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## Routine Functional Reception of Simaan Al-Qur'an at JHQ UIN K.H. Abdurrahman Wahid Pekalongan (Living Quran Study)

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### **Abstract**

*This study examines the functional reception of the tradition of routine Qur'an recitation carried out by the Jam'iyah Hifdzil Qur'an (JHQ) community at UIN (State Islamic University of) KH. Abdurahman Wahid Pekalongan. The method used is qualitative with a sociological phenomenological approach, because this paper examines social reality as a product of intersubjectivity and how people construct meaning in their daily lives. The results of the study indicate that the routine of simaan (Qur'an recitation) functions as a means of *dhikr*, a medium for maintaining memorization, relieving boredom, as well as a place to strengthen brotherhood and build Qur'anic relationships. This tradition is also considered capable of creating a superior and adaptive Qur'anic generation amid the challenges of the digital era. Thus, the JHQ community plays a significant role in fostering student character based on Islamic educational principles such as monotheism, morality, knowledge, justice, and spirituality. This study contributes to the development of contemporary Living Qur'an studies in the campus environment by highlighting the practice of functional reception as a form of actualization of Qur'anic values in the academic community.*

**Keywords:** *Functional Reception, Simaan Al-Qur'an, Living Qur'an, JHQ Community, Quranic Students*

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### **INTRODUCTION**

The Qur'an certainly has a comprehensive purpose, not merely an obligation in a religious approach leading to routine and stagnation, but also functions to help humans find the meaning of life (Fahmi & Muyasaroh, 2016). Communicating with the Qur'an is one of the religious activities for Muslims. The process of communicating with the Qur'an can be expressed through

words, writing, or actions, including thoughts, emotional feelings, and spiritual experiences. This procedure creates a deeper understanding and experience of certain verses. The understanding and experience felt by individuals and expressed both verbally and through this behavior can influence to some extent in creating organized collective action (Ulum & Roziqin, 2024).

Qur'anic recitation, functioning as a form of oral interaction with the Qur'an, plays a crucial role in shaping obedience, both in public and private. This is most evident, for example, when an official or informal event is opened by reciting verses from the Qur'an, or at least by reciting the *basmalah* (prayer). For individuals, this influence is evident when the sound of the Qur'an is heard in their homes for the purpose of worship, calming the soul, or even seeking inspiration (Kholily, 2024). This confirms the Qur'an's presence in human life, namely as a source of guidance and direction for Muslims.

The activity of studying the Qur'an is one of several activities carried out by Muslims so that the Qur'an is present in their daily lives. This is done by reading, listening, and memorizing, and can be found in various religious institutions such as Islamic boarding schools, Islamic study groups, and several communities (Fahmi & Muyasaroh, 2016). One of them is the JHQ (Jam'iyah Hifdzil Qur'an) community at UIN (State Islamic University of) KH. Abdurahman Wahid Pekalongan. Amid the need for the importance of forming Qur'anic values in students, this community has held routine Qur'anic reading activities since 2015 (Suhandi, 2012). This activity is the institution's commitment to be used as a medium in forming students with Qur'anic character.

Bronislaw K. Malinowski argues that customs within a community have elements that are useful or beneficial in practice. The useful values contained in a custom may signal that the culture is carried out sustainably (Mandala & Admizal, 2023). In the modern context, understanding the function of the Qur'anic recitation is very important, especially among students. Knowledge about the function of the Qur'anic recitation having become a tradition in the JHQ community of UIN KH. Abdurahman Wahid Pekalongan needs to be continuously disseminated so that it is not eroded by changes in the times. It is particularly in the current digital era, where many religious activities are transformed following the dynamics of the digital space. Thus, this effort is a step toward fostering and disseminating information regarding the function of the Qur'anic recitation tradition in the JHQ community of UIN KH. Abdurahman Wahid Pekalongan.

However, recent developments indicate that the development of digital technology has

influenced the way students interact with the Qur'an. Religious activities are now often reduced to mere symbolic expressions, such as posting or quoting verses or wisdom on social media, without being accompanied by direct spiritual engagement to explore the depths of their true meaning. This shifting phenomenon ultimately also has an impact on the attenuation of the socio-spiritual functions of collective religious practices, including the activity of *simaan* Al-Qur'an, which previously served as a medium for internalizing Qur'anic values. However, the function of *simaan* activities is not only verbal worship, but also a medium for character development, spiritual strengthening, and the formation of social relationships based on Qur'anic values. Therefore, *simaan* activities have an important adaptive value to balance the advancement of digital technology with moral and spiritual strengthening so that the existence of religious awareness and sensitivity to Qur'anic values remains.

In the study of the living Qur'an, various forms of reception of the Qur'an are interesting to study to understand how the sacred text is presented and interpreted in social life (Abdul Mustaqim, 2014). Functional reception specifically highlights how individuals and communities not only interact with the Qur'an within the framework of worship, but also utilize it for social, psychological, and educational purposes. However, research related to the functional reception of the Qur'anic *simaan* among university students is still limited. Previous studies generally focus more on the scope of Islamic boarding schools or non-academic religious communities. Furthermore, no research has specifically examined not only how *simaan* activities take place, but also how *simaan* activities can survive, adapt, and act as a counter-narrative amid the turmoil of very rapid and competitive digitalization.

