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Building Students' Qur'anic Character Through The 'Ilman Wa Rūḥan Method: A Living Qur'an Study At SDIT Permata Bunda II, Bandar Lampung

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ABSTRACT

This study examines how the 'Ilman wa Rūḥan method is enacted as a Living Qur'an practice for developing students' Qur'anic character at SDIT Permata Bunda II, Bandar Lampung. The method integrates the mastery of Qur'anic knowledge and recitation (ʿilm) with spiritual cultivation (rūḥ), operationalized through seven components: Taḥsīn, Tilāwah, Taḥfīẓ, Tafsīr, Tadabbur, Tathbīq, and Taʿallama wa ʿAllama. This qualitative field study draws on the research records supplied for the study, comprising interviews with eight informants—the principal, Qur'an coordinator, one Qur'an teacher, and five Grade VI students—together with observation and institutional documentation. The focal fieldwork date is 11 November 2025. The materials were examined thematically and compared across informant roles and documentary evidence. The findings show that the 7T components are organized as a connected learning sequence rather than isolated activities. Recitation correction, daily tilāwah, memorization and review, age-appropriate explanation of meanings, reflection, behavioral application, and peer learning provide multiple routes through which Qur'anic values enter school routines. The documented outcomes include improved recitation and more stable memorization, regular engagement with the Qur'an, and the cultivation of discipline, courtesy, responsibility, cooperation, honesty, and care. Implementation is supported by a Qur'anic learning module, JSIT quality standards, school leadership, and teacher coordination. The study also identifies uneven student abilities, inconsistent home support, limited instructional time, administrative workload, and the need for continuous teacher development. Read through contemporary Qur'anic interpretation, the findings suggest that Qur'anic learning becomes educationally meaningful when textual engagement is connected to reflection, ethical formation, and lived practice. The study does not claim causal effectiveness; it offers a context-specific account of the processes and conditions associated with character formation.

Keywords: 'Ilman wa Rūḥan; Living Qur'an; Qur'anic character; Islamic elementary education; contemporary tafsir

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INTRODUCTION

Islamic education is concerned not only with the transmission of religious knowledge but also with the formation of dispositions and conduct. In Qur'anic education, this concern requires a learning process that connects accurate recitation and memorization with understanding, spiritual reflection, and the practice of ethical values. When Qur'anic learning is confined to the technical ability to pronounce or memorize verses, the relationship between revelation and everyday conduct may remain underdeveloped. A holistic approach therefore needs to bring together knowledge, spiritual awareness, and habituated action.

The 'Ilman wa Rūḥan method, implemented in the Integrated Islamic School network, is oriented toward this integration. The term 'ilman indicates the intellectual and technical dimension of learning, while rūḥan points to spiritual cultivation. At SDIT Permata Bunda II in Bandar Lampung, the method is organized through seven components known as 7T: Taḥsīn, Tilāwah, Taḥfīẓ, Tafsīr, Tadabbur, Tathbīq, and Taʿallama wa ʿAllama. These components cover the movement from correct recitation to understanding, reflection, application, and the sharing of knowledge.

The school's institutional vision—'Terwujudnya Generasi Qurani, Berkarakter, dan Berprestasi'—provides an important context for this program. Its stated missions include enabling students to read the Qur'an fluently, memorize and understand it correctly, and apply Islamic character in everyday life. The school's Qur'anic learning module is described in the research record as containing the 7T framework, daily activity guidance, achievement indicators, and records of students' recitation, memorization, and spiritual development. The program is therefore situated within an institutional effort to make Qur'anic values part of school culture, rather than treating Qur'an lessons as a separate technical subject.

This orientation is closely related to the Living Qur'an perspective. Living Qur'an studies examine how the Qur'an is received, interpreted, embodied, and practiced by individuals and communities. In an educational setting, the focus shifts from the Qur'an as a written text alone to the ways its teachings shape routines, relationships, ethical choices, and institutional culture. The 7T framework offers a useful lens for examining this process because it links recitation and memorization with reflection and practical conduct.

