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Study of Living Qur'an Reception on the *Tilawah Jama'i* Tradition at the Tahfidz Miftahul Khoir Islamic Boarding School, Rancaekek, Bandung

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Abstract

This study examines the practice of Jama'i Recitation (recitation of the Qur'an in congregation) at the Tahfidz Miftahul Khoir Islamic Boarding School as one of the manifestations of the Living Qur'an tradition. Although congregational recitations are commonly found in pesantren environments, their role in the formation of Qur'anic character and the internalization of spiritual values has not been studied in depth. This research aims to understand the expectations and meaning of Jama'i Recitation activities from the perspective of administrators and students. With a qualitative approach and using Hans Robert Jauss's theory of reception, data was obtained through interviews, observations, and documentation. The results of the study show that Jama'i recitation is not a structured educational process. This activity not only focuses on the reading of the Qur'an collectively, but also plays a role in instilling discipline, improving the quality of reading, strengthening memorization, and fostering the spirit of togetherness and spirituality among students. The administrators hope that, through this activity, a person of students who is Qur'ani and has social concern will be formed. Meanwhile, the students interpreted the jama'i recitation as a source of motivation, a means for improving reading, and strengthening faith. The interaction between students as readers, the text of the Qur'an, and the social context of the pesantren creates a dynamic interpretation space. Thus, the Qur'an is not only read, but lived in their daily lives. These findings contribute to the understanding of collective religious practices and affirm the role of pesantren education in shaping characters based on Qur'anic values.

Keywords: *Tilawah Jama'i; Living Qur'an; Pesantren; Reseption; Qur'an Education.*

Introduction

For Muslims, the Qur'an not only serves as a guide for worship [1], but also as a source of solutions to various problems in life and the way to achieve rewards [2], as affirmed in the hadith of the Prophet (peace be upon him). "Whoever reads one letter of the Qur'an, then he will get a good one. While one of these virtues will be multiplied by ten, for example [3]. I didn't say 'alif laam miim' was one letter. However, alif is one letter, lam one letter, and mim one letter" (HR. Tirmidzi)[4].

The Qur'an is a *kalamullah* that serves as a principle (law) and *hudan linnas* (guidance for all humans), and is specifically a guide for believers [4]. The values and guidance contained in it make the Qur'an always alive in the daily life of Muslims, not stopping at the level of text, but actualized through various real practices of the phenomenon known as Living Qur'an [5], namely the active role of a person in bringing the Qur'an to life through the explanation of meaning or real actions [7].

According to Gusmian, the study of *the living Qur'an* includes four aspects: as a reading (oral), including joint activities such as khataman, as an object of hearing (aural), for example listening to muratal regularly for peace of mind, as a writing material, used in calligraphy, amulets, and diagrams and as a form of actualization in daily actions [7].

One of the manifestations of *living Qur'an* that stands out in the pesantren environment is *Jama'i Recitation*, which is the activity of reading the Qur'an in congregation [9]. At the Tahfizh Miftahul Khoir Rancaekek Islamic Boarding School, this activity has become a daily routine that not only strengthens the closeness of students to the Qur'an, but also fosters togetherness, discipline, and love for the holy book [10].

Although the tradition of reading the Qur'an in congregation has been carried out in various Islamic boarding schools, an in-depth study of its meaning, hope, and impact on the formation of the character of students is still limited. Previous studies, such as "The Tradition of Reading the Qur'an One Day One Juz: Living Qur'an Studies at the Bandung Al-Qur'an Foundation" and "Living Qur'an: Reception of the *Sima'an* Al-Qur'an Tradition at Ma'had Tahfidz Al-Qur'an UIN Sunan Gunung Djati Bandung," have highlighted more aspects of ritual and community reception in general, but have not specifically examined the process of internalizing Qur'anic values and the dynamics of social interaction formed through *Jama'i Recitation* in the pesantren environment [11].

Therefore, this study aims to describe in depth the practice of *jama'i recitation* as a manifestation of *the Living Qur'an* at the Tahfizh Miftahul Khoir

Islamic Boarding School, as well as to understand how students and administrators interpret and respond to this activity in the formation of their character and spirituality [12]. The findings of this study are expected to enrich the treasure of *Living Qur'an studies*, especially in the context of Islamic boarding school education in Indonesia.

Method

This study uses a qualitative approach with a descriptive method that focuses on the study of the *living Qur'an* from the perspective of Hans Robert Jauss's reception theory, which emphasizes the role of the reader's experience in giving meaning to the text [8]. The main data was obtained at the Tahfidz Miftahul Khoir Islamic Boarding School, Rancaekek, Bandung, through observation, interviews, and documentation. Interviews were conducted with the boarding school administrators and several students to gain a deeper understanding of the meaning and purpose of the tradition.

To ensure the validity of the data, this study applied the source triangulation technique by comparing information from various informants and data collection methods [14]. Furthermore, the data was analyzed using thematic analysis techniques, which allowed researchers to identify, describe, and explain the main themes related to the implementation and influence of the *jama'i recitation* tradition on the religious life of the pesantren community.

Results and Discussion

Jama'i Recitation Activities at the Tahfidz Miftahul Khoir Islamic Boarding School

The Tahfidz Miftahul Khoir Islamic Boarding School is an institution that focuses on memorizing and reading the Qur'an. One of the activities carried out to instill the values of the Qur'an as well as strengthen *ukhuwah* between students is the *Jama'i Recitation*, which has been running since the establishment of this pesantren in 2012 [15]. This program was initiated by Ustadz Yopi Nurdiansyah, Lc., with the aim of getting students used to reading the Qur'an regularly together. *Jama'i recitation* is not only a characteristic of Islamic boarding schools, but also the foundation for the formation of students' personalities according to the values of the Qur'an.

Jama'i recitation activities at the Tahfizh Miftahul Khoir Rancaekek Islamic Boarding School are carried out regularly every day with a *tadarus* system of one *juz* per day, divided into two sessions: after the *Dhuha* prayer and after the *zuhur* prayer, each reciting half a *juz*. This implementation is guided by a scheduled ustadz or student who leads the reading to maintain the uniformity of *tajwid*, *makhraj*, and the nature of the letters [16]. This activity is carried out in two

forms, *bin nadzar* (reading while looking at the mushaf) and *bil ghaib* (reading without looking at the mushaf), where students who have memorized 30 juz are allowed to read *bil ghaib*.

According to M.R.A, the administrator, *the recitation of jama'i* is a commitment to instill the values of the Qur'an in congregation as well as to build the social character of the students. Apart from being a habit of reading, this activity also facilitates the memorization process because the verses are read repeatedly every day [17]. Assistance by *musyrif* or *ustadz* is carried out gradually and systematically, with general evaluation after recitation to correct reading errors [9]. This activity was closed with the *prayer of the Qur'an sermon* as a reinforcement of mutual spirituality. Over time, *the technique of jama'i recitation* has increased from reading ten pages per day to one full juz, marking an improvement in the quality and intensity of habituation.

The following is the *Qur'an sermon* prayer that is usually recited at the end of the activity:

اللَّهُمَّ ارْحَمْنِي بِالْقُرْآنِ وَاجْعَلْهُ لِي إِمَامًا وَنُورًا وَهُدًى وَرَحْمَةً اللَّهُمَّ ذَكِّرْنِي مِنْهُ مَا نَسِيتُ وَعَلِّمْنِي مِنْهُ مَا جَهِلْتُ وَارْزُقْنِي تِلَاوَتَهُ آتَاءَ اللَّيْلِ وَأَطْرَافَ النَّهَارِ وَاجْعَلْهُ لِي حُجَّةً يَارَبَّ الْعَالَمِينَ

Meaning: "O Allah, have mercy on us because of the Qur'an. Make the Qur'an our imam, guidance and mercy. O Allah, remind us of him when I forget and teach us what we do not understand from him. Give us to be able to read it at night and during the day. Make him an argument for us, O Lord of the worlds"[19]

When compared to the practice of *jama'i recitation* in similar Islamic boarding schools, for example at Ma'had Tahfidz Al-Qur'an UIN Sunan Gunung Djati Bandung, there are similarities in terms of the distribution of daily readings and the assistance of *ustadz*. However, the Miftahul Khoir Islamic Boarding School stands out in the application of the *bil ghaib* method for hafidz students as a form of trust and appreciation for their memorization skills. In addition, the specific division of recitation time after dhuha and dzuhur prayers is also a distinguishing feature from several other Islamic boarding schools that usually carry out congregational recitations only once a day or at different times.

Overall, *the Jama'i Recitation* at the Tahfidz Miftahul Khoir Islamic Boarding School not only functions as a means of training in Qur'an reading, but also as a medium for fostering discipline, cohesiveness, and collective spirit in reviving the Qur'an in the pesantren environment.

Based on the explanation and interview, the process of *jama'i recitation* activities at this pesantren can be summarized as follows:

- a. It is carried out after the Dhuha prayer and after the Dhuhr prayer
- b. Led by ustadz or selected students to ensure uniformity of reading
- c. Evaluation is carried out by *the musyrif* or accompanying ustadz
- d. Closed with the prayer of the Qur'an sermon together.

Reception of Jama'i Recitation Activities at the Tahfidz Miftahul Khoir Islamic Boarding School

This study uses Hans Robert Jauss's theory of reception, which emphasizes that the meaning of texts is strongly influenced by the reader's active response as well as the horizon of expectations they bring [20]. Within the framework of Jauss's reception theory, there are four main components discussed, namely the horizon of expectation, the active role of the reader, the importance of history and context, and meaning and judgment [12].

A. Horizon of Hope

The concept of *horizon of expectation* introduced by Jauss in his reception theory explains that readers bring expectations based on experience and background when responding to a text that causes a variety of interpretations among readers [13]. The horizon of hope appeared before the implementation of *the jama'i recitation*, where the administrators in charge of supervising and the students as the executors brought various expectations to the activity [23]. The differences in the backgrounds of each party led to the emergence of varying expectations.

1. Supervisor's Expectation Horizon

Based on the results of interviews with the management who acted as supervisors and assessors in the implementation of *jama'i recitation activities* at the Tahfidz Miftahul Khoir Islamic Boarding School, it was revealed that this activity contained various expectations and strategic goals that were to be realized [24]. These expectations are not only technical, but also focus on aspects of character formation and strengthening spiritual values for students.

The synthesis between Jauss's findings and theory shows that the expectations horizon of the management not only underlies the motivation for the implementation of the recitation, but also forms the collective meaning of the practice [25]. The management hopes that *the recitation of the jama'i* can instill the value of *ukhuwah Islamiyah* collectively and form the social character of the students, as well as facilitate the memorization process through the habit of regular reading [26]. In addition, this activity is expected to improve the quality of reading and build time discipline, which strengthens the spiritual awareness

of students. This is in line with Jauss's view that the meaning of text is formed in the dynamic interaction between the reader, the text, and the social context [27].

Some of the main points of this expectation include:

- a. Instilling the values of the Qur'an and the values of *Ukhuwah*

Jama'i recitation is designed not only as an activity to read the Qur'an together, but also as a means to instill the values of the Qur'an collectively to all students and form the religious and social character of the students and internalize the values of Islamic *Ukhuwah* [28]. A.N.H. stated: "This *jama'i recitation* is held as a form of pesantren commitment to instill the values of the Qur'an in congregation, instilling the value of *ukhuwah*, so that students are not only individual but also social" [29].

- b. Facilitates the process of memorizing the Qur'an

The habit of reading one juz per day makes it easier for students to memorize because they are familiar with the structure of verses, pronunciations, and meanings. M.R.A. said: "This *jama'i recitation* is not only a habit, but also has an impact on the memorization process [30]. When students are used to reading verses that are repeated every day, they can memorize them more easily" [18].

- c. Improve reading quality

This activity supports the development of Qur'an reading skills, including the application of tajweed, makhraj, and the nature of letters. M.R.A. explained: "Students who initially could not read, over time will be fluent. Like getting used to children reading al-Fatihah, over time it is also smooth" [29].

- d. Building discipline

The implementation of *jama'i recitation* is carried out consistently after dhuha and dzuhur prayers with the aim of forming the discipline of students in responding to worship times [31]. This activity trains them to be sensitive to time and get used to gathering in congregational activities. A.N.H. stated that through this routine, the spiritual spirit of the students increased and they became more ready to welcome *other* spiritual calls[14].

- e. Forming Qur'anic character

Jama'i recitation is not only a routine in Islamic boarding schools, but also an important part in shaping the personality of Qur'ani students. Through the habit of reading, understanding, and practicing the contents of the Qur'an, this activity instills moral and spiritual values. M.R.A. emphasizes that reading is the main foundation for understanding and practicing the values of the Qur'an [9].

f. Cultivate the spirit and motivation of worship

Jama'i recitation *activities* also foster the spirit of worship through togetherness. A positive and collective environment encourages students to motivate each other in improving the quality of reading. M.R.A. stated that the collective atmosphere arouses the spiritual encouragement and spirit of the students to continue to develop [18].

2. Readers' Expectations Horizon

Horizon of hope is an important factor in the implementation of *jama'i recitation activities* at the Tahfidz Miftahul Khoir Islamic Boarding School. Each student involved in *the recitation of the jama'i* brings different hopes, goals, and understandings to this activity [32]. *Jama'i recitation* is not only seen as a joint reading activity, but also as a space for students to reflect and build a spiritual relationship with the Qur'an.

Based on interviews with several students, there are five main expectations that emerge:

a. Strengthen memorization (*muraja'ah*)

Students consider *the recitation of the jama'i* as a means to strengthen the memorization of the Qur'an. M.I.S said that the recitation that is repeated every day makes the verses familiar, thus facilitating the *ziyadah* process [15]. The same thing was also conveyed by M.R.N.I who felt that this activity was helpful in repeating and strengthening the memorization that had been possessed [16]. Both emphasized that the repetition of verses through *jama'i recitation* is very important for a memorizer of the Qur'an.

b. Means of improvement and enhancement of reading

Jama'i recitation is also a medium to improve reading, especially in the aspects of tajweed, makhraj, and rhythm. M.R.N.I said that following the recitation leader helped him understand the rules of reading practically [16]. Meanwhile, M.I.S sees this activity as a means of facilitating overall reading, because students can imitate the reading and tajweed of the ustadz who leads [33].

c. As spiritual motivation

Togetherness in *the recitation of the congregation* is felt to foster the spirit of worship. M.D.F stated that the collective atmosphere and cohesiveness of the students made this activity a routine that aroused enthusiasm [35]. However, M.R.N.I added that the spirit can be influenced by the quality of the recitation leader's reading—the better the rhythm and articulation, the greater the motivation felt [34].

d. As a place for character and discipline formation

The jama'i recitation *program* also plays a role in training discipline. With a target of one juz per day, students are encouraged to be consistent. M.I.S emphasized that this activity helps in forming an attitude of istiqamah [15]. M.D.F added that even though the students felt tired, they were still committed to carrying out recitation as a form of responsibility and pesantren routine [35].

e. Earn Rewards

Jama'i recitation activities are seen as a field of reward. M.I.S stated that reciting one juz per day is a great opportunity to obtain abundant rewards, as explained in the following hadith [33]:

مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ، وَالحَسَنَةُ بِعَشْرِ أَمْثَالِهَا، لَا أَقُولُ الْم حَرْفٌ، وَلَكِنْ أَلِفٌ حَرْفٌ وَلَامٌ حَرْفٌ وَمِيمٌ حَرْفٌ

"Whoever recites one letter of the Qur'an, for him one good is one good with the recitation, one good is multiplied into ten good deeds, for example, and I do not say 'Alif Laam Miim' one letter but *Alif* one letter, *Laam* one letter and *Miim* one letter." (HR. Tirmidzi)[4]

The same thing was expressed by M.R.N.I, that understanding the value of this reward makes them more enthusiastic and not bored[16].

Based on the results of the interview above, it can be seen that in this *jama'i recitation*, students have the following expectations:

- 1) Strengthening memorization (*muraja'ah*)
- 2) A means of improvement and improvement of reading
- 3) As a spiritual motivation
- 4) As a forum for character formation and discipline
- 5) Earn rewards

B. The Active Role of the Reader

The stages of *the active role reader* are highly dependent on the expectations they have[18]. This stage includes the overall expectations of the text as well as the reader's expectations for *the jama'i recitation* activities.

The active role of readers in *jama'i recitation activities* at the Tahfidz Miftahul Khoir Islamic Boarding School shows that there is a strong involvement between readers (students) and the text (al-Qur'an) in the context of joint religious practice. Based on Hans Robert Jauss's theory of reception, the reader is

no longer considered as a passive object in receiving the text, but as an active subject who gives feedback, assessment and new understanding of the reading experience.

Jama'i recitation activities provide a space for students to build a personal relationship with the Qur'an through deep and repeated interactions. They not only read, but also increase spiritual awareness, strengthen memorization (*muraja'ah*), improve the quality of reading, and foster discipline and motivation in worship. In this case, readers form a new horizon of hope that is flexible and contextual, not only based on the guidance of the text, but also their experience in the pesantren environment.

In addition to achieving spiritual goals such as getting rewards, inner peace, and blessings, some students also interpret this activity as a form of academic commitment and evaluation, because it is part of the assessment system at the pesantren. This shows a shift in the horizon of expectations that is not only related to the textual meaning, but also to the social and institutional functions of the practice *of jama'i recitation*.

Therefore, the active role of the reader in this activity reflects a complex interpretive involvement, in which the reader plays the role of an actor who interprets, internalizes, and brings sacred texts to life in everyday life. This role reinforces the argument that in the *living tradition of the Qur'an*, the text is not only read, but also brought to life through the reader's shared experience and personal awareness.

C. The Importance of History and Context

Historical and context aspects are important in the reception analysis to understand the experience of students after participating in *the jama'i recitation* at the Tahfidz Miftahul Khoir Islamic Boarding School. Through interviews, students reported the positive impact of this activity on the fluency of reading, the quality of memorization, as well as motivation and confidence in reading the Qur'an.

Some students stated that *jama'i recitation* helped facilitate their memorization and recitation. M.I.S, for example, considers this activity to be very helpful, especially for students who are in the *ziyadah phase* because it provides an initial overview before memorizing[15]. M.D.F also emphasized that this activity strengthens memorization, improves reading, and increases faith in Allah SWT [35].

In addition, *jama'i recitation* provides encouragement in learning. M.F said that the guidance of the ustadz and listening to the reading together increases the spirit and makes it easier to memorize [38]. The same thing was conveyed by

D.M.F, who felt that this activity increased enthusiasm and confidence in reading the Qur'an, especially for those who previously felt less fluent or hesitant[21].

M.N also felt an increase in reading fluency and the courage to read in public after participating in this program[22]. Meanwhile, H.F added that this activity not only helps in reading fluently, but also fosters motivation to continue learning and improving reading [41].

The synthesis of these findings shows that *jama'i recitation* not only serves as a textual learning practice, but also as a space for integral spiritual and social formation. This is in line with Jauss's theory of reception which emphasizes that the meaning of the text is shaped by the experience and context of the recipient. In the context of Islamic boarding schools, *jama'i recitation* is a collective practice that enriches the religious experience of students through the interaction between texts, spirituality, and social dynamics.

Thus, the main impact of *jama'i recitation* for students can be summarized as:

1. Improvement of the fluency of the Qur'an.
2. Strengthening memorization and improving reading quality.
3. Motivation and enthusiasm in reading the Qur'an.
4. Increased confidence when reading the Qur'an in front of others.
5. Strengthening spiritual closeness and faith in Allah SWT.

This research emphasizes the originality of argumentation in integrating historical, textual, and social dimensions as complementary aspects in the practice of *jama'i recitation*, as well as opening up opportunities for further study of the dynamics of religious experience in modern Islamic boarding school education.

D. Interpretation and Evaluation

Interpretation and assessment is the last stage in the reception process[18], where the students draw conclusions based on their experiences while participating in *jama'i recitation* activities at the pesantren. The results of the interviews showed that students' understanding of this activity varied, influenced by their backgrounds, individual experiences, and historical context, resulting in diverse evaluations.

Most students interpret *jama'i recitation* not just as a routine of reading together, but as a means of getting closer to Allah SWT. M.I.S stated that joint reading led by a melodious voice fosters spiritual awareness and enjoyment in reading the Qur'an[15].

M.D.F revealed that through *the recitation of jama'i*, he could feel the pleasure of reading, pay attention to lagam and makhraj, and deepen his understanding of the verses read[17]. M.F also said that this activity gave him motivation to improve his reading and enjoy the beauty of the Qur'an in a special and together atmosphere[38].

In addition to the spiritual aspect, H.F highlighted the social value of this activity. According to him, *jama'i recitation* not only helps reading fluently, but also strengthens social relations between students and fosters collective solidarity in the pesantren environment[41].

The synthesis of these findings reinforces the perspective of Hans Robert Jauss's reception theory, that the meaning of the text in this case *the recitation of the jama'i* is formed by the recipient with their own background and experience. *Jama'i recitation* not only connects students with the text of the Qur'an textually and spiritually, but also builds social bonds that enrich the meaning of their religious experience.

Thus, the meaning of the students to the *jama'i recitation* can be summarized as:

1. Means of getting closer to Allah and obtaining blessings
2. The media deepens the understanding of the content of the Qur'anic verses.
3. Motivation to improve reading and consistently study the Qur'an
4. Strengthening togetherness and social relations between students.

Conclusion

The *Jama'i Recitation activity* at the Tahfidz Miftahul Khoir Islamic Boarding School is a tangible form of *the practice of Living Qur'an* which not only functions as a routine of reading the Qur'an together, but also as a means of spiritual development and character formation of students. Through the approach of Hans Robert Jauss's reception theory, this study shows that both administrators and students have various expectations for this activity, ranging from instilling the value of *ukhuwah* and discipline, strengthening memorization, improving the quality of reading, to achieving spiritual closeness to the Qur'an.

Students do not only play the role of passive readers, but also active actors who interpret *jama'i recitation* as a means to improve themselves, increase faith, and build consistent worship motivation. The historical and social context of the pesantren also strengthens the meaning of this activity as part of the formation of a Qur'anic collective culture that lives in their daily lives. Thus, *Jama'i recitation* is not only a formal activity in Islamic boarding schools, but also a transformative practice that unites textual, spiritual, and social dimensions in the lives of

students, and makes an important contribution to the formation of a generation of Qur'anic beings with character and integrity.

As a follow-up proposal, the next study can explore the long-term impact of *jama'i recitation activities* on the development of students' character and academic achievement, as well as examine the effectiveness of this method of spiritual development in the context of other Islamic boarding schools with different socio-cultural backgrounds. In terms of policy, Islamic boarding schools are encouraged to integrate *jama'i recitation* more systematically in the curriculum of character development and spiritual capacity development, as well as provide training for administrators and supervisors to be able to facilitate these activities optimally and sustainably

Author Contributions

Dilla Dalailul Hasanah: Conceptualization, Methodology, Writing-review & editing, Supervision, Project administration. **Eka Cahyani M. Djamil:** Methodology, Writing – review & editing, Investigation. **Fahmi Fahreza & Fikri Abdul Aziz:** Conceptualization, Methodology, Writing-review & editing, Investigation.

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Conflict of Interest

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