

LIVING QUR'AN AND HADITH IN AN INTEGRATED ISLAMIC SCHOOL

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Abstract

The purpose of this study focuses on the background, variety, and implementation of the Living Qur'an and Hadith program in the formation of a religious character. This research uses qualitative research with a case study approach. It was conducted at SMPIT Al-Maidani Dusun Sukun, Desa Melati II, Kec. Perbaungan. Data sources in this study refer to primary data and secondary data. Primary data were obtained from the principal, teachers of the Living Qur'an and Hadith program, and also students, while secondary data were obtained from scientific journals and books. Data collection techniques were carried out through observation, interviews, and documentation studies. While data analysis with data reduction, data presentation, conclusion drawing, and verification. The results showed that the emergence of the program was based on the interest to strengthen students' understanding of the teachings of the Qur'an and Hadith, as well as applying them in everyday life. The living Qur'an and Hadith program at SMPIT Al-Maidani has at least five kinds of activities, and they are Tahfiz, Tadarus, Tahsin, Duha prayer in congregation, and Zuhur prayer in congregation. It can be concluded that introducing religion through the practice of tadarus, tahfiz, tahsin, Duha prayer in congregation, and Zuhur prayer in congregation has a crucial role in shaping the character of students who are not secular. These activities form religious values, obedience, calmness, endurance, perseverance, regularity, spiritual awareness, and gratefulness to Allah SWT. By involving students in these activities, the school is able to create an environment that supports the development of a powerful religious character in each individual.

Keywords

Living Qur'an and Hadith, Religious Character, SMPIT Al-Maidani



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INTRODUCTION

The character of the national children is currently experiencing a lot of deterioration. Various events that degrade dignity have occurred in society, especially in the field of education, which are mostly carried out by students. Reporting to detik.com recently, there was a case of bullying or bullying experienced by students in one of the Elementary Schools in Jakarta area in March 2023, which caused the victim to commit suicide because he could not stand the taunts of his friends because he did not have a father. In this case, educators should be able to instill a sense of empathy and sympathy for fellow children for the calamities experienced by others instead of bullying.

The outbreak of immoral cases and even the decline of the religious character of students are our current problems. It can be seen from the number of students who use bad language and words, dishonesty, and impoliteness of the students, and even many students are found to be entangled in legal acts such as fights, violence, drug use, free sex, alcohol parties, and others. The emergence of these problems is due to less supportive environmental factors and play activities that are often un-Islamic (Sitorus & Sumanti, 2021).

Seeing that the character of the national children is decreasing day by day, character building of the national youth is considered necessary because character building is a process of changing the value of life that a person gets from time to time to become embedded in their behavior. The religious component must be improved. Every individual, community, nation, and state will benefit from peace and security when religious teachings guide actions because the religious character is a crucial and main character to be formed, instilled, familiarised, and taught to children as early as possible. Religious character education is teaching that upholds religious or religious ideals, such as moral values, worship values, and others (Ahsani, 2022).

Commensurate with the national goals of education in Indonesia, as stated in Article 3 of Law No. 23 of 2003, which says that actually shaping and developing the character and civilization of a dignified nation is the function of national education. With the aim of increasing the insight of learners so that they become a person who is devoted and has a noble character, broad knowledge, success, innovation, and independence, and also develops into a person who loves the country and can be trusted in his actions, who always adheres to Allah SWT (President of the Republic of Indonesia, 2003). Through the implementation of each education program, the objectives of national education must reflect a complete picture of the ideal Indonesian human figure. Character building in schools must be instilled in order to instill the values in Pancasila, The 1945 State Constitution of

the Republic of Indonesia, and Indonesian culture, so because of this foundation, the objectives of national education must be set.

Character education has become a hot issue that is widely discussed because character education emphasizes the development of one's character and personality. Producing competent and moral human resources is an important foundation in character education. Qur'an surah Luqman ayat 12-19 is one of the surahs that discuss character education, which in verse contains character education values such as gratitude, wisdom, good deeds, respect, kindness, patience, humility, and self-control. Fostering excellent character is very important to foster a calmer, more productive, and competitive social environment. With these arguments, then to advance human character education can be the solution (Hariyani & Rafik, 2021).

One of the places where character education, especially religious character, can be implemented is for students to be more representative of religious beliefs in school. An important effort to build or change students' behavior towards religious behavior is by implementing religious character education at school. For this reason, many schools have religious programs at school to build students' religious character.

The situation that happened at SMPIT Al-Maidani, based on the results of observations, there were several morality and moral issues that arose in the school environment, such as students who behaved impolitely in the form of bad and rude speech, anger, even the point of bullying, and not a few students were also found who were reluctant to participate in religious activities at school. It can be said that their actions are still far from being religious. Students tend to know that these actions are wrong, but some students seem indifferent. Other problems include actions that can harm other humans, such as lying, hanging out with friends, fighting, and even hitting others. Not all children show this behavior, but the lack of attention and control from internal school parties can open opportunities for anyone and anywhere to behave this way. In the end, this problem certainly requires a solution to improve morals.

