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# Academia Open



*By Universitas Muhammadiyah Sidoarjo*

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# **Qur'anic Character Formation Through the Living Qur'an Approach**

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## **Abstract**

**General Background:** Character formation is a fundamental mission of Islamic education, as morality is the foundation for sustaining a nation's dignity. **Specific Background:** In the context of Islamic boarding schools (*pesantren*), the *Living Qur'an* approach integrates Qur'anic values into daily routines, fostering spiritual, moral, and social excellence. **Knowledge Gap:** While previous studies affirm the benefits of the *Living Qur'an*, few deeply examine its implementation process, supporting and inhibiting factors, and its holistic impact on students' character. **Aims:** This study explores the process, supporting elements, and challenges in forming Qur'anic character through the *Living Qur'an* at Ikhwanul Hasanah Civil Boarding School. **Results:** Using a qualitative case study method with observation, interviews, and documentation, findings show that Qur'anic character—faith, piety, discipline, responsibility, and love for the Qur'an—is cultivated through classroom learning, extracurricular activities, *pesantren* culture, and community engagement. **Novelty:** This research provides an in-depth, process-oriented analysis that links daily habituation, role models, and institutional culture with comprehensive character formation. **Implications:** The *Living Qur'an* proves to be an effective pedagogical model for producing religious, morally grounded individuals prepared to become *Rabbani* leaders, despite challenges of diverse student backgrounds and limited teaching staff.

### **Highlights:**

- Integrates Qur'anic values into daily routines.
- Shapes faith, piety, and discipline holistically.
- Effective despite challenges in resources and backgrounds.

**Keywords:** Qur'anic Character, Living Qur'an, Islamic Boarding School, Character Education, Faith Formation

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## Introduction

The formation of children's character as the younger generation is very important. Character is the source of everything.[1] Everything in life is very dependent on noble character and morals, meaning that there is no life without morals and character.[2] That is why from ancient Greek times to the present day character has been a concern in the life of mankind. This gives rise to the prediction that a nation will remain upright as long as its people still have noble morals, but if its morals are lost, the nation will also disappear.[3] The decline in moral values among the younger generation is characterized by an increase in deviant behavior, intolerance, and weak social responsibility. In the context of Islamic education, this is a great challenge because character is an essential aspect of the prophetic mission. The Prophet PBUH said:

قَالَ ﷺ عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ " إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ "

*From Abu Hurairah that the Prophet PBUH said, "Indeed, I was sent to improve morals." (HR. Al-Bukhari).*

Ibn Hajar al-'Asqalani in *Fath al-Bari* explains that the use of the word form "*Makārim al-Akhlāq*" (The Most Noble Morality) shows that what is meant is the highest level of morality, not just basic morality.[4] Therefore, the perfection referred to by the Prophet is the formation of character that is inherent in the qualities of honesty, trust, compassion, forgiveness, patience, and humility.[5] Allah swt., sent the prophets, messengers and their successors to correct the moral decadence that is increasingly sagging so that they become a pious and righteous generation. In line with that, Allah SWT made the Prophet PBUH a good example for mankind. As in the Qur'an surah Al-Qalam verse 4:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

*"And indeed you are very, virtuous."*

In Tafsir Jalalain, it is stated that this verse means that the Prophet Muhammad (saw) is above the highest morals, namely honesty, patience, gentleness, trustworthiness, and love.[6] Word '*ala khuluqin*' (above morality) means that he holds and executes morality perfectly, and not just knowing it in theory. Character is often seen as a way of thinking and behaving that is the characteristic of each individual to live and cooperate, both in the family, society, nation and state environment. Instilling the character of the Qur'ani for every Muslim is an obligation as a path to piety to Allah SWT.[7] Therefore, in order to build a Qur'anic character in society, it must begin by building good habits from the smallest unit of society, namely the nuclear family and the immediate environment. The character of the Qur'ani is an order of human behavior that is in line with the moral values contained in the holy book of the Qur'an.[8] In general, human moral character is related to ethics that are rooted in a person. In this case, forming character is applying good values in the form of actions or behaviors, so that people who are dishonest, greedy, liars, and the like are said to be people with bad character. On the other hand, people who behave according to moral rules are called people of good character.