Thus, this research attempts to fill this gap by focusing on the study of the functional reception of the Qur'anic recitation (*simaan*) activity in the JHQ community of UIN KH. Abdurahman Wahid Pekalongan. This research is expected to be able to explain how JHQ UIN Pekalongan students—who are currently undeniably part of the digital era generation—explore the meaning, implement and strengthen the spiritual functions of the Qur'anic recitation (*simaan*) as a means of resisting the flow of digitalization that has the potential to obscure Qur'anic values.

The author acknowledges that research on the reception of the Qur'an in the community is still quite limited. However, the author found several previous studies relevant to the focus of this research, including: the article entitled "Functional Reception in the Khatmil Qur'an Tradition at Madrasah Aliyah Wahid Hasyim Petarukan, Pemalang Regency," written by Routine Functional Reception ... 245-268 (Nisau Sholihah, et all)

Bambang Erkantoro and Nurul Istiani. This article discusses the implementation of the Khatmil Qur'an tradition at Madrasah Aliyah Petarukan, Pemalang Regency, and identifies the forms of Qur'an reception within it (Erkantoro & Istiani, 2021).

The article entitled "Functional Reception of Eid al-Fitr Routine Traditions: A Study of the Living Qur'an Visiting the Homes and Graves of Ulama' in Koto Padang Village" was written by Ican Mandala and Iril Admizal. The problem discussed in this article is the understanding of the texts of the Qur'an and Hadith related to how to welcome and carry out worship on the Muslim holiday (Eid al-Fitr). The findings of this study indicate that the implementation of Eid al-Fitr routines has functional values, including a form of prayer for the deceased and respect for the ulama, functioning as a moment of self-introspection for improvement, and becoming a forum for friendship between communities (Mandala & Admizal, 2023).

A thesis entitled "Functional Reception of the Tasmi' 5 Juz Method in Memorizing the Qur'an at the Raudlotul Huffadh Al-Malikiyah Banyurip Pekalongan City Islamic Boarding School" was written by Ikbal Suhandi. The problem solved in this thesis is the practice and views of students on the function of the tasmi' 5 juz method in memorizing the Qur'an at the Raudlotul Huffadh Al-Malikiyah Banyurip Pekalongan City Islamic Boarding School. The results of this study indicate that in the implementation of tasmi' 5 juz has functional values including, Making parents happy and as a dhikr to Allah SWT (Suhandi, 2018). In the author's opinion, this study has differences or innovations from previous studies, namely the objects and places studied.

This research on living Qur'an is more suitable to use qualitative methods (Abdul Mustaqim, 2014). Qualitative research, according to Erickson (1968), aims to find and describe narratively the activities carried out and the impact of these actions on their environment (Abdul Mustaqim, 2014). This paper applies a phenomenological approach. In the phenomenological view, human behavior is the result of how individuals interpret the reality around them. The phenomenological method was selected because the author wanted to explore the views and perceptions of members of the JHQ Community of UIN KH. Abdurahman Wahid Pekalongan on the routine activity of reading the Qur'an. The elements that will be explained in this study are: this research took place at campus 2 of UIN KH. Abdurahman Wahid Pekalongan.

The research subjects selected were supervisor lecturers and student members of the JHQ community of UIN KH. Abdurahman Wahid Pekalongan. Data collection techniques, the data

collection was carried out using interview, observation, and documentation techniques. First, interviews here are used as primary data. Interviews were conducted to ask for opinions, views, perceptions and attitudes of supervisors and members about the routine of reading the Qur'an. Second, observation was conducted to obtain information about the routine activities of reading the Qur'an in the JHQ community of UIN KH. Abdurahman Wahid Pekalongan. Third, documentation was carried out to obtain documents to be studied including texts, photographs of routine activities of reading the Qur'an in the JHQ community of UIN KH. Abdurahman Wahid Pekalongan.

The next element is data analysis. The data analysis used in this study is phenomenological data analysis. The steps are as follows:

1. Rereading all descriptions of field observations to gain an understanding that is appropriate to the research context.
2. Re-examining all descriptions of field observations carefully and slowly, while deleting information that is considered irrelevant.
3. Looking for a series of meanings by analyzing all data from interviews repeatedly and linking each meaning.
4. Reflecting on existing statements from the results of the interviews that have been determined and finding important things from the existing reality.
5. Combining and unifying the understanding obtained from the results of observations, interviews and documentation into a description of the knowledge structure (Mustaqim, 2014).

## **RESULTS AND DISCUSSIONS**

### **1. Overview of JHQ UIN KH. Abdurahman Wahid Pekalongan and the Implementation of Routine Al-Qur'an Recitation**

Education realm in Indonesia is currently facing various complex issues, one of which is the changing sense of nationalism among the younger generation caused by globalization. The impact of globalization is, among others, the erosion and decline of the nation. The phenomenon of the younger generation being more proud of and loving foreign cultures than Indonesian culture is a clear manifestation of the decline of national values (Bakhri & Fibrianto, 2018). Here, we can shape students into a superior generation through the establishment of communities on campus.

In his research, Suhandi explained that the idea to re-release the history of the founding of Jamiyah Hifdzil Qur'an UIN KH. Abdurahman Wahid Pekalongan started from a group of students, particularly only several students of the Al-Qur'an Science and Tafsir class in 2015. The *Sima'an* activity also started from the idea of a fellow student of Al-Qur'an Science and Tafsir, namely Mas Abdullah. The idea of the *Simaan* activity was immediately welcomed and accepted by the students of Al-Qur'an Science and Tafsir (Suhandi: 2012).

