanti, S. T., & Gusman, M. (2021). Living Qur'an Dan Hadis Di Tk Syarif Ar-Rasyid Islamic School Medan (Studi Tentang Internalisasi Akhlak). *El-Buhuth: Borneo Journal of Islamic Studies*, 111–123. <https://doi.org/10.21093/el-buhuth.v4i1.4047>
- [26] Suprapmanto, J., & Prasetyo, Z. K. (2019). Sains-Religion: Analysis of Learning Needs based on Religious Values in Science Learning. *Journal of Physics: Conference Series*, 1233(1), 012080. <https://doi.org/10.1088/1742-6596/1233/1/012080>
- [27] Supriyanto, & Zaman, A. R. B. (2023). Living Quran in the Context of Rural Communities: A Study on the Miracle of the Quran in Gentasari, Kroya, Cilacap. *Al-Bayan: Journal of Qur'an and Hadith Studies*, 21(2), 199–216. <https://doi.org/10.1163/22321969-20230132>
- [28] Syed, J., & Metcalfe, B. D. (2015). Guest Editors' Introduction: In Pursuit of Islamic akhlaq of Business and Development. *Journal of Business Ethics*, 129(4), 763–767. <https://doi.org/10.1007/s10551-014-2130-y>
- [29] Takdir, M., & Sumbulah, U. (2024). Understanding and Practice of Religious Tolerance: A Study of the Living Qur'an in Madura, Indonesia. *Ulumuna*, 28(1), 257–280. <https://doi.org/10.20414/ujs.v28i1.759>
- [30] Tantri, R. A., & Soro, S. (2022). Kemampuan Berpikir Kritis Matematis Ditinjau dari Kemampuan Menghafal Al-Qur'an. *Aksioma: Jurnal Program Studi Pendidikan Matematika*, 11(1), 589. <https://doi.org/10.24127/ajpm.v11i1.4636>

- [31] Wahono, R. S. (2015). A Systematic Literature Review of Software Defect Prediction: Research Trends, Datasets, Methods and Frameworks. *Journal of Software Engineering*, 1(1), 1–16.
- [32] Yakub, B. U., Husain, H., Nurdin, A., Nurhayati, N., & Hidayatulloh, M. K. (2023). Living Qur'an, Gender, and Sibaliparriq, in Mandar, Indonesia: Cultural Construction in the Perspective of Islamic Law. *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, 7(2), 1219. <https://doi.org/10.22373/sjhk.v7i2.17892>
- [33] Zainudin, S. A., & Hassan, S. A. (2024). Systematic Literature Review of the Research Design Based on the Tafsir Tahliliy Method. *Al-Bayan: Journal of Qur'an and Hadith Studies*, 22(2), 239–263. <https://doi.org/10.1163/22321969-20240152>