Previous discussions of Qur'anic character education and Living Qur'an-based learning have highlighted the importance of internalizing Qur'anic values in worship, moral conduct, and social interaction (Rohmah, 2025; Yamin, 2023). Research on Islamic education in contemporary contexts has also emphasized the need to connect religious learning with changing social conditions and students' lived experiences

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(Aripin & Nurdiansyah, 2022; Syifa & Ridwan, 2024). The present study develops this discussion by examining a specific school-based program through the 7T components and by interpreting its educational logic through contemporary tafsir.

The research gap addressed here is not a claim that previous studies have ignored Qur'anic character education altogether. Rather, the available literature and the school research record point to the need for a more concrete account of how a structured Qur'anic learning framework is translated into everyday school practice, what character-related patterns are documented, and what institutional or pedagogical constraints shape implementation. The article therefore focuses on the relationship between the components of 7T, the Living Qur'an as lived practice, and the ethical-spiritual dimensions highlighted in contemporary Qur'anic interpretation.

The study addresses two questions: (1) How is the 'Ilman wa Rūḥan method implemented through the seven 7T components at SDIT Permata Bunda II? (2) What character-related outcomes and implementation challenges are documented in the research materials? Its contribution is a contextual analysis of the method as a school-based Living Qur'an practice, while avoiding unsupported claims of causal effectiveness.

RESEARCH METHODS

This study uses a qualitative field-research design with a Living Qur'an orientation. A qualitative approach is appropriate because the object of inquiry is the implementation of Qur'anic learning as a set of meanings, routines, interactions, and character-forming practices in a particular school context. The Living Qur'an perspective directs attention to how Qur'anic teachings are received and enacted in everyday educational life. The phenomenological emphasis is used in a limited sense to attend to participants' experiences of the program; the analysis does not claim a full phenomenological procedure where verbatim phenomenological protocols are unavailable.

The research was conducted at SDIT Permata Bunda II, Bandar Lampung. The focal fieldwork date supplied by the researcher is 11 November 2025. The research corpus identifies eight informants: one principal, Vonny Apriati, S.Pd., Gr.; one Qur'an coordinator, Ibadurrahman, M.Pd.; one Qur'an teacher, Supriyatun, S.Pd., Gr.; and five Grade VI students. The thesis materials also cite earlier contextual interviews with school representatives dated 8 and 18 September 2025. These earlier records are treated as contextual documentary material and are not represented as interviews conducted on 11 November.

Data sources comprise interview records, observations of Qur'anic learning and school routines as described in the research documents, and institutional documentation. The documentary materials include the school profile, vision and mission, Qur'anic

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learning module descriptions, 7T implementation records, and the research chapters containing the analysis of implementation, outcomes, and challenges. The informant categories provide complementary perspectives: the principal represents institutional leadership, the Qur'an coordinator represents program coordination, the teacher represents classroom-level implementation, and the students provide learner perspectives.

For this revised article, the available materials were re-organized through thematic analysis. First, information relevant to the 7T components, school support, character-related outcomes, and implementation challenges was identified. Second, the material was grouped into themes corresponding to the research questions. Third, the themes were compared across informant roles and documentary records to identify convergences and contextual differences. Finally, the themes were interpreted through the Living Qur'an framework and selected ideas from contemporary tafsir. This procedure is a re-analysis of the records supplied; it does not substitute for missing verbatim transcripts or observation logs.

Credibility was strengthened by comparing information attributed to different informant categories with the institutional and research documentation. The comparison is treated as source triangulation rather than as statistical validation. Because the informants include elementary-school students, the article does not disclose their names and refers to them collectively as student informants. Before journal submission, the authors should ensure that the underlying research file contains the required school authorization and parent/guardian consent for the participation of minors, and should retain evidence of those permissions.

A methodological limitation must be stated. The materials available for this revision provide summarized interview-based findings and descriptions of observation, but do not include complete verbatim transcripts for all eight informants. Consequently, the article reports paraphrased findings and does not manufacture direct quotations. The analysis is descriptive and interpretive; it does not measure effect size or establish a causal relationship between the method and student behavior.