And this activity is carried out every 2 weeks with reading Bil Ghoib 1 Juz which is divided for all IAT classes specifically, and the *simaan* activities run gradually, and sometimes these go up and down and encounter hiatus. In anticipating hiatus and to be able to run consistently, finally this activity was carried out again and coordinated by other Tahfidz friends, namely Muarif and his friends, who ran in every place, namely the Ushuluddin classroom. However, the conditions and activities were inconsistent and did not run well because the campus classroom was somewhat disturbed by the large number of ushuluddin students.

The classroom is also often used by other classes and has not found a main place for Al-Qur'an worship activities. Then as time goes by, there is a special idea from fellow Tahfidz Muarif suggesting this Al-Qur'an *simaan* activity to be implemented at the homes of Tahfidz friends in turn, and this activity is carried out every week so that this activity can run smoothly and can consistently maintain memorization of the Al-Qur'an, and Alhamdulillah the activity went smoothly and many students from both tahfidz and non-tahfidz circles attended, starting at the house of Azizah Setiani's brother located in the Proto Kedungwuni Pekalongan area.

After running for about a year, then during the Qur'an prayer activity at Zulifah's house, several Jamiyah had the idea to embrace the Tahfidz of UIN Pekalongan which was still IAIN Pekalongan to strengthen the relationship between the Tahfidz family and increase the number of Jamiyyah Hidzil Qur'an (members of Hidzil Qur'an). Coincidentally, at the event of socializing the IAIN Pekalongan Tahfidz scholarship, there was a big plan to embrace and invite IAIN Pekalongan tahfidz students.

And Alhamdulillah some tahfidz students responded and accepted the activity plan well, and finally they were able to participate in the Al-Qur'an *simaan* activity. This activity can run smoothly and the tahfidz student association at UIN Pekalongan was held firstly at the house of sister Rifatul Proto Kedungwuni, and was attended by one of our lecturers, Mr. M. Mufid, M.Pd, as the Tahfidz supervisor. In his opinion, talking about the same thing as the establishment of Jamiyah Hifdzil Qur'an, the ones behind the establishment of Jamiyah Hifdzil

Qur'an were students and lecturers as educators, including UIN students who have completed memorizing the Qur'an in their respective Islamic Boarding School (*Pondok*), and when they are on the UIN campus itself they want to hold a *simaan* that is not binding in nature.

In its development, the JHQ community has now been noticed by campus officials. Since 2024, the Deputy Rector III for Student Affairs requested JHQ to hold a monthly Qur'an recitation in every building of UIN KH. Abdurahman Wahid Pekalongan. It could start from the Faculty of Islamic Education and Teaching, then at the Faculty of Islamic Economics and Business, then at the Faculty of Sharia, then at the Faculty of Ushuluddin Adab and Da'wah, the Library Building of UIN KH. Abdurahman Wahid Pekalongan, and the Integrated Lecture Building. This Qur'an recitation activity is carried out in the prayer room of each building. In addition to the buildings of UIN KH. Abdurahman Wahid Pekalongan, the JHQ Community also carries out Qur'an recitation at the homes of JHQ members with a relay activity of reading 2 juz of the Qur'an, and continues every week.

## **2. Routine Functional Reception of the Al-Qur'an Recitation at the JHQ UIN KH. Abdurahman Wahid Pekalongan**

Reception is the study of how readers respond to literary works. Simply put, reception functions as the study on the reader's role in literature. Readers have the power to interpret the meaning and value of the literary works they respond to. A literary work becomes meaningful when readers find value within it. Therefore, in reception theory, the reader's role in evaluating a work significantly influences the understanding of the text, so that the meaning of a text depends on the reader's intelligence in responding (Erkantoro & Istiani, 2021).

Reception of the Qur'an can be understood as a way to respond to the Qur'an through acceptance, utilization, response, or use. In scientific studies, reception is part of the performative function of the Qur'an, namely how readers interact with the Qur'an in a social and cultural context, resulting in various responses from readers, including memorizing the Qur'an. Functional reception is one way to understand the Qur'an by paying attention to its functions. Unconsciously, the Qur'an has various functions that can be applied by human beings (Suhandi, 2018).

Of course, behind the implementation of an activity or habit carried out regularly, there are some reasons and benefits. Sociologically, a social practice will not be able to last long if there are no underlying values (Mandala & Admizal, 2023). Based on interviews conducted with

the supervisor and members of the JHQ UIN KH. Abdurahman Wahid Pekalongan, the author describes the supervisor and members of the JHQ UIN KH. Abdurahman Wahid Pekalongan' reception to the function of routine Qur'an recitation

### **2.1. Routine Functional Reception of the Al-Qur'an Recitation at the JHQ UIN KH. Abdurahman Wahid Pekalongan according to the supervisor.**

The following is a reception of the mentor of the JHQ Community of UIN KH. Abdurahman Wahid Pekalongan.

