

BUKTI KORESPONDENSI ARTIKEL JURNAL NASIONAL BEREPUTASI (SINTA 2)

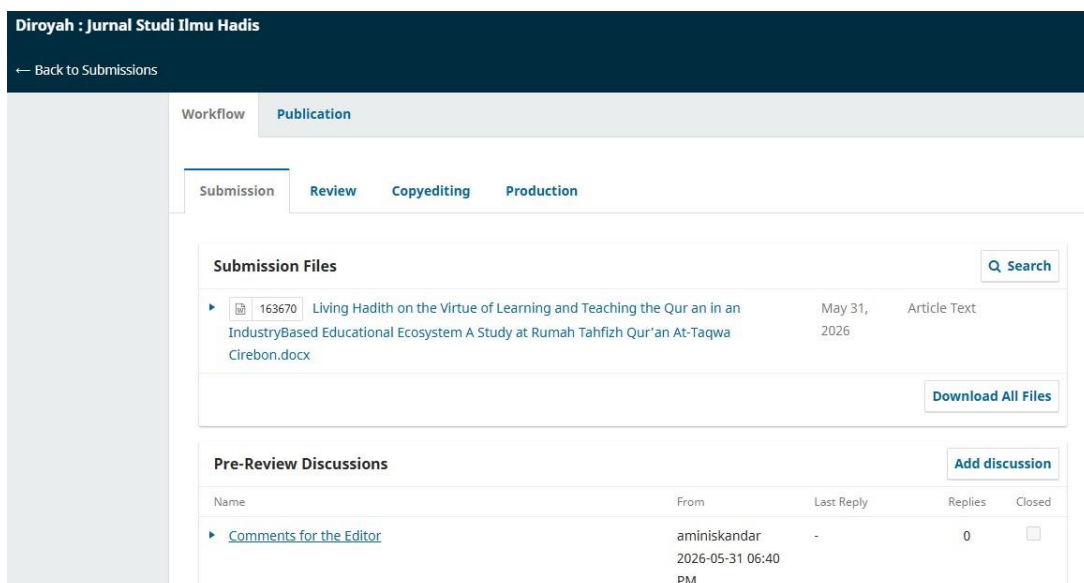
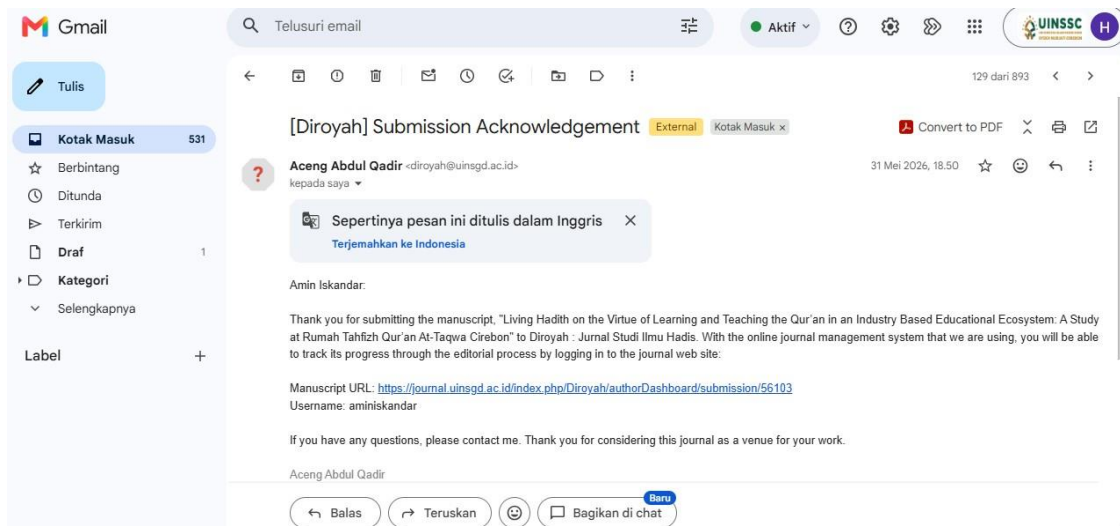
Judul Artikel : *Living Hadith on Qur'anic Learning and Teaching: Reception, Pedagogical Actualization, and Institutionalization at Rumah Tahfiz Qur'an At-Taqwa Cirebon*

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	Perihal	Tanggal
1	Bukti Konfirmasi submit artikel dan artikel yang disubmit	31 Mei 2026
2	Bukti konfirmasi revisi	29 Agustus 2026
3	Bukti LoA dan Copyediting	8 September 2026
4	Bukti Konfirmasi publish	10 September 2026

1. Submit



Comments for the Editor



Participants [Edit](#)

Amin Iskandar (aminiskandar)

Messages	
Note	From
Assalamualaikum, Wr. Wb. Yth. Pengelola Jurnal Diroyah: Jurnal Studi Ilmu Hadis UIN Bandung mohon izin Kami kirimkan artikel dengan Judul : Living Hadith on the Virtue of Learning and Teaching the Qur'an in an Industry Based Educational Ecosystem: A Study at Rumah Tahfizh Qur'an At-Taqwa Cirebon Kami berharap, Artikel ini dapat terbit di Jurnal Diroyah. Atas Perhatiannya kami sampaikan ucapan Terimakasih, jazakumullah ahsanal jaza' Amin Iskandar dkk.	aminiskandar 2026-05-31 06:40 PM

[Add Message](#)

2. Revisi

Revision Required



Participants

Redaktur Jurnal Diroyah (mmumin)

Amin Iskandar (aminiskandar)

Messages	
Note	From
- review2. Living+Hadith+on+the+Virtue+of+Learning.docx review 1. Living+Hadith+on+the+Virtue.docx	mmumin 2026-08-29 05:36 PM

► Assalamu'alaikum Wr. Wb.

Yth. Pengelola Jurnal Diroyah,

Dengan hormat,

Menindaklanjuti hasil review artikel yang telah kami submit, bersama ini kami mengirimkan file hasil revisi artikel yang telah diperbaiki sesuai dengan catatan dan masukan dari Reviewer 1 dan Reviewer 2.

Kami mengucapkan terima kasih atas waktu, perhatian, serta masukan yang diberikan oleh para reviewer dan tim editor. Masukan tersebut sangat membantu kami dalam memperbaiki dan menyempurnakan kualitas artikel.

Semoga hasil revisi ini dapat memenuhi catatan reviewer dan dapat diproses ke tahap selanjutnya.

Atas perhatian dan kerja sama yang baik, kami mengucapkan terima kasih.

Wassalamu'alaikum Wr. Wb.

Hormat kami,
Amin Iskandar dkk

aminiskandar

2026-09-04 12:32

PM

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Add Message

Manuskrip awal	Revisi	Manuskrip Revisi
Living Hadith on the Virtue of Learning and Teaching the Qur'an in an Industry Based Educational Ecosystem: A Study at Rumah Tahfizh Qur'an At-Taqwa Cirebon Abstract This study is grounded in the growing role of rumah tahfizh as a Qur'anic educational institution that functions not only as a space for learning and memorizing the Qur'an but also as an educational ecosystem emphasizing service quality, professionalization, parental networks, and institutional sustainability. This research aims to analyze the practice of living hadith concerning the virtue of learning and teaching the Qur'an at Rumah Tahfizh Qur'an At-Taqwa in Cirebon. It employs a qualitative approach with a living hadith perspective and a case study design. Data were collected through observation, interviews with two administrators, five teachers, fourteen students, and three parents, as well as institutional document analysis. The findings show that the hadith خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ is received in layered ways: administrators understand it as an institutional value foundation, teachers as a spiritual mandate and pedagogical ethos, students as learning motivation, and parents as a moral aspiration for their children. The hadith is actualized through tahsin, tahfizh, talaqqi, murajaah, learning ethics, and memorization evaluation. Its values are also institutionalized through programs, schedules, teacher standards, progress books, parent communication, and service governance. This study concludes that living hadith at RTQ At-Taqwa moves from normative reception to value institutionalization within a modern Qur'anic educational ecosystem that is religious, professional, and service-oriented. Keywords: <i>educational ecosystem; living hadith; qur'anic education; tahfizh institution</i> 1. Introduction This study departs from the central problem of how the hadith concerning the virtue of	Reviewer 1 1. "Living Hadith on the Virtue of Learning and Teaching the Qur'an in an Industry-Based Educational Ecosystem: A Study at Rumah Tahfizh Qur'an At-Taqwa Cirebon." The title generally succeeds in identifying four important components: the hadith under examination, the living hadith approach, the educational context, and the research location. However, the most significant issue is the phrase "Industry-Based Educational Ecosystem." In educational literature, "industry-based education" is commonly associated with education connected to industry, vocational training, employment, or industry-education partnerships. In contrast, this article defines the concept in terms of service quality, program segmentation, managerial professionalization, institutional image, parental networks, and institutional sustainability. Therefore, there is a conceptual mismatch between the terminology used in the title and the actual empirical context of the research. If the authors intend to retain the term "industry-based," they need to provide a strong theoretical definition and clear indicators. 2. The abstract is relatively complete because it includes the research background, objective, methodological approach, number of informants, findings, and conclusion. It explicitly mentions interviews with two administrators, five teachers, fourteen students, and three parents. However, several issues remain. First, the central concept of "industry-based educational ecosystem" appears in the title but is not sufficiently operationalized in the abstract. Second, the theory of social construction, which later becomes important in the discussion, is not mentioned in the abstract. Third, the findings are presented mainly in the form of a descriptive list: administrators – teachers – students – parents; tahsin – tahfizh – talaqqi – murajaah – evaluation.	Living Hadith on Qur'anic Learning and Teaching: Reception, Pedagogical Actualization, and Institutionalization at Rumah Tahfizh Qur'an At-Taqwa Cirebon Abstract This study examines the reception, pedagogical actualization, and institutionalization of the hadith on Qur'anic learning and teaching at Rumah Tahfizh Qur'an At-Taqwa Cirebon. Employing a qualitative case study with a living hadith perspective and Berger and Luckmann's social construction framework, the study draws on direct observation, semi structured interviews with two institutional leaders, five teachers, fourteen students, and three parents, as well as institutional documents. The findings reveal that hadith reception is actor based: institutional leaders, teachers, students, and parents appropriate the prophetic teaching according to their respective social and educational positions, yet their interpretations converge around a shared Qur'anic orientation. These received meanings are externalized through recurring pedagogical practices of Qur'anic learning and subsequently objectified in learning standards, teacher criteria, evaluation mechanisms, parental communication, and institutional governance. The analysis further shows that institutionalization is not a static process, but an ongoing negotiation between the religious values of worship, sincerity, <i>adab</i>, and devotion to the Qur'an and contemporary demands for teacher professionalism, learning achievement, service quality, parental expectations, and institutional sustainability. Theoretically, the study demonstrates that living hadith can be understood as an interconnected movement from actor reception to pedagogical actualization and institutionalization, through which prophetic values acquire social and organizational durability in contemporary Qur'anic education. This finding extends living hadith scholarship by showing how received hadith meanings become embedded in both pedagogical practices and institutional structures.

learning and teaching the Qur'an lives, is understood, and becomes institutionalized within the ecosystem of contemporary Qur'anic education. The hadith "khairukum man ta'allama al-Qur'an wa 'allamahu" does not merely function as a normative text, but also serves as a source of values that shapes motivation, pedagogical relations, learning culture, and the social legitimacy of tahfiz institutions. In the global context, Islamic education is facing the pressures of modernization, digitalization, and quality demands, which have transformed the ways religious institutions manage learning, teacher authority, and students' educational experiences (Muhammad Faiq Hirzulloh et al. 2024; Sabic-El-Rayess, 2020). In the national context, issues of Qur'anic literacy, the need for tahsin and tahfiz development, and the growing public interest in rumah tahfiz indicate that Qur'anic education is shifting from traditional worship-based spaces toward a more organized, measurable, competitive, and innovation-oriented educational system. This transformation positions the Prophet's hadith as an ethical source that continues to be negotiated in everyday educational practices.

Rumah Tahfiz Qur'an At-Taqwa, Cirebon City, serves as an important empirical site because it demonstrates the process of living hadith in the form of educational programs, culture, and governance. Initial institutional data indicate the existence of several programs, including Tahfiz for Kids, Tahfiz li Syabab, sanad based tahsin tilawah, and a pesantren tahfiz (C. At-Taqwa, 2024). This pattern shows that the hadith concerning the virtue of learning and teaching the Qur'an is not merely cited as a textual proof, but is translated into learning schedules, talaqqi methods, murajaah, memorization evaluation, the habituation of adab, and teacher-student interactions. On the other hand, these practices take place within the context of industry-based education, namely a system that emphasizes service quality, program segmentation, managerial professionalization, institutional image, parental networks, and institutional sustainability (Hossain et al., 2025). At this point, the research problem becomes more specific: how the hadith text is transformed into social, cultural, pedagogical, and managerial practices within the life of a modern tahfiz institution that serves the needs of urban society and continuously develops a Qur'anic culture.

A number of previous studies have discussed tahfiz education from the perspectives of memorization methods, students' motivation, program management, and the branding of Islamic educational institutions. Hilmi et al. (2023), in their discussion, show that tahfiz al-Qur'an has become an identity and an attraction of modern Islamic education (Hilmi et al., 2023), while Abdullah et al. (2021) emphasize that the memorization experience is influenced by internal motivation, teachers, family, time, and the learning environment (Abdullah, 2021). Other studies have highlighted the living Qur'an and living hadith as forms of religious reception practiced within pesantren and Muslim communities (Khasani, 2023; Lubis, Syaokani, Simamora, & Ali, 2020). However, these studies have not extensively connected the hadith concerning the virtue of learning and teaching the Qur'an with the ecosystem of rumah tahfiz, which is managed through the logic of quality, service, institutional networks, and educational professionalization. Therefore, this article occupies an original position at the intersection of living hadith, tahfiz education, and modern institutional transformation, particularly within the local context of Cirebon, which has not yet been widely examined in depth.

The urgency of this study lies in the fact that rumah tahfiz is not merely an institution for Qur'an memorization, but also a space for shaping religious habitus, learning ethics, social identity, and the educational culture of Muslim families. From a socio cultural perspective, the hadith concerning the virtue of learning and teaching the Qur'an operates as symbolic energy

The abstract should include a more analytical statement explaining the intellectual significance of these findings.

3. The introduction is one of the stronger sections of the manuscript.

The authors successfully move from the transformation of Qur'anic education to the context of rumah tahfiz, previous studies, research gaps, research urgency, and the three main analytical focuses.

The manuscript also clearly states that it examines actor reception, the actualization of the hadith, and the negotiation of hadith values within institutional governance.

Nevertheless, the introduction remains somewhat repetitive.

The argument that the hadith does not merely function as a "normative text" but becomes an "institutional value" is repeated several times in the introduction and appears again throughout the Results and Discussion section.

3. The manuscript mentions a qualitative approach, living hadith perspective, case study design, observation, interviews, documentary analysis, and thematic analysis.

This is insufficient for an empirical qualitative study.

There is also an important grammatical and methodological inconsistency in the sentence:

"Research data may be obtained through observation..."

4. The general organization of this section is reasonably logical:

institutional context → reception → actualization → institutionalization → theoretical discussion.

This is a strength.

However, the findings are dominated by the researchers' narrative.

The manuscript frequently uses expressions such as:

- "The interview findings show..."
- "Teachers explain..."
- "Parents understand..."

Yet very few direct quotations from informants are provided.

For a qualitative living hadith study, this is a serious weakness.

The readers need empirical evidence demonstrating that categories such as:

- religious trust,
- moral aspiration,
- learning motivation,
- institutional value,

actually emerge from the participants rather than solely from the researchers' interpretation.

The classification of four forms of reception is analytically useful:

- administrators → institutional foundation;
- teachers → religious trust and pedagogical ethos;
- students → learning motivation;
- parents → family moral aspiration.

However, each category should ideally be supported by one or two representative interview quotations.

Significant Editing Problems

There is a paragraph written in Indonesian in the middle of the English-language manuscript, followed by substantially the same paragraph in English.

The Indonesian paragraph should be removed.

Several additional technical problems also appear:

- *Reveived* should be *Received*.
- *awarenes* should be *awareness*.
- spacing before citations is inconsistent.
- constructions such as *City(Creswell...)* lack appropriate spacing.
- constructions such as *2021)Students* require punctuation and spacing.
- *industry based* and *industry-based* are used inconsistently.
- Arabic transliteration is inconsistent.
- Arabic hadith text is visually fragmented in several parts of the manuscript.

5. It summarizes the four patterns of hadith reception, six forms of actualization, institutionalization of values,

Keywords: *living hadith; hadith reception; pedagogical actualization; institutionalization; Qur'anic education.*

1. Introduction

This study examines how the hadith concerning the virtue of learning and teaching the Qur'an is received, pedagogically actualized, and institutionalized within contemporary Qur'anic education. The hadith:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

is approached as a living ethical reference through which educational actors construct motivation, pedagogical relations, learning culture, and institutional legitimacy. This issue becomes significant amid the pressures of modernization, digitalization, and quality demands that have reshaped the ways Islamic educational institutions manage learning, negotiate teacher authority, and respond to students' educational experiences (Muhammad Faiq Hirzulloh et al. 2024; Sabic-El-Rayess, 2020). In the Indonesian context, concerns over Qur'anic literacy, the need for tahsin and tahfiz development, and the growing public interest in rumah tahfiz indicate that Qur'anic education is moving toward a more organized, measurable, and quality oriented system. This transformation provides the context for examining how prophetic values are negotiated in everyday educational practices.

Rumah Tahfiz Qur'an At-Taqwa, Cirebon City, provides an important empirical setting for examining how living hadith operates within contemporary Qur'anic education. The institution develops several programs, including Tahfiz for Kids, Tahfiz li Syabab, sanad based tahsin tilawah, and a pesantren tahfiz (C. At-Taqwa, 2024). These programs provide a structured setting in which the hadith on Qur'anic learning and teaching is encountered by educational actors and expressed through learning schedules, talaqqi, Muraja'ah, memorization evaluation, the habituation of adab, and teacher student interaction. This institutional context can be understood as a professionalized and service oriented Qur'anic educational ecosystem characterized by structured programs, teacher professionalism, learning standards, parental communication, service quality, institutional accountability, and program sustainability, while maintaining the values of worship, adab, sanad based transmission, and devotion to the Qur'an (Rabbani, Wahidmurni, & Zuhriyah, 2024). Within this context, the central question is how the hadith is received by institutional leaders, teachers, students, and parents, actualized in pedagogical practices, and institutionalized within the governance of a contemporary tahfiz institution.

