



Living Qur'an Practices In Family Education: Parental Internalization Of Qur'anic Values

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ABSTRACT

The main educational environment that plays an important role in shaping children's character is the family. This study aims to analyze the practice of the Living Qur'an in family education through the role of parents in instilling Qur'an values in children in Seda Village. This community service program aims to strengthen the capacity of parents in internalizing the values of the Qur'an to children through mentoring, education, and reflection on family education practices that have developed in the community of Seda Village. The findings show that the practice of the Living Qur'an in Seda Village is manifested through the habit of reading the Qur'an, carrying out congregational prayers, attending Islamic schools (madrasah diniyah), participating in religious study groups (majelis taklim), kissing the hands of parents, practicing the culture of asking for permission, moral development, and praying for children. Parents act as the main role models (uswah hasanah), moral educators, spiritual guides, and social controllers in the family. The internalized values of the Qur'an include respect for parents, responsibility, patience, discipline, social awareness, and politeness in language. These findings show that the Living Qur'an in the family is present not only through textual reading but also through the actualization of the Qur'an-based values that shape the family culture and the character of the child. This study contributes to the development of the study of the Living Qur'an by showing how the values of the Qur'an are transformed into everyday family culture through the practice of parental education.

Keywords: Family Education, internalization of values, The living Qur'an, Parents

ABSTRAK

Lingkungan pendidikan utama yang berperan penting dalam membentuk karakter anak adalah keluarga. Penelitian ini bertujuan untuk menganalisis praktik Living Qur'an dalam pendidikan keluarga melalui peran orang tua dalam menanamkan nilai-nilai Al-Qur'an kepada anak-anak di Desa Seda. Program pengabdian masyarakat ini bertujuan untuk memperkuat kapasitas orang tua dalam menginternalisasikan nilai-nilai Al-Qur'an kepada anak melalui pendampingan, edukasi, dan refleksi atas praktik pendidikan keluarga yang telah berkembang di masyarakat Desa Seda. Temuan penelitian menunjukkan bahwa praktik Living Qur'an di Desa Seda diwujudkan melalui kebiasaan membaca Al-Qur'an, melaksanakan salat berjemaah, mengikuti sekolah agama (madrasah diniyah), berpartisipasi dalam kelompok kajian agama (majelis taklim), mencium tangan orang tua, mempraktikkan budaya meminta izin, pembinaan akhlak, serta mendoakan anak. Orang tua berperan sebagai teladan utama (uswah hasanah), pendidik akhlak, pembimbing spiritual, dan pengendali sosial dalam keluarga. Nilai-nilai Al-Qur'an yang diinternalisasikan meliputi sikap hormat kepada orang tua, tanggung jawab, kesabaran, kedisiplinan, kepedulian sosial, dan kesantunan berbahasa. Temuan ini menunjukkan bahwa *Living Qur'an* dalam keluarga hadir tidak hanya melalui pembacaan tekstual, tetapi juga melalui aktualisasi nilai-nilai berbasis Al-Qur'an yang membentuk budaya keluarga dan karakter anak. Penelitian ini berkontribusi pada pengembangan studi Living Qur'an dengan memperlihatkan bagaimana nilai-nilai Al-Qur'an ditransformasikan menjadi budaya keluarga sehari-hari melalui praktik pendidikan oleh orang tua.

Kata Kunci: *Pendidikan Keluarga, Internalisasi Nilai, Living Qur'an, Orang tua*

INTRODUCTION

The Qur'an as the holy book of Muslims is not only a normative text that can only be read and memorized, but also a source of living values in the social practice of mankind. In the study of contemporary Qur'an Science and Interpretation, the Living Qur'an approach develops as a paradigm that looks at how the Qur'an is responded, practiced, and actualized in daily life. The term Living Qur'an was popularized in Indonesian academic studies by scholars such as M. Mansur and Sahiron Syamsuddin, who emphasized that the Qur'an is not only understood through textual interpretation, but also through socio-religious phenomena that reflect its significance in people's lives (Yamani, 2023).

The study of the Living Qur'an is one of the important developments, especially in the contemporary study of the Qur'an which seeks to see the Qur'an not only as an interpreted text, but also as a social phenomenon that lives and interacts with society. If the study of classical interpretation is more oriented towards understanding the meaning of the text, then the Living Qur'an focuses on how the Qur'an is received, responded to, and practiced in the daily lives of Muslims (Ningsih et al., 2025). Thus, the focus of Living Qur'an studies is not only on what is written in the Qur'an, but also on how society implements the messages of the Qur'an in social reality.