*"The existence of JHQ routines, whether home to home or building to building, is certainly not only important but also very important to students still in the process of completing or having already completed the Qur'an because in each routine meeting, besides being able to fulfill the obligation of muroja'ah memorization of each individual, they will be able to increase friendship relations within the scope of JHQ itself in particular and the university in general, of course the more relations, the more information will be about tahfidz scholarships not ruling out the possibility of getting both 30 juz and non-30 juz. Who does not want to get a full 8 semester tahfidz scholarship? Of course you want to, and this JHQ routine is a means for all of you to get that scholarship, so it would be a loss when friends who have memorized 30 juz or non-30 juz do not follow the agenda arranged by the JHQ coordinator and friends need to know that JHQ is directly supervised by the ma'had and the deputy rector for student affairs so that the more frequently you participate in JHQ regularly, the more the lecturers you will get to know and the greater will be the chance of getting information about tahfidz scholarships."*<sup>1</sup>

In addition, Izzatul Ulya also shared her views regarding the JHQ routine *Simaan* at UIN KH. Abdurahman Wahid Pekalongan.

*"This is an expression of gratitude to Allah because with the Qur'an friends get scholarships in particular. Actually, a routine that is only done a few times is not enough as an expression of gratitude to Allah and the Qur'an for all the blessings in the form of sustenance that Allah has given through our memorization of the Qur'an. In addition, the JHQ routine is also a form of our service to the Qur'an. This is a proof that we are TRYING TO BE CONSTANT to review our memorization of the Qur'an. Even though sometimes the distance is far, believe me, by following this JHQ routine, Allah sees us as lovers of the Qur'an. Our teacher often says. People whose feet are lightened to attend the assembly are not solely the wishes of that person. But it is the will of Allah. Allah invites us to attend the assembly. So, if we are lazy or do not want to waste gasoline etc, perhaps Allah does not want us to attend the assembly. Waliyadzubillah Nas'alullah salamah wal afiyah. May all of us always have our feet lightened to go to the assemblies that Allah and the Prophet Muhammad love. May we always be invited to places that Allah and the Prophet love. Even if Allah already loves us, our lives will always be made easier. Sorry if there are words that are not acceptable. This is a reminder for myself personally in particular. "Hopefully we will always be steadfast and improve ourselves and cleanse our hearts."*<sup>2</sup>

<sup>1</sup> Interview with the JHQ Community's supervisor, Muhammad Mufid.

<sup>2</sup> Interview with Mrs. Nyai Izzatul Ulya.

## **2.2. Routine Functional Reception of Al-Qur'an Recitation at JHQ UIN K.H. Abdurrahman Wahid Pekalongan According to Members**

The Al-Qur'an *Simaan* routine held by the JHQ UIN KH Abdurrahman Wahid Pekalongan provides many benefits and positive things for its members. The routine activity, among others, has a real influence in increasing the spirit of *murojaah* and *tabarukan* with the Qur'an. As suggested by Sofiatul Afidah and Muktafiana, the *Simaan* routine conducted by JHQ has evidently increased the spirit of *muroja'ah* because it is done together with other friends. Similarly, according to Muktafiana, this *Simaan* routine increases the enthusiasm for *tabarukan* with the Qur'an.

Furthermore, the JHQ *simaan* routine also provides another benefit, namely that the Qur'an recitation becomes more organized and systematic. This is in accordance with Khalimatus Sa'diyah's account, stating that by attending this *simaan* routine, her recitation becomes more organized and regular, even when she does it at home. This certainly proves the benefits of this *simaan* routine, which has an impact of recitation wherever she is. Edy added that another benefit is the forging of brotherhood among friends on the same frequency and the ability of experiencing a different *tadarus* sensation.

According to Lutfan Zaky, the members enthusiastically participate in the JHQ *simaan* routine because in this activity they can meet other members so they can expand their relationships among the Qur'an scholars. In addition, this JHQ *simaan* routine can reconcile the soul and calm the heart as stated by A. Jauhari Wirda. The JHQ *simaan* routine also becomes a forum for those who have memorized the Qur'an so that they remain consistent in *murojaah* and maintain their memorization of the Qur'an amid their busy lecture schedule. This is as conveyed by Arfan Amrullah regarding the reasons for his participation in this JHQ *simaan* routine activity.



**Picture 1**

**Routine Functional Reception of Al-Qur'an Recitation at JHQ UIN KH. Abdurahman Wahid Pekalongan**

**3. Analysis of the Results of the Routine Functional Reception of the Al-Qur'an *Simaan* at the JHQ UIN K.H. Abdurrahman Wahid Pekalongan**

Activities in the JHQ community are inseparable from the Qur'an. Those joining the JHQ community are students who love the Qur'an and strive to continue to grow their love for it. Regularly reading the Qur'an can increase understanding and affection for the holy book. This happens because by reading the Qur'an, a person can feel a close connection with God, understand His teachings, and apply the values contained in each chapter they read (Barkah et al., 2025).

Furthermore, applying the Qur'an in daily life is crucial because it serves as a guide to achieving happiness in both this world and the hereafter. Thus, the Qur'an serves as a guide for human beings, encompassing various aspects of life. The Qur'an and life are a complete treasure that, if understood by everyone, will make life more harmonious in this world (Anton et al., 2024).