A number of previous studies have discussed tahfiz education from the perspectives of memorization methods, students' motivation, program management, and the branding of Islamic educational institutions. Hilmi for example, show that tahfiz al-Qur'an has become an identity and an attraction of modern Islamic education (Hilmi et al., 2023), while Abdullah emphasize that memorization experiences are shaped by internal motivation, teachers, family, time, and the learning environment (Abdullah, 2021). Other studies have examined the living Qur'an and living hadith as forms of religious reception practiced within pesantren and Muslim communities (Khasani, 2023; Lubis, Syaokani, Simamora, & Ali, 2020). While these studies provide important foundations, they have not sufficiently examined the interconnected processes through which the hadith on Qur'anic learning and teaching is received by different educational actors, actualized in pedagogical practices, and institutionalized through educational governance, learning standardization, parental relations, and professional educational services. Accordingly, the novelty of this article lies in examining these three interconnected processes at RTQ At-Taqwa Cirebon, showing how the hadith:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

that encourages parents to choose tahfiz institutions, enables teachers to build pedagogical authority, and helps students interpret memorization as both worship and achievement. From an educational perspective, tahfiz practices face several challenges, including academic workload, age differences, consistency in murajaah, teacher quality, and the demand for continuous evaluation (Imam, 2024). This study is important to publish because it explains how hadith values persist and are negotiated with the demands of quality, efficiency, professionalism, and sustainability in contemporary Islamic educational institutions without losing the spiritual dimension, adab, and the orientation of devotion to the Qur'an as the core of Qur'anic education. This urgency becomes even stronger because the practice touches upon the relationship between religion, family, the educational market, and character formation.

This article addresses the issue by focusing on three important aspects. First, it examines the forms of understanding held by administrators, teachers, students, and parents regarding the hadith *"the best among you are those who learn the Qur'an and teach it."* Second, it explores the process of actualizing the hadith in educational practices, such as tahsin, tahfiz, talaqqi, the sanad of Qur'anic recitation, murajaah, evaluation, learning etiquette, and institutional culture. Third, it analyzes the negotiation of the hadith's meaning within an industry-based educational ecosystem, particularly when institutions are required to provide quality services, segmented programs, clear evaluation systems, and effective communication with families. The purpose of this study is to explain how the hadith lives not only in normative consciousness, but also in institutional mechanisms, social relations, and educational strategies. Thus, its theoretical contribution lies in expanding the study of living hadith, while its practical contribution is to offer a critical reading for the development of rumah tahfiz that is adaptive, religious, quality-oriented, and remains rooted in adab, sanad, and students' spiritual experiences.

Methodologically, this article employs a qualitative approach using a living hadith perspective and a case study design at Rumah Tahfiz Qur'an At-Taqwa, Cirebon City (Creswell, 2009). The living hadith approach is chosen because it enables the study to examine hadith as a text that is received, interpreted, practiced, and institutionalized in social life, rather than merely as an object of normative inquiry (Zuhri & Dewi, 2018). Research data may be obtained through observation of tahsin and tahfiz activities, interviews with administrators, teachers, students, and parents, as well as a review of institutional documents, curriculum, schedules, and evaluation instruments. The analysis is conducted thematically by tracing patterns of reception, actualization, institutionalization, and negotiation of the hadith's meaning within an industry-based educational ecosystem. In this way, the article seeks to demonstrate that the practice of teaching and learning the Qur'an at RTQ At-Taqwa constitutes a living arena of the Prophet's hadith within the relationship between spirituality, education, culture, and the management of contemporary Islamic institutions, thereby making it relevant to the development of applied hadith studies and Islamic education studies based on social practice.

2. Result and Discussions

The Context of Rumah Tahfiz Qur'an At-Taqwa, Cirebon City

To understand the institutional context of living hadith practices at RTQ At-Taqwa, the discussion first focuses on the institution's brief profile, educational programs, and learning system. Rumah Tahfiz Qur'an (RTQ) At-Taqwa Cirebon is one of the mosque activity units within the environment of Masjid Raya At-Taqwa, Cirebon City. This institution is located at Jl. Kartini No. 02,

and negotiation between worship-oriented values and professional demands.

However, the conclusion is too long and repeats substantial portions of the Results section.

A stronger conclusion should concentrate on three elements:

main finding → theoretical contribution → research limitation.

The manuscript currently does not explicitly discuss research limitations.

Reviewer 2

1. The article presents an interesting and relevant contribution to contemporary living hadith studies. Its main strength lies in showing how the hadith *"Khayrukum man ta'allama al-Qur'ana wa 'allamahu"* is not only understood as a religious teaching but is also received differently by administrators, teachers, students, and parents. The study further demonstrates how the hadith is connected to educational practices such as tahsin, tahfiz, talaqqi, murajaah, learning ethics, and evaluation. However, the novelty should be formulated more carefully. Rather than claiming that previous living hadith studies mainly focus on ritual practices, the authors should emphasize that this study specifically examines how hadith values become institutionalized through educational governance, standardization, parental relations, and professional educational services.

The most important conceptual problem is the use of the term **"industry-based educational ecosystem."**

The characteristics described in the article—such as service quality, program segmentation, managerial professionalization, institutional image, parental networks, and sustainability—do not necessarily represent industry-based education. The authors should either provide a stronger theoretical and operational explanation of this concept or replace it with a more appropriate term. The phrase **"professionalized and service-oriented Qur'anic educational ecosystem"** appears to be more consistent with the empirical findings and the institutional context of Rumah Tahfiz Qur'an At-Taqwa.

The manuscript also needs stronger empirical evidence to support its claim of **"institutionalization of hadith."** The authors should clarify whether institutional programs, schedules, teacher standards, mutabaah books, evaluations, and parent communication were explicitly developed on the basis of this particular hadith, or whether the researchers interpret these practices as being consistent with its values. Direct quotations from administrators, teachers, students, and parents would strengthen this argument. The student data are particularly valuable because they show that the hadith is transmitted through teachers, educational records, institutional practices, and social media. This could be developed into an important analysis of the transmission of living hadith through **oral transmission, pedagogical documentation, institutional repetition, and digital circulation.**

2. Overall, the manuscript has strong potential but requires **major revision** before publication. The strongest analytical contribution lies in the negotiation between sacred values—such as worship, da'wah, religious trust, and blessing—and modern institutional demands such as teacher professionalism, memorization targets, operational financing, parental satisfaction, and institutional sustainability. The authors should integrate this discussion more systematically with Berger and Luckmann's concepts of externalization, objectivation, and internalization. A clearer analytical model could therefore be developed as follows: **Prophetic Text → Reception → Meaning Appropriation → Pedagogical Actualization → Institutional Objectification → Negotiated Institutionalization.** If these revisions are made, the article could make a meaningful contribution to contemporary living hadith studies rather than functioning merely as an Islamic education study that uses hadith as its normative foundation.

is interpreted by institutional leaders, teachers, students, and parents, translated into Qur'anic learning practices, and embedded within institutional mechanisms that shape contemporary tahfiz education.

The urgency of this study lies in the fact that rumah tahfiz is not merely an institution for Qur'an memorization, but also a space for shaping religious habitus, learning ethics, social identity, and the educational culture of Muslim families. From a socio cultural perspective, the hadith concerning the virtue of learning and teaching the Qur'an operates as symbolic energy that encourages parents to choose tahfiz institutions, enables teachers to build pedagogical authority, and helps students interpret memorization as both worship and achievement. From an educational perspective, tahfiz practices face several challenges, including academic workload, age differences, consistency in Muraja'ah, teacher quality, and the demand for continuous evaluation (Imam, 2024). This study is important to publish because it explains how hadith values persist and are negotiated with the demands of quality, efficiency, professionalism, and sustainability in contemporary Islamic educational institutions without losing the spiritual dimension, adab, and the orientation of devotion to the Qur'an as the core of Qur'anic education. This urgency becomes even stronger because the practice touches upon the relationship between religion, family, the educational market, and character formation.

This article focuses on three aspects.

First, it examines the reception of the hadith:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ
among institutional leaders, teachers, students, and parents. *Second*, it explores its pedagogical actualization through tahsin, tahfiz, talaqqi, Muraja'ah, learning etiquette and memorization evaluation. *Third*, it analyzes the institutionalization of hadith values within the governance of RTQ At-Taqwa, including their negotiation with learning standards, service quality, parental expectations, teacher professionalism, and institutional sustainability. The purpose of this study is to explain how the hadith operates across pedagogical practices, social relations, and institutional mechanisms of contemporary Qur'anic education. In doing so, this article contributes to living hadith studies by demonstrating the interconnected processes through which prophetic values are received by educational actors, actualized in pedagogical practices, and institutionalized within Qur'anic educational governance.

Methodologically, this article employs a qualitative approach with a living hadith perspective and a case study design at Rumah Tahfiz Qur'an At-Taqwa, Cirebon (Creswell, 2009). The living hadith perspective was selected because it enables the study to examine hadith as a religious text that is received, interpreted, practiced, transmitted, and institutionalized in social life (Qudsy & Dewi, 2018). Research data were obtained through direct observation of tahsin and tahfiz activities, semi structured interviews with two institutional leaders, five teachers, fourteen students, and three parents or guardians, and analysis of institutional documents, including curriculum, learning schedules, memorization records, progress books, and evaluation instruments. Informants were selected purposively based on their direct involvement in the planning, implementation, mentoring, and evaluation of Qur'anic learning at RTQ At-Taqwa. Data validity was strengthened through source and method triangulation by cross checking interview data, observation findings, and institutional documents. The data were analyzed thematically through data reduction, coding, categorization, interpretation, and conclusion drawing, organized around three principal analytical categories: hadith reception, pedagogical actualization, and institutionalization. The analysis of institutionalization further examined how hadith values are negotiated with

Kejaksan, Cirebon City, a strategic area that is easily accessible to urban communities and surrounding areas. RTQ At-Taqlwa was established on June 30, 2024/2 Ramadan 1435 H as a response to the community's need for a Qur'anic learning center that is qualified, structured, and closely connected to the religious life of the Muslim community. The vision of this institution is to become an excellent and leading tahfiz institution in producing a Qur'anic generation, with the motto "The Qur'an Always in the Heart" (C. At-Taqlwa, 2024).

As a manifestation of this vision, RTQ At-Taqlwa has developed several Qur'anic education programs tailored to the needs and segmentation of its learners. The main programs of RTQ At-Taqlwa include Tahfiz for Kids for children aged 3–12 years, Tahfiz Lissiyabab for adolescents and adults, Pondok Pesantren Tahfiz Qur'an At-Taqlwa, and sanad based Tahsin Tilawah. The pesantren program is directed toward boarding based education with an integrated curriculum combining Qur'an memorization, classical Islamic texts, and formal education at the SMPIT/SMAlT levels, while the sanad based tahsin program emphasizes the development of makharij al-huruf, tajwid, tartil, and the continuity of the sanad of Qur'anic recitation. Institutionally, RTQ At-Taqlwa is supported by 33 human resources, consisting of 27 teachers and 6 staff members, and serves 443 students. The character of this institution is reflected in the integration of Qur'anic education, service professionalization, and the strengthening of a mosque-based Qur'anic learning culture (C. At-Taqlwa, 2024).

These programs are implemented through a structured learning system oriented toward the continuous development of Qur'anic learning. This system integrates tahsin, tahfiz, talaqqi, murajaah, and memorization evaluation as a unified educational process. Tahsin is directed toward improving the quality of students' Qur'anic recitation through the development of makharij al-huruf, tajwid, and tartil, while tahfiz is developed as a habituated memorization process accompanied intensively by teachers. The practice of talaqqi strengthens the direct relationship between teachers and students in listening to, correcting, and ensuring the accuracy of recitation. Murajaah functions to maintain the continuity of memorization, while memorization evaluation serves as an instrument of quality control for students' achievements. In addition, communication with parents is established to strengthen learning assistance at home. With the support of an organizational structure, division of duties, and professional teaching staff, RTQ At-Taqlwa demonstrates a mosque based Qur'anic service culture oriented toward the collective and sustainable development of students (C. At-Taqlwa, 2024).

The Reception of Institutional Leaders, Teachers, Students, and Parents toward the Hadith on the Virtue of Learning and Teaching the Qur'an

The discussion of living hadith practices at RTQ At-Taqlwa should begin by affirming the main hadith that serves as the normative basis of this study. The hadith concerning the virtue of learning and teaching the Qur'an occupies a central position because it becomes a source of values that drives Qur'anic educational activities at personal, pedagogical, and institutional levels. The hadith reads as follows:

حَدَّثَنَا حُجَّاجُ بْنُ مِثَالٍ حَدَّثَنَا شُعْبَةُ قَالَ أَخْبَرَنِي عَلْقَمَةُ بْنُ مَرْثَدٍ سَمِعْتُ سَعْدَ بْنَ عُقَيْبَةَ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ عَنْ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ قَالَ وَأَفْرَأُ أَبُو عَبْدِ الرَّحْمَنِ فِي إِفْرَةِ عُثْمَانَ حَتَّى كَانَ الْخِجَاجُ قَالَ وَذَلِكَ الَّذِي أَفْعَدَنِي مَغْعَدِي هَذَا

Hajjaj ibn Minhāl narrated to us; Shu'bah narrated to us, saying: 'Alqamah ibn Marthad informed me: I heard Sa'd ibn 'Ubaydah narrating from Abu 'Abd al-Rahman al-Sulami, from 'Uthman, may Allah be pleased with him, from the Prophet, peace and blessings be upon him, who said: "The best among

learning standards, teacher professionalism, service quality, parental expectations, and institutional sustainability. Through this framework, the study traces how prophetic values move from actors' reception to pedagogical practice and become embedded in the institutional governance of contemporary Qur'anic education.

2. Results and Discussion

The Context of Rumah Tahfiz Qur'an At-Taqlwa, Cirebon

To understand the institutional context of living hadith practices at RTQ At-Taqlwa, the discussion first focuses on the institution's brief profile, educational programs, and learning system. Rumah Tahfiz Qur'an (RTQ) At-Taqlwa Cirebon is one of the mosque activity units within the environment of Masjid Raya At-Taqlwa, Cirebon City. This institution is located at Jl. Kartini No. 02, Kejaksan, Cirebon City, a strategic area that is easily accessible to urban communities and surrounding areas. RTQ At-Taqlwa was established on June 30, 2024/2 Ramadan 1435 H as a response to the community's need for a Qur'anic learning center that is qualified, structured, and closely connected to the religious life of the Muslim community. The vision of this institution is to become an excellent and leading tahfiz institution in producing a Qur'anic generation, with the motto "The Qur'an Always in the Heart" (C. At-Taqlwa, 2024).

As a manifestation of this vision, RTQ At-Taqlwa has developed several Qur'anic education programs tailored to the needs and segmentation of its learners. The main programs of RTQ At-Taqlwa include Tahfiz for Kids for children aged 3-12 years, Tahfiz Lissiyabab for adolescents and adults, Pondok Pesantren Tahfiz Qur'an At-Taqlwa, and sanad based Tahsin Tilawah. The pesantren program is directed toward boarding based education with an integrated curriculum combining Qur'an memorization, classical Islamic texts, and formal education at the SMPIT/SMAlT levels, while the sanad based tahsin program emphasizes the development of makharij al-huruf, tajwid, tartil, and the continuity of the sanad of Qur'anic recitation. Institutionally, RTQ At-Taqlwa is supported by 33 human resources, consisting of 27 teachers and 6 staff members, and serves 443 students. The character of this institution is reflected in the integration of Qur'anic education, service professionalization, and the strengthening of a mosque-based Qur'anic learning culture (C. At-Taqlwa, 2024).

These programs are implemented through a structured learning system oriented toward the continuous development of Qur'anic learning. This system integrates tahsin, tahfiz, talaqqi, muraja'ah, and memorization evaluation as a unified educational process. Tahsin is directed toward improving the quality of students' Qur'anic recitation through the development of makharij al-huruf, tajwid, and tartil, while tahfiz is developed as a habituated memorization process accompanied intensively by teachers. The practice of talaqqi strengthens the direct relationship between teachers and students in listening to, correcting, and ensuring the accuracy of recitation. Muraja'ah functions to maintain the continuity of memorization, while memorization evaluation serves as an instrument of quality control for students' achievements. In addition, communication with parents is established to strengthen learning assistance at home. With the support of an organizational structure, division of duties, and professional teaching staff, RTQ At-Taqlwa demonstrates a mosque based Qur'anic service culture oriented toward the collective and sustainable development of students (C. At-Taqlwa, 2024).

Reception of the Hadith on Qur'anic Learning and Teaching

The discussion of living hadith practices at RTQ At-Taqlwa should begin by affirming the main hadith that serves as the

you are those who learn the Qur'an and teach it." Abu 'Abd al-Rahman continued to teach the Qur'an from the time of 'Uthman until the period of al-Hajjaj, and he said, "This is what has made me sit in this place." (Bukhāriy, 1993; Ibn Hanbal, 1995; Ibn Majah, 2009).

This hadith serves as an entry point for examining how the prophetic value concerning learning and teaching the Qur'an is received, actualized, and institutionalized in educational practices at RTQ At-Taqla. This study traces the reception of the hadith among administrators, teachers, students, and parents; its actualization in tahsin, tahfiz, talaqqi, murajaah, learning etiquette, and memorization evaluation; and its institutionalization within the governance of Qur'anic education. The research informants were selected purposively based on their direct involvement in the planning, implementation, learning process, mentoring, and evaluation of Qur'anic education programs at RTQ At-Taqla, Cirebon City. They consisted of two institutional leaders, five teachers, fourteen students from various programs, and three parents or guardians. This composition enables the researcher to explore the reception, actualization, institutionalization, and negotiation of hadith values through the perspectives of policy, learning practices, students' experiences, and family support within the RTQ ecosystem in a comprehensive and contextual manner at both institutional and everyday learning levels.

The interview findings show that the institutional leaders of RTQ At-Taqla understand the hadith *خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ* not merely as a normative text, but as a value foundation for the existence of the institution. Institutional leaders Informant 1 interprets the hadith as a symbol of developing the best human character, while institutional leaders Informant 2 emphasizes that RTQ teachers and students are included within the scope of the hadith because they are involved in the processes of learning, teaching, improving Qur'anic recitation, memorizing, and practicing the Qur'an (Hakim & Firmansyah, 2026). This understanding indicates that RTQ is built upon a Qur'anic orientation that connects the ability to recite and memorize the Qur'an with the formation of exemplary worship and social behavior. Therefore, the hadith functions as a foundational basis that provides spiritual, moral, and educational legitimacy for the existence of RTQ as a mosque based Qur'anic educational institution.