RESULTS AND DISCUSSION

A. Implementation of the "Ilman Wa Rūḥan" Method in Qur'an Instruction

1.1. The institutional setting and the rationale for 7T

SDIT Permata Bunda II operates under the educational vision of developing a Qur'anic, well-characterized, and high-achieving generation. The school's mission emphasizes fluent Qur'anic reading, correct memorization and understanding, and the

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application of Islamic character in daily life. This institutional orientation helps explain why Qur'anic learning is framed as more than the acquisition of reading and memorization skills.

The research documents describe the school's use of a Qur'anic learning module as a guide for the 'Ilman wa Rūḥan method. The module is reported to include descriptions of the 7T components, daily learning guidance, achievement indicators, and records of recitation, memorization, and spiritual attitudes. The thesis also states that implementation refers to JSIT Indonesia quality standards, particularly standards related to content, process, and assessment. These instruments provide a common reference for teachers and make the program more systematic.

The school's approach is consistent with the educational meaning of QS al-Mujādilah [58]: 11, which places faith and knowledge together, and QS Ṣād [38]: 29, which invites reflection on the Qur'an's verses. In this reading, knowledge is not detached from spiritual responsibility, while reflection is not detached from practical learning. The school's institutional framework thus provides the setting in which the 7T sequence is intended to connect recitation, understanding, and conduct.

1.2. The seven components as a connected learning sequence

1.2.1. Taḥsīn: technical accuracy and disciplined learning

Taḥsīn is the foundation of the sequence. The research materials describe gradual improvement of students' recitation through attention to the articulation points (makhārij al-ḥurūf), letter characteristics, vowel length, and basic tajwīd rules. Students' reading is checked by the Qur'an teacher, who provides correction and individual feedback. The learning module and Taḥsīn records are used to monitor progress and to inform readiness for subsequent stages.

The character dimension of Taḥsīn is visible in the habits required by repeated correction: careful attention, patience, perseverance, and respect for learning. This interpretation is consistent with the command to recite the Qur'an with tartīl (QS al-Muzzammil [73]: 4). In contemporary exegetical terms, the instruction to recite carefully can be read as requiring more than speed or vocal ornamentation; it entails attentiveness to the revealed text. Shihab's contextual approach to Qur'anic interpretation supports connecting textual practice with the ethical disposition of the reader (Shihab, 2002).

The available findings indicate gradual improvement in articulation and recitation accuracy. However, the research corpus does not provide a numerical pre-test/post-test comparison. The result should therefore be understood as a qualitative pattern reported in the research materials, not as a quantified measure of learning gain.

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1.2.2. Tilāwah: daily engagement and spiritual habituation

Tilāwah extends recitation practice into a regular routine. The research documents describe morning Qur'an recitation, either individually or collectively, as part of the school's daily spiritual activities. Teachers review students' reading and correct errors in articulation, vowel length, and tajwīd. The routine creates repeated opportunities for students to interact with the Qur'an and to develop familiarity and emotional attachment to it.

The thesis materials report growing enthusiasm for morning tilāwah and more regular interaction with the Qur'an. These observations suggest that the value of the routine lies not only in the quantity of recitation but also in its regularity and its integration into the school's daily culture.

1.2.3. Taḥfīẓ: memorization, responsibility, and continuity

Taḥfīẓ is implemented through individual memorization targets adjusted to students' abilities and grade levels. Students submit memorized passages to the teacher, listen to one another, and undertake regular murājaʿah. The teacher also provides brief explanations of the meaning and message of the verses being memorized. Before memorization, the documented routine may include ablution, prayer, and brief dhikr, while periodic evaluation considers recitation accuracy, fluency, and understanding.

This organization links memorization with responsibility and istiqāmah. A memorized passage becomes an entrusted body of knowledge that requires maintenance, repetition, and sincere effort. The inclusion of meaning prevents memorization from becoming merely mechanical. This is compatible with the Qur'anic ideal of learning that joins remembrance with reflection and action. Contemporary tafsir can illuminate this relationship by emphasizing that the purpose of Qur'anic engagement is not simply retention of wording but guidance for the believer's life (Shihab, 2002; al-Zuḥaylī, 1998).

The research materials identify more stable memorization as one of the positive patterns associated with the program. Yet, as with recitation, the available records do not supply standardized longitudinal scores. The article therefore reports the finding descriptively and does not claim a measured causal effect.