By establishing a relationship with the Qur'an, the relationship between a servant and Allah will also automatically develop. For those who desire peace, the Qur'an is the ultimate answer. The functional reception emerging in the routine of the Qur'anic recitation program at the JHQ UIN KH. Abdurahman Wahid Pekalongan is explained as follows:

**3.1 A Means of Expressing Gratitude to Allah Swt.**

God grants grace to human beings who do not will Once can counted with reason

humans, and man No will Once Can count the grace that has been given by God, whether it is the grace of health, opportunity, faith, or Islam (Bahari & Zaman, 2023). As Allah says in Surah Ibrahim verse 34:

وَأَنْتُمْ مِّنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّ الْإِنْسَانَ لَذَلُولٌ كَفَّارٌ

*Meaning: "And He has given to you all What are you please to Him. And if You count the blessings of Allah, surely You No will capable count it. Truly, humans are very zalim And deny verily (Allah's graces)".*

The practice of reciting the Qur'an serves an *urgent function* as a means of expressing gratitude to Allah SWT. Through this activity, Muslims, especially students who are members of the JHQ community, express their appreciation and gratitude for all the blessings, health, sustenance, and blessings He has bestowed upon them. This tradition is often carried out at certain moments such as births, healings, harvests, or commemorations of important Islamic holidays, reflecting the belief that reading and listening to the Qur'an is a form of worship that brings peace and blessings. Thus, reciting the Qur'an is not only a religious ritual, but also a spiritual manifestation of the people's gratitude to the Creator.

Therefore, Sima'an Al-Qur'an which is a routine agenda of the JHQ community of UIN KH Abdurrahman Wahid Pekalongan is not only a religious routine that is empty of meaning. But it, if understood more deeply, is also actually a real reflection of a Muslim's gratitude for Allah's gift in the form of the ease and ability to memorize and interact with the Qur'an. This was also expressed by other researchers who in their research stated that the form of gratitude from the perspective of the Qur'an is not only in the form of verbal expressions, but also in the form of concrete actions as an effort to represent recognition of Allah's blessings (Bahari & Zaman, 2023).

Sima'an activities, besides having a spiritual function as a representation of gratitude, also serve as a form of devotion to the Qur'an. The implication is that members participating in *sima'an* activities will gain inner peace and be able to feel the blessings that Allah has given (Hanif Fahmi & Muyasaroh, 2024). This finding is in line with what was conveyed by Mrs. Izzatul Ulya that the JHQ routine is a form of devotion as well as a form of gratitude for the blessings in the form of memorization and the sustenance that accompanies it. Thus, it is clear that this functional reception leading to spirituality shows a strong correlation between gratitude and the concept of blessings—*barokah* which is believed to expand blessings by means of the Qur'an.

As evidence, it is not uncommon to find students who are members of the JHQ community at UIN KH Abdurrahman Wahid Pekalongan getting smooth studies and having a greater opportunity to receive scholarships.

Thus, having a close relationship with the Qur'an, even being able to memorize it, is essentially an incomparable blessing. Gratitude for what Allah has permitted and made easy for us to become part of *ahlul Qur'an* is what opens the door to blessings that can expand our blessings. Thus, not only will those who memorize the Qur'an be noble and receive pleasure in the afterlife, but they will also receive tangible blessings in this world, as explained previously. Various previous studies have proven that the activity of memorizing the Qur'an (*tahfidz*) not only has a spiritual dimension but also contributes to improving one's cognitive aspects (Maulidin & Jamil, 2024), from strengthening memory and improving concentration and systematic thinking skills (Syahrudin et al., 2021), to stimulating critical analytical skills (Nurdamayanti et al., 2023). Based on these data, it can be concluded that the Al-Qur'an *sima'an* activity by the JHQ UIN KH Abdurrahman Wahid Pekalongan community is not only an expression of inner gratitude, but also an instrument for strengthening and improving the intellectual-academic abilities of its members outwardly.

### 3.2 A Means of Dhikr to Allah and Making the Heart Peaceful

Dhikr, in Islam, has both narrow and broad meanings. In the narrow sense, dhikr means the act of remembering Allah SWT by mentioning His names and attributes. Meanwhile, in a broader sense, dhikr can be interpreted as a physical or spiritual activity directed solely to Allah SWT in accordance with the instructions of Him and His Messenger. Remembering Allah can be a source of positive energy, a motivator, and also serves as a way to achieve mental health. Dhikr helps protect oneself from anxiety and overcome sin, brings happiness in this world and the hereafter, elevates one's status before Allah, enlightens the heart, and cleanses both physical and psychological impurities (Zeky & Meli, 2019).

As explained above, interacting with the Qur'an is a means of remembering Allah, which can bring peace to the heart. As Allah SWT says in Surah Ar-Ra'd: 28.

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

*“(namely) those who believe and their hearts become peaceful. Remember, only by remembering Allah can the heart become peaceful.”*

In practice, the Qur'an recitation activity by the JHQ UIN KH Abdurrahman Wahid Pekalongan community emphasizes *murajaah* —the continuity of memorizing the Qur'an through the method of reading and listening to the recitation of the Qur'an together. As a representation of dhikr, the repetitive activity of *murajaah* Al-Qur'an will give rise to an inner awareness of the presence of Allah in one's memory, and ultimately give birth to psychological calm that initiates cognitive and affective balance, so that the mind becomes clearer and the heart becomes calm. From an ethical perspective, the consistency of dhikr through memorization will also develop *self-regulation* (Salsabila & Azzahra, 2022), leading to the formulation of policies in speaking and behaving.

This is reinforced by a study that revealed that Qur'anic recitation activities have a positive effect on a person's psychological well-being (Rahmawati & Aini, 2023). The data in the study showed that academic stress levels significantly influence the psychological well-being of students who memorize the Qur'an, and that continuous *recitation activities* can strengthen students' psychological well-being. Therefore, dhikr activities in the form of memorization and recitation not only serve as a medium for spiritual calm but also serve as a starting point for the birth of morality and character as concrete manifestations of Qur'anic values in social life.