This interpretation does not stop at the level of ideas, but continues into the direction of programs and the formation of institutional identity. At this level, the hadith is understood as a guideline for management that must be reflected in all RTQ activities. The informants explained that tahsin, tahfiz, talaqqi, murajaah, memorization evaluation, adab development, schedules, curriculum, rules, and institutional culture are directed toward forming Qur'anic habits. Learning and teaching the Qur'an are not narrowly understood as instructional activities, but are interpreted as a combination of worship, education, da'wah, and community service (Hakim & Firmansyah, 2026). Therefore, the identity of RTQ is not built solely through memorization programs, but also through the habituation of Qur'anic values, services for students and parents, and a commitment to enlivening the Qur'an within the community. This finding confirms that the hadith serves as a symbolic, operational, and institutional identity basis for RTQ At-Taqla.

If, at the level of institutional leaders, the hadith functions as a symbolic foundation and institutional direction, then at the level of teachers, the hadith appears more concretely as spiritual motivation and pedagogical ethos in the Qur'anic learning process. The teachers of RTQ At-Taqla receive the hadith *خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ* as a source of spiritual motivation in carrying out their task of teaching the Qur'an. The hadith is understood as an affirmation of the nobility of those who

normative basis of this study. The hadith concerning the virtue of learning and teaching the Qur'an occupies a central position because it becomes a source of values that drives Qur'anic educational activities at personal, pedagogical, and institutional levels.

The following are several variants of the hadith *matn* found in the major hadith collections, as transmitted by Imam al-Bukhari, Imam Ahmad ibn Hanbal, and Imam Ibn Majah:

١. حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ حَدَّثَنَا شُعْبَةُ قَالَ أَخْبَرَنِي عُلْفَةُ بْنُ مَرْثَدٍ سَمِعَتْ سَعْدَ بْنَ عُقَيْدَةَ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ عَنْ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ قَالَ وَأَقْرَأُ أَبُو عَبْدِ الرَّحْمَنِ فِي إِمْرَةٍ عُثْمَانَ حَتَّى كَانَ الْحِجَابُ قَالَ وَذَلِكَ الَّذِي أَفْعَدَنِي مَقْعَدِي هَذَا

Hajjaj ibn Minhāl narrated to us; Shu'bah narrated to us, saying: 'Alqamah ibn Marthad informed me: I heard Sa'd ibn 'Ubaydah narrating from Abu 'Abd al-Rahman al-Sulami, from 'Uthman, may Allah be pleased with him, from the Prophet, peace and blessings be upon him, who said: "The best among you are those who learn the Qur'an and teach it." Abu 'Abd al-Rahman continued to teach the Qur'an from the time of 'Uthman until the period of al-Hajjaj, and he said, "This is what has made me sit in this place." (Bukhāriy, 1993).

٢. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَهَبُ بْنُ وَجَّاجٍ قَالُوا حَدَّثَنَا شُعْبَةُ قَالَ سَمِعْتُ عُلْفَةَ بْنَ مَرْثَدٍ يُخْبِرُ عَنْ سَعْدِ بْنِ عُقَيْدَةَ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ عَنْ عُثْمَانَ بْنِ عَفَّانٍ رَضِيَ اللَّهُ عَنْهُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ إِنْ خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ أَوْ تَعَلَّمَهُ قَالَ مُحَمَّدُ بْنُ جَعْفَرٍ وَحَجَّاجُ فَقَالَ أَبُو عَبْدِ الرَّحْمَنِ فَذَلِكَ الَّذِي أَفْعَدَنِي هَذَا الْمَقْعَدُ قَالَ حَجَّاجُ قَالَ شُعْبَةُ وَلَمْ يَسْمَعْ أَبُو عَبْدِ الرَّحْمَنِ مِنْ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ وَلَا مِنْ عَبْدِ اللَّهِ وَلَكِنْ قَدْ سَمِعَ مِنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ أَبِي وَقَالَ وَهَبُ عَنْ شُعْبَةَ قَالَ عُلْفَةُ بْنُ مَرْثَدٍ أَخْبَرَنِي وَقَالَ خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ حَدَّثَنَا عُفَّانُ حَدَّثَنَا شُعْبَةُ أَخْبَرَنِي عُلْفَةُ بْنُ مَرْثَدٍ وَقَالَ فِيهِ مَنْ تَعَلَّمَ الْقُرْآنَ أَوْ عَلَّمَهُ

Muhammad ibn Ja'far, Bahz, and Hajjaj narrated to us, saying: Shu'bah narrated to us and said, 'I heard 'Alqamah ibn Marthad narrating from Sa'd ibn 'Ubaydah, from Abu 'Abd al-Rahman al-Sulami, from 'Uthman ibn 'Affan, from the Prophet (peace and blessings be upon him), who said, 'Indeed, the best among you are those who teach the Qur'an or learn it.' Muhammad ibn Ja'far and Hajjaj further reported that Abu 'Abd al-Rahman said, "This is what caused me to remain seated in this place (teaching the Qur'an)." Hajjaj said that Shu'bah stated, "Abu 'Abd al-Rahman did not hear directly from 'Uthman, nor from 'Abd Allah; rather, he heard from 'Ali." My father said that Bahz narrated from Shu'bah, who said, "'Alqamah ibn Marthad informed me," and in this narration the Prophet said, "The best among you are those who learn the Qur'an and teach it." 'Affan also narrated to us that Shu'bah narrated to us from 'Alqamah ibn Marthad, and in this version of the hadith the wording is, "Those who learn the

continuously engage with the Qur'an, whether as learners or teachers. For teachers, teaching tahsin and tahfizh is not merely a routine occupation, but an act of worship, a trust, and a path of devotion in guiding students to be able to recite, memorize, love, and practice the Qur'an. This reception is reflected in the informants' emphasis on the importance of sincere intention, patience, istiqamah, and the belief that every letter taught carries reward and may become a continuous charity (Luthfy, Khaeriyah, Rizqiya, Aulia, & Fatihah, 2026). Within this framework, the profession of Qur'an teacher is positioned as a moral role that requires sincerity, competence, and continuous closeness to the Qur'an in everyday life.

This spiritual reception is then reflected in daily learning practices. In the learning process, the hadith functions as an ethical force that guides teachers to teach with patience, discipline, professionalism, and a strong sense of scholarly responsibility. Teachers do not merely deliver materials related to recitation and memorization, but also instill adab, provide exemplary conduct, improve the quality of students' recitation, and maintain the continuity of murajaah and memorization submissions. When facing differences in students' abilities, fatigue, boredom, or the demands of program targets, this hadith serves as a reminder for teachers to continue interpreting teaching activities as da'wah and Qur'anic service (Luthfy et al., 2026). Thus, teachers' reception of the hadith does not stop at normative understanding, but is actualized in a teaching ethos that integrates worship, educational trust, moral exemplarity, and responsibility for the transmission of Qur'anic knowledge from teachers to students in a directed, measurable, and continuous manner every day.

From the teachers' pedagogical sphere, the reception of this hadith is also reflected in students' learning experiences. Students' reception of the hadith *خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ* shows that it has become a moral, spiritual, and pedagogical encouragement within their learning process. Most students stated that they had heard this hadith from ustaz, ustazah, RTQ teachers, achievement books or daily mutabaah records, and even social media. Their understanding generally revolves around the idea that the nobility of a Muslim lies in the willingness to learn, memorize, practice, and teach the Qur'an. The hadith then functions as a source of motivation for them to participate more enthusiastically in tahfizh activities, improve their recitation, maintain their memorization, and strengthen their closeness to the Qur'an. Although students' levels of understanding vary, the dominant pattern indicates that the hadith is received as a form of religious legitimacy that strengthens their learning awareness (R. T. Q. At-Taqla, 2026).

In addition to teachers and students, the reception of this hadith is also strengthened within the awareness of parents as the main supporters of Qur'anic education. Parents' reception of the hadith *خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ* shows that Qur'anic learning is understood as a family based religious project oriented toward the formation of character, morality, blessing, and the child's future. Parents choose RTQ At-Taqla not merely because of its strategic location or educational services, but also because of its Islamic environment, learning comfort, quality of guidance, and institutional reputation in producing accomplished alumni through the tahfizh pathway. The hadith is understood as an affirmation that children who learn and memorize the Qur'an are on a path of nobility, both in this world and in the hereafter. Therefore, parents are involved through assisting murajaah, listening to memorization, providing motivation, and maintaining intensive communication with teachers. Changes in children's recitation, memorization, worship, discipline, obedience, and morality indicate that the reception of the hadith functions as both a religious aspiration and a moral investment for the family (Alfiah, Diah, & Malik, 2026). In this context, RTQ is

Qur'an or teach it." (Ibn Hanbal, 1995).

٣. حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْفُطَّانُ حَدَّثَنَا شُعْبَةُ وَشُعْبَةُ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ عَنْ سَعْدِ بْنِ عُبَيْدَةَ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السَّلْمِيِّ عَنْ عُثْمَانَ بْنِ عُمَانَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ شُعْبَةُ خَيْرُكُمْ وَقَالَ سُفْيَانُ أَفْضَلُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ.

Muhammad ibn Bashshar narrated to us, saying: Yahya ibn Sa'id al-Qattan narrated to us, saying: Shu'bah and Sufyan narrated to us from 'Alqamah ibn Marthad, from Sa'd ibn 'Ubaidah, from Abu 'Abd al-Rahman al-Sulami, from 'Uthman, who reported that the Messenger of Allah (peace and blessings be upon him) said: *Shu'bah narrated the wording, "The best among you,"* while Sufyan narrated, *"The most virtuous among you are those who learn the Qur'an and then teach it"* (Ibn Majah, 2009)."

These hadith reports provide the textual basis for examining how the prophetic teaching on learning and teaching the Qur'an is received, actualized, and institutionalized at RTQ At-Taqla. This study traces the reception of the hadith among administrators, teachers, students, and parents; its actualization in tahsin, tahfizh, talaqqi, Muraja'ah, learning etiquette, and memorization evaluation; and its institutionalization within the governance of Qur'anic education. The research informants were selected purposively based on their direct involvement in the planning, implementation, learning process, mentoring, and evaluation of Qur'anic education programs at RTQ At-Taqla, Cirebon City. They consisted of two institutional leaders, five teachers, fourteen students from various programs, and three parents or guardians. This composition enables the researcher to explore the reception, actualization, institutionalization, and negotiation of hadith values through the perspectives of policy, learning practices, students' experiences, and family support within the RTQ ecosystem in a comprehensive and contextual manner at both institutional and everyday learning levels.

The institutional leaders' narratives indicate that the hadith:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ is received as a value foundation for the existence and direction of RTQ At-Taqla. Hakim stated that *"this hadith becomes the basic guideline in managing RTQ,"* and also described it as *"a symbol in developing the best human beings."* Firmansyah further emphasized that *"RTQ teachers, students, and santri are included in the category of this hadith because the teachers teach the Qur'an to students, from those who cannot read the Qur'an until they are able to read and practice it by showing good examples in worship and social life"* (Hakim & Firmansyah, 2026). These statements show that the hadith is not only understood as a theological virtue, but also as an institutional orientation that connects Qur'anic recitation, memorization, worship, and social conduct. Therefore, the hadith provides spiritual, moral, and educational legitimacy for RTQ At-Taqla as a mosque based Qur'anic educational institution.

This reception is extended into program direction and the formation of RTQ's institutional identity. Hakim explained that *"all RTQ activities, including schedules, curriculum, rules, and institutional culture, must reflect this hadith so that it becomes a habit."* He also stated that the meaning of learning and teaching the Qur'an for RTQ is *"a combination of all aspects,"* namely worship, education, da'wah, and service. In a similar tone, Firmansyah affirmed that learning and teaching the Qur'an at RTQ constitutes *"worship, education, da'wah, and community service by*

positioned as a family partner in instilling love for the Qur'an and developing a Qur'anic life orientation from an early age in a sustainable manner.

From this parental involvement, it is evident that the reception of the hadith at RTQ At-Taqla does not occur partially, but forms a broader pattern within the ecosystem of Qur'anic education. The hadith *خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ* undergoes an expansion of function: from normative legitimacy to motivational energy, a basis for educational praxis, and an institutional orientation. This finding is in line with Farihin and Khasani (2023), who emphasize that living hadith in the educational tradition of students does not stop at textual understanding, but moves toward ethics, behavior, and institutional tradition (Farihin & Khasani, 2023). Normatively, the hadith is received as a textual proof of the nobility of learning and teaching the Qur'an. In practice, however, as emphasized by Supian and Farhan (2021), the understanding of hadith has direct implications for the religious actions of a community. At RTQ At-Taqla, institutional leaders make it the foundation of institutional values, teachers interpret it as a religious trust, students receive it as a motivation for learning, and parents understand it as a moral aspiration for the family (Supian & Farhan, 2021). Therefore, the hadith functions as a source of religious legitimacy that connects personal piety, educational ethos, institutional orientation, and the formation of a collective Qur'anic culture within the life of RTQ in a contextual and sustainable manner.

At this stage, the reception of the hadith at RTQ At-Taqla does not only demonstrate the normative acceptance of meaning, but also indicates the institutionalization of religious values within a more directed educational system. The hadith *خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ* does not remain merely as moral advice, but is translated into the practices of tahsin, tahfizh, talaqqi, murajaah, memorization evaluation, habituation of adab, communication with parents, and the strengthening of educational service quality. Thus, the reception of the hadith moves from textual understanding toward educational and institutional praxis. The value of the hadith shapes the way teachers teach, the way students learn, the way families provide support, and the way the institution constructs its Qur'anic identity. However, this process of institutionalization continues to take place through negotiation, particularly when the values of worship and sincerity encounter memorization targets, teacher professionalism, parents' expectations, and the need for institutional sustainability. This finding is in line with Hamdanah et al. (2025), who affirm that contemporary Islamic educational institutions maintain spiritual values by translating them into governance, service quality, and adaptive sustainability strategies, without abandoning the moral orientation and spirituality of community-based Islamic education (Hamdanah, Mardia, & Rusydi, 2025).

The Actualization of Hadith in the Practices of Tahsin, Tahfizh, Talaqqi, Murajaah, Learning Etiquette, and Memorization Evaluation

The actualization of the hadith in Qur'anic learning at RTQ At-Taqla Cirebon is clearly reflected in the practice of tahsin as the main foundation for developing the quality of recitation. Tahsin is not merely understood as an activity of reading the Qur'an, but as a process of improving recitation that is carried out gradually, systematically, and continuously. In practice, teachers guide students to strengthen their makharij al-huruf, apply the rules of tajwid, maintain accuracy in the lengthening and shortening of recitation, become accustomed to tartil, and improve reading fluency. This process takes place through direct guidance, in which students recite before the teacher, while the teacher listens, corrects, explains mistakes, and asks for repetition until the recitation becomes more accurate. This pattern shows that tahsin is a form of actualizing the hadith on learning and teaching the Qur'an,

serving the community wholeheartedly (Hakim & Firmansyah, 2026). These statements show that the hadith is translated into *tahsin, tahfizh, talaqqi, Muraja'ah*, memorization evaluation, adab development, curriculum, rules, and service culture. Therefore, RTQ's identity is constructed not only through memorization programs, but also through the habituation of Qur'anic values, services for students and parents, and a commitment to enlivening the Qur'an within the community.

At the teacher level, the hadith:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

is received as spiritual motivation and pedagogical ethos in the Qur'anic learning process. The teachers' narratives show that teaching tahsin and tahfizh is not understood merely as a routine profession, but as worship, trust, and moral responsibility. Luthfy, stated that the hadith is "good news from the Prophet and an affirmation for us as Qur'an teachers that we are in a good and noble position." Khaeriyah, more explicitly explained, "For me as a Qur'an teacher, this hadith is a reminder that teaching is not merely a job, but a trust and an act of worship. Teaching the Qur'an means participating in preserving and transmitting the words of Allah to the next generation." A similar meaning was expressed by Aulia, who stated that the hadith "makes me more enthusiastic, patient, and sincere in guiding students," because "every letter taught has reward and may become continuous charity (Luthfy, Khaeriyah, Rizqiya, Aulia, & Fatimah, 2026)." These statements confirm that the category of religious trust and pedagogical ethos emerges directly from the teachers' own understanding. Within this framework, the profession of Qur'an teacher is positioned as a moral role that requires sincerity, competence, patience, and continuous closeness to the Qur'an in everyday life.

This spiritual reception is actualized in daily learning practices through patience, discipline, exemplary conduct, and attention to students' different abilities. Luthfy explained that the hadith becomes "a driving force for teachers and students to remain patient in the process of learning and teaching the Qur'an." Khaeriyah stated that she applies the value of the hadith by "beginning learning with the intention of worship, maintaining a comfortable learning atmosphere, guiding students patiently, and paying attention to each student's development." Fatimah similarly emphasized that the value of the hadith is practiced by developing Qur'anic learning that is "disciplined, full of adab, and oriented toward improving recitation and memorization (Luthfy et al., 2026)." These statements show that teachers' reception of the hadith is translated into concrete pedagogical actions: correcting recitation, guiding Muraja'ah, monitoring memorization submissions, instilling adab, and maintaining motivation when students experience fatigue, boredom, or differences in ability. Thus, the teacher's ethos at RTQ At-Taqla integrates worship, educational trust, moral exemplarity, and responsibility for Qur'anic transmission in a directed and continuous learning process.

From the teachers' pedagogical sphere, the reception of this hadith is also reflected in students' learning experiences. Students' narratives show that the hadith:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

reaches them through various channels, including oral instruction, pedagogical documentation, and digital circulation. One student stated that she had heard the hadith "from the ustadz and ustadzah who taught me," while another student mentioned that he encountered it through "the RTQ achievement book and from the ustadz." A different student also explained that he had heard the hadith "from social media and from the ustadz." These statements indicate that the hadith is transmitted not only through classroom advice, but also through institutional records and digital media. In terms of meaning, students generally understand the hadith as an affirmation that the best Muslims

because teachers do not merely transfer technical skills, but also maintain precision, authority, and the quality of recitational transmission. In this context, tahsin functions as the foundation of tahfizh, since strong memorization must begin with correct, fluent, and well maintained recitation (Luthfy et al., 2026).