1.2.4. Tafsīr: age-appropriate meaning and contextual understanding

Tafsīr introduces students to the meaning of verses in language appropriate to their age. The research documents describe brief explanations of the general meaning (tafsīr ijmālī), followed by connections between the verse's message and familiar situations at school, at home, or in the wider community. Students are encouraged to ask questions, discuss meanings, and relate Qur'anic guidance to concrete moral situations.

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This component is essential because it mediates between the Qur'an as text and the learner's social world. Contemporary tafsir places importance on understanding the linguistic and textual message while considering its relevance to human circumstances. Shihab's attention to context and the practical purposes of revelation, Hamka's moral-social orientation, al-Zuḥaylī's systematic treatment of textual meaning and guidance, and Sayyid Quṭb's emphasis on the Qur'an as a framework for life offer complementary interpretive perspectives. These approaches should not be collapsed into one identical method; rather, they converge in refusing to separate understanding from ethical orientation.

The documents provide examples of teachers linking verses about honesty with truthful speech and conduct. This kind of contextual explanation makes the moral content accessible to elementary-age learners. It also indicates that tafsīr in this program functions as a pedagogical bridge, not as an advanced technical discipline in classical exegetical scholarship.

1.2.5. Tadabbur: reflection and moral self-awareness

Tadabbur follows explanation by inviting students to reflect on the message of the verse and consider its implications for their own behavior. The research materials describe simple, guided reflection rather than lengthy formal analysis. Students are encouraged to identify the moral lesson of a passage and consider how it can be practiced in everyday life.

QS Ṣād [38]: 29 provides a central Qur'anic basis for this orientation: the text is revealed so that its signs may be pondered and people of understanding may take heed. In the educational context, tadabbur can cultivate self-awareness, sensitivity to right and wrong, and willingness to improve one's conduct. Sayyid Quṭb's holistic reading of Qur'anic guidance is relevant here because it regards revelation as shaping the whole person and the community, rather than supplying abstract information alone (Quṭb, 1985).

The research record associates guided reflection with students' ability to connect Qur'anic messages to everyday behavior. This is a meaningful Living Qur'an indicator: a verse is not only recited or explained but becomes a reference point for evaluating personal action.

1.2.6. Tathbīq: translating values into observable conduct

Tathbīq is the practical dimension of the 7T sequence. The research documents describe the application of Qur'anic values through habits of courtesy, honesty, discipline, responsibility, cooperation, and care. These values are reinforced through

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teacher example, school routines, and reminders to evaluate one's behavior. The thesis also describes integration with school activities, including morning assemblies, scouting, communal worship, and other institutional routines.

This component most directly expresses the Living Qur'an orientation because it concerns the Qur'an as lived practice. The text's ethical message is translated into patterns of interaction: how students speak to teachers and peers, carry out responsibilities, cooperate, and respond to others. The principle of exemplary conduct is consistent with QS al-Aḥzāb [33]: 21, which presents the Prophet as an excellent model. In this respect, teachers' conduct is not an optional supplement to instruction; it is part of the educational environment through which students encounter Qur'anic ethics.

The research materials report positive patterns in courtesy, discipline, cooperation, responsibility, honesty, and care, with practice encouraged both at school and at home. These findings are important but should be interpreted carefully: the documents describe observed and reported tendencies, not a controlled assessment of each student's behavior across settings. They support the claim that tathbīq provides a structured opportunity for character practice, rather than proving that all students consistently display every value.

1.2.7. Taʿallama wa ʿAllama: reciprocal learning and Qur'anic transmission

The final component, Taʿallama wa ʿAllama, emphasizes learning and teaching as mutually reinforcing activities. Teachers act as guides and moral exemplars, while students are encouraged to share learning, listen to peers, and help one another. This approach resonates with the hadith, 'The best of you are those who learn the Qur'an and teach it' (Ṣaḥīḥ al-Bukhārī, no. 5027).

The component supports responsibility, confidence, cooperation, and a sense of service. It also places the learner within a chain of Qur'anic transmission: students are not only recipients but are gradually prepared to share what they have learned. The process is consistent with the school's broader aim of producing learners who embody and communicate Qur'anic values.