### 3.3 Eliminating Boredom and Maintaining Memorization

Boredom is a condition often encountered by many people, both men and women, young and old, in the workplace, education, and in everyday life. Time seems to pass slowly, loss of enthusiasm and interest in activities, difficulty concentrating, feeling uncomfortable, and a tendency to be still are signs of boredom. The feeling of boredom arises when someone dislikes an activity because it is done repeatedly or because the workload is too heavy. Generally, boredom arises from a monotonous daily routine, lack of activity, too many tasks to complete, lack of interaction with others, often spending time alone, and the absence of a different atmosphere around them (Nurasiyah, 2017).

Students' busy schedules, both organizational and individual, and various assignments can sometimes lead to the bored feelings. Therefore, those who love the Qur'an choose to alleviate this boredom by assembling with like-minded friends. In this case, JHQ is a gathering place for those who love the Qur'an. By gathering for routine activities, students can alleviate their boredom. This is because they believe that reciting the Qur'an is not just reading, but also a

moment to reflect on divine words. Furthermore, they believe that the Qur'anic text is sacred, making it feel as if they are communicating with the Creator (Syah, 2022).

It is not surprising, then, that those who have memorized the Qur'an hold a special place in the sight of Allah. This belief stems from a strong understanding that Allah will elevate the dignity of those who study and teach the Qur'an. Numerous hadiths from the Prophet Muhammad emphasize that Allah will not forget the efforts of Muslims to understand His word. Uthman ibn Affan reported that the Prophet Muhammad once said,

حَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

*"The best among you are those who study the Koran and then practice it."* (HR al-Bukhari).

The honor and privileged position promised by Allah to those who memorize the Qur'an has an implication to the need for continually maintaining their memorization and nurturing this gift from Allah. Those who memorize the Qur'an must continually strive to maintain their spirit of consistency, without becoming lazy in maintaining their memorization. This aligns with the Prophet's warning recorded in the hadith. Ibn 'Abbas narrated that the Prophet Muhammad once said,

إِنَّ الَّذِي لَيْسَ فِي حُجُوفِهِ شَيْءٌ مِنَ الْقُرْآنِ كَالْبَيْتِ الْخَرِبِ

*"Indeed, the person in whose heart there is not even a single verse of the Qur'an (memorized), then he is like a collapsed house."* (HR. Tirmidhi & Al-Hakim).

The Prophet Muhammad criticized those who memorized the Qur'an who forgot what they had memorized, and even considered it a sin to forget it, so he recommended always repeating the memorization.

Abu Musa al-Asy'ari reported that the Prophet Muhammad said, *"Stimulate your understanding of the Qur'an and I swear by the Name of Allah Who controls the life of Muhammad that this is more important than avoiding a camel whose feet are tied."* The firm warning from the Prophet Muhammad is also evident in the hadith narrated by Abu Daud: *"From Saad b. Ubadah he said: The Messenger of Allah said: Whoever reads the Qur'an and then forgets it, except he will meet Allah on the Day of Resurrection in an old state."*

Apart from that, QS Al-Hijr verse 9 reads:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

“Indeed, it is We who sent down the Qur’an and surely We (also) preserve it.”

This verse serves as a motivation to continue preserving the memorization of the Qur’an. This shows that Allah SWT will protect the sanctity of the verses of the Qur’an from the beginning of its revelation until the end of time. In preserving the Qur’an, Allah SWT has commanded His servants to understand, memorize, and practice it. Furthermore, those who memorize the Qur’an are chosen by Allah SWT to preserve the authenticity of the Qur’an. Allah SWT oversees the Qur’an through the hafiz/hafizdhoh, namely those chosen and trusted by Allah SWT to maintain the authenticity of the Qur’an (Listyawati et al., 2022).

Thus, the JHQ community of UIN KH. Abdurrahman Wahid Pekalongan, through its routine Qur’an recitation and *simaan* activities, has become an effective medium for relieving boredom and maintaining memorization amid the hustle and bustle of lectures. The routine activities held by the JHQ community have a different impression and nuance compared to individual *murajaah* activities. This is because these activities provide a new space for its members to interact with the verses of the Qur’an in more depth. So, in addition to reading and listening, the members who are members of this community also strive together to explore the meaning and messages of the verses read, to then reflect on them in their daily lives. Several informants interviewed also stated that the routine *simaan* activities held by the JHQ community feel more enjoyable than independent *murajaah* tending to be more monotonous.

The findings above do not seem to differ from previous research stating that collective memorization activities are more effective in maintaining motivation and memorization quality than independent memorization. This is because the *tahfidz* activities carried out together generate emotional support and a positive competitive spirit. Furthermore, in other studies, collective religious activities such as *sima’an* and *halaqah Al-Qur’an* can reduce academic stress levels while developing a sense of togetherness and spiritual meaning in the learning process (Che wan Mohd Rozali et al., 2022). Qur’anic relationships and kinship (*silaturahmi*) are established.