After the quality of recitation is developed through tahsin, the value of the hadith continues in the practice of tahfizh as a gradual and continuous process of strengthening memorization. The practice of tahfizh at RTQ At-Taqwa Cirebon represents the actualization of the commitment to memorizing the Qur'an through the integration of targets, methods, memorization submissions, and continuous guidance. Teachers explain that tahfizh is carried out gradually according to students' abilities, using talqin, tiktir, verse repetition, regular memorization submissions, and murajaah before adding new memorization. The emphasized standard is not merely the number of juz achieved, but mutqin memorization, so students are not directed to continue to new memorization before their recitation and memorization are considered strong (Luthfy et al., 2026). From the students' perspective, motivation to memorize emerges from their understanding of the virtues of the Qur'an, parental encouragement, personal targets, and experiences of success during memorization submissions. However, this process also faces several obstacles, such as boredom, fatigue, similar verses, unfamiliar vocabulary, forgetfulness, limited time for murajaah, and differences in students' abilities (R. T. Q. At-Taqwa, 2026). Therefore, tahfizh becomes a living hadith practice that requires seriousness, patience, discipline, and the continuity of teacher guidance in consistently maintaining the quality of students' daily interaction with the Qur'an.

From the practice of tahfizh, the learning process is further strengthened through the talaqqi pattern. The practice of talaqqi at RTQ At-Taqwa Cirebon demonstrates a direct pattern of transmission between teacher and student rooted in the Qur'anic scholarly tradition. In this process, the teacher first recites or models the verses, after which students imitate, reread, and submit their recitation or memorization before the teacher. The listening process is carried out intensively so that mistakes in makhraj, tajwid, recitational lengthening and shortening, fluency, and memorization can be corrected immediately (Luthfy et al., 2026). This pattern affirms the pedagogical authority of the teacher as a mentor who does not merely test memorization, but also safeguards the accuracy of Qur'anic recitational transmission. This finding is in line with VanderMeulen (2021), who shows that in the qirā'āt tradition, teacher authority does not only lie in the capacity to teach the text, but also in the auditory ability to listen, identify tajwid errors, correct recitational performance, and maintain the continuity of Qur'anic transmission authoritatively (VanderMeulen, 2021). Thus, talaqqi becomes an actualization of living hadith that connects the value of learning and teaching the Qur'an with the continuity of sanad, the discipline of transmission, scholarly responsibility, and an ethical pedagogical relationship between teacher and student.

In addition to talaqqi, the continuity of memorization is maintained through the practice of murajaah. Murajaah at RTQ At-Taqwa Cirebon functions as a mechanism for preserving memorization, carried out through scheduled repetition, repeated memorization submissions, and teacher monitoring. Interview data from teachers and students indicate that murajaah is conducted daily, weekly, and monthly, both before adding new memorization and during special sessions for strengthening previously memorized passages (Luthfy et al., 2026). Students develop strategies such as repeated recitation, dividing one juz into several sections, submitting memorization to teachers, and repeating it again at home with parental assistance (R. T. Q. At-Taqwa, 2026). This pattern confirms that memorization is not

are those who learn, memorize, practice, and teach the Qur'an. This understanding becomes a source of motivation, as one student stated, *"After hearing this hadith, I felt motivated to study the Qur'an more deeply,"* while another said, *"After hearing this hadith, I became more enthusiastic and motivated in memorizing the Qur'an"* (R. T. Q. At-Taqwa, 2026). Thus, the students' reception of the hadith is not merely cognitive, but also motivational, strengthening their enthusiasm for tahfizh, recitation improvement, Muraja'ah, and closeness to the Qur'an.

At the parental level, the hadith:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

is received as a moral and religious aspiration for the family. Alfiah understood those who learn and teach the Qur'an as *"noble people, chosen by Allah,"* while Diah stated, *"This hadith motivates me to continue learning the Qur'an with my family so that I can guide my child to become a better person."* Similarly, Ibnu Malik described the hadith as *"a value and spirit for me and my child to learn the Qur'an."* These narratives demonstrate that the category of family moral aspiration emerges directly from parents' own understanding of the hadith. Such reception is reflected in their active involvement in Qur'anic learning at home. Diah explained that she accompanies her child in Muraja'ah by *"repeating what has been learned at RTQ and preparing what will be recited in class,"* while Ibnu Malik stated that he accompanies his child *"after Maghrib and after Subuh, and sometimes on the way while taking the child to RTQ."* Parents also reported improvements in their children's Qur'anic recitation, memorization, worship, discipline, and character (Alfiah, Diah, & Malik, 2026). Thus, parental reception of the hadith extends from religious aspiration to concrete family participation, positioning RTQ as a partner in cultivating children's Qur'anic character and sustaining Qur'anic learning beyond the institutional setting.

Taken together, these findings reveal a multilayered pattern of hadith reception within the Qur'anic educational ecosystem of RTQ At-Taqwa. Institutional leaders receive the hadith as a foundation for institutional values and governance, teachers interpret it as a religious trust and pedagogical ethos, students experience it as a source of learning motivation, and parents understand it as a moral aspiration that extends Qur'anic learning into the family sphere. This actor based differentiation shows that the meaning of the hadith is appropriated according to each participant's social and educational position, yet converges in the formation of a shared Qur'anic orientation. This pattern is consistent with Farihin and Khasani, who show that living hadith in educational settings develops through ethical practices, behavior, and institutional traditions (Farihin & Khasani, 2023), and with Supian and Farhan, who emphasize that the understanding of hadith may shape concrete religious practices within a community (Supian & Farhan, 2021). At RTQ At-Taqwa, therefore, hadith reception operates as a relational process that connects institutional governance, pedagogical commitment, student motivation, and family participation, thereby contributing to the formation of a collective Qur'anic culture.

At RTQ At-Taqwa, hadith reception develops into pedagogical and institutional practices through tahsin, tahfizh, talaqqi, Muraja'ah, memorization evaluation, adab, parental communication, and educational service quality. This process reflects the institutionalization of prophetic values into learning routines, standards, social relations, and institutional arrangements. At the same time, RTQ continually negotiates the values of worship, sincerity, adab, and devotion to the Qur'an with memorization targets, teacher professionalism, parental expectations, service quality, and institutional sustainability. This dynamic resonates with Hamdanah, who show that contemporary Islamic educational institutions seek to preserve spiritual and moral values while

understood merely as a quantitative achievement, but as a process of maintaining the quality of recitation, fluency, and mutqin memorization. Thus, murajaah becomes an actualization of living hadith that shapes learning discipline, patience, responsibility, and students' sustained closeness to the Qur'an. This regularity demonstrates the continuity between institutional schedules, teacher guidance, and family learning control in students' daily practice. The discipline of murajaah is then complemented by the habituation of adab in Qur'anic learning. Learning etiquette at RTQ At-Taqwa Cirebon shows that the internalization of hadith values takes place through ethical habituation in Qur'anic learning interactions. Students are guided to maintain ablution, recite prayers, sit politely, honor the mushaf, listen to the teacher's recitation, respect their peers, and reduce joking during learning activities (R. T. Q. At-Taqwa, 2026). Teachers also instill obedience to parents by encouraging murajaah at home and discipline in learning time (Luthfy et al., 2026). The learning environment is shaped to be clean, orderly, and solemn, so that closeness to the Qur'an is reflected not only in memorization, but also in morality, respect for knowledge, and daily Qur'anic behavior that is consistently habituated in both the classroom and the students' family environment in a continuous and directed manner. The internalization of adab is then strengthened through a structured memorization evaluation system. Memorization evaluation at RTQ At-Taqwa Cirebon functions as a quality control mechanism for learning by assessing students' recitation, fluency, tajwid, discipline, adab, and memorization achievement. Teachers use daily memorization submissions, periodic tasmii', level or juz advancement examinations, and semester evaluations to ensure that students do not proceed to new memorization before reaching the mutqin standard. Progress records are documented through mutabaah books, attendance lists, memorization submission records, murajaah schedules, and evaluation sheets, enabling the learning process to be monitored in a measurable manner (Hakim & Firmansyah, 2026). Evaluation results are also communicated to parents so that murajaah at home continues and students' achievements receive family support (Alfiah et al., 2026). Thus, memorization evaluation does not merely measure outcomes, but also maintains the continuity of Qur'anic learning quality in an institutional, orderly, accountable manner that is oriented toward students' spiritual and academic development. From the discussion above, it can be understood that the actualization of the hadith on the virtue of learning and teaching the Qur'an at RTQ At-Taqwa Cirebon appears as an interconnected pedagogical system consisting of tahsin, tahfizh, talaqqi, murajaah, learning etiquette, and memorization evaluation. Tahsin ensures that students' recitation is built upon the accuracy of makhraj, tajwid, tartil, and fluency; tahfizh requires commitment to targets, memorization submissions, and mutqin memorization; while talaqqi affirms the teacher's authority through direct listening and correction. Murajaah shows that memorization is not merely to be achieved, but must also be maintained through scheduled repetition and family discipline. Learning etiquette expands the meaning of the hadith from cognitive skills toward the formation of Qur'anic attitudes, while memorization evaluation transforms religious values into a measurable quality mechanism. Critically, this practice reveals a negotiation between spirituality, scholarly transmission, institutional targets, and accountability in educational services. This finding is relevant to the concept of auditory authority in qirā'āt (VanderMeulen, 2021) and the self regulation of Qur'an memorizers in maintaining memorization gradually, with discipline, direction, and reflection within contemporary Islamic tahfizh education practices (Latipah, 2022).		adapting to professional governance and institutional demands (Hamdanah, Mardia, & Rusydi, 2025). Therefore, institutionalization at RTQ represents an ongoing negotiation of Qur'anic values within the organizational demands of contemporary Islamic education. Pedagogical Actualization of the Hadith in Qur'anic Learning Practices The actualization of the hadith in Qur'anic learning at RTQ At-Taqwa Cirebon is clearly reflected in the practice of tahsin as the main foundation for developing the quality of recitation. Tahsin is not merely understood as an activity of reading the Qur'an, but as a process of improving recitation that is carried out gradually, systematically, and continuously. In practice, teachers guide students to strengthen their <i>makharij al-huruf</i>, apply the rules of tajwid, maintain accuracy in the lengthening and shortening of recitation, become accustomed to tartil, and improve reading fluency. This process takes place through direct guidance, in which students recite before the teacher, while the teacher listens, corrects, explains mistakes, and asks for repetition until the recitation becomes more accurate. This pattern shows that tahsin is a form of actualizing the hadith on learning and teaching the Qur'an, because teachers do not merely transfer technical skills, but also maintain precision, authority, and the quality of recitational transmission. In this context, tahsin functions as the foundation of tahfizh, since strong memorization must begin with correct, fluent, and well maintained recitation (Luthfy et al., 2026). After the quality of recitation is developed through tahsin, the value of the hadith continues in the practice of tahfizh as a gradual and continuous process of strengthening memorization. The practice of tahfizh at RTQ At-Taqwa Cirebon represents the actualization of the commitment to memorizing the Qur'an through the integration of targets, methods, memorization submissions, and continuous guidance. Teachers explain that tahfizh is carried out gradually according to students' abilities, using talqin, tikkar, verse repetition, regular memorization submissions, and Muraja'ah before adding new memorization. The emphasized standard is not merely the number of juz achieved, but mutqin memorization, so students are not directed to continue to new memorization before their recitation and memorization are considered strong (Luthfy et al., 2026). From the students' perspective, motivation to memorize emerges from their understanding of the virtues of the Qur'an, parental encouragement, personal targets, and experiences of success during memorization submissions. However, this process also faces several obstacles, such as boredom, fatigue, similar verses, unfamiliar vocabulary, forgetfulness, limited time for Muraja'ah, and differences in students' abilities (R. T. Q. At-Taqwa, 2026). Therefore, tahfizh becomes a living hadith practice that requires seriousness, patience, discipline, and the continuity of teacher guidance in consistently maintaining the quality of students' daily interaction with the Qur'an. From the practice of tahfizh, the learning process is further strengthened through the talaqqi pattern. The practice of talaqqi at RTQ At-Taqwa Cirebon demonstrates a direct pattern of transmission between teacher and student rooted in the Qur'anic scholarly tradition. In this process, the teacher first recites or models the verses, after which students imitate, reread, and submit their recitation or memorization before the teacher. The listening process is carried out intensively so that mistakes in makhraj, tajwid, recitational lengthening and shortening, fluency, and memorization can be corrected immediately (Luthfy et al., 2026). This pattern affirms the pedagogical authority of the teacher as a mentor who does not merely test memorization, but also safeguards the accuracy of Qur'anic recitational transmission. This finding is in line with VanderMeulen (2021), who shows that in the qirā'āt tradition, teacher authority
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The Institutionalization of Hadith Values within an Industry Based Educational Ecosystem

Pelembagaan nilai hadis di RTQ At-Taqwa tampak terutama dalam pembentukan budaya kelembagaan Qur'ani. Hadis خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ menjadi fondasi etis budaya kelembagaan RTQ At-Taqwa karena membentuk orientasi belajar, mengajar, melayani, dan bertanggung jawab secara moral. Hadis ini tidak berhenti sebagai dalil keutamaan personal, tetapi diobjektifasikan ke dalam visi melahirkan generasi Qur'ani, motto "*Al-Qur'an Selalu di Hati*", program tahsin, tahfiz, talaqqi, murajaah, evaluasi, serta pembiasaan adab (C. At-Taqwa, 2024). Pengelola menjadikannya pedoman nilai lembaga, guru memaknainya sebagai amanah ibadah, sedangkan santri dan orang tua merasakannya sebagai dorongan belajar dan harapan moral keluarga (Hakim & Firmansyah, 2026; Luthfy et al., 2026). Budaya ini memperlihatkan negosiasi antara spiritualitas dan profesionalitas: RTQ menjaga mutu layanan, target hafalan, dan keberlanjutan tanpa mereduksi pendidikan Al-Qur'an menjadi sekadar capaian administratif.

The institutionalization of hadith values at RTQ At-Taqwa is most clearly reflected in the formation of a Qur'anic institutional culture. The hadith خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ serves as the ethical foundation of RTQ At-Taqwa's institutional culture because it shapes the orientation of learning, teaching, service, and moral responsibility. This hadith does not remain merely as a textual proof of personal virtue, but is objectified into the vision of producing a Qur'anic generation, the motto "*The Qur'an Always in the Heart*," and the programs of tahsin, tahfiz, talaqqi, murajaah, evaluation, and the habituation of adab (C. At-Taqwa, 2024). Institutional leaders make it a value guideline for the institution, teachers interpret it as a religious trust, while students and parents experience it as a motivation for learning and a moral aspiration for the family (Hakim & Firmansyah, 2026; Luthfy et al., 2026). This culture demonstrates a negotiation between spirituality and professionalism: RTQ maintains service quality, memorization targets, and institutional sustainability without reducing Qur'anic education to merely administrative achievement.

This institutional culture is then supported by the professionalism of teachers and institutional leaders. The professionalism of teachers and institutional leaders at RTQ At-Taqwa is reflected in the division of institutional duties, teaching schedules, learning standards, internal coordination, and quality control of Qur'anic educational services. The organizational structure, the presence of 27 teachers and 6 staff members, as well as the tahsin, tahfiz, tahfiz pesantren, and sanad-based tahsin programs indicate that Qur'anic services are managed systematically rather than spontaneously (C. At-Taqwa, 2024). Teacher interviews reveal the existence of memorization target guidelines, recitation standards, periodic evaluations, coordination meetings, mutabaah books, attendance records, and communication with parents to monitor murajaah and memorization progress (Luthfy et al., 2026). This professionalization strengthens service quality, yet at the same time requires balance so that discipline, targets, and administration do not shift the meaning of teaching the Qur'an as worship, trust, moral exemplarity, and the cultivation of students' adab.

This internal professionalism is further strengthened by the involvement of parents as part of the RTQ ecosystem. The parent network at RTQ At-Taqwa functions as social capital that supports the sustainability of Qur'anic educational institutions. Parents do not merely entrust their children to teachers, but also help ensure attendance, remind them to conduct murajaah, listen to memorization at home, and monitor progress through communication with mentors and mutabaah books. Their trust is built through the

does not only lie in the capacity to teach the text, but also in the auditory ability to listen, identify tajwid errors, correct recitational performance, and maintain the continuity of Qur'anic transmission authoritatively (VanderMeulen, 2021). Therefore, talaqqi becomes an actualization of living hadith that connects the value of learning and teaching the Qur'an with the continuity of sanad, the discipline of transmission, scholarly responsibility, and an ethical pedagogical relationship between teacher and student.

In addition to talaqqi, the continuity of memorization is maintained through the practice of Muraja'ah. Muraja'ah at RTQ At-Taqwa Cirebon functions as a mechanism for preserving memorization, carried out through scheduled repetition, repeated memorization submissions, and teacher monitoring. Interview data from teachers and students indicate that Muraja'ah is conducted daily, weekly, and monthly, both before adding new memorization and during special sessions for strengthening previously memorized passages (Luthfy et al., 2026). Students develop strategies such as repeated recitation, dividing one juz into several sections, submitting memorization to teachers, and repeating it again at home with parental assistance (R. T. Q. At-Taqwa, 2026). This pattern confirms that memorization is not understood merely as a quantitative achievement, but as a process of maintaining the quality of recitation, fluency, and mutqin memorization. Therefore, Muraja'ah becomes an actualization of living hadith that shapes learning discipline, patience, responsibility, and students' sustained closeness to the Qur'an. This regularity demonstrates the continuity between institutional schedules, teacher guidance, and family learning control in students' daily practice.

The discipline of Muraja'ah is then complemented by the habituation of adab in Qur'anic learning. Learning etiquette at RTQ At-Taqwa Cirebon shows how hadith values are actualized through ethical habituation in Qur'anic learning interactions. Students are guided to maintain ablution, recite prayers, sit politely, honor the mushaf, listen to the teacher's recitation, respect their peers, and reduce joking during learning activities (R. T. Q. At-Taqwa, 2026). Teachers also instill obedience to parents by encouraging Muraja'ah at home and discipline in learning time (Luthfy et al., 2026). The learning environment is shaped to be clean, orderly, and solemn, so that closeness to the Qur'an is reflected not only in memorization, but also in morality, respect for knowledge, and daily Qur'anic behavior that is consistently habituated in both the classroom and the students' family environment in a continuous and directed manner.

The habituation of adab is then strengthened through a structured memorization evaluation system. Memorization evaluation at RTQ At-Taqwa Cirebon functions as a quality control mechanism for learning by assessing students' recitation, fluency, tajwid, discipline, adab, and memorization achievement. Teachers use daily memorization submissions, periodic tasmi', level or juz advancement examinations, and semester evaluations to ensure that students do not proceed to new memorization before reaching the mutqin standard. Progress records are documented through mutabaah books, attendance lists, memorization submission records, Muraja'ah schedules, and evaluation sheets, enabling the learning process to be monitored in a measurable manner (Hakim & Firmansyah, 2026). Evaluation results are also communicated to parents so that Muraja'ah at home continues and students' achievements receive family support (Alfiah et al., 2026). Thus, memorization evaluation does not merely measure outcomes, but also maintains the continuity of Qur'anic learning quality in an institutional, orderly, accountable manner that is oriented toward students' spiritual and academic development.