1.3. Character-related outcomes documented in the study

Across the research materials, five connected patterns emerge. First, the structured movement from Taḥsīn to Tilāwah is associated with gradual improvement in recitation accuracy and confidence. Second, morning tilāwah, scheduled memorization, and murājaʿah establish regular engagement with the Qur'an. Third, the integration of tafsīr, tadabbur, and tathbīq links Qur'anic learning with ethical reflection and conduct. Fourth, the research documents positive character patterns, particularly courtesy,

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discipline, responsibility, cooperation, honesty, and care. Fifth, the shared module and quality standards provide a more consistent basis for planning, monitoring, and evaluating learning.

These outcomes should be understood as interrelated rather than as separate products of individual components. Taḥsīn and Tilāwah establish a disciplined relationship with the text; Taḥfīẓ sustains that relationship through repetition and responsibility; Tafsīr and Tadabbur make the message intelligible and personally meaningful; Tathbīq brings values into practice; and Taʿallama wa ʿAllama extends learning through social interaction. The 7T sequence therefore forms a pedagogical continuum from textual engagement to lived ethics.

From the perspective of contemporary tafsir, this continuum is significant because it places the Qur'an in a dynamic relationship with the learner. Shihab's contextual orientation helps explain why understanding must consider the purpose and relevance of verses. Hamka's emphasis on moral formation highlights the relationship between religious understanding and social conduct. Al-Zuḥaylī's exegetical treatment supports careful attention to textual meaning and guidance, while Quṭb's holistic orientation underscores the formative force of revelation in personal and collective life. These perspectives provide an interpretive framework for understanding why the school's approach moves beyond recitation and memorization.

The findings also clarify the meaning of the school's educational slogan, 'Fasīḥ dan Santun' (fluent in recitation and courteous in conduct). Fluency is not treated as the sole indicator of success; it is expected to be accompanied by ethical behavior. The Living Qur'an dimension appears when the Qur'an becomes a reference for routine, interaction, and self-correction. The program's contribution is thus best described as the creation of structured conditions for Qur'anic character formation, rather than a claim that a single method independently causes behavioral change.

1.4. Institutional supports and implementation challenges

The research identifies several institutional supports. These include the principal's support, coordination among Qur'an teachers, a shared Qur'anic learning module, reference to JSIT quality standards, and teacher development activities facilitated through JSIT. These elements help align learning objectives, classroom practice, and assessment. The method's implementation therefore depends not only on individual teacher skill but also on school-level leadership and a coherent institutional environment.

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At the same time, five challenges are documented. First, students enter learning with different levels of Qur'anic reading ability, requiring differentiated support. Second, home-based practice is not equally supported by all families, which can affect continuity of tilāwah and memorization. Third, the available instructional time can be insufficient for all seven components to be conducted in depth. Fourth, teachers carry administrative responsibilities related to assessment and progress reporting. Fifth, teachers need continuing professional development in tajwīd instruction, child learning psychology, and strategies for guiding tadabbur.

These challenges show that character formation cannot be assigned to classroom instruction alone. The continuity of Qur'anic habits depends on coordination between school, teacher, student, and family. They also indicate that implementation quality requires realistic scheduling, manageable documentation, differentiated instruction, and ongoing teacher support. The challenges do not negate the value of the method; rather, they identify the conditions that must be addressed if the 7T framework is to remain sustainable.

1.5. Interpreting the 7T method as a Living Qur'an practice

The findings support an understanding of the 7T framework as a layered form of Qur'anic reception. At the textual level, students read, correct, and memorize the Qur'an. At the interpretive level, they receive explanations of meanings and messages. At the reflective level, they are invited to consider the relevance of those messages. At the practical level, they are encouraged to embody values in everyday conduct. At the social level, learning is reinforced through teachers' example, peer interaction, and school routines.

This layered process corresponds to the central concern of Living Qur'an studies: how the Qur'an is made present in lived experience. The Qur'an is not reduced to a symbol or a decorative presence in the school environment. Its presence is expressed through repeated practices and ethical expectations that shape how members of the school community learn and interact. The 7T components provide an organized pedagogical structure for that process.