Allah SWT. not only wants us to always read the Qur'an, but more than that, it is to continue the process of thinking and understanding. The moral character of the Qur'an makes humans to become lifelong learners, able to read, understand, and at the same time apply the good values of the holy book of the Qur'an to daily life.[9] There are too many and it is very clear that there are various sciences that can be explored from the Qur'an regarding the method of forming human character.[10] And Qur'anic character education is an effort or guidance made by parents, teachers, or adults to awaken the qualities of goodness that come from the Qur'an and the Sunnah of the Prophet PBUH by balancing knowledge, faith, morals, and charity in the personality of children that are intended for the benefit of human life.

To effectively shape the character of the Qur'an, a pedagogical approach is needed that not only emphasizes memorization, but also encourages the internalization, habituation, and spiritualization of Qur'anic values in daily life.[11] One of the relevant approaches is *Living The Qur'an* is a holistic education model that integrates the teachings of the Qur'an into real practices, spiritual routines, and social interactions of students.[12] In this concept, the Qur'an is not only read and memorized, but is actually used as a guideline for life. Pesantren, as a typical



Indonesian Islamic educational institution, is an ideal space to apply the *Living Qur'an*. Pesantren is not only a place to learn religion theoretically, but also a spiritual community where character development takes place through discipline, habituation of worship, and manners for teachers and others.[13]

Approach *Living* The Qur'an in the context of Islamic boarding schools is reflected in various activities such as congregational tahajud prayers, morning dhikr, tahfidz programs, as well as guidance on manners and morals that are integrated into the daily life system of students. Thus, pesantren have a strategic role in making the Qur'an a living value and shaping the character of students comprehensively. Several previous studies have proven the effectiveness of the approach *Living Qur'an* in the formation of the character of students. In his research in modern Islamic boarding schools, it shows that the integration between memorization of the Qur'an and the habituation of daily manners can strengthen the attitude of discipline and responsibility of students. Meanwhile,.

Found that daily practices based on Qur'anic values, such as sunnah prayers, dhikr, and recitations, were able to significantly increase the moral awareness of Islamic boarding school adolescents. Other research by highlighting the importance of a curriculum based on Qur'an values accompanied by the example of teachers in shaping the religious character and manners of students through the *Living Qur'an*. Although all three studies highlight the importance of the *Living Qur'an*, this research has its own differences and advantages. This study not only describes the influence of *Living Qur'an*, but deeply analyzes the process of forming Qur'anic character through this approach, focusing on daily habituation patterns, examples of ustadz, pesantren ecosystems, and the spiritual experience of students comprehensively. This research is here to answer the void of studies related to *Living Quran* as a method of forming Quranic character in Islamic boarding schools. This study aims to describe the process of forming Qur'ani characters through *Living Qur'an* and find out the supporting and inhibiting factors in the formation of Qur'ani character through *Living Qur'an* at the Ikhwanul Hasanah Islamic Boarding School.

## Theoretical Studies

### 1. Quranic Characters

The character of the Qur'ani is a set of noble values and behaviors that originate from the Qur'an and are exemplified by the Prophet Muhammad PBUH in daily life.[14] In Islam, character formation is not just moral education, but part of worship that is integrated in all aspects of life.[15] According to Al-Ghazali, morality is a quality that settles in the soul, from which actions are born spontaneously without first thinking. This definition emphasizes the importance of internalizing values into automatic habits that reflect the depth of faith. Ibn Atsir also distinguishes between khuluq (morality) as an expression of the mind and khalq as a physical appearance, showing that good morals must come from within, not just outward appearance.[1]

In the contemporary context, explains that the character of the Qur'ani includes honesty, responsibility, discipline, compassion, and social concern, which are instilled through value-based teaching. These characters are formed through a combination of understanding (*cognitive*), attitude (*affective*), and behavioral habits (*psychomotor*).[16] Meanwhile, said that the character of the Qur'ani can be built through the da'wah bil hal approach, which is a real example in social life. added that the reading of the Qur'an tartilly with an understanding of meaning plays a role in shaping the morals of the Qur'an in students. The main evidence of the Qur'an regarding the character of the Qur'an is found in the Qur'an. Al-Ahzab verse 21:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

"Indeed, in the Messenger of Allah you have an excellent example for anyone whose hope is in Allah and the Last Day and who remembers Allah often..".