To build brotherhood and mutual encouragement among Qur’an lovers or Qur’an memorizers, the JHQ community is the perfect choice. *Silaturahmi*, also known as *silaturrahim*, is

a term commonly used to describe the condition of visiting one family with another to strengthen the bonds of brotherhood (*ukhuwah*). In a broader sense, silaturahmi does not only occur between family members, but also includes strengthening relationships between members and communities to strengthen the bonds of brotherhood, also called *silaturahmi* (Amin, 2022). The Qur'an states that all Muslims are brothers. As stated in the word of Allah in QS Al-Hujurat: 10

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

*“Indeed, believers are brothers, therefore reconcile your two brothers (who are at war) and fear Allah so that you may be blessed.”*

In this era of globalization, Muslims face various challenges and increasingly profound influences, one of which is the widespread advancement of technology and digitalization. This has certainly had a significant impact on Muslims, including in the effort to shape a generation adhering to the values of the Qur'an amid the various temptations of the world that often cause people to forget. The Qur'anic generation is those who are not only proficient in reading the Qur'an, but also able to understand its contents and apply it in their daily lives. Building a Qur'anic generation is a long-term investment that will provide broad benefits, not only for families but also for society and Muslims as a whole. The Qur'anic generation is the best treasure a Muslim family can offer to future generations (Anton et al., 2024).

Establishing Qur'anic relationships in the JHQ community will become a long-term investment and provide enormous benefits.

#### **4. Effort to Create Superior Generation through the JHQ Community of UIN KH.**

##### **Abdurahman Wahid Pekalongan**

Advances in information and communication technology have ushered humanity into an era often referred to as the “Millennial Era.” This era is known for its mastery of Post-Modern technology, mastered by young people born between 1980 and 2000 (aged around 20-40 years) and known as the first generation to have internet access and make the internet an important part of their lives. This generation emerged at a time when technology and the internet were experiencing very rapid development, which made them have clear differences compared to previous generations (Khorofi, 2018).

The millennial generation, born and raised in an era of rapid technological advancement,

possesses unique characteristics driving them to develop and achieve their goals and desires for a better life than previous generations. In general, Millennials' characteristics include self-confidence, a focus on success, tolerance, a competitive nature, and a need for attention. In this millennial era, the use of digital devices is very common, while the internet has also become a regular part of everyday life. In fact, it could be said that millennials find it difficult to live without internet access. They can easily find information, and this greatly influences their mindset, which is filled with visionary and innovative ideas to create a generation rich in knowledge and skills in the fields of science and technology (Rahmawati, 2018).

As is well known, the Millennial Generation has a great capacity to use ever-advancing technology and they are able to access a wide variety of information thanks to the internet, allowing them to explore various sources of information from around the world. Technology has become a vital component of their daily lives, driving them to continuously seek new discoveries that sometimes have positive impacts, but can also have negative impacts on their character and attitudes. Without careful and selective selection in selecting every piece of information they receive, they risk becoming trapped in the development of technology itself (Handayani & Saadah, 2019).

The ease of accessing information thanks to technological advances has two sides: on the one hand, easy access to information, in this case, allows for the strengthening of digital religious literacy. However, on the other hand, this ease of access can backfire, potentially giving rise to shallow and instantaneous spiritual tendencies (Wahid, 2024) The phenomena of digital distraction, scrolling culture, and declining interest in contemplative religious activities pose new challenges in fostering and developing religious spirituality in students (Munir & Taufiq, 2024). It is not uncommon for them to now prefer to create a religious image on social media rather than exploring and deepening religious values. This situation indicates that technological advances that are not balanced with moral and spiritual strengthening can erode religious awareness and reduce sensitivity to Qur'anic values.

In fact, the foundation for becoming the best generation in the Qur'an is described in the surahs in the Qur'an, namely surah Al-Alaq verses 1-5, Ali-Imran verses 190-191, and An-Nisa' verse 69. In these verses, it is explained that truly superior humans are those who have an understanding of Iqra', have the character of Ulul Albab, and have a pious personality. The following are the basic principles of Islamic education (Nurmawati et al., 2024), which can be applied to the JHQ community of UIN KH. Abdurahman Wahid Pekalongan:

**4.1 *Tawhid* (Monotheism):** Education in Islam is based on a deep belief in the oneness of God and recognizes that everything comes from Him.

To shape a quality generation, the JHQ Community of UIN KH. Abdurrahman Wahid Pekalongan places the foundation of *tawhid* (monotheism) as the main pillar. By instilling a strong belief in the oneness of God, every individual in the JHQ Community will have a solid moral and spiritual foundation, realizing that their every action is monitored and accountable to the Creator. *Tawhid* not only teaches about the vertical relationship between humans and God, but also encourages integrity, honesty, justice, and compassion in horizontal interactions between humans, thus giving birth to individuals with noble morals and contributing positively to society, the nation, and especially to the progress of the JHQ Community of UIN Pekalongan itself.

**4.2 *Akhlaq* (Morality):** Islamic education emphasizes the importance of developing positive character, integrity, and high morals.

To form a quality generation, the JHQ UIN KH. Abdurrahman Wahid Pekalongan community emphasizes the importance of implementing morals as the core of character formation. By adhering to noble morals, every individual in the JHQ Community will have commendable ethics and behavior, upholding the values of honesty, trustworthiness, and responsibility in every aspect of life. The application of morals not only forms a pious person ritually, but also encourages social awareness, justice, and compassion in interacting with others, thus giving birth to a generation that is not only intellectually intelligent, but also noble in character, ready to contribute positively to society and the nation, and become role models for the progress of the JHQ UIN Pekalongan Community.