From the discussion above, it can be understood that the actualization of the hadith on

experience of observing changes in their children's recitation, memorization, worship, discipline, and morality, as well as through their perception of learning quality, responsive services, and the reputation of RTQ alumni (Alfiah et al., 2026). Parental support is also related to financial sustainability through the payment of educational fees and informal word-of-mouth promotion. Therefore, the parent network becomes a space of negotiation between the ideal of Qur'anic worship, family expectations, service quality, and the institution's social legitimacy amid the competition of modern tahfiz education. This relationship positions parents as strategic partners who collectively and sustainably contribute to maintaining the image, stability, and growth of RTQ.

From the relationship between the institution, teachers, students, and parents, a negotiation emerges between the value of worship and the logic of educational services. This negotiation between worship values and the logic of educational services at RTQ At-Taqlwa reveals an important dynamic in the management of contemporary tahfiz institutions. On the one hand, institutional leaders and teachers emphasize that learning and teaching the Qur'an must be maintained as worship, da'wah, a trust, and a path toward blessing (Hakim & Firmansyah, 2026; Luthfy et al., 2026). On the other hand, the institution must manage operational needs, teacher honoraria, program standards, memorization targets, communication with parents, and service satisfaction in order to ensure the sustainability of education (Alfiah et al., 2026). The critical point lies in the risk that Qur'anic orientation may shift toward the logic of achievement, administration, and user satisfaction. However, RTQ seeks to prevent such reduction by emphasizing intention, adab, mutqin memorization, patience, and recitation quality before the quantity of memorization. Thus, professionalism continues to be negotiated so that it remains subject to Qur'anic ethics and the sacred mission of Qur'anic education.

This negotiation then becomes more concrete in the standardization of learning at RTQ At-Taqlwa. Learning standardization at RTQ At-Taqlwa demonstrates the institutionalization of the hadith *خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ* into an organized educational mechanism. This hadith does not merely serve as moral inspiration, but is translated into learning schedules, the division of tahsin and tahfiz programs, talaqqi, talqin, and tiktir methods, murajaah, memorization targets, and the evaluation of recitation and memorization (C. At-Taqlwa, 2024; Hakim & Firmansyah, 2026). Teachers implement these standards through mutabaah books, attendance records, memorization submission notes, discipline monitoring, and progress reports communicated to parents (Luthfy et al., 2026). This standardization strengthens service quality and institutional accountability, yet it must be carefully maintained so that Qur'anic interaction is not reduced merely to administrative procedures. Therefore, the institutionalization of the hadith should ideally preserve a balance between targets, measurability, adab, mutqin memorization, and students' spiritual experience. Through this pattern, the hadith functions as a living norm that regulates the learning system while consistently and sustainably shaping a Qur'anic institutional culture.

Therefore, living hadith within the industry-based educational ecosystem at RTQ At-Taqlwa shows that hadith does not only live within ritual practices, but also operates as an organizing principle of the institution. In line with Farihin and Khasani (2023), hadith values move from textual understanding toward ethics, behavior, and educational tradition (Farihin & Khasani, 2023). In the context of RTQ, the hadith *خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ* is institutionalized through tahsin, tahfiz, talaqqi, murajaah, evaluation, teacher standards, parent communication, and educational services. At the same time, the professionalization of actors, program segmentation, operational costs, parental satisfaction, and institutional reputation indicate

the virtue of learning and teaching the Qur'an at RTQ At-Taqlwa Cirebon appears as an interconnected pedagogical system consisting of tahsin, tahfiz, talaqqi, Muraja'ah, learning etiquette, and memorization evaluation. Tahsin ensures that students' recitation is built upon the accuracy of makhraj, tajwid, tartil, and fluency; tahfiz requires commitment to targets, memorization submissions, and mutqin memorization; while talaqqi affirms the teacher's authority through direct listening and correction. Muraja'ah shows that memorization is not merely to be achieved, but must also be maintained through scheduled repetition and family discipline. Learning etiquette expands the meaning of the hadith from cognitive skills toward the formation of Qur'anic attitudes, while memorization evaluation transforms religious values into a measurable quality mechanism. Critically, this practice reveals a negotiation between spirituality, scholarly transmission, institutional targets, and accountability in educational services. This finding is relevant to the concept of auditory authority in qira'at (VanderMeulen, 2021) and the self regulation of Qur'an memorizers in maintaining memorization gradually, with discipline, direction, and reflection within contemporary Islamic tahfiz education practices (Latipah, 2022).

Institutionalization of Hadith Values in Qur'anic Educational Governance

The institutionalization of hadith values at RTQ At-Taqlwa is most clearly reflected in the formation of a Qur'anic institutional culture. The hadith *خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ* serves as the ethical foundation of RTQ At-Taqlwa's institutional culture because it shapes the orientation of learning, teaching, service, and moral responsibility. Institutional leaders explicitly frame the hadith as a value guideline for RTQ, while the institution's vision, programs, learning routines, and service mechanisms can be interpreted as institutional expressions of the Qur'anic values associated with learning and teaching (C. At-Taqlwa, 2024). Institutional leaders make it a value guideline for the institution, teachers interpret it as a religious trust, while students and parents experience it as a motivation for learning and a moral aspiration for the family (Hakim & Firmansyah, 2026; Luthfy et al., 2026). This culture demonstrates a negotiation between spirituality and professionalism: RTQ maintains service quality, memorization targets, and institutional sustainability without reducing Qur'anic education to merely administrative achievement.

This institutional culture is then supported by the professionalism of teachers and institutional leaders. The professionalism of teachers and institutional leaders at RTQ At-Taqlwa is reflected in the division of institutional duties, teaching schedules, learning standards, internal coordination, and quality control of Qur'anic educational services. The organizational structure, the presence of 27 teachers and 6 staff members, as well as the tahsin, tahfiz, tahfiz pesantren, and sanad based tahsin programs indicate that Qur'anic services are managed systematically rather than spontaneously (C. At-Taqlwa, 2024). Teacher interviews reveal the existence of memorization target guidelines, recitation standards, periodic evaluations, coordination meetings, mutabaah books, attendance records, and communication with parents to monitor Muraja'ah and memorization progress (Luthfy et al., 2026). This professionalization strengthens service quality, yet at the same time requires balance so that discipline, targets, and administration do not shift the meaning of teaching the Qur'an as worship, trust, moral exemplarity, and the cultivation of students' adab.

This internal professionalism is further strengthened by the involvement of parents as part of the RTQ ecosystem. The parent network at RTQ At-Taqlwa functions as social capital that supports the sustainability of Qur'anic educational institutions. Parents do not merely entrust their children to teachers, but also help ensure

the presence of a service logic. Hamdanah et al. (2025) affirm that contemporary Islamic educational institutions maintain spiritual values by translating them into governance and sustainability (Hamdanah et al., 2025). Therefore, RTQ becomes a field of negotiation between worship, quality, professionalism, and socio-economic relations, so that the sacredness of the Qur'an remains present within a measurable and adaptive service system, while also remaining open to critical reflection in order to avoid being trapped in the commercialization of tahfiz education within society.

Theoretical Discussion: Living Hadith and the Social Construction of Qur'anic Education

The findings of this study need to be read within the framework of living hadith, namely how the Prophet's hadith is not only understood as a normative text, but is also brought to life through reception, practice, transmission, and social transformation within Muslim communities. Qudsy et al. (2024) emphasize that living hadith has become a new direction in hadith studies because it examines how Muslims interpret and express hadith in everyday life, including in the relationship between text, tradition, social practice, and religious institutions (Qudsy, Abdullah, Jubba, Prasajo, & Taufik, 2024).

The hadith **خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ** at RTQ At-Taqla functions as both a normative text and a social practice. Normatively, this hadith provides a theological foundation for the virtue of learning and teaching the Qur'an; socially, it shapes teachers' motivation, students' learning ethos, parents' trust, and institutional legitimacy. From the perspective of living hadith, religious texts do not stop at the authority of wording, but come to life through reception, habituation, and institutionalization within the community (Farihin & Khasani, 2023; Suryadilaga, 2007). This is in line with Berger and Luckmann (1991), who argue that values become social reality when they are objectified through repeated actions (Berger & Luckmann, 1991). Therefore, this hadith operates as a source of values, motivation, and social legitimacy for Qur'anic education. This finding also confirms that the authority of hadith gains concrete meaning through pedagogical relations, family involvement, and the culture of Qur'anic institutions.

3. Conclusion

This study shows that the hadith **خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ** is received in multiple layers by educational actors at RTQ At-Taqla, Cirebon City. Institutional leaders understand it as a foundation of values, institutional legitimacy, and a direction for institutional development; teachers receive it as spiritual motivation, a religious trust, and a pedagogical ethos; students interpret it as an encouragement to learn, recite, memorize, and become closer to the Qur'an; while parents understand it as a moral aspiration for the family in shaping children who possess good character, discipline, and a Qur'anic identity. Therefore, the reception of the hadith is not singular, but moves according to the social position of each actor within the ecosystem of Qur'anic education.

The hadith is actualized through the practices of tahsin, tahfiz, talaqqi, murajaah, learning etiquette, and memorization evaluation. Tahsin serves as the foundation for improving recitation through the development of makharrij al-huruf, tajwid, tartil, and reading fluency; tahfiz is manifested through regular memorization submissions, talqin, tikrar, murajaah, and an emphasis on mutqin memorization; talaqqi strengthens direct transmission between teacher and student; murajaah maintains the continuity of memorization; learning etiquette shapes Qur'anic attitudes; while memorization evaluation functions as quality control over students' recitation, memorization, discipline, adab, and development. The values of the hadith are also institutionalized in the vision, programs, schedules, teacher

attendance, remind them to conduct Muraja'ah, listen to memorization at home, and monitor progress through communication with mentors and mutaba'ah books. Their trust is built through the experience of observing changes in their children's recitation, memorization, worship, discipline, and morality, as well as through their perception of learning quality, responsive services, and the reputation of RTQ alumni (Alfiah et al., 2026). Parental support is also related to financial sustainability through the payment of educational fees and informal word of mouth promotion. Therefore, the parent network becomes a space of negotiation between the ideal of Qur'anic worship, family expectations, service quality, and the institution's social legitimacy amid the competition of modern tahfiz education. This relationship positions parents as strategic partners who collectively and sustainably contribute to maintaining the image, stability, and growth of RTQ.

From the relationship between the institution, teachers, students, and parents, a negotiation emerges between the value of worship and the logic of educational services. This negotiation between worship values and the logic of educational services at RTQ At-Taqla reveals an important dynamic in the management of contemporary tahfiz institutions. On the one hand, institutional leaders and teachers emphasize that learning and teaching the Qur'an must be maintained as worship, da'wah, a trust, and a path toward blessing (Hakim & Firmansyah, 2026; Luthfy et al., 2026). On the other hand, the institution must manage operational needs, teacher honoraria, program standards, memorization targets, communication with parents, and service satisfaction in order to ensure the sustainability of education (Alfiah et al., 2026). The critical point lies in the risk that Qur'anic orientation may shift toward the logic of achievement, administration, and user satisfaction. However, RTQ seeks to prevent such reduction by emphasizing intention, adab, mutqin memorization, patience, and recitation quality before the quantity of memorization. Thus, professionalism continues to be negotiated so that it remains subject to Qur'anic ethics and the sacred mission of Qur'anic education.

This negotiation then becomes more concrete in the standardization of learning at RTQ At-Taqla. Learning standardization at RTQ At-Taqla demonstrates the institutionalization of the hadith:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ into an organized educational mechanism. This hadith does not merely serve as moral inspiration, but is translated into learning schedules, the division of tahsin and tahfiz programs, talaqqi, talqin, and tikrar methods, Muraja'ah, memorization targets, and the evaluation of recitation and memorization (C. At-Taqla, 2024; Hakim & Firmansyah, 2026). Teachers implement these standards through mutaba'ah books, attendance records, memorization submission notes, discipline monitoring, and progress reports communicated to parents (Luthfy et al., 2026). This standardization strengthens service quality and institutional accountability, yet it must be carefully maintained so that Qur'anic interaction is not reduced merely to administrative procedures. Therefore, the institutionalization of the hadith should ideally preserve a balance between targets, measurability, adab, mutqin memorization, and students' spiritual experience. Through this pattern, the hadith functions as a living norm that regulates the learning system while consistently and sustainably shaping a Qur'anic institutional culture.

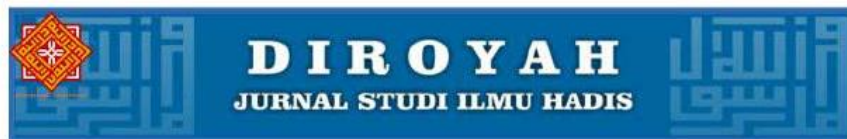
Therefore, the institutionalization of living hadith at RTQ At-Taqla demonstrates how prophetic values become embedded in Qur'anic educational governance. In line with Farihin and Khasani (2023), hadith values may develop from textual reception into ethical practices, behavior, and educational traditions (Farihin & Khasani, 2023). At RTQ At-Taqla, the hadith:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

standards, mutabaah books, parent communication, and governance of educational services. However, this institutionalization takes place through a negotiation between the values of worship, da'wah, adab, and blessing, on the one hand, and the demands of teacher professionalism, memorization targets, operational financing, parental satisfaction, reputation, and program sustainability, on the other. The contribution of this study lies in expanding living hadith studies from ritual-communal spaces toward a modern Qur'anic educational ecosystem that is organized, professional, and service oriented. This study recommends further research on several rumah tahfizh or other Qur'anic educational institutions in order to compare variations in hadith reception, management models, and forms of negotiation of hadith values across different social contexts. Comparative or educational ethnographic approaches may also be used to explore the relationship between the sanad of Qur'anic recitation, teacher professionalization, parental participation, and the sustainability of tahfizh institutions. The authors express their gratitude to the administrators of RTQ At-Taqwa, Cirebon City, the teachers, students, parents, and Masjid Raya At-Taqwa, Cirebon City, for their support of this research. The authors declare that this study is free from any conflict of interest and has not been influenced by personal, institutional, financial, or any other particular interests.		is institutionalized through tahsin, tahfizh, talaqqi, Muraja'ah, evaluation, teacher standards, parental communication, and educational services. This institutionalization also involves negotiation with contemporary organizational demands, including teacher professionalism, program standards, operational sustainability, parental expectations, and service quality. Hamdanah et al. (2025) similarly show that Islamic educational institutions seek to preserve spiritual values while adapting them to governance and sustainability requirements (Hamdanah et al., 2025). Thus, institutionalization at RTQ At-Taqwa should be understood as an ongoing process in which Qur'anic values are embedded in institutional practices while continually negotiated with the professional and service oriented demands of contemporary tahfizh education. Theoretical Discussion: Living Hadith and the Social Construction of Qur'anic Education The findings of this study can be understood through the framework of living hadith, which examines how prophetic traditions are received, interpreted, practiced, transmitted, and embedded in Muslim social life. Qudsy et al. (2024) emphasize that living hadith directs attention to the relationship between hadith texts, religious actors, social practices, and institutional settings. At RTQ At-Taqwa, the hadith <i>khairukum man ta'allama al-Qur'ana wa 'allamahu</i> becomes meaningful through three interconnected processes: actor reception, pedagogical actualization, and institutionalization. These processes show that the social life of hadith is shaped not only by how actors understand the text, but also by how such understanding is translated into educational practices and stabilized within institutional arrangements (Qudsy, Abdullah, Jubba, Prasajo, & Taufik, 2024). The first process is reception, in which different educational actors appropriate the hadith according to their respective social positions, reflecting the living hadith perspective that emphasizes the diverse ways religious texts are understood and experienced within specific social contexts (Qudsy & Dewi, 2018). Institutional leaders interpret the hadith as a foundation for institutional values and governance (Hakim & Firmansyah, 2026); teachers receive it as a religious trust and pedagogical ethos (Luthfy et al., 2026); students experience it as a source of learning motivation (R. T. Q. At-Taqwa, 2026); and parents understand it as a moral aspiration for the family (Alfiah et al., 2026). Although these interpretations differ according to the actors' social and educational positions, they converge around a shared Qur'anic orientation. From the perspective of social construction, this actor based reception provides the interpretive basis for externalization, through which meanings are subsequently expressed in actions, commitments, and social practices (Berger & Luckmann, 1991). The hadith therefore enters social reality through the meanings articulated and enacted by actors participating in Qur'anic education. 3. Conclusion This study demonstrates that the hadith on the virtue of learning and teaching the Qur'an is received, pedagogically actualized, and institutionalized through interconnected processes at RTQ At-Taqwa Cirebon. Reception varies according to the social positions of educational actors: institutional leaders understand the hadith as a foundation for institutional values and governance, teachers as a religious trust and pedagogical ethos, students as learning motivation, and parents as a moral aspiration for the family. These meanings are actualized through recurring Qur'anic learning practices and subsequently institutionalized in programs, learning standards, teacher criteria, evaluation mechanisms, parental communication, and educational governance. This institutionalization also involves continuous negotiation between the values of worship, sincerity, adab, and devotion to the Qur'an and contemporary demands for
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		professionalism, learning achievement, service quality, parental expectations, and institutional sustainability. Theoretically, this study contributes to living hadith scholarship by demonstrating an interconnected process of actor based reception, pedagogical actualization, and institutionalization through which prophetic values become embedded in contemporary Qur'anic education. The findings show that living hadith can be examined as a movement from actors' appropriation of religious meaning toward recurring pedagogical practices and relatively stable institutional structures. However, this study is limited to a single institutional case and a purposively selected group of participants, making the findings context specific rather than broadly generalizable. Future research should employ comparative and longer-term ethnographic studies across different rumah tahfiz to examine variations in hadith reception, pedagogical actualization, institutionalization, and the negotiation of prophetic values within diverse Qur'anic educational settings.
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3. LoA dan Copy Editing



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Letter of Acceptance

Dear, Mr/ Mrs. **1. Amin Iskandar**
2. Hartati
3. Ahmad Ubaydi Hasbillah
4. Abdel Nasser Abdelgalil Mohammed Mousa