According to the commentary of Al-Maraghi, this verse shows that the Prophet (saw) is the best example in all aspects of life both in worship, morals, patience, steadfastness, and struggle in the way of Allah.[17] Al-Maraghi emphasized that imitating the Prophet is not only in formal matters such as dress or how to eat, but also in moral and spiritual values, such as honesty, compassion, justice, and courage in defending the truth.[18] The Prophet Muhammad PBUH is the main example of Qur'anic morality. The characteristic of believers is to speak well, do good to the elderly, orphans, and the poor as a noble social character value. The character of the Qur'ani is an ideal



form of the Muslim personality who not only understands the sacred texts, but also practices them in real life. Its values are universal, contextual, and can be applied in various social environments, especially in educational institutions such as Islamic boarding schools.

The character of the Qur'an encompasses a broad and comprehensive dimension, which includes aspects of man's relationship with Allah (*habl min Allah*), relationships with fellow human beings (*habl min al-nas*), and relationships with oneself. In dimensions *habl min Allah*, the character of the Qur'ani is reflected through piety, sincerity, and discipline in carrying out worship.[19] A pious person is those who believe in the supernatural, establish prayers, and provide some sustenance, which is the foundation of a strong spiritual character. On the *habl min al-nas*, the character of the Qur'ani is manifested in the attitude of honesty, trust, help, and respect for others. states that the scope of the Qur'anic character can be seen from the dimension of internalization of values, such as honesty and empathy, to the dimension of social behavior, such as responsibility for the surrounding environment. In education, this scope must be implemented comprehensively, including the process of thinking (cognitive), feeling (affective), and acting (psychomotor) as a holistic approach in Islamic education. emphasizes that the formation of Qur'anic character requires integration between the formal curriculum and habituation in daily activities. The hadith of the Prophet Muhammad PBUH also strengthens the scope of the Qur'anic character which covers all aspects of life, namely:

عَنْ ابْنِ عُمَرَ قَالَ: كُنْتُ مَعَ رَسُولِ اللَّهِ ﷺ، فَجَاءَهُ رَجُلٌ مِنَ الْأَنْصَارِ فَسَلَّمَ عَلَيْهِ، ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ، أَيُّ الْمُؤْمِنِينَ أَفْضَلُ؟ قَالَ: "أَحْسَنُهُمْ خُلُقًا". قَالَ: فَأَيُّ الْمُؤْمِنِينَ أَكْيَسُ؟ قَالَ: "أَكْثَرُهُمْ لِلْمَوْتِ ذِكْرًا، وَأَحْسَنُهُمْ لِمَا بَعْدَهُ اسْتِعْدَادًا، أُولَئِكَ الْأَكْيَاسُ".

*From the companion of Ibn Umar he said: I used to be with the Messenger of Allah so someone from the Anshor came to him and greeted him. Then he said: 'O Messenger of Allah! Which believer is the most afdal?' The Prophet said: "The best is morality." He said again, 'Which believer is the most intelligent?' The Prophet said: "Those who remember death the most, and who prepare best for after death, are the most intelligent."*

Ibn Hajar explained that morality is the main measure of the virtue of one's faith. Morality includes all forms of goodness of human interaction such as honesty, compassion, patience, trust, and manners. Morality is not just an outward appearance, but a manifestation of faith that truly lives in the heart. The second question is answered with profound meaning: the most intelligent believer (*Akiyas*) are those who: remember death a lot, because the awareness of death makes a person more careful in doing deeds and staying away from disobedience. So the truly "intelligent" people are those who realize that life is only temporary.

## 2. The Concept of Living Quran

Concept *Living* The Qur'an emphasizes that the Qur'an is not just a collection of verses that are read, but rather a living reference that is present in the daily behavior of Muslims.[20] In this context, *Living* The Qur'an is understood as the process of bringing the values of the Qur'an to life to life, which is closely related to the learning of Islamic Religious Education. This is because the Qur'an is not only taught as a science, but also lived and practiced in the daily lives of students. Application *Living* The Qur'an in education means getting used to active interaction with the Qur'an and Hadith through a learning process that involves intellect, feeling, and action. Spiritual and emotional experiences in interacting with the Qur'an can appear in the form of words, writings, or tangible actions. Studies on *Living* The Qur'an includes four main dimensions, namely the way of reading (orally), the way of listening (through the ears), the way of writing (in the form of text), and the attitude that shows respect for the Qur'an as a holy book that is glorified by Muslims.[21]