**4.3 Knowledge and Education:** In Islam, education is seen as a way to obtain true and useful knowledge. Science is seen as a tool for understanding God's creation.

To shape a quality generation, the JHQ UIN KH. Abdurrahman Wahid Pekalongan community places great emphasis on the importance of knowledge and education. By deepening knowledge and undergoing a comprehensive educational process, each individual in the JHQ Community will be equipped with broad insights, critical thinking skills, and skills relevant to current developments. Knowledge and education not only open the gateway to understanding various disciplines, but also foster a spirit of innovation, creativity, and solutions to various

challenges. This will produce a generation that is not only academically superior, but also adaptive, able to make real contributions to the progress of society, the nation, and become a driving force for the development of the JHQ UIN Pekalongan Community.

**4.4 Justice and Equality:** The principles of justice and equality in education are applied without regard to ethnic, social, or economic differences.

To shape a quality generation, the JHQ UIN KH. Abdurrahman Wahid Pekalongan community prioritizes the principles of justice and equality. By instilling these values, every individual in the JHQ Community will grow into a person who upholds human rights, respects differences, and rejects all forms of discrimination. Justice and equality not only mean providing equal rights for all, but also ensuring that every member has an equal opportunity to develop, participate, and reach their maximum potential. This will produce a generation that is sensitive to social issues, brave enough to speak the truth, and able to create an inclusive and harmonious environment, both within the JHQ UIN Pekalongan Community and in the wider community.

**4.5 Spiritual Development:** Islamic education not only covers worldly aspects, but also aims to develop the individual's spirituality and relationship with Allah.

To form a quality generation, the JHQ UIN KH. Abdurrahman Wahid Pekalongan community also pays serious attention to spiritual development. Through various activities and programs, the JHQ Community strives to guide each member to not only understand religious teachings intellectually, but also internalize them in everyday life. This spiritual development includes increasing worship, deepening religious values, and familiarizing oneself with practices that bring one closer to God. This is intended to produce a generation that has inner peace, mental strength in facing challenges, and an awareness of a greater purpose in life, so that they are able to live a meaningful life and provide benefits for themselves, the JHQ UIN Pekalongan Community, and the wider community.

Based on the five basic principles above, the *sima'an* activities organized by the JHQ UIN Pekalongan Community can be an alternative space for spiritual guidance and development that is responsive and adaptive to the challenges of the digital era. The principle of monotheism as a spiritual foundation strengthens the orientation of members to always be centered on Allah SWT, amid the strong current of digital secularization that only focuses on material worldly life. Morals shape noble and polite character in socializing both digitally and in real life in everyday

life. Through knowledge and education, habits of radical and critical thinking will be created in responding to everything, including information received through digital channels.

The principles of justice and equality also emphasize the actualization of the value of justice, which goes beyond providing equal opportunities, but is more deeply interpreted as an effort to balance the distribution of spiritual and intellectual benefits amid the digital landscape, which often favors only the technologically savvy. Meanwhile, the principle of equality here is not merely symbolic, but also substantively practiced. Interactions in the digital space prioritize popularity and discourse hierarchy alone. However, in its efforts, the JHQ community, through this principle, emphasizes the value of spiritual equality. In short, this principle serves as a *counter-narrative* to digital culture's tendency toward individualism and competitiveness, while also serving as a turning point for developing Islamic humanistic values positioning humans as subjects seeking meaning, not mere consumers of information.

Referring to the five principles above, the JHQ UIN KH. Abdurrahman Wahid Pekalongan community through routine *sima'an* activities has indirectly strengthened spiritual resilience and religious digital literacy, so that each member is expected to be able to filter all existing information, maintain ethics and implement the values of the Qur'an contextually so that they remain relevant in the digital era.

## CONCLUSIONS

The JHQ Community of UIN KH. Abdurrahman Wahid Pekalongan regularly holds Al-Qur'an recitation as an important means of creating a quality generation. This activity, which is a form of communication with the Qur'an, not only functions as worship but also provides profound functional benefits. These benefits include peace of mind as a means of remembering Allah, eliminating boredom amid student routines, maintaining Al-Qur'an memorization for memorizers, and establishing Qur'anic relations and friendship between members.

The development of a superior generation in the JHQ Community is based on the principles of comprehensive Islamic education: Tawhid (Monotheism): As a moral and spiritual foundation, instilling belief in the oneness of God to form individuals with integrity and responsibility. *Akblaq* (Morality): Forming positive character, ethics, and commendable behavior, encouraging social awareness and compassion. Knowledge and Education: Equipping individuals with broad insight, critical thinking skills, and relevant skills, fostering innovation

and creativity. Justice and Equality: Upholding human rights, respecting differences, and ensuring equal opportunities for each member to develop. Spiritual Development: Guiding members to internalize religious teachings, increase worship, and deepen religious values, in order to achieve inner peace and awareness of a greater purpose in life.

This research offers novelty by demonstrating that functional reception of Qur'anic recitation in campus communities can serve as a model for strengthening students' spiritual and social well-being in the digital age. Future studies could be developed in other campus communities or on digital forms of Qur'anic recitation. Thus, the JHQ Community of UIN KH. Abdurahman Wahid Pekalongan plays a vital role in producing a superior, characterful, and adaptive Qur'anic generation in the digital era.

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