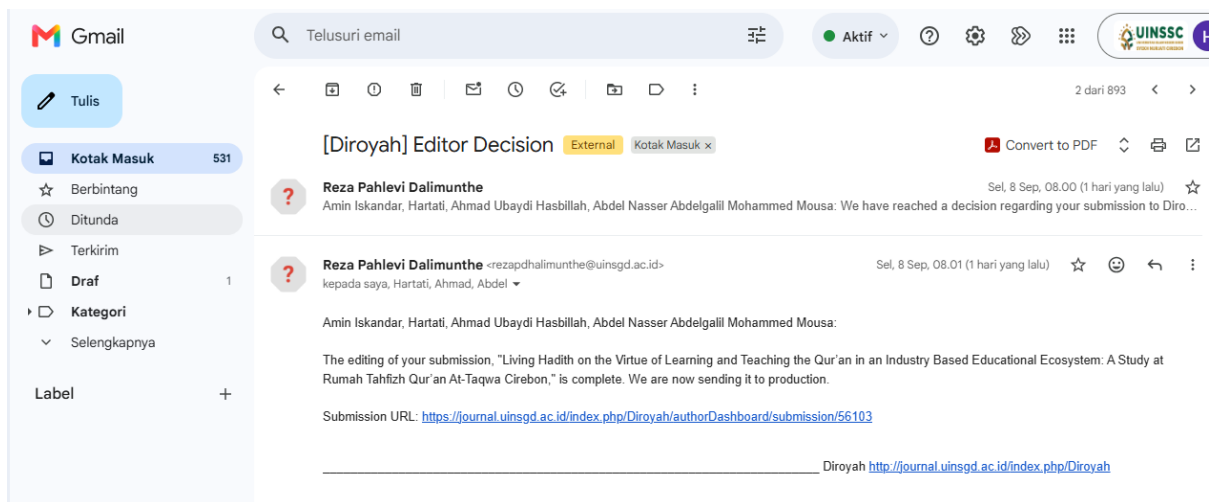
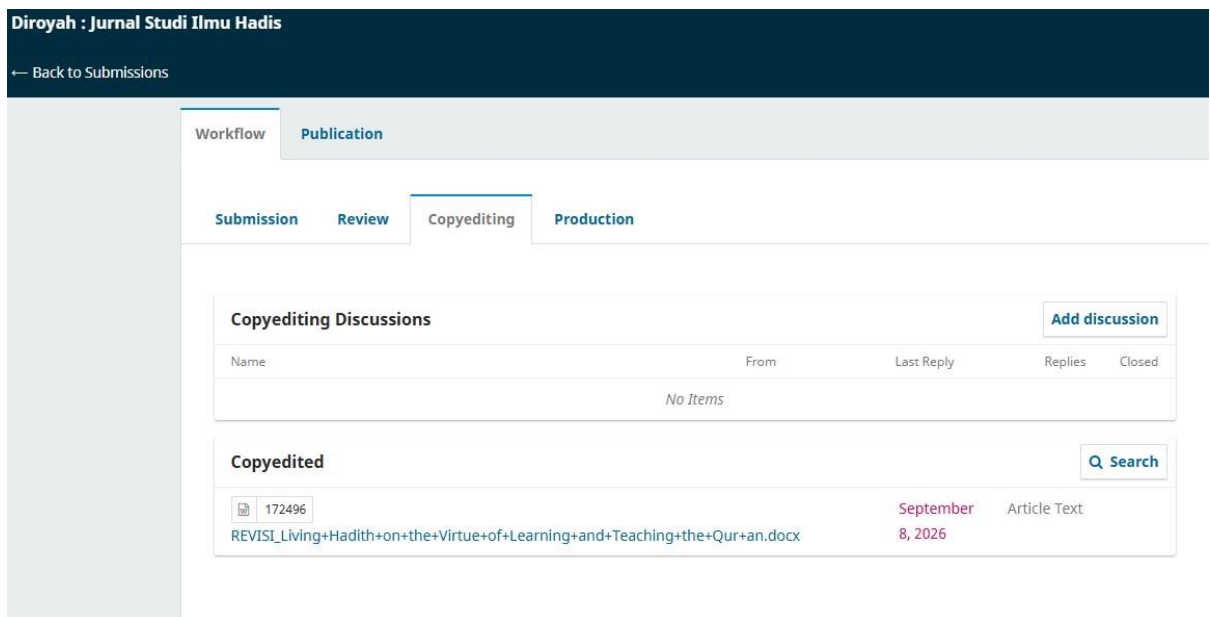
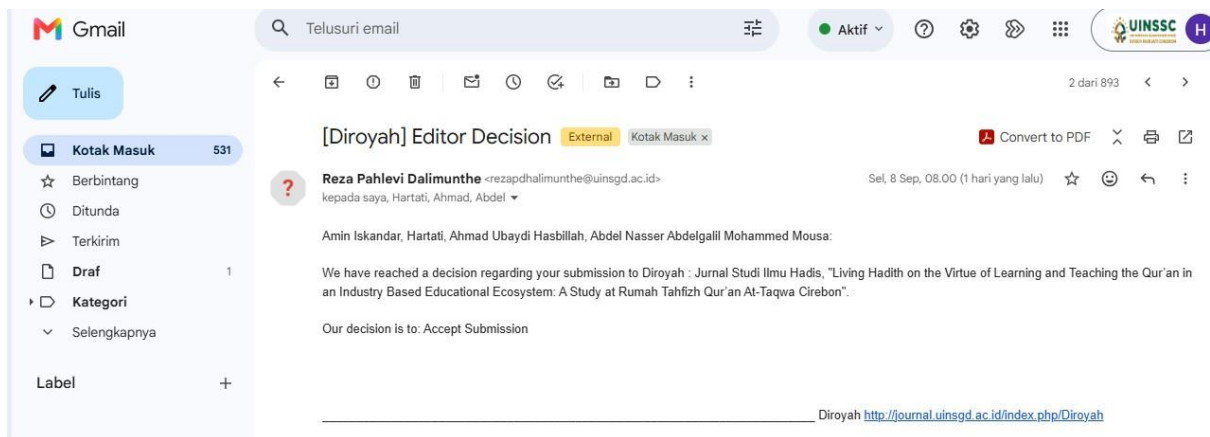
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Congratulation, based on the assessment and recommendation from our reviewer, your manuscript entitled: **“Living Hadith on Qur’anic Learning and Teaching: Reception, Pedagogical Actualization, and Institutionalization at Rumah Tahfiz Qur’an At-Ta’qwa Cirebon”** Has been accepted for publication in journal of hadith studies Vol.11 N0. 1, 2026

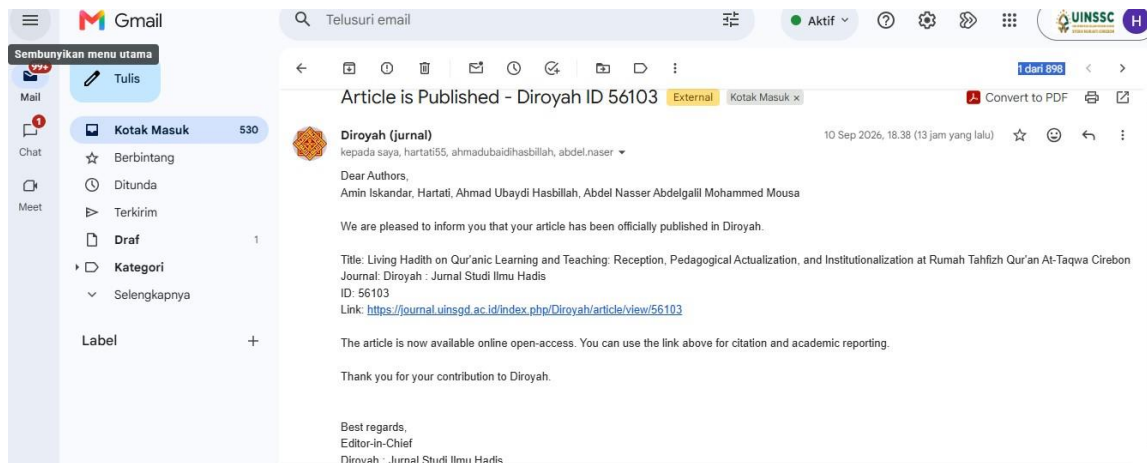
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Living Hadith on Qur'anic Learning and Teaching: Reception, Pedagogical Actualization, and Institutionalization at Rumah Tahfiz Qur'an At-Taqwa Cirebon

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Abstract

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Living Hadith on Qur'anic Learning and Teaching: Reception, Pedagogical Actualization, and Institutionalization at Rumah Tahfiz Qur'an At-Taqwa Cirebon

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Keywords: *living hadith; hadith reception; pedagogical actualization; institutionalization; Qur'anic education.*

Abstrak

Penelitian ini mengkaji resepsi, aktualisasi pedagogis, dan institusionalisasi hadis tentang belajar dan mengajarkan Al-Qur'an di Rumah Tahfiz Qur'an At-Taqwa Cirebon. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus, perspektif living hadis, dan kerangka konstruksi sosial Berger dan Luckmann. Data diperoleh melalui observasi

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langsung, wawancara semi terstruktur dengan dua pengelola, lima guru, empat belas santri, dan tiga wali santri, serta analisis dokumen kelembagaan. Hasil penelitian menunjukkan bahwa resepsi hadis bersifat berbasis aktor: pengelola, guru, santri, dan wali santri memaknai ajaran profetik tersebut sesuai dengan posisi sosial dan pendidikan masing-masing, tetapi seluruh pemaknaan itu bertemu pada orientasi Qur'ani yang sama. Makna yang diterima kemudian dieksternalisasikan melalui praktik-praktik pedagogis pembelajaran Al-Qur'an dan selanjutnya diobjektivasikan dalam standar pembelajaran, kriteria guru, mekanisme evaluasi, komunikasi wali santri, dan tata kelola kelembagaan. Analisis juga menunjukkan bahwa institusionalisasi bukan proses yang statis, melainkan berlangsung melalui negosiasi terus-menerus antara nilai ibadah, keikhlasan, adab, dan pengabdian kepada Al-Qur'an dengan tuntutan profesionalisme guru, capaian pembelajaran, mutu layanan, ekspektasi orang tua, dan keberlanjutan lembaga. Secara teoretis, penelitian ini menunjukkan bahwa living hadis dapat dipahami sebagai proses yang saling terhubung dari resepsi aktor menuju aktualisasi pedagogis dan institusionalisasi, sehingga nilai-nilai profetik memperoleh keberlanjutan sosial dan organisasional dalam pendidikan Al-Qur'an kontemporer.

Kata Kunci: *living hadis; resepsi hadis; aktualisasi pedagogis; institusionalisasi; pendidikan Al-Qur'an*

1. Introduction

This study examines how the hadith concerning the virtue of learning and teaching the Qur'an is received, pedagogically actualized, and institutionalized within contemporary Qur'anic education. The hadith:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

is approached as a living ethical reference through which educational actors construct motivation, pedagogical relations, learning culture, and institutional legitimacy. This issue becomes significant amid the pressures of modernization, digitalization, and quality demands that have reshaped the ways Islamic educational institutions manage learning, negotiate teacher authority, and respond to students' educational experiences (Muhammad Faiq Hirzulloh et al, 2024; Sabic-El-Rayess, 2020). In the Indonesian context, concerns over Qur'anic literacy, the need for tahsin and tahfiz development, and the growing public interest in rumah tahfiz indicate that Qur'anic education is moving toward a more organized, measurable, and quality oriented system. This transformation provides the context for examining how prophetic values are negotiated in everyday educational practices.

Rumah Tahfiz Qur'an At-Taqwa, Cirebon City, provides an important empirical setting for examining how living hadith operates within contemporary Qur'anic education. The institution develops several programs, including Tahfiz for Kids, Tahfiz li Syabab, sanad based tahsin tilawah, and a pesantren tahfiz (C. At-Taqwa, 2024). These programs provide a structured setting in which the hadith on Qur'anic learning and teaching is

encountered by educational actors and expressed through learning schedules, talaqqi, Muraja'ah, memorization evaluation, the habituation of adab, and teacher student interaction. This institutional context can be understood as a professionalized and service oriented Qur'anic educational ecosystem characterized by structured programs, teacher professionalism, learning standards, parental communication, service quality, institutional accountability, and program sustainability, while maintaining the values of worship, adab, sanad based transmission, and devotion to the Qur'an (Rabbani, Wahidmurni, & Zuhriyah, 2024). Within this context, the central question is how the hadith is received by institutional leaders, teachers, students, and parents, actualized in pedagogical practices, and institutionalized within the governance of a contemporary tahfizh institution.

A number of previous studies have discussed tahfizh education from the perspectives of memorization methods, students' motivation, program management, and the branding of Islamic educational institutions. Hilmi for example, show that tahfizh al-Qur'an has become an identity and an attraction of modern Islamic education (Hilmi et al., 2023), while Abdullah emphasize that memorization experiences are shaped by internal motivation, teachers, family, time, and the learning environment (Abdullah, 2021). Other studies have examined the living Qur'an and living hadith as forms of religious reception practiced within pesantren and Muslim communities (Khasani, 2023; Lubis, Syaukani, Simamora, & Ali, 2020). While these studies provide important foundations, they have not sufficiently examined the interconnected processes through which the hadith on Qur'anic learning and teaching is received by different educational actors, actualized in pedagogical practices, and institutionalized through educational governance, learning standardization, parental relations, and professional educational services. Accordingly, the novelty of this article lies in examining these three interconnected processes at RTQ At-Taqwa Cirebon, showing how the hadith:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

is interpreted by institutional leaders, teachers, students, and parents, translated into Qur'anic learning practices, and embedded within institutional mechanisms that shape contemporary tahfizh education.

The urgency of this study lies in the fact that rumah tahfizh is not merely an institution for Qur'an memorization, but also a space for shaping religious habitus, learning ethics, social identity, and the educational culture of Muslim families. From a socio cultural perspective, the hadith concerning the virtue of learning and teaching the Qur'an operates as symbolic energy that encourages parents to choose tahfizh institutions, enables teachers to build pedagogical authority, and helps students interpret memorization as both worship and achievement. From an educational perspective, tahfizh practices face several challenges, including academic workload, age differences, consistency in Muraja'ah, teacher quality, and the demand for continuous evaluation (Imam, 2024). This study is important to publish because it explains how hadith values persist and are negotiated with the demands of quality, efficiency, professionalism, and sustainability in contemporary Islamic educational institutions without losing the spiritual dimension, adab, and the orientation of devotion to the Qur'an as the core of Qur'anic education. This urgency becomes even

stronger because the practice touches upon the relationship between religion, family, the educational market, and character formation.

This article focuses on three aspects. *First*, it examines the reception of the hadith:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

among institutional leaders, teachers, students, and parents. *Second*, it explores its pedagogical actualization through tahsin, tahfizh, talaqqi, Muraja'ah, learning etiquette and memorization evaluation. *Third*, it analyzes the institutionalization of hadith values within the governance of RTQ At-Taqlwa, including their negotiation with learning standards, service quality, parental expectations, teacher professionalism, and institutional sustainability. The purpose of this study is to explain how the hadith operates across pedagogical practices, social relations, and institutional mechanisms of contemporary Qur'anic education. In doing so, this article contributes to living hadith studies by demonstrating the interconnected processes through which prophetic values are received by educational actors, actualized in pedagogical practices, and institutionalized within Qur'anic educational governance.

Methodologically, this article employs a qualitative approach with a living hadith perspective and a case study design at Rumah Tahfizh Qur'an At-Taqlwa, Cirebon (Creswell, 2009). The living hadith perspective was selected because it enables the study to examine hadith as a religious text that is received, interpreted, practiced, transmitted, and institutionalized in social life (Qudsy & Dewi, 2018). Research data were obtained through direct observation of tahsin and tahfizh activities, semi structured interviews with two institutional leaders, five teachers, fourteen students, and three parents or guardians, and analysis of institutional documents, including curriculum, learning schedules, memorization records, progress books, and evaluation instruments. Informants were selected purposively based on their direct involvement in the planning, implementation, mentoring, and evaluation of Qur'anic learning at RTQ At-Taqlwa. Data validity was strengthened through source and method triangulation by cross checking interview data, observation findings, and institutional documents. The data were analyzed thematically through data reduction, coding, categorization, interpretation, and conclusion drawing, organized around three principal analytical categories: hadith reception, pedagogical actualization, and institutionalization. The analysis of institutionalization further examined how hadith values are negotiated with learning standards, teacher professionalism, service quality, parental expectations, and institutional sustainability. Through this framework, the study traces how prophetic values move from actors' reception to pedagogical practice and become embedded in the institutional governance of contemporary Qur'anic education.

2. Results and Discussion

The Context of Rumah Tahfizh Qur'an At-Taqlwa, Cirebon

To understand the institutional context of living hadith practices at RTQ At-Taqlwa, the discussion first focuses on the institution's brief profile, educational programs, and learning system. Rumah Tahfizh Qur'an (RTQ) At-Taqlwa Cirebon is one of the mosque activity units within the environment of Masjid Raya At-Taqlwa, Cirebon City. This institution is located at Jl. Kartini No. 02, Kejaksan, Cirebon City, a strategic area that is easily accessible

to urban communities and surrounding areas. RTQ At-Taqlwa was established on June 30, 2024/2 Ramadan 1435 H as a response to the community's need for a Qur'anic learning center that is qualified, structured, and closely connected to the religious life of the Muslim community. The vision of this institution is to become an excellent and leading tahfiz institution in producing a Qur'anic generation, with the motto "*The Qur'an Always in the Heart*" (C. At-Taqlwa, 2024).

As a manifestation of this vision, RTQ At-Taqlwa has developed several Qur'anic education programs tailored to the needs and segmentation of its learners. The main programs of RTQ At-Taqlwa include Tahfiz for Kids for children aged 3-12 years, Tahfiz Lissyabab for adolescents and adults, Pondok Pesantren Tahfiz Qur'an At-Taqlwa, and sanad based Tahsin Tilawah. The pesantren program is directed toward boarding based education with an integrated curriculum combining Qur'an memorization, classical Islamic texts, and formal education at the SMPIT/SMAIT levels, while the sanad based tahsin program emphasizes the development of makharij al-huruf, tajwid, tartil, and the continuity of the sanad of Qur'anic recitation. Institutionally, RTQ At-Taqlwa is supported by 33 human resources, consisting of 27 teachers and 6 staff members, and serves 443 students. The character of this institution is reflected in the integration of Qur'anic education, service professionalization, and the strengthening of a mosque-based Qur'anic learning culture (C. At-Taqlwa, 2024).