## 3. The Role of Islamic Boarding Schools in Instilling Qur'anic Values

Pesantren is an Islamic educational institution that has a strategic role in shaping the Qur'ani character of students. In contrast to formal educational institutions in general, pesantren not only focus on cognitive aspects, but also touch affective and psychomotor aspects intensively. In al-Ghazali's view, ideal education is an education that purifies the soul and forms morals. This is in accordance with the mission of Qur'anic character education which emphasizes the habituation of values such as honesty, discipline, responsibility, and compassion through daily life practices. Emphasized that Islamic boarding schools provide an environment-based education system, where character formation is carried out continuously for 24 hours. The collective lifestyle between the students and the kyai, as well

as spiritual routines such as congregational prayers, tadarus, and the recitation of the classic book, became the main instruments in the internalization of Qur'anic values.[12] also highlighted that Qur'anic character education in Islamic boarding schools is not only delivered verbally, but is brought to life through social interaction, example, and strict moral supervision.

## Method

This research uses a qualitative approach with the type of case study, because it is considered to be able to explore and understand in depth the process of forming the character of the Qur'ani through the *Living Qur'an* in the Madani Ikhwanul Hasanah Islamic Boarding School. Case studies are very apt to be used to answer the "how" and "why" questions of a contemporary phenomenon in a real-life context. This research aims to obtain a holistic understanding of life practices rooted in Qur'anic values instilled in the daily lives of students. The object of this research is the practice of forming Qur'anic character which includes the habit of reading, memorizing, understanding, and practicing the Qur'an consistently in the daily lives of students. The research subjects were selected through purposive sampling techniques, namely those who were considered to know the most and play an active role in the implementation of the activity. They consist of pesantren leaders, ustadz/ustadzah supervisors, and students from various levels of education. Data collection was carried out through three main techniques, namely participatory observation, in-depth interviews, and documentation. Observation is used to directly observe daily activities related to *Living Qur'an* in the pesantren environment. Interviews are conducted in depth with key informants, in order to gain an understanding from their perspective of the meaning and purpose of each practice of Qur'anic character education. Documentation is used to complete the data, in the form of activity programs, learning schedules, guidebooks, and internal records of the pesantren related to the Qur'anic character strengthening program.

To ensure the validity of the data, sources and methods are triangulated techniques, namely by comparing data obtained from various sources and through various data collection techniques. This triangulation is important to avoid information bias and ensure that the data obtained is trustworthy. Furthermore, data analysis is carried out thematically, through the stages of data reduction, data presentation, and conclusion drawn, as per the interactive analysis model developed by Miles and Huberman. This process helps researchers to discover patterns, key themes, and deep meanings from the data collected.

## Results and Discussion

The results of the study show that the formation of Qur'anic character in the Brotherhood Islamic Boarding School is carried out through *the Living Qur'an* approach which includes memorizing, understanding, and practicing the values of the Qur'an in daily life. *This Living Qur'an* is carried out through routine activities such as tahajud prayers, morning dhikr, tahfidz Al-Qur'an phase I-III, muroja'ah, recitation of Asmaul Husna, as well as extracurricular activities such as Qur'an calligraphy, hadrah and recitation.

### 1. The implementation of the Qur'ani character in the Brotherhood Islamic Boarding School is carried out through several processes, including

#### a. Classroom-Based Character Education

In addition to the study of the yellow book, classroom learning activities such as Arabic lessons, Fiqih, Skiing, Al-Qur'an hadith, moral creed, Muthala'ah, Mahfudzot, Insya', Nahwu, Sorof are also a medium for internalizing Qur'anic values.[22] One of them is Arabic lessons, which include learning how to use good and correct Arabic, to whom and for whom and to strengthen Arabic vocabulary related to Islamic values, such as amanah, patience, gratitude, and tawakkal.[23] Learning Arabic helps students understand that the language of the Qur'an is not only a means of communication, but also a means of instilling noble values in life. According to Al-Attas, the internalization of manners through language is the core of Islamic education, Al-Attas said that Islamic education is not only about the absorption of knowledge, but also about the cultivation of manners in humans. Adab is an attitude that must be practiced based on knowledge, so as to create justice.