Nevertheless, the relationship between the 7T method and character development is mediated by contextual factors. Students' prior abilities, family support, teacher capacity, time allocation, and school leadership all influence how the program is experienced. A critical Living Qur'an analysis therefore avoids assuming that the presence of a Qur'anic program automatically produces uniform outcomes. It examines the practices, meanings, enabling conditions, and constraints through which Qur'anic values are lived.

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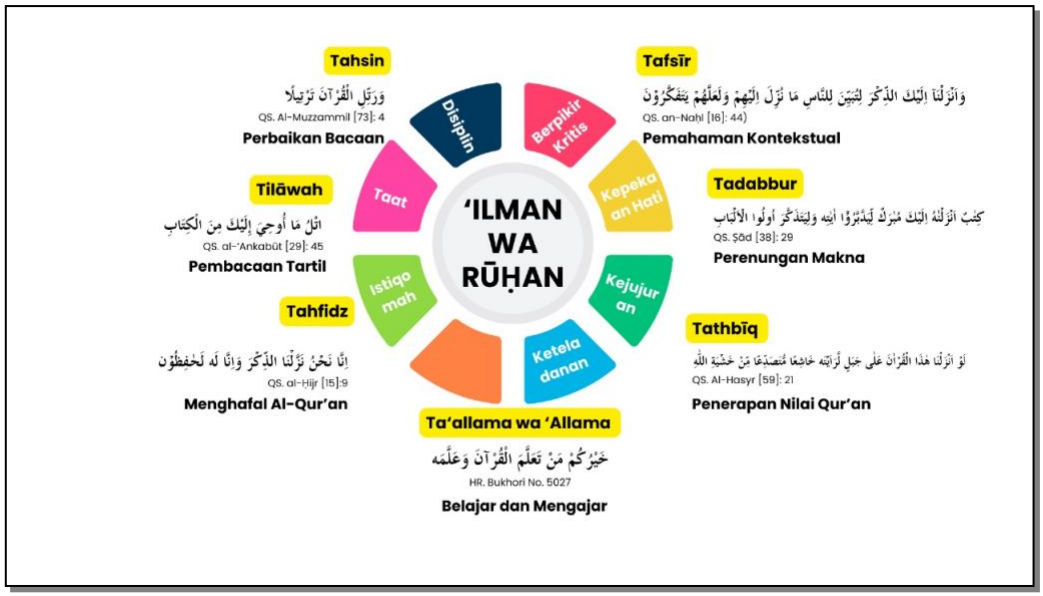

Image 1 Illustration of the Integration of Character Values at Each Stage

CONCLUSION

This study finds that the ‘Ilman wa Rūḥan method at SDIT Permata Bunda II is implemented through seven connected components: Taḥsīn, Tilāwah, Taḥfīẓ, Tafsīr, Tadabbur, Tathbīq, and Taʿallama wa ʿAllama. The components form a learning continuum that moves from accurate recitation and memorization toward understanding, reflection, ethical application, and reciprocal learning. The school’s Qur’anic learning module, JSIT quality standards, leadership support, and teacher coordination provide institutional support for this implementation.

The character-related patterns documented in the research include discipline, courtesy, responsibility, honesty, cooperation, care, and regular engagement with the Qur’an. These patterns are associated with the integration of textual learning, spiritual habituation, contextual explanation, reflection, and daily practice. From a Living Qur’an perspective, the method makes the Qur’an present not only as a text to be read but also as values to be understood, habits to be cultivated, and ethical guidance to be practiced.

The study also identifies important constraints: variation in students’ abilities, uneven family support, limited instructional time, teachers’ administrative workload, and the need for continuing professional development. Sustainable implementation therefore requires differentiated instruction, stronger school–family communication, realistic scheduling, streamlined monitoring, and regular teacher training.

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The contribution of this study is a context-specific account of how a structured Qur'anic learning model can organize the movement from recitation to lived character within an elementary-school environment. The findings are descriptive and interpretive; they do not establish causal effectiveness. Future research may include longer-term observation, systematic student-level indicators, parent perspectives, and verbatim accounts from student participants to examine how these practices are experienced and sustained across school and home settings.

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