These programs are implemented through a structured learning system oriented toward the continuous development of Qur'anic learning. This system integrates tahsin, tahfiz, talaqqi, muraja'ah, and memorization evaluation as a unified educational process. Tahsin is directed toward improving the quality of students' Qur'anic recitation through the development of makharij al-huruf, tajwid, and tartil, while tahfiz is developed as a habituated memorization process accompanied intensively by teachers. The practice of talaqqi strengthens the direct relationship between teachers and students in listening to, correcting, and ensuring the accuracy of recitation. Muraja'ah functions to maintain the continuity of memorization, while memorization evaluation serves as an instrument of quality control for students' achievements. In addition, communication with parents is established to strengthen learning assistance at home. With the support of an organizational structure, division of duties, and professional teaching staff, RTQ At-Taqlwa demonstrates a mosque based Qur'anic service culture oriented toward the collective and sustainable development of students (C. At-Taqlwa, 2024).

Reception of the Hadith on Qur'anic Learning and Teaching

The discussion of living hadith practices at RTQ At-Taqlwa should begin by affirming the main hadith that serves as the normative basis of this study. The hadith concerning the virtue of learning and teaching the Qur'an occupies a central position because it becomes a source of values that drives Qur'anic educational activities at personal, pedagogical, and institutional levels.

The following are several variants of the hadith *matn* found in the major hadith collections, as transmitted by Imam al-Bukhari, Imam Ahmad ibn Hanbal, and Imam Ibn Majah:

1. حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ حَدَّثَنَا شُعْبَةُ قَالَ أَخْبَرَنِي عَلْقَمَةُ بْنُ مَرْثَدٍ سَمِعْتُ سَعْدَ بْنَ عُبَيْدَةَ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ عَنْ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ قَالَ وَأَقْرَأَ أَبُو عَبْدِ الرَّحْمَنِ فِي إِمْرَةِ عُثْمَانَ حَتَّى كَانَ الْحَجَّاجُ قَالَ وَذَلِكَ الَّذِي أَقْعَدَنِي مَقْعَدِي هَذَا

Hajjaj ibn Minhal narrated to us; Shu'bah narrated to us, saying: 'Alqamah ibn Marthad informed me: I heard Sa'd ibn 'Ubaydah narrating from Abu 'Abd al-Rahman al-Sulami, from 'Uthman, may Allah be pleased with him, from the Prophet, peace and blessings be upon him, who said: "The best among you are those who learn the Qur'an and teach it." Abu 'Abd al-Rahman continued to teach the Qur'an from the time of 'Uthman until the period of al-Hajjaj, and he said, "This is what has made me sit in this place." (Bukhāriy, 1993).

2. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَهَرُّ وَحَجَّاجٌ قَالُوا حَدَّثَنَا شُعْبَةُ قَالَ سَمِعْتُ عَلْقَمَةَ بْنَ مَرْثَدٍ يُحَدِّثُ عَنْ سَعْدِ بْنِ عُبَيْدَةَ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ إِنَّ خَيْرَكُمْ مَنْ عَلَّمَ الْقُرْآنَ أَوْ تَعَلَّمَهُ قَالَ مُحَمَّدُ بْنُ جَعْفَرٍ وَحَجَّاجٌ فَقَالَ أَبُو عَبْدِ الرَّحْمَنِ فَذَلِكَ الَّذِي أَقْعَدَنِي هَذَا الْمَقْعَدَ قَالَ حَجَّاجٌ قَالَ شُعْبَةُ وَلَمْ يَسْمَعْ أَبُو عَبْدِ الرَّحْمَنِ مِنْ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ وَلَا مِنْ عَبْدِ اللَّهِ وَلَكِنْ قَدْ سَمِعَ مِنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ أَبِي وَقَالَ يَهْزُ عَنْ شُعْبَةَ قَالَ عَلْقَمَةُ بْنُ مَرْثَدٍ أَخْبَرَنِي وَقَالَ خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ حَدَّثَنَا عَفَّانُ حَدَّثَنَا شُعْبَةُ أَخْبَرَنِي عَلْقَمَةُ بْنُ مَرْثَدٍ وَقَالَ فِيهِ مَنْ تَعَلَّمَ الْقُرْآنَ أَوْ عَلَّمَهُ

Muhammad ibn Ja'far, Bahz, and Hajjaj narrated to us, saying: Shu'bah narrated to us and said, "I heard 'Alqamah ibn Marthad narrating from Sa'd ibn 'Ubaydah, from Abu 'Abd al-Rahman al-Sulami, from 'Uthman ibn 'Affan, from the Prophet (peace and blessings be upon him), who said, 'Indeed, the best among you are those who teach the Qur'an or learn it.'" Muhammad ibn Ja'far and Hajjaj further reported that Abu 'Abd al-Rahman said, "This is what caused me to remain seated in this place (teaching the Qur'an)." Hajjaj said that Shu'bah stated, "Abu 'Abd al-Rahman did not hear directly from 'Uthman, nor from 'Abd Allah; rather, he heard from 'Ali." My father said that Bahz narrated from Shu'bah, who said, "'Alqamah ibn Marthad informed me," and in this narration the Prophet said, "The best among you are those who learn the Qur'an and teach it." 'Affan also narrated to us that Shu'bah narrated to us from 'Alqamah ibn Marthad, and in this version of the hadith the wording is, "Those who learn the Qur'an or teach it." (Ibn Hanbal, 1995).

3. حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ حَدَّثَنَا شُعْبَةُ وَسُفْيَانُ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ عَنْ سَعْدِ بْنِ عُبَيْدَةَ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ عَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ شُعْبَةُ خَيْرُكُمْ وَأَقْرَأَ سَفْيَانُ أَفْضَلُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ.

Muhammad ibn Bashshar narrated to us, saying: Yahya ibn Sa'id al-Qattan narrated to us, saying: Shu'bah and Sufyan narrated to us from 'Alqamah ibn Marthad, from

Sa'd ibn 'Ubaidah, from Abu 'Abd al-Rahman al-Sulami, from 'Uthman, who reported that the Messenger of Allah (peace and blessings be upon him) said: *Shu'bah narrated the wording, "The best among you,"* while Sufyan narrated, *"The most virtuous among you are those who learn the Qur'an and then teach it"* (Ibn Mājah, 2009)."

These hadith reports provide the textual basis for examining how the prophetic teaching on learning and teaching the Qur'an is received, actualized, and institutionalized at RTQ At-Taqwa. This study traces the reception of the hadith among administrators, teachers, students, and parents; its actualization in tahsin, tahfizh, talaqqi, Muraja'ah, learning etiquette, and memorization evaluation; and its institutionalization within the governance of Qur'anic education. The research informants were selected purposively based on their direct involvement in the planning, implementation, learning process, mentoring, and evaluation of Qur'anic education programs at RTQ At-Taqwa, Cirebon City. They consisted of two institutional leaders, five teachers, fourteen students from various programs, and three parents or guardians. This composition enables the researcher to explore the reception, actualization, institutionalization, and negotiation of hadith values through the perspectives of policy, learning practices, students' experiences, and family support within the RTQ ecosystem in a comprehensive and contextual manner at both institutional and everyday learning levels.

The institutional leaders' narratives indicate that the hadith:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

is received as a value foundation for the existence and direction of RTQ At-Taqwa. Hakim stated that *"this hadith becomes the basic guideline in managing RTQ,"* and also described it as *"a symbol in developing the best human beings."* Firmansyah further emphasized that *"RTQ teachers, students, and santri are included in the category of this hadith because the teachers teach the Qur'an to students, from those who cannot read the Qur'an until they are able to read and practice it by showing good examples in worship and social life"* (Hakim & Firmansyah, 2026). These statements show that the hadith is not only understood as a theological virtue, but also as an institutional orientation that connects Qur'anic recitation, memorization, worship, and social conduct. Therefore, the hadith provides spiritual, moral, and educational legitimacy for RTQ At-Taqwa as a mosque based Qur'anic educational institution.

This reception is extended into program direction and the formation of RTQ's institutional identity. Hakim explained that *"all RTQ activities, including schedules, curriculum, rules, and institutional culture, must reflect this hadith so that it becomes a habit."* He also stated that the meaning of learning and teaching the Qur'an for RTQ is *"a combination of all aspects,"* namely worship, education, da'wah, and service. In a similar tone, Firmansyah affirmed that learning and teaching the Qur'an at RTQ constitutes *"worship, education, da'wah, and community service by serving the community wholeheartedly"* (Hakim & Firmansyah, 2026). These statements show that the hadith is translated into tahsin, tahfizh, talaqqi, Muraja'ah, memorization evaluation, adab development, curriculum, rules, and service culture. Therefore, RTQ's identity is constructed not only through memorization programs, but also through the habituation of Qur'anic values, services for students and parents, and a commitment to enlivening the Qur'an within the community.

At the teacher level, the hadith:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

is received as spiritual motivation and pedagogical ethos in the Qur'anic learning process. The teachers' narratives show that teaching tahsin and tahfizh is not understood merely as a routine profession, but as worship, trust, and moral responsibility. Luthfy, stated that the hadith is *"good news from the Prophet and an affirmation for us as Qur'an teachers that we are in a good and noble position."* Khaeriyah, more explicitly explained, *"For me as a Qur'an teacher, this hadith is a reminder that teaching is not merely a job, but a trust and an act of worship. Teaching the Qur'an means participating in preserving and transmitting the words of Allah to the next generation."* A similar meaning was expressed by Aulia, who stated that the hadith *"makes me more enthusiastic, patient, and sincere in guiding students,"* because *"every letter taught has reward and may become continuous charity"* (Luthfy, Khaeriyah, Rizqiya, Aulia, & Fatihah, 2026). These statements confirm that the category of religious trust and pedagogical ethos emerges directly from the teachers' own understanding. Within this framework, the profession of Qur'an teacher is positioned as a moral role that requires sincerity, competence, patience, and continuous closeness to the Qur'an in everyday life.

This spiritual reception is actualized in daily learning practices through patience, discipline, exemplary conduct, and attention to students' different abilities. Luthfy explained that the hadith becomes *"a driving force for teachers and students to remain patient in the process of learning and teaching the Qur'an."* Khaeriyah stated that she applies the value of the hadith by *"beginning learning with the intention of worship, maintaining a comfortable learning atmosphere, guiding students patiently, and paying attention to each student's development."* Fatihah similarly emphasized that the value of the hadith is practiced by developing Qur'anic learning that is *"disciplined, full of adab, and oriented toward improving recitation and memorization"* (Luthfy et al., 2026). These statements show that teachers' reception of the hadith is translated into concrete pedagogical actions: correcting recitation, guiding Muraja'ah, monitoring memorization submissions, instilling adab, and maintaining motivation when students experience fatigue, boredom, or differences in ability. Thus, the teacher's ethos at RTQ At-Taqwa integrates worship, educational trust, moral exemplarity, and responsibility for Qur'anic transmission in a directed and continuous learning process.

From the teachers' pedagogical sphere, the reception of this hadith is also reflected in students' learning experiences. Students' narratives show that the hadith:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

reaches them through various channels, including oral instruction, pedagogical documentation, and digital circulation. One student stated that she had heard the hadith *"from the ustadz and ustadzah who taught me,"* while another student mentioned that he encountered it through *"the RTQ achievement book and from the ustadz."* A different student also explained that he had heard the hadith *"from social media and from the ustadz"* These statements indicate that the hadith is transmitted not only through classroom advice, but also through institutional records and digital media. In terms of meaning, students generally understand the hadith as an affirmation that the best Muslims are those who learn, memorize, practice, and teach the Qur'an. This understanding becomes a source of motivation, as one student stated, *"After hearing this hadith, I felt motivated to study the Qur'an more deeply,"* while another said, *"After hearing this hadith, I became more enthusiastic and motivated in memorizing the Qur'an"* (R. T. Q. At-Taqwa, 2026). Thus, the

students' reception of the hadith is not merely cognitive, but also motivational, strengthening their enthusiasm for tahfiz, recitation improvement, Muraja'ah, and closeness to the Qur'an.

At the parental level, the hadith:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

is received as a moral and religious aspiration for the family. Alfiah understood those who learn and teach the Qur'an as "noble people, chosen by Allah," while Diah stated, "This hadith motivates me to continue learning the Qur'an with my family so that I can guide my child to become a better person." Similarly, Ibnu Malik described the hadith as "a value and spirit for me and my child to learn the Qur'an." These narratives demonstrate that the category of family moral aspiration emerges directly from parents' own understanding of the hadith. Such reception is reflected in their active involvement in Qur'anic learning at home. Diah explained that she accompanies her child in Muraja'ah by "repeating what has been learned at RTQ and preparing what will be recited in class," while Ibnu Malik stated that he accompanies his child "after Maghrib and after Subuh, and sometimes on the way while taking the child to RTQ." Parents also reported improvements in their children's Qur'anic recitation, memorization, worship, discipline, and character (Alfiah, Diah, & Malik, 2026). Thus, parental reception of the hadith extends from religious aspiration to concrete family participation, positioning RTQ as a partner in cultivating children's Qur'anic character and sustaining Qur'anic learning beyond the institutional setting.

Taken together, these findings reveal a multilayered pattern of hadith reception within the Qur'anic educational ecosystem of RTQ At-Taqwa. Institutional leaders receive the hadith as a foundation for institutional values and governance, teachers interpret it as a religious trust and pedagogical ethos, students experience it as a source of learning motivation, and parents understand it as a moral aspiration that extends Qur'anic learning into the family sphere. This actor based differentiation shows that the meaning of the hadith is appropriated according to each participant's social and educational position, yet converges in the formation of a shared Qur'anic orientation. This pattern is consistent with Farihin and Khasani, who show that living hadith in educational settings develops through ethical practices, behavior, and institutional traditions (Farihin & Khasani, 2023), and with Supian and Farhan, who emphasize that the understanding of hadith may shape concrete religious practices within a community (Supian & Farhan, 2021). At RTQ At-Taqwa, therefore, hadith reception operates as a relational process that connects institutional governance, pedagogical commitment, student motivation, and family participation, thereby contributing to the formation of a collective Qur'anic culture.

At RTQ At-Taqwa, hadith reception develops into pedagogical and institutional practices through tahsin, tahfiz, talaqqi, Muraja'ah, memorization evaluation, adab, parental communication, and educational service quality. This process reflects the institutionalization of prophetic values into learning routines, standards, social relations, and institutional arrangements. At the same time, RTQ continually negotiates the values of worship, sincerity, adab, and devotion to the Qur'an with memorization targets, teacher professionalism, parental expectations, service quality, and institutional sustainability. This dynamic resonates with Hamdanah, who show that contemporary Islamic educational institutions seek to preserve spiritual and moral values while adapting to professional governance and institutional demands (Hamdanah, Mardia, & Rusydi, 2025). Therefore, institutionalization at RTQ represents an ongoing negotiation of Qur'anic values within the organizational demands of contemporary Islamic education.

Pedagogical Actualization of the Hadith in Qur'anic Learning Practices

The actualization of the hadith in Qur'anic learning at RTQ At-Taqlwa Cirebon is clearly reflected in the practice of tahsin as the main foundation for developing the quality of recitation. Tahsin is not merely understood as an activity of reading the Qur'an, but as a process of improving recitation that is carried out gradually, systematically, and continuously. In practice, teachers guide students to strengthen their *makharij al-huruf*, apply the rules of tajwid, maintain accuracy in the lengthening and shortening of recitation, become accustomed to tartil, and improve reading fluency. This process takes place through direct guidance, in which students recite before the teacher, while the teacher listens, corrects, explains mistakes, and asks for repetition until the recitation becomes more accurate. This pattern shows that tahsin is a form of actualizing the hadith on learning and teaching the Qur'an, because teachers do not merely transfer technical skills, but also maintain precision, authority, and the quality of recitational transmission. In this context, tahsin functions as the foundation of tahfizh, since strong memorization must begin with correct, fluent, and well maintained recitation (Luthfy et al., 2026).

After the quality of recitation is developed through tahsin, the value of the hadith continues in the practice of tahfizh as a gradual and continuous process of strengthening memorization. The practice of tahfizh at RTQ At-Taqlwa Cirebon represents the actualization of the commitment to memorizing the Qur'an through the integration of targets, methods, memorization submissions, and continuous guidance. Teachers explain that tahfizh is carried out gradually according to students' abilities, using talqin, tikrar, verse repetition, regular memorization submissions, and Muraja'ah before adding new memorization. The emphasized standard is not merely the number of juz achieved, but mutqin memorization, so students are not directed to continue to new memorization before their recitation and memorization are considered strong (Luthfy et al., 2026). From the students' perspective, motivation to memorize emerges from their understanding of the virtues of the Qur'an, parental encouragement, personal targets, and experiences of success during memorization submissions. However, this process also faces several obstacles, such as boredom, fatigue, similar verses, unfamiliar vocabulary, forgetfulness, limited time for Muraja'ah, and differences in students' abilities (R. T. Q. At-Taqlwa, 2026). Therefore, tahfizh becomes a living hadith practice that requires seriousness, patience, discipline, and the continuity of teacher guidance in consistently maintaining the quality of students' daily interaction with the Qur'an.

From the practice of tahfizh, the learning process is further strengthened through the talaqqi pattern. The practice of talaqqi at RTQ At-Taqlwa Cirebon demonstrates a direct pattern of transmission between teacher and student rooted in the Qur'anic scholarly tradition. In this process, the teacher first recites or models the verses, after which students imitate, reread, and submit their recitation or memorization before the teacher. The listening process is carried out intensively so that mistakes in makhraj, tajwid, recitational lengthening and shortening, fluency, and memorization can be corrected immediately (Luthfy et al., 2026). This pattern affirms the pedagogical authority of the teacher as a mentor who does not merely test memorization, but also safeguards the accuracy of Qur'anic recitational transmission. This finding is in line with VanderMeulen (2021), who

shows that in the qirā'āt tradition, teacher authority does not only lie in the capacity to teach the text, but also in the auditory ability to listen, identify tajwid errors, correct recitational performance, and maintain the continuity of Qur'anic transmission authoritatively (VanderMeulen, 2021). Therefore, talaqqi becomes an actualization of living hadith that connects the value of learning and teaching the Qur'an with the continuity of sanad, the discipline of transmission, scholarly responsibility, and an ethical pedagogical relationship between teacher and student.

In addition to talaqqi, the continuity of memorization is maintained through the practice of Muraja'ah. Muraja'ah at RTQ At-Taqwa Cirebon functions as a mechanism for preserving memorization, carried out through scheduled repetition, repeated memorization submissions, and teacher monitoring. Interview data from teachers and students indicate that Muraja'ah is conducted daily, weekly, and monthly, both before adding new memorization and during special sessions for strengthening previously memorized passages (Luthfy et al., 2026). Students develop strategies such as repeated recitation, dividing one juz into several sections, submitting memorization to teachers, and repeating it again at home with parental assistance (R. T. Q. At-Taqwa, 2026). This pattern confirms that memorization is not understood merely as a quantitative achievement, but as a process of maintaining the quality of recitation, fluency, and mutqin memorization. Therefore, Muraja'ah becomes an actualization of living hadith that shapes learning discipline, patience, responsibility, and students' sustained closeness to the Qur'an. This regularity demonstrates the continuity between institutional schedules, teacher guidance, and family learning control in students' daily practice.

The discipline of Muraja'ah is then complemented by the habituation of adab in Qur'anic learning. Learning etiquette at RTQ At-Taqwa Cirebon shows how hadith values are actualized through ethical habituation in Qur'anic learning interactions. Students are guided to maintain ablution, recite prayers, sit politely, honor the mushaf, listen to the teacher's recitation, respect their peers, and reduce joking during learning activities (R. T. Q. At-Taqwa, 2026). Teachers also instill obedience to parents by encouraging Muraja'ah at home and discipline in learning time (Luthfy et al., 2026). The learning environment is shaped to be clean, orderly, and solemn, so that closeness to the Qur'an is reflected not only in memorization, but also in morality, respect for knowledge, and daily Qur'anic behavior that is consistently habituated in both the classroom and the students' family environment in a continuous and directed manner.

The habituation of adab is then strengthened through a structured memorization evaluation system. Memorization evaluation at RTQ At-Taqwa Cirebon functions as a quality control mechanism for learning by assessing students' recitation, fluency, tajwid, discipline, adab, and memorization achievement. Teachers use daily memorization submissions, periodic tasmī', level or juz advancement examinations, and semester evaluations to ensure that students do not proceed to new memorization before reaching the mutqin standard. Progress records are documented through mutaba'ah books, attendance lists, memorization submission records, Muraja'ah schedules, and evaluation sheets, enabling the learning process to be monitored in a measurable manner (Hakim & Firmansyah, 2026). Evaluation results are also communicated to parents so that Muraja'ah at home continues and students' achievements receive family support (Alfiah et al., 2026). Thus, memorization

evaluation does not merely measure outcomes, but also maintains the continuity of Qur'anic learning quality in an institutional, orderly, accountable manner that is oriented toward students' spiritual and academic development.

From the discussion above, it can be understood that the actualization of the hadith on the virtue of learning and teaching the Qur'an at RTQ At-Taqwa Cirebon appears as an interconnected pedagogical system consisting of tahsin, tahfizh, talaqqi, Muraja'ah, learning etiquette, and memorization evaluation. Tahsin ensures that students' recitation is built upon the accuracy of makhraj, tajwid, tartil, and fluency; tahfizh requires commitment to targets, memorization submissions, and mutqin memorization; while talaqqi affirms the teacher's authority through direct listening and correction. Muraja'ah shows that memorization is not merely to be achieved, but must also be maintained through scheduled repetition and family discipline. Learning etiquette expands the meaning of the hadith from cognitive skills toward the formation of Qur'anic attitudes, while memorization evaluation transforms religious values into a measurable quality mechanism. Critically, this practice reveals a negotiation between spirituality, scholarly transmission, institutional targets, and accountability in educational services. This finding is relevant to the concept of auditory authority in qirā'āt (VanderMeulen, 2021) and the self regulation of Qur'an memorizers in maintaining memorization gradually, with discipline, direction, and reflection within contemporary Islamic tahfizh education practices (Latipah, 2022).

Institutionalization of Hadith Values in Qur'anic Educational Governance

The institutionalization of hadith values at RTQ At-Taqwa is most clearly reflected in the formation of a Qur'anic institutional culture. The hadith **خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ** serves as the ethical foundation of RTQ At-Taqwa's institutional culture because it shapes the orientation of learning, teaching, service, and moral responsibility. Institutional leaders explicitly frame the hadith as a value guideline for RTQ, while the institution's vision, programs, learning routines, and service mechanisms can be interpreted as institutional expressions of the Qur'anic values associated with learning and teaching (C. At-Taqwa, 2024). Institutional leaders make it a value guideline for the institution, teachers interpret it as a religious trust, while students and parents experience it as a motivation for learning and a moral aspiration for the family (Hakim & Firmansyah, 2026; Luthfy et al., 2026). This culture demonstrates a negotiation between spirituality and professionalism: RTQ maintains service quality, memorization targets, and institutional sustainability without reducing Qur'anic education to merely administrative achievement.

This institutional culture is then supported by the professionalism of teachers and institutional leaders. The professionalism of teachers and institutional leaders at RTQ At-Taqwa is reflected in the division of institutional duties, teaching schedules, learning standards, internal coordination, and quality control of Qur'anic educational services. The organizational structure, the presence of 27 teachers and 6 staff members, as well as the tahsin, tahfizh, tahfizh pesantren, and sanad based tahsin programs indicate that Qur'anic services are managed systematically rather than spontaneously (C. At-Taqwa, 2024). Teacher interviews reveal the existence of memorization target guidelines, recitation standards, periodic evaluations, coordination meetings, mutaba'ah books, attendance records, and

communication with parents to monitor Muraja'ah and memorization progress (Luthfy et al., 2026). This professionalization strengthens service quality, yet at the same time requires balance so that discipline, targets, and administration do not shift the meaning of teaching the Qur'an as worship, trust, moral exemplarity, and the cultivation of students' adab.

This internal professionalism is further strengthened by the involvement of parents as part of the RTQ ecosystem. The parent network at RTQ At-Taqlwa functions as social capital that supports the sustainability of Qur'anic educational institutions. Parents do not merely entrust their children to teachers, but also help ensure attendance, remind them to conduct Muraja'ah, listen to memorization at home, and monitor progress through communication with mentors and mutaba'ah books. Their trust is built through the experience of observing changes in their children's recitation, memorization, worship, discipline, and morality, as well as through their perception of learning quality, responsive services, and the reputation of RTQ alumni (Alfiah et al., 2026). Parental support is also related to financial sustainability through the payment of educational fees and informal word of mouth promotion. Therefore, the parent network becomes a space of negotiation between the ideal of Qur'anic worship, family expectations, service quality, and the institution's social legitimacy amid the competition of modern tahfiz education. This relationship positions parents as strategic partners who collectively and sustainably contribute to maintaining the image, stability, and growth of RTQ.

From the relationship between the institution, teachers, students, and parents, a negotiation emerges between the value of worship and the logic of educational services. This negotiation between worship values and the logic of educational services at RTQ At-Taqlwa reveals an important dynamic in the management of contemporary tahfiz institutions. On the one hand, institutional leaders and teachers emphasize that learning and teaching the Qur'an must be maintained as worship, da'wah, a trust, and a path toward blessing (Hakim & Firmansyah, 2026; Luthfy et al., 2026). On the other hand, the institution must manage operational needs, teacher honoraria, program standards, memorization targets, communication with parents, and service satisfaction in order to ensure the sustainability of education (Alfiah et al., 2026). The critical point lies in the risk that Qur'anic orientation may shift toward the logic of achievement, administration, and user satisfaction. However, RTQ seeks to prevent such reduction by emphasizing intention, adab, mutqin memorization, patience, and recitation quality before the quantity of memorization. Thus, professionalism continues to be negotiated so that it remains subject to Qur'anic ethics and the sacred mission of Qur'anic education.

This negotiation then becomes more concrete in the standardization of learning at RTQ At-Taqlwa. Learning standardization at RTQ At-Taqlwa demonstrates the institutionalization of the hadith:

حَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

into an organized educational mechanism. This hadith does not merely serve as moral inspiration, but is translated into learning schedules, the division of tahsin and tahfiz programs, talaqqi, talqin, and tikrar methods, Muraja'ah, memorization targets, and the evaluation of recitation and memorization (C. At-Taqlwa, 2024; Hakim & Firmansyah, 2026). Teachers implement these standards through mutaba'ah books, attendance records,

memorization submission notes, discipline monitoring, and progress reports communicated to parents (Luthfy et al., 2026). This standardization strengthens service quality and institutional accountability, yet it must be carefully maintained so that Qur'anic interaction is not reduced merely to administrative procedures. Therefore, the institutionalization of the hadith should ideally preserve a balance between targets, measurability, adab, mutqin memorization, and students' spiritual experience. Through this pattern, the hadith functions as a living norm that regulates the learning system while consistently and sustainably shaping a Qur'anic institutional culture.

Therefore, the institutionalization of living hadith at RTQ At-Taqlwa demonstrates how prophetic values become embedded in Qur'anic educational governance. In line with Farihin and Khasani (2023), hadith values may develop from textual reception into ethical practices, behavior, and educational traditions (Farihin & Khasani, 2023). At RTQ At-Taqlwa, the hadith:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

is institutionalized through tahsin, tahfizh, talaqqi, Muraja'ah, evaluation, teacher standards, parental communication, and educational services. This institutionalization also involves negotiation with contemporary organizational demands, including teacher professionalism, program standards, operational sustainability, parental expectations, and service quality. Hamdanah et al. (2025) similarly show that Islamic educational institutions seek to preserve spiritual values while adapting them to governance and sustainability requirements (Hamdanah et al., 2025). Thus, institutionalization at RTQ At-Taqlwa should be understood as an ongoing process in which Qur'anic values are embedded in institutional practices while continually negotiated with the professional and service oriented demands of contemporary tahfizh education.

Theoretical Discussion: Living Hadith and the Social Construction of Qur'anic Education

The findings of this study can be understood through the framework of living hadith, which examines how prophetic traditions are received, interpreted, practiced, transmitted, and embedded in Muslim social life. Qudsy et al. (2024) emphasize that living hadith directs attention to the relationship between hadith texts, religious actors, social practices, and institutional settings. At RTQ At-Taqlwa, the hadith *khairukum man ta'allama al-Qur'āna wa 'allamahu* becomes meaningful through three interconnected processes: actor reception, pedagogical actualization, and institutionalization. These processes show that the social life of hadith is shaped not only by how actors understand the text, but also by how such understanding is translated into educational practices and stabilized within institutional arrangements (Qudsy, Abdullah, Jubba, Prasajo, & Taufik, 2024).

The first process is reception, in which different educational actors appropriate the hadith according to their respective social positions, reflecting the living hadith perspective that emphasizes the diverse ways religious texts are understood and experienced within specific social contexts (Qudsy & Dewi, 2018). Institutional leaders interpret the hadith as a foundation for institutional values and governance (Hakim & Firmansyah, 2026); teachers receive it as a religious trust and pedagogical ethos (Luthfy et al., 2026); students experience it as a source of learning motivation (R. T. Q. At-Taqlwa, 2026); and parents understand it as

a moral aspiration for the family(Alfiah et al., 2026). Although these interpretations differ according to the actors' social and educational positions, they converge around a shared Qur'anic orientation. From the perspective of social construction, this actor based reception provides the interpretive basis for externalization, through which meanings are subsequently expressed in actions, commitments, and social practices (Berger & Luckmann, 1991). The hadith therefore enters social reality through the meanings articulated and enacted by actors participating in Qur'anic education.

Table 1. Hadith Reception among Four Educational Actors at RTQ At-Taqwa

No	Actor	Form of Hadith Reception	Main Function	Distinctive Features
1	Institutional leaders	The hadith is understood as the value foundation and direction for managing RTQ.	Institutional plegitimacy.	It becomes the basis for programs, institutional culture, teacher standards, and service quality.
2	Teachers	The hadith is interpreted as a trust, an act of worship, and a motivation for teaching the Qur'an.	Strengthening the teaching ethos.	It encourages patience, sincerity, moral exemplarity, and responsibility in guiding students.
3	Students	The hadith is received as encouragement to learn, recite, and memorize the Qur'an.	Learning motivation.	It strengthens enthusiasm for tahfizh, Muraja'ah, memorization submission, and recitation improvement.
4	Parents	The hadith is understood as a religious aspiration for the child's future.	Family moral support.	It encourages assistance in Muraja'ah, motivation for children, and trust in RTQ.

The second process is pedagogical actualization, through which the meanings received by educational actors are expressed in recurring Qur'anic learning practices. At RTQ At-Taqwa, the values associated with learning and teaching the Qur'an are enacted through tahsin, tahfizh, talaqqi, Muraja'ah, learning etiquette, memorization evaluation, and teacher student interaction(R. T. Q. At-Taqwa, 2026; Luthfy et al., 2026). These practices demonstrate how religious meanings are translated into concrete pedagogical actions and learning routines. In Berger and Luckmann's framework, this process can be understood as externalization, through which actors express socially constructed meanings in recurring actions that may subsequently develop toward objectivation (Berger & Luckmann, 1991). Talaqqi establishes direct teacher student transmission and correction of Qur'anic recitation, reinforcing pedagogical authority and the continuity of recitational transmission(VanderMeulen, 2021). Muraja'ah functions as a habitual mechanism for maintaining memorization and strengthening students' self regulation(Latipah, 2022), while adab and structured evaluation establish ethical and quality oriented norms within the learning process (Hakim & Firmansyah, 2026; Luthfy et al., 2026). Therefore, pedagogical actualization represents the process through which received prophetic meanings are externalized into recurring educational practices that gradually acquire socially recognizable forms.

The third process is institutionalization, in which recurring pedagogical practices become embedded in more durable organizational mechanisms. At RTQ At-Taqwa, this process can be observed in learning schedules, curriculum, memorization targets, teacher standards, mutaba'ah books, evaluation procedures, parental communication, and

educational service governance (R. T. Q. At-Taqwa, 2026; Hakim & Firmansyah, 2026; Luthfy et al., 2026) Within Berger and Luckmann's framework, recurrent and habitualized actions may undergo objectivation and institutionalization, becoming shared structures that guide subsequent behavior and acquire relative stability within social life (Berger & Luckmann, 1991). Institutionalization is subsequently connected with internalization, particularly when teachers understand Qur'anic teaching as a sustained religious trust, students perceive Qur'anic learning and memorization as part of their religious identity, and parents incorporate Muraja'ah and Qur'anic learning into family routines (Alfiah et al., 2026; R. T. Q. At-Taqwa, 2026; Luthfy et al., 2026). This process is consistent with Noe who emphasize that Islamic values are internalized through the interaction of pedagogical practices, institutional structures, and social relations (Noe et al., 2026).

Accordingly, the social construction of living hadith at RTQ At-Taqwa can be represented as an interconnected process:

Prophetic Text → Actor Reception → Externalization through Pedagogical Actualization →

Objectivation and Institutionalization → Internalization

This model clarifies that reception, pedagogical actualization, and institutionalization are not separate phenomena, but interconnected dimensions through which prophetic values acquire social and educational durability. Reception provides the interpretive meaning attributed to the hadith by different educational actors; pedagogical actualization externalizes those meanings through recurring practices; and institutionalization stabilizes these practices through organizational structures, rules, routines, and educational mechanisms (Berger & Luckmann, 1991). Internalization completes the process when these institutionalized meanings and practices are reappropriated by actors as part of their religious consciousness, educational dispositions, and Qur'anic identity (Berger & Luckmann, 1991; Noe et al., 2026). In this sense, Berger and Luckmann's theory is employed not to examine the authenticity of the hadith, but to explain the social process through which its received meanings become embedded in the life of a contemporary Qur'anic educational institution.

The contribution of this study lies not in claiming that previous living hadith scholarship is predominantly ritual oriented, but in specifically demonstrating the interconnected process through which a hadith is received by multiple educational actors, actualized through pedagogical practices, and institutionalized within Qur'anic educational governance. Living hadith scholarship has shown that hadith acquires social meaning through reception, practice, transmission, and transformation within particular communities and institutional settings (Qudsy et al., 2024; Zuhri & Dewi, 2018). Building on this perspective, the findings from RTQ At-Taqwa show how the hadith:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

moves across different levels of social reality: from interpretations constructed by institutional leaders, teachers, students, and parents, to recurring pedagogical practices, and subsequently to institutional mechanisms such as learning standards, teacher criteria,

evaluation procedures, parental communication, and educational governance. In this sense, the study extends the analytical scope of living hadith by showing that prophetic values can become embedded in structured educational processes while continuing to interact with teacher professionalism, parental participation, service quality, and institutional sustainability (Farihin & Khasani, 2023; Qudsy, 2016).

Institutionalization, however, does not constitute a fixed or uncontested process. At RTQ At-Taqwa, prophetic values are continually negotiated with contemporary organizational demands, including memorization targets, teacher professionalism, service quality, parental expectations, operational sustainability, and institutional reputation. Rabbani demonstrate that service quality and institutional image constitute important dimensions in contemporary Islamic educational institutions, while Hamdanah show how Islamic educational institutions negotiate spiritual values with professional governance and institutional sustainability. In the RTQ context, these organizational demands coexist with the values of worship, sincerity, adab, trust, and devotion to the Qur'an. Institutionalization should therefore be understood as an ongoing process in which prophetic values are embedded within Qur'anic educational governance while continually negotiated with the professional and service oriented demands of contemporary tahfiz education (Hamdanah et al., 2025; Rabbani et al., 2024)

Conclusion

This study demonstrates that the hadith on the virtue of learning and teaching the Qur'an is received, pedagogically actualized, and institutionalized through interconnected processes at RTQ At-Taqwa Cirebon. Reception varies according to the social positions of educational actors: institutional leaders understand the hadith as a foundation for institutional values and governance, teachers as a religious trust and pedagogical ethos, students as learning motivation, and parents as a moral aspiration for the family. These meanings are actualized through recurring Qur'anic learning practices and subsequently institutionalized in programs, learning standards, teacher criteria, evaluation mechanisms, parental communication, and educational governance. This institutionalization also involves continuous negotiation between the values of worship, sincerity, adab, and devotion to the Qur'an and contemporary demands for professionalism, learning achievement, service quality, parental expectations, and institutional sustainability.

Theoretically, this study contributes to living hadith scholarship by demonstrating an interconnected process of actor based reception, pedagogical actualization, and institutionalization through which prophetic values become embedded in contemporary Qur'anic education. The findings show that living hadith can be examined as a movement from actors' appropriation of religious meaning toward recurring pedagogical practices and relatively stable institutional structures. However, this study is limited to a single institutional case and a purposively selected group of participants, making the findings context specific rather than broadly generalizable. Future research should employ comparative and longer-term ethnographic studies across different rumah tahfiz to examine variations in hadith reception, pedagogical actualization, institutionalization, and the negotiation of prophetic values within diverse Qur'anic educational settings.

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