### **b. Extracurricular-Based Character Education**

Extracurricular activities in Islamic boarding schools are an important means of cultivating the character of the Qur'ani through real practice. Programs such as calligraphy conducted by ba'da Maghrib, teach precision and beauty in writing holy verses. Hadroh, which is routinely held every Wednesday afternoon after meals, strengthens the love for the Prophet PBUH through poems of praise and prayer. Meanwhile, the Qur'an recitation activity every Saturday afternoon accustomed students to interact with the Qur'an in the form of good and correct recitations. In accordance with the interview with the supervisor at the Brotherhood Madani Islamic Boarding School:

According to Ibn Hajar, As good as you are" (*khayrukum*) is the highest form of praise. this shows that the virtue of the person is above other virtues in social and individual deeds of worship because the Qur'an is the source of all good deeds. Says "*interpretation*" (learning) shows a deep and continuous commitment to understanding the content of the Qur'an, both in its reading, law, and meaning. Says "*Allama*" (teaching) shows the responsibility of da'wah. People who teach the Qur'an not only transfer knowledge technically, but also pass on Qur'anic values to the next generation. Ibn Hajar also mentioned that learning and teaching the Qur'an is the most important form of charity, because both are forms of charity *taqarrub* (self-approach) to Allah with continuous knowledge (amal jariyah).

### **c. Character Education Based on Islamic Boarding School Culture**

The culture of the pesantren is the main force in shaping the character of the students as a whole. The daily activities of the students are structured and full of spiritual value. Every morning, students carry out tahajud and witir prayers as a form of exercise in sincerity and closeness to Allah.[24] After that, it was followed by the first phase of Qur'an memorization, which was carried out in a quiet and solemn atmosphere. When the morning approaches, they do morning dhikr together, then perform the shurq/isyraq prayer and recite mufrodat. After that, the second phase of Qur'an memorization and dhuha prayer continued. The afternoon activity was closed with the yellow book, then continued with the memorization of phase III and the reading of asmaul husna. This activity not only accustomed time discipline, but also built spirituality and integrity of students. In accordance with the interview with the leadership at the Madani Islamic Boarding School, Ikhwanul Hasanah said:

*"This routine is a tangible form of Living Qur'an for students, not only reading the Qur'an, but living with the Qur'an in daily life them".*

Pesantren is not only a center for character development inside, but also establishes relationships with the surrounding community. Through service programs such as teaching ngaji to village children, social service, and da'wah, students are educated to go directly into the community as agents of Qur'anic values. In accordance with the interview with the students/students at the Madani Islamic Boarding School, Ikhwanul Hasanah stated:

*"We learned how to speak well, not be arrogant, and take care of manners when meeting the community. This is one of the exercises with character that good for us."*

It is similar to QS. Luqman: 17, when Luqman advised his son to establish prayer, call for goodness, and be patient with all trials, namely:

*"O my son, establish prayer and tell (people) to do what is righteous and prevent (them) from doing wrong and be patient with what happens to you. Indeed, such is a matter that (must) be prioritized."..*

Ibn Khaldun also emphasized that education should be socially oriented and not stop in the classroom. He sees education as an integral part of people's lives and a tool to build individuals who are able to contribute positively in the social environment.[25]

## **2. The character of the Qurani that wants to be formed through *Living Qur'an* at the Brotherhood Madani Islamic Boarding School**

In accordance with the visions and missions of the Ikhwanul Hasanah Islamic Boarding School, which is to realize Qur'ani people, it must first form the character of the Qur'ani. The Qur'ani character that must be formed is a religious character (religious) in terms of faith and piety, the following are the results of the application of the Qur'ani character of the students through *the Living Qur'an*:

## a. Character of Faith

The character of the faith of the students at the Madani Ikhwanul Hasanah Islamic Boarding School is formed through the habit of worship and religious activities that are structured and sustainable, with the aim of instilling a strong belief in Allah SWT and His teachings. This faith education is not only cognitive, but also touches the affective and psychomotor realms, so that it involves the heart, intellect, and action as a whole. One form of internalizing the value of faith in this pesantren is through the tahfiz Al-Qur'an program which is divided into three stages, according to the ability and level of education of the students. This memorization process is not carried out mechanically, but is accompanied by tadabbur meaning, so that each verse memorized is not only inherent in memory, but also permeates the soul of the students and becomes a guideline in their lives. According to an interview from one of the tahfidz supervisors, said:

*"Every verse that is memorized must be understood for its meaning. We guide them to memorize the verse, so that they not only memorize it, but also practice it in their daily attitudes."*

In addition to tahfidz, the habit of reading and living Asmaul Husna every day aims to instill awareness of the attributes of Allah the Most Perfect. It trains the students to know their Lord better, fostering a sense of love, fear, and hope which are the basic pillars of the Islamic faith. In the vocabulary enrichment session (mufrodlat), students were also introduced to terms with Qur'anic nuances such as sincerity, patience, tawakkal, and amanah, which were then directly linked to their daily behavior. according to an interview with the supervisor of the Islamic Boarding School, said:

*"We want values like trust and patience to not just be memorized or defined, but to be characters that grow naturally from their routines."*

Through these activities, the character of faith is not only introduced in the form of theory, but also brought to life through spiritually deep daily habits.

## b. Character of Devotion

The character of piety is fostered through the habit of consistent sunnah worship, such as tahajud, witir, syuruq/isyraq, and dhuha prayers, which are carried out in congregations and on a scheduled basis. The morning dhikr activity is also a routine that teaches the students to always remember Allah and start the day with spiritual awareness. In addition, the recitation of Asmaul Husna and the implementation of sunnah prayers before the main activity are a form of spiritual practice that strengthens the fear and love for Allah in the students. According to the interview with the ustadzah of the Islamic boarding school:

*"The morning dhikr that we routinely is like a spiritual reinforcement for children before they start studying. We want taqwa not to be an abstract concept, but to be present in every activity."*

Not only in the classroom, the formation of pious character is also strengthened through extracurricular activities such as calligraphy and hadroh. This activity not only improves Islamic art skills, but also becomes a medium to instill solemnity and love for religious teachings. This was conveyed by one of the extracurricular supervisors:

*"Through hadroh, for example, children learn to love the Prophet, understand the value of Islamic poetry, and at the same time express their love positively."*

Through this holistic series of activities, Qur'anic values are not only conveyed verbally, but are truly internalized and become an inseparable part of the students' life practices both in terms of personal worship, social relations, and creative Islamic expressions.

## c. Supporting and inhibiting factors in forming the Qur'anic Character through *Living Qur'an*

In the implementation of *Living Qur'an* at the Brotherhood Madani Islamic Boarding School, there are various supporting and inhibiting factors in the formation of the Qur'anic character of the students. The main supporting factor is the strong commitment of the ustadzah and pesantren leaders in instilling Qur'anic values as a whole, both through formal learning activities such as the study of the yellow book, Arabic language lessons, Fiqh, Akidah Akhlak, as



well as non-formal learning such as daily manners, congregational prayers, and tahfidz. A conducive pesantren environment also plays a big role, where every element of student life is directed to internalize Qur'anic values such as honesty, patience, trust, and tawakkal. In addition, parental support and emotional closeness between students and teachers also strengthen the character formation process. However, there are also several inhibiting factors, including the different backgrounds of the students, both in terms of the ability to read the Qur'an and basic religious understanding. This makes the internalization process require a diverse approach and a longer time. In addition, the limitation of teachers or the lack of teachers is also one of the challenges that occur at the Madani Ikhwanul Hasanah Islamic boarding school. Nevertheless, with a collective spirit and a pattern of education based on religious values, the pesantren continues to strive to overcome these obstacles gradually in order to achieve the vision of being a literacy institution for Qur'anic people and Rabbani leaders with a civil spirit.

## Conclusion

The formation of Qur'ani characters at the Brotherhood Islamic Boarding School is carried out comprehensively through *the Living Qur'an* approach that integrates the values of the Qur'an in the lives of students. Through tahfidz activities, dhikr, sunnah prayers, study of the yellow book, and Islamic social interactions, students are trained to become believers and pious individuals. The character of faith and piety is formed through a consistent routine, a supportive environment, and the example of ustadz and caregivers. *Living Qur'an* not only emphasizes the cognitive aspect of understanding the text, but also shapes the habits, attitudes, and behaviors of students who are Qur'anic. The supporting factors are the commitment of the pesantren, the habit of worship, and community involvement. Meanwhile, the obstacles faced include differences in student backgrounds and limited educators. Nevertheless, the *Living Qur'an* approach remains an effective strategy in shaping the religious character of the Qur'an and building a generation of civilized Rabbani leaders.

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