In the Indonesian context, the study of the Living Qur'an has developed significantly because the Indonesian Muslim community has a variety of traditions related to the Qur'an. The tradition of reciting certain surahs at certain times, the use of Qur'anic verses in social rituals, the recitation of the Qur'an in various community activities, and the practice of family education based on Qur'anic values are forms of acceptance of the Qur'an by the public (Wahyudi, 2023). This phenomenon shows that the Qur'an is present not only as a holy book to be read, but also as a source of value that shapes the culture and behavior of society. The culture and behavior of the community certainly does not only materialize without the support of each family (Anwar & ., 2024).

In the perspective of Islamic education, the family is known as the *madrasatul ula* or the first school for children. This concept places parents as central figures in the educational process. The findings of the study show that the educational practices implemented by parents in Seda Village are in accordance with the principles of Islamic education which emphasize example, habituation, and supervision (Fujianti, 2025a).

Family education is one of the most important spaces in the study of the Living Qur'an, because the family is the first social environment that introduces religious values to children. Through daily interactions, parents have a great opportunity to internalize the values of the Qur'an through example, habituation, and guidance (Alimi & Darwis, 2022). Therefore, the study of the Living Qur'an in family education is important to explain how the transformation of Qur'anic values occurs in real life. The Qur'an has a fundamental function as a guideline for building character. The family is the first and foremost educational institution for children. Parents play the role of basic educators who shape children's mindsets, attitudes, and behaviors from an early age. Qur'an-based education in the family is not only limited to teaching reading (*tahsin*) or memorization (*tahfizh*), but also internalizes values such as monotheism, honesty, trust, patience, and responsibility (Yunus, 2023).

However, in reality there are social phenomena that do not reflect these values. Social phenomena show that there is a gap between the intensity of learning the rituals of the Qur'an and the application of its values in family life. Many Muslim families emphasize the cognitive aspects (memorization and reading), but they are not optimal in the affective and practical aspects. Correlation studies show that some adolescents have a fairly good intensity of reading the Qur'an in schools or cottages. However, when they returned home, the behavior of *birrul walidain* (filial piety to parents) declined due to the influence of digitization and lack of internalization of the meaning of the verse (Hidayat et al., 2025).

This condition does not only occur in certain places, but is almost evenly distributed in various places, one of which is in Seda Village, Mandirancan District, Kuningan Regency, West Java. In general, the people of Seda Village have very high enthusiasm in various aspects, ranging from high enthusiasm in building the village in an effort to overcome existing problems, the spirit of mutual cooperation, social concern through contributions as a tangible form, and so on. However, in applying the values of the Qur'an in the family, it still needs to be improved, including there are urgent sociological gaps to be resolved through this service program, that are:

1. **Erosion of Birrul Walidain's Character Due to Digitalization:** Teenagers in Seda Village experience a decrease in obedience and politeness to their parents when they are at home. The influence of gadgets and social media shifts their focus, so that the values of Qur'anic verses that they learn in school/pesantren simply evaporate without a trace in their daily behavior. This problem is corroborated by research conducted by (Aslamiyah et al., 2024) which states that excessive use of gadgets will have a bad impact on its users, including children who are vulnerable to the negative effects of gadgets. As a result of the use of gadgets, children have low morals and bad behavior due to gadget addiction.
2. **Inequality in Parenting (Cognitive vs Affective Parenting):** Parents in Seda Village tend to be stuck on their children's cognitive achievement (how much memorization or how fluent in reading). Partners lack the literacy and skills to internalize the affective and psychomotor aspects of the Qur'an (such as honesty, patience, and responsibility) into daily parenting. This problem is corroborated by research conducted by (Rahmawati & Herawan, 2026) and (Wiranti & Faizin, 2026) which states that the internalization of religious values is not enough just by memorization or threats, but requires a space for dialogue and consistent example at home, as well as the need for a parental assistance program based on religious literacy and positive parenting skills that is integrated with madrasah diniyah.
3. **Absence of a Practical Formula for Madrasatul Ula:** Although normatively parents understand their role as the first school (*madrasatul ula*), they do not yet have practical guidance on the dial, persuasive, and exemplary-based method of Living Qur'an (*uswah*) as exemplified in QS. Luqman. Education in the family is still one-way and instructional, as mentioned by (Fujianti, 2025) in her research.