A factor that has caused the deterioration of the religious character of SMPIT Al-Maidani students is the influence of their surrounding environment, including peers, social media, and popular culture, which may not provide strong religious values. An environment that does not support religious practice or even undermines religious values can make students lose interest and enthusiasm in practicing their faith. Then another factor is their lack of understanding of the importance of religious practices and the traits contained in them. Without adequate understanding,

they will slowly become detached from their beliefs (religion). Therefore, the efforts made by the agency with the aim of solving the problem is to create an environment that supports and facilitates religious practices through Living Qur'an and Hadith program.

SMPIT Al-Maidani is the first integrated Islamic-based educational institution that is relatively new since it was founded in 2018, and it is one of the schools that apply the Living Qur'an and Hadith to build religious character and also an effort launched by the school to overcome the problem of moral decadence that occurs in the school environment. Living Qur'an and Hadith in the effort to build the religious character of students at SMPIT Al-Maidani is realized in a variety of activities while at school. SMPIT Al-Maidani has various activities from the "Living Qur'an and Hadith" program that are interesting and educational, including habituation of Duha in congregation, Zuhur in congregation, tadarus, tahfiz, and tahsin.

The practices produced and implemented by a society or community whose references come from Qur'an as well as Hadith (sunnah) are an understanding of the Living Qur'an and Hadith. Through the meaning and understanding applied in religious practices, the texts of the Qur'an and Hadith become alive in society. (Abdullah, 2023). In other words, the Living Qur'an and Hadith is a tradition or culture that develops in society based on the provisions of the Qur'an and Sunnah (Hadith).

In the education field, the implementation of the Living Quran and Hadith can be applied by habit. Educators need to use the habituation method during character development to prepare students with beautiful and admirable characteristics so that the habits carried out by students can be effectively maintained (Abdullah, 2023). In line with this opinion, according to education experts that the habituation approach can be used to help children shape their moral and religious values. Children in the school period very easy to instill these values when we provide guidance, habituation, or Islamic religious teachings, so it is very necessary to offer and instill habituation techniques in children (Nurbaiti et al., 2020). As the words of Prophet Muhammad SAW, which was narrated by Abu Hurairah:

مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ

"Not every child is born except in a state of fitrah."

The utilization of the Living Qur'an is actually a manifestation of Islamic heritage in educating human character as a means of character building and a reflection of Islamic culture (Rifai, 2022). According to the argument, the existence of the Living Qur'an and Hadith in schools is actually to renew the "soul" of Islamic education (Assingkily et al., 2021). Therefore, formal schools need to implement Living Qur'an and Hadith programs, shape students' personalities in accordance with Qur'an and Sunnah values, and become people of faith and character.

Moreover, there is no doubt that, especially for people who follow Islam, the Qur'an has the function of being the first and most important reference for them. Qur'an offers Muslims a solution to every problem they face. Far more prominent than that, the Qur'an functions as a hudan or guide for people who do not practice Islamic law. For this situation, Yatimin Abdullah once highlighted that Qur'an and Hadith are the sources of moral or character lessons from an Islamic perspective (Fitri, 2018).

A research investigation before has been done in an attempt to investigate the differences between this study and other studies. Regarding some of the previous studies, here are some examples: (1) Focus on Living Qur'an and Hadith research, among such studies as "Analisis Perkembangan Penelitian Living Al-Qur'an dan Hadis" (Darmalaksana et al., 2019). (2) Focus on the tradition of Living Qur'an and hadith in the community such as "Tradisi Yasinan (Kajian *Living Qur'an* Di Ponpes Ngalah Pasuruan)" (Ahmad Zainuddin, 2019), "Konstruksi Budaya Akikah Dan Selapan: Studi Living Qur'an Di Kabupaten Probolinggo" (Basid et al., 2021), "Living Hadis dalam Tradisi Malam Kamis Majelis Shalawat Diba' Bil-Mustofa" (A. F. Aini, 2015), "Living Hadis: Tradisi Sedekah Nasi Bungkus Hari Jum'at Oleh Komunitas Sijum Amuntai" (Rafi, 2019), "Tradisi Qunut dalam Shalat Maghrib di Pondok Pesantren Wahid Hasyim Yogyakarta (Studi Living Hadis)" (S. Q. Aini, 2017), "Islam and Local Culture: Living Qur'anic Studies in Ngeruwat Bumi Culture in Balung Village" (Sa'diyah, 2018) and "Tradisi Megengan dalam MENYAMBUT RAMADHAN: Living Qur'an sebagai kearifan lokal menyemai Islam di Jawa" (Ridho, 2019).

Based on the framework of the study that has been described above, there are differences between the current research and the previous one, where the previous research emphasized more on Qur'an and Hadith activities in the community as