

Implementing the Living Qur'an in Building Collective Spirituality through the Tradition of Qur'an Recitation in Islamic Senior High Schools

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Abstract: *The focus of this study is the tradition of reciting Surah Al-Waqi'ah and Al-Mulk at MAS Adduriyah Bangkes Kadur Pamekasan, with an analysis of the motivation for implementation and teacher and student perceptions in building students' collective spirituality. This study is a qualitative field-based research using interactive methods to obtain research results. Data collection was conducted through observation, interviews, and documentation. Data were analyzed through the stages of data reduction, data presentation, and conclusion. The results show that the implementation of the tradition of reciting the Quran at MAS Adduriyah has a significant and profound impact on school management, especially the formation of students' ethics and social behavior through repeated interactions with the Quranic verses, thereby creating a spiritual relationship and a school culture that is religious, integrated, and high-quality.*

Keywords: *Habituation, tradition, living Quran, collective spirituality.*

Abstrak: *Fokus kajian dalam penelitian ini adalah tradisi pembacaan surah al-Waqi'ah dan al-Mulk di MAS Adduriyah Bangkes Kadur Pamekasan dengan menganalisis motivasi pelaksanaan, persepsi guru dan siswa dalam membangun spiritualitas kolektif siswa. Penelitian ini merupakan penelitian kualitatif yang berbasis lapangan (field research) dengan menggunakan metode interaktif untuk mendapatkan hasil penelitian. Pengumpulan data dilakukan dengan metode observasi, wawancara, dan dokumentasi. Data dianalisis melalui tahapan reduksi data, penyajian data dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa pelaksanaan tradisi pembacaan al-quran di MAS Adduriyah memiliki dampak yang signifikan dan mendalam terhadap pengelolaan sekolah, terutama pembentukan etika dan perilaku sosial siswa melalui berinteraksi secara berulang-berulang dengan ayat al-Quran sehingga tercipta hubungan spiritual dan budaya sekolah yang religius, berintegritas, dan berkualitas.*

Kata Kunci: *Pembiasaan, tradisi, living qur'an, spiritualitas kolektif*

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Introduction

Spirituality is a relatively new term that has emerged in psychological studies over the last few decades. (Nath, 2025) define spirituality as a form of transpersonal psychology encompassing: (1) an individual's understanding of the ego, self, personality, or personal identity; a more profound, proper, or authentic existence; and (2) psychological spiritual development associated with an awareness of the sovereignty of life in the world; interconnectedness with Sufism and meditation. Thus, spirituality is a psychological attribute characterized by the individual's recognition of a greater power that transcends human and natural forces (Sode et al., 2024). Through spiritual understanding, a person becomes more dependent on this power (Dhir, 2025).

Globalization and the spread of modernization have accelerated the value crisis through a culture of instant gratification, hedonism, and rule-breaking, all of which continue to grow as spiritual awareness in educational institutions weakens (Davendra Sharma, 2023). At the same time, aspects of spirituality, including moral awareness, honesty, empathy, and responsibility, are also eroding due to weak role models in the educational environment (Zarkasyi, 2023). Based on statistical results from various regions in Indonesia, particularly among adolescents, it was found that 60% of the adolescent population is a victim of violence, either by themselves (brawls, crime, theft) or by others (conspiracy, violence) (Yolanda & Ummah, 2024).

This problem requires a paradigm shift in education that balances the development of academic competencies with students' ongoing spiritual growth (Gusmian, 2022). In this context, a religious approach is needed that is not merely theoretical but capable of shaping moral awareness and behavior in real life (Husain, 2024). This research was conducted at Madrasah Aliyah Adduriyah Bangkes Kadur Pamekasan. Based on observations, this school still maintains a consistently practiced religious tradition: the recitation of Surah Al-Waqi'ah and Al-Mulk every morning before classes begin. This tradition is not only understood as a religious routine but also as a manifestation of religious values lived in the daily lives of the school community.

The practice of religious habituation at Madrasah Aliyah Adduriyah aligns with the theory of the everyday Quran, which emphasizes that human interaction with the Quran is not only This occurs not only in the form of textual studies and

interpretations, but also in the spontaneous, routine, and contextual practices of daily life within the social sphere of education (Observation, 23 July 2025).

Thus, the continued tradition of Qur'anic recitation at MAS Adduriyah is an important object of scientific study as an effort to develop discipline and spirituality grounded in Qur'anic values. Rafiq describes Living Qur'an as a study of the contextualization of the Qur'an's meaning through social action, for example, the use of verses for social ethics, sharia economics, education, and Islamic philanthropy (Rafiq, 2023). Thus, the study of the Living Qur'an is oriented towards the implementation of Qur'anic values in life, not merely on linguistic understanding or textual interpretation alone, but also in cultural practices and religious traditions such as the recitation of Yasin, tahlilan, or ruqyah (El-hakim & Fikri, 2025).

Many previous researchers have used the Living Qur'an theory. Among them, (Annas et al., 2024) analyzed the impact of the Majelis program on the memorization quality of students Islamic Boarding School. Bahruddin then examined the Baliparriq cultural concept in the Mandar region through an analysis of the Living Qur'an. His research found that the Baliparriq culture is a practical manifestation of the Qur'an's values of gender equality (Rohman, 2024). Furthermore, (Lestari, 2021) conducted a Living Qur'an-based study of the Khataman Qur'an tradition in Islamic boarding schools. They examined the background, process, and impact of the Hataman Qur'an tradition in Islamic boarding schools using Living Qur'an theories. Furthermore, Ali Abdur Rahman and Haidar Ali also applied the Living Qur'an approach in their research, which examined the tradition of reciting the Qolbul al-Qur'an at school (Albayrak, 2022).

This research presents a new perspective in the study of the Living Qur'an by directly linking it to the formation of collective spirituality in formal educational settings. Unlike previous research, which tends to position the Living Qur'an as merely a study of religious traditions or Islamic cultural phenomena, this study develops a structured, applicable implementation model of the tradition of Quranic recitation as a method for developing student character. Furthermore, this study introduces the concept of collective spirituality as a result of the internalization of Quranic values within school culture. It demonstrates that local religious traditions rooted in Islamic

boarding school (pesantren) culture can serve as an alternative to address the moral and disciplinary degradation caused by modernization.

The Living Qur'an approach in the contemporary context emphasizes how the Quran operates practically in Muslims' social life. In other words, the Quran is not only positioned as a sacred text with theoretical benefits but also has practical value in everyday life. Ahmad Rafiq emphasized that the Quran is not merely a text.

Research Method

This research is a qualitative field study with direct observation of the events and activities under study (Damanik & Lubis, 2025). A phenomenological approach was used to uncover students' and teachers' perceptions of their experiences during the study, conducted from August to September 2025 (John W. Creswell, 2021). Primary data sources were collected through interviews and documentation, which are a series of data collection techniques in field research (Negou & Fonkem, 2023). Informants in this study included the principal, teacher facilitators, and students who actively participated in the program implementation. Secondary data sources included books and other literature related to the research.

Data analysis was conducted using the Miles and Huberman interactive method, which consists of three stages: data reduction, data presentation, and conclusion drawing (Clarke, 2025). The validity of the data in this study was tested using four criteria: credibility, transferability, dependability, and confirmability (Williams, 2022). Data triangulation in this research utilizes multiple sources, methods, researchers, or theories to reduce bias and increase the credibility of the results.

The main techniques used are source triangulation (comparing information from teachers, students, and the principal) and technical triangulation (combining interviews, observations, and document studies). (Alamri, 2019). At the same time, confirmability ensured data objectivity, ensuring that findings were truly sourced from field research data and free of subjective researcher bias (Morgan & Harmon, 2021).

Result and Discussion

Implementation of Living Quran through Habitual Recitation of Surah Al-Waqi'ah and Al-Mulk at Madrasah Aliyah Addurriyyah Pamekasan

The tradition of reciting Surah Al-Waqi'ah and Al-Mulk at Madrasah Aliyah Addurriyyah cannot be separated from the school's socio-religious background. This

Islamic educational institution, established on July 17, 2006, is under the auspices of the Ministry of Religious Affairs with the establishment decree number 2007-07-17 (Fadli, 2025). It is located in Bangkes Village, Kadur District, Pamekasan Regency. As stated by the principal, Hj. Indah Maqarik, M.Pd., explained the background to the program to familiarize students with the recitation of Surah Al-Waqi'ah and Surah Al-Mulk, stating:

“The religious habit of reciting the Quran in Madrasah Aliyah Addurriyyah is implemented in stages. Each academic year, the school begins by holding a Quran recitation every morning before students enter the classroom. This program was inspired by other state Madrasah Aliyah schools, which have made it a routine activity. Furthermore, the program serves as the initial step in instilling spiritual values in students. One year later, the teachers agreed to promote a new program, namely the recitation of Surah Al-Waqi'ah and Surah Al-Mulk, which is carried out routinely before students enter the classroom. This activity continued dynamically, and then in 2021, the recitation of Surah Al-Mulk was added. Thus, the routine activity implemented every morning before students begin lessons has become the recitation of Surah Al-Waqi'ah and Surah Al-Mulk.” (Interview: Hj. Indah Maqarik, M.Pd., August 2025):

Meanwhile, the reason for choosing Surah al-Waqi'ah and al-Mulk as routine reading material was explained by the Deputy Principal, Abdul Kahar, M.Ag, who explained that

“The choice of Qs. Al-Waqi'ah and al-Mulk is not without reason, but because several of the famous qualities of these two suras are mentioned in the Prophet's hadith. Surah al-Waqi'ah is the 56th surah and is a group of Makkiyah surahs consisting of 96 verses. The content of this surah is about the Day of Judgment as stated in the naming of this surah. The virtue of surah al-Waqi'ah which is commonly known is that it prevents poverty, namely increasing sustenance. In the book *Fadlah al-Amal*, it is stated that surah al-Waqi'ah was one of the surahs that the Prophet read every day until he was gray. Therefore, Ibnu Mas'ud ordered his daughter to always read surah al-Waqi'ah to face poverty surah al-Waqi'ah every night so he will not be struck by poverty forever.” (Interview. Abdul Kahar, M.Ag. August 2025)

Further information on the reasons for choosing Surah al-Mulk as routine reading material was explained by the Deputy Principal, Abdul Kahar, M.Ag, who stated that:

“The most famous virtue of Surah al-Mulk is as a protector from the torments of the grave. This virtue is mentioned in a hadith history from Ibn Mas'ud that the Messenger of Allah said “Surah Tabarak is al-Mani’ah (barrier/protector from the torments of the grave). “The belief in the superiority of these two surahs made the caregivers as the initiators choose them to be used as routine reading for MAS Adduriyah students before starting lessons in the hope of creating closeness between students and the Koran so that there is a natural increase in moral-spiritual values.” (Interview: Abdul Kahar, M.Ag., August 2025)

Based on the above explanation, it is clear that the motivation for this religious habituation program of reciting Surah Al-Waqi'ah and Surah Al-Mulk is primarily to familiarize students with reading the Qur'an, or “tabarukan bil Qur'an.” Furthermore, reciting Surah Al-Waqi'ah can also distance students and Islamic boarding schools from poverty, both in terms of knowledge and financial resources. This will facilitate students' pursuit of knowledge at Islamic boarding schools and bring blessings to parents who enroll their children in them. As is well known, Surah Al-Waqi'ah has the benefit or virtue of facilitating prosperity.

However, this understanding is often held by laypeople, who believe that reciting Surah Al-Waqi'ah regularly will bring unexpected blessings. However, in reality, such blessings do not come automatically; they require maximum effort to achieve abundant results.

Some students asked their teachers about Surah Al-Waqi'ah, which the saints often recited during difficult times. They hoped that Allah would relieve their hardships and spread their blessings. Isn't that the same as hoping for worldly things with the bonus of good deeds in the afterlife? One teacher replied, “Their purpose in reciting Surah Al-Waqi'ah is to be given a sense of contentment, or the provision for carrying out worship, and the strength to teach. These are good goals, not merely worldly ones.”

Furthermore, this activity is carried out routinely every morning before the teaching and learning process begins, attended by all students and teachers in

congregation, as explained by Mr. Soheb, S.Pd., a teacher at Madrasah Aliyah Addurriyyah Pamekasan.

“The activity is carried out collectively, accompanied by a teacher-in-charge. The activity takes place from 7:00-7:30 a.m. in the 11th grade at MAS Adduriyah. This activity is a mandatory program for all students at MAS Adduriyah, grades X-XII. The only teacher participating is the teacher-in-charge, appointed by the principal, Mr. Septie Robiyanto Safar. Students line up neatly according to their seating arrangement and face the Qibla to further immerse themselves in the religious atmosphere of the activity. Students who are late are punished by standing until the activity is completed to foster discipline.” (Interview, Mr. Soheb, S.Pd, August 2025)

More detailed information regarding the schedule for the recitation of Surah Al-Mulk as a learning resource. The routine reading was explained by Vice Principal Abdul Kahar, M.Ag., who stated that.

“The activity begins with the students taking turns reciting tawassul. This aims to train students' ability to continuously cultivate their love for the Prophet Muhammad. Furthermore, tawassul is also an important part of drawing closer to Allah SWT. After tawassul, students begin reciting Surah Al-Waqi'ah together, followed by Surah Al-Mulk. The media used are a small mushaf containing only selected surahs and a microphone complete with a loudspeaker. This activity takes place daily and has become a permanent tradition at MAS Adduriyah. In addition to serving as a bridge to achieving the institution's vision and mission of producing a superior and Qur'anic generation, this activity also has a unique perspective from both a personal and collective perspective.” (Interview: Abdul Kahar, M.Ag., August 2025)

Supervising teachers' perception of the tradition of reciting Surah Al-Waqi'ah and Surah Al-Mulk. The Al-Mulk chapter at MAS Adduriyah demonstrated a positive, appreciative attitude toward the religious values embedded in the activity. The accompanying teacher, Mr. Soheb, S.Pd, stated:

“Reciting these two surahs has significant benefits. Surah Al-Waqi'ah is believed to ward off poverty and bring blessed sustenance, while Surah Al-Mulk serves as protection from the torment of the grave. This activity not only has spiritual

value but also serves as a means of character development for students.”

(Interview: Mr. Soheb, S.Pd, August 2025)

Meanwhile, one of the tenth-grade students, Siti Muzdalifah, participated in this activity with various meanings and experiences. As she explained:

“Some of us initially participated in the activity to fulfill a school requirement. However, over the following month, we experienced a sense of inner peace and spiritual closeness, though we remained only partially immersed because we did not fully understand the meaning of the verses. They believe that Surah al-Waqi'ah has special powers in facilitating sustenance, while Surah al-Mulk is believed to provide protection from the torment of the grave. This belief became a spiritual motivation that drove them to continue their active participation.”

(Interview: Muzdalifa, August 2025)

From interviews with female students, the author found that the majority of their responses indicated that they knew Surah al-Waqi'ah only as a surah for facilitating sustenance, both for the Islamic boarding school, their parents, and themselves. As several students stated;

“Back when I didn't yet understand the virtues of Surah Al-Waqi'ah, I felt that my parents' sustenance was very limited. And when I was enrolled in Islamic boarding school, I was especially devout in reciting Surah Al-Waqi'ah every morning because I intended to ensure my parents' sustenance was smooth. Thank God, Allah has provided sufficient sustenance for my parents. May Allah grant abundant sustenance to my parents and also bless His sustenance.”

(Interview. Shofiana. August 2025)

Based on this description, it can be understood that the students understand the tradition of reciting Surah Al-Waqi'ah at Madrasah Aliyah Adduriyah. With this understanding, the students can apply it in their daily lives, thereby benefiting from what they understand and practice.

This activity, held regularly at specific times, encourages students at Madrasah Aliyah Adduriyah to maintain a close relationship with the Quran and to calm their anxiety and maintain focus on learning. The students' goals are divided into three categories: fulfilling an obligation, facilitating recitation, and facilitating a smooth flow of sustenance. The benefits of reciting Surah Al-Waqi'ah at Madrasah Aliyah

Adduriyah include bringing abundant sustenance, protecting against poverty, gaining blessings in one's sustenance, alleviating anxiety and restlessness, and receiving intercession in the afterlife.

The students' high level of enthusiasm for participating in this activity is seen as an indicator of successful spiritual development and increased discipline within the school environment. In addition to fostering spiritual values, this activity also internalizes moral values through the practice of worship and the social values of togetherness and brotherhood among students. Therefore, the supervising teacher emphasized the importance of preserving and sustaining this tradition, as it has proven effective in shaping Islamic personalities, strengthening religious character, enhancing discipline, and fostering a sense of spiritual responsibility among students.

Discussion

Implications of the Tradition of Reciting Surahs Al-Waqi'ah and Al-Mulk on Discipline and Collective Spiritual Values of Students at Madrasah Aliyah Addurriyyah Pamekasan

The tradition of reciting Surahs al-Waqi'ah and al-Mulk at Madrasah Aliyah Addurriyyah Pamekasan is a concrete form of the Living Qur'an practice that grows out of religious awareness and Islamic boarding school culture. Perceptions of this tradition demonstrate a dynamic interaction between the sacred text of the Qur'an and its community of readers, in which the Qur'an is understood not only as a liturgical text but also as a source of spirituality, serenity, and character development.

The religious practice of reciting the Quran together every morning at this school is a concrete manifestation of the Living Qur'an concept, in which the Qur'an is not only read but also lived out in daily life. Thus, students interact repeatedly with the verses of the Qur'an, creating a spiritual and emotional connection with the divine word. This tradition shows how the Qur'an lives in the school environment, serving as an effort to form students' character, ethics, and social behavior (Albayrak, 2022)

Compared to similar traditions in other Islamic boarding schools (pesantren) or madrasahs (Islamic boarding schools), such as weekly Khataman (recitation) or congregational tadarus (recitation in Arabic), the Quran recitation activity at MAS Adduriyah is unique because it is held every morning before classes begin, making it a consistent spiritual habit. Within the context of the Living Quran theory, students'

empirical experiences demonstrate how the Quranic text becomes a lived experience that shapes moral awareness, discipline, and collective spirituality in the educational environment (Annas et al., 2024). Although the effort to build character through the integration of Quranic values embodied in the tradition of communal recitation still faces challenges in the form of technological developments and social change.

In addition to its spiritual benefits, students believe this activity fosters discipline, solidarity, and a drive to do good and consistently avoid God's prohibitions (Dhir, 2025). Furthermore, the daily recitation forms a religious habit that gradually fosters discipline, respect for the Quran, and togetherness among students (Rafiq, 2023). This tradition is also considered capable of fostering a love for the Quran and instilling in students the habit of continually reading and internalizing its divine messages in their daily lives. From the students' perspective, this activity is crucial to preserve as a means of fostering their love for the Quran by bringing it to life in their daily lives.

From a phenomenological perspective, this perception goes beyond ritualistic practices and becomes a collective spiritual experience. Each individual has personal feelings and experiences with the Quran, according to their level of religious understanding and awareness. Repeated interaction with Quranic verses allows these values to be ingrained in their moral consciousness and daily social behavior (Lestari, 2021).

Thus, the tradition of reciting Surah al-Waqi'ah and al-Mulk at MAS Adduriyah is not merely a religious routine, but rather a process of cultivating Quranic values embedded in the daily lives of the school community. This tradition affirms that the Quran possesses living values that can shape students' behavior, spirituality, and character through repeated, meaningful interactions between the text and its readers.

Repetition of traditions is the most effective way to foster habits within a group or community. Activities carried out dynamically will naturally become collective behavior. Over time, an activity initially viewed as an obligation or formal routine will gradually transform into a habit carried out with shared awareness (Rohman, 2024). Repeated traditions then shape collective character and identity, where the values embodied within these traditions become not only external practices but also permeate

and are reflected in the attitudes, mindsets, and lifestyles of community members (Jabbarli, 2024).

The traditional practice of reciting Surah Al-Waqi'ah and Surah Al-Mulk at MAS Adduriyah aims to foster students' collective spirituality by integrating Quranic values into their daily lives. Thus, students understand the teachings of the Quran not only theoretically but also internalize and practice them in the realities of life. In this regard, teachers must be good role models, whose behavior and words serve as role models for students to emulate (El-hakim & Fikri, 2025). Teachers must strive to practice Quranic values such as kindness, patience, honesty, social awareness, and responsibility, thereby fostering students' awareness that the Islamic teachings contained in the Quran are not merely lessons but also guidelines for life that should guide them in living.

Regular daily Quranic reading will undoubtedly have a positive impact on readers, both physically and spiritually. The tradition of reciting Surah Al-Waqi'ah and Surah Al-Mulk will foster students' awareness that reading the Quran is not only a recommendation but also a means of drawing closer to God and attaining inner peace. This tradition can serve as a bridge to foster discipline and enhance students' religious values.

Conclusion

Based on the research results, it can be concluded that the motivation for this religious habituation program of reciting Surah Al-Waqi'ah and Surah Al-Mulk is primarily to encourage students to practice reading the Quran or reciting the Quran. Furthermore, reciting Surah Al-Waqi'ah can help students and their boarding schools avoid poverty, both in terms of knowledge and livelihood. This will facilitate students' pursuit of knowledge at Islamic boarding schools and bring blessings to parents who enroll their children in them.

The tradition of reciting Surah al-Waqi'ah and al-Mulk at MAS Adduriyah is a way to implement the Living Quran program, bringing the Quran's values to life in students' daily routine before classes begin. This activity plays a crucial role in developing Quranic character and discipline, and in increasing students' religious awareness. This tradition is not merely a ritual, but a collective spiritual experience that fosters a closeness to the Quran and shapes religious behavior.

The practice of reciting Surah al-Waqi'ah and al-Mulk at MAS Adduriyah is an effort to build students' collective spirituality by integrating Quranic values into their daily lives. However, efforts to internalize Quranic values still face challenges due to the influence of digital culture, which weakens students' moral values. Therefore, strengthening the understanding and practice of Quranic teachings is necessary so that this tradition becomes not merely a routine but a genuine means of fostering morality and spirituality in the Islamic educational environment.

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