Various previous studies have discussed Qur'an-based family education and the role of parents in the formation of children's character, most of the research still focuses on the normative aspects of Islamic education, Qur'anic learning methods, or the internalization of religious values in general, as has been researched by (Salsabila & Lessy, 2022) and (Mutawadia et al., 2023). These studies tend to place the Qur'an as a source of teachings that

are understood textually and have not studied much about how the values of the Qur'an are lived, practiced, and manifested in family life as a socio-religious phenomenon. On the other hand, research on the Living Qur'an has been conducted more on specific community traditions, religious rituals, or cultural practices, while research that specifically highlights the practice of the Living Qur'an in the context of family education is still relatively limited. Therefore, research is needed that is able to explain how the values of the Qur'an are actualized in family life through the role of parents and how this process shapes the character of children in daily life.

In the perspective of the Living Qur'an, the cultivation of values is carried out through habituation, example (*uswah*), religious symbolization, and daily practices that make the Qur'an a source of inspiration in carrying out life. Normatively, the Qur'an itself affirms the responsibility of family education, as stated in QS. At-Tahrim verse 6 is about the obligation to protect the family from the fire of hell, as well as QS. Luqman verses 13 to 19 are about the education of monotheism and morality by Luqman to his son. These verses show that Qur'anic education in the family is dialogical, persuasive, and exemplary-based. Thus, the Living Qur'an approach is relevant to examine how the practice of parental assistance in instilling Qur'an values in children occurs in real life. This research is important for integrating normative studies (texts) and empirical studies (social practices), resulting in a comprehensive understanding of Qur'an-based family education. This community service program is present as a concrete solution. Through intensive mentoring methods based on example (*uswah*), habituation, and persuasive dialogue in the style of QS. Luqman, this program no longer positions the Qur'an as a scientific study text, but as an instrument for problem solving children's and parents' interactions. The practical benefit of this service is the birth of a Living Qur'an-based parenting module for parents of Seda Village, which is able to restore children's politeness, fortify them from the bad effects of gadgets, and restore the function of partner families as independent and characterful *ula madrasatul*.

METHODS

Type and Design

This community service activity (*pengabdian kepada masyarakat*) was carried out in Seda Village, Mandirancan District, Kuningan Regency, West Java. The target of the activity is families who have school-age children and are active in religious activities in the community. The approach used is a participatory approach, which emphasizes the active involvement of the community (Nuryana et al., 2025), especially parents, in the process of identifying, reflecting, and strengthening family education practices based on Qur'an values.

The implementation of the activity is carried out through several steps as follows:

1. Needs Analysis and Initial Assessment. The initial stage was carried out through field observation and preliminary interviews with several families in Seda Village. This activity aims to identify family education patterns, forms of religious habituation, and Living Qur'an practices that develop in people's lives. At this stage, the service team maps the family's religious activities, such as the habit of reading the Qur'an, congregational prayers, involvement in *madrasah diniyah*, the tradition of kissing hands with parents, the culture of asking for permission, and communication patterns between parents and children. The results of observation are the basis for determining the focus of mentoring

and analysis of activities, in line with the principle of differential learning as suggested (Fauziyah et al., 2025).

2. Mentoring and Strengthening of Qur'an-Based Family Education. The core stage of the activity was carried out through in-depth interviews, family discussions, and educational assistance to parents about the importance of family education based on Qur'anic values. Mentoring is focused on strengthening the role of parents as *madrasatul ula* in shaping children's character. Mentoring materials include:
 - a. The importance of parental role models in children's education.
 - b. Habituation of worship in the family.
 - c. Instilling Qur'anic morals from an early age.
 - ç. Strengthening educational communication between parents and children.
 - d. Strategies to face the challenges of children's education in the digital era.

Data and Data Sources

Data for this community service program were collected through a dialogical approach is used so that parents can share experiences regarding educational practices that have been implemented in their respective families (Akib, 2024).

1. Documentation and Field Data Collection. Students were directed to use digital media such as spreadsheets during the mentoring process, the team documented various forms of Living Qur'an practices found in families. Documentation was carried out through field notes, interview results, observations of family activities, and the collection of other supporting data. The data collected includes:
 - a. The habit of reciting the Qur'an in the family.
 - b. The implementation of congregational prayers.
 - c. Children's participation in *madrasah diniyah* and TPA.
 - d. The tradition of kissing hands and asking permission from parents.
 - e. The practice of praying for children.
 - f. Pattern of giving advice and moral development





Figure 1. Interview process with family



Figure 2. Check of children's participation in madrasah diniyah and TPA

The partner community actively participated in all stages of the program, including socialization, mentoring sessions, implementation of Qur'anic parenting practices, and program evaluation. Their involvement contributed significantly to the successful achievement of the program objectives.

2. Evaluation and Reflection

The next stage is thematic analysis of the results of interviews and observations. The analysis was carried out using the Miles and Huberman model which included data reduction, data presentation, and conclusion drawing (Asipi et al., 2022). Through the process of reflection with the community, an understanding of the values of the Qur'an that lives in family education and various factors that support or hinder the process of internalizing these values to children is obtained.

RESULTS AND DISCUSSION

The *novelty* of this research lies in the integration of the perspective of the *Living Qur'an* with the study of family education. This research not only examines the normative teachings of the Qur'an regarding children's education, but also explores how Qur'anic values are brought to life through daily family practices, such as worship habits, parental examples, the culture of asking for permission, the tradition of kissing hands, and the practice of praying for children. Thus, this research makes a new contribution to the development of *Living Qur'an* studies by showing that the family is the main social space for the transformation of Qur'anic values from a normative text to a living culture that shapes the character of children .

1. The Practice of *Living Qur'an* in Family Education in Seda Village

Based on the results of observations, interviews, and documentation, it was found that the practice of *Living Qur'an* in Seda Village is not only realized through the activity of reading the Qur'an, but also through the habituation of Qur'an values in daily family life. This practice has been passed down from generation to generation and is part of the culture of the local community. One of the dominant forms of *Living Qur'an* practice is the habit of reading the Qur'an after Maghrib and Isha prayers. Parents encourage their children to spend time reading the Qur'an at home and in religious educational institutions. This habit not only aims to improve the ability to read the Qur'an, but also instill a love for the holy book from an early age.

In addition, the implementation of congregational prayers with family is a medium for internalizing Qur'anic values. Parents invite their children to pray in congregation as a form of spiritual education and discipline habituation. This activity shows that the values of the Qur'an are revived through regular worship practices. The practice of *Living Qur'an* is also seen in children's participation in madrasah diniyah and taklim council. Through these activities, children gain religious knowledge that complements the education provided in the family. Parents view religious education as the main foundation in the formation of children's character.

In addition to the practice of worship, there are various social traditions that reflect the values of the Qur'an, such as the culture of kissing the hands of parents, asking permission when traveling, speaking politely, and getting used to saying greetings. These habits are a concrete form of applying the teachings of the Qur'an in daily life. These findings show that *Living Qur'an* in Seda Village is present in two forms at once, namely the textual dimension in the form of reading the Qur'an and the contextual dimension in the form of practicing Qur'an values in family interactions. Thus, the Qur'an is positioned not only as a text to be read, but also as a guideline for life embodied in social behavior, as seen in the table below:

Table 1
The Practice of *Living Qur'an* in Family Education in Seda Village

No	Activities	Time of Implementation	Output
1	Reading the Qur'an	After Maghrib and Isha	Loving the Qur'an
2	Congregational prayer	Carried out with family	Discipline and obedience
3	Madrasah Diniyah	Taking part in religious learning	Science and religiosity
4	Say peace be upon you	When entering and leaving the house	Politeness in behaving
5	Always ask for permission	Before you travel	Responsibilities
6	Kissing the hands of the elderly	After praying and before or after traveling	<i>Birrul walidain</i>
7	Prayer with family	Before and after doing activities	Tawakal and spirituality

The table above shows that the practice of *Living Qur'an* in Seda Village is not only manifested in ritual activities, but also through social habits that represent the values of the Qur'an in family life. The implementation of the Living Qur'an Family Education Program produced several positive outcomes:

1. Increased parental awareness regarding Qur'anic parenting.
2. Improved consistency of family congregational prayers.
3. Increased children's participation in Qur'an reading activities.
4. Strengthened communication between parents and children.
5. Enhanced understanding of character education based on Qur'anic values.

2. The Role of Parents in Instilling Qur'an Values in Children

The results of the study show that through mentoring sessions, parents received practical guidance on becoming role models, educators, spiritual guides, and supervisors within the family environment. The training encouraged participants to apply these roles consistently in daily interactions with their children. This role is realized through several main functions, namely as an example (*uswah hasanah*), educator, spiritual guide, and social controller in the family. As an example, parents try to show behavior in accordance with Islamic teachings, such as performing prayers on time, reading the Qur'an, maintaining speech, and respecting others. Children tend to imitate the behavior carried out by their parents so that example becomes the most effective method of education.

As educators, parents provide instruction on religious values through advice, guidance, and habituation. The education provided is not only theoretical, but also practical through daily activities. For example, parents teach the importance of honesty, responsibility, and patience by setting a real example in family life.

Example is the most dominant method in the process of internalizing the values of the Qur'an. Children learn not only from what they hear, but also from what they see. When parents consistently perform congregational prayers, read the Qur'an, and show good behavior, children will tend to imitate these behaviors. Therefore, role models have a very important position in Islamic education.



Figure 3. The presence of parents at religious study groups or religious activities

In addition to example, habituation is also the main factor that supports the success of family education. The habit of reading the Qur'an, praying, saying greetings, and helping others slowly forms the character of children. Through a continuous process of habituation, Qur'anic values are no longer seen as rules to be followed, but become part of the child's personality. Furthermore, parents act as spiritual guides who direct children to be close to the Qur'an and worship. This form of guidance is carried out through assistance in reading the Qur'an, reminding prayer times, and getting used to prayer in various activities. This role shows that family education is the main means in building children's religious awareness. As social controllers, parents supervise children's behavior to keep them in accordance with religious norms and societal values. Supervision is

carried out persuasively through communication and counseling so that children understand the limits of permissible behaviors and those that must be avoided. This finding is in line with the concept of Islamic education which places the family as the first madrasah for children. Parents are the main figures who are responsible for the process of forming personality and character based on the values of the Qur'an.

Table 2
The Role of Parents in Instilling Qur'an Values in Children

The Role of Parents	Form of Implementation
Be example (<i>Uswah Hasanah</i>)	Exemplify prayer, reciting the Qur'an, and good morals
Educator	Providing religious advice and teaching
Spiritual Guides	Guiding daily worship and prayer
Social Controllers	Supervising children's behavior according to Islamic values
Motivator	Encourage children to be active in religious activities

The findings in the table show that the success of internalizing Qur'anic values is greatly influenced by the active involvement of parents in all aspects of children's education.

3. Internalization of Qur'an Values in the Formation of Children's Character

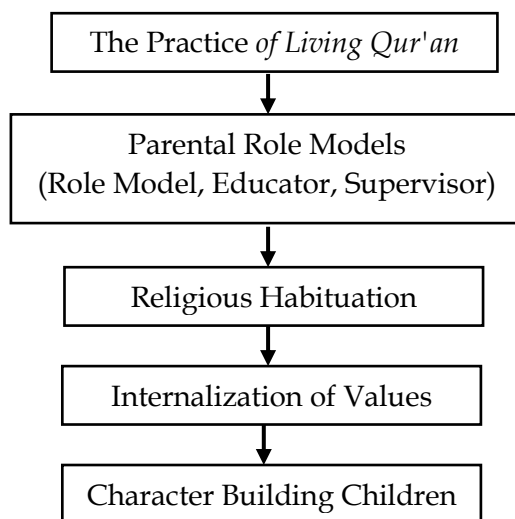


Figure 4. The Practice of *Living Qur'an* in the Formation of Children's Character

The results of the study show that the practice of *Living Qur'an* in the family results in the internalization of various Qur'anic values in children. These values include respect for parents, responsibility, patience, discipline, social care, and politeness in language. The value of respect for parents can be seen from the child's habit of kissing hands, speaking politely, and obeying parental advice. This value is in line with the teachings of the Qur'an which emphasizes the importance of being devoted to both parents as contained in QS. Al-Isra' verse 23.

The value of responsibility and discipline is reflected in the child's habit of praying on time, participating in learning and learning activities, and carrying out household tasks. Habituation that is carried out consistently makes children aware of the obligations that must be carried out.

The value of patience is taught through moral development and the religious learning process which is carried out in stages. Parents teach children to be able to control emotions, receive advice, and face difficulties with a good attitude.

Meanwhile, the value of social care is instilled through the habits of sharing, helping neighbors, and respecting others. This value shows that family education is not only oriented towards human relations with God, but also relations with fellow human beings.

Although the practice of Living Qur'an is still well maintained in Seda Village, this study also found various challenges faced by families in instilling Qur'an values in children. One of the biggest challenges is the development of digital technology that affects the pattern of interaction in the family. The increasingly intensive use of smartphones and social media causes some children to spend more time with digital devices than with religious activities. This condition has the potential to reduce the intensity of communication between parents and children so that the family education process becomes less than optimal.

In addition, the unlimited flow of information also presents various values that are not always in line with the teachings of the Qur'an. Therefore, parents are required to have good digital literacy skills in order to be able to assist and direct children in using technology wisely. Seeing this, it turns out that the practice of Living Qur'an in the family is not enough to only maintain existing religious traditions, but also needs to adapt to the times. Qur'an-based family education must be able to utilize technology as a means of da'wah and education so that it remains relevant to the needs of the current generation.

The findings of this study strengthen the *theory of Living Qur'an* which views the Qur'an as a social reality that lives in society. In the context of families in Seda Village, the values of the Qur'an are not only understood as normative teachings, but have become a culture that shapes children's mindsets, attitudes, and behaviors in daily life.

Table 3

Internalization of Qur'an Values in the Formation of Children's Character

The Value of the Qur'ani	Child Behavior Indicators
Respect for parents	Kissing hands and obeying advice
Responsibilities	Carrying out household chores and worship
Discipline	Pray on time
Patience	Controlling emotions
Social care	Helping neighbors and friends
Politeness	Speak politely

The table above shows that the process of internalizing these values not only results in religious understanding, but also shapes the social character of children.

4. *Living Qur'an* as a Qur'anic Family Culture

Based on the overall findings, it can be understood that the practice of *Living Qur'an* in family education in Seda Village has shaped the culture of the Qur'anic family. This culture can be seen from the integration of religious activities, moral habits, and social interactions based on the values of the Qur'an.

The family not only serves as a place for the transmission of religious knowledge, but also as a space for the actualization of the teachings of the Qur'an in real life. Through a continuous process of habituation, Qur'anic values become part of the family's identity and are passed on to the next generation.

Thus, *Living Qur'an* in the context of family education in Seda Village shows that the success of instilling Qur'an values is highly dependent on the active role of parents in building a religious, educational, and exemplary family environment. These findings confirm that the family is the main arena for the transformation of the teachings of the Qur'an from a normative text to a social practice that lives in daily life.

Table 4

Living Qur'an as a Qur'anic Family Culture

Supporting Factors	Inhibiting Factors
Parental role model	The influence of social media
Religious community environment	Parental time constraints
The existence of the diniyah madrasah	Dependence on gadgets
Strong religious traditions	Lack of family supervision
Support of religious leaders	Busy school activities

The table above shows that the sustainability of the practice of *Living Qur'an* is influenced by the synergy between family, community, and religious educational institutions. On the other hand, the development of digital technology is a challenge that needs to be anticipated through strengthening family education.

CONCLUSION

The Living Qur'an Family Education Program implemented in Seda Village successfully strengthened the capacity of parents in instilling Qur'anic values in their children's daily lives through training, mentoring, and religious habituation activities. The program encouraged active participation from partner families in applying Qur'an-based educational practices, including regular Qur'an reading, congregational prayer, moral development, and the cultivation of respectful and responsible behavior within the family environment. Through continuous guidance and community involvement, parents gained a better understanding of their roles as role models, educators, spiritual guides, and supervisors in children's character development.

The implementation of the program generated positive outcomes for the community, including increased parental awareness of Qur'anic parenting, improved consistency of religious practices within families, and stronger character formation among children. Values such as discipline, responsibility, respect for parents, patience, social care, and politeness became more visible in children's daily behavior. Although challenges remain, particularly related to the influence of digital technology and limited parental supervision, the program

demonstrated that family-based Living Qur'an education can serve as an effective strategy for strengthening religious character and social values among children. Therefore, the sustainability of this initiative requires continued collaboration between families, community leaders, and religious educational institutions to create a supportive environment for the development of Qur'anic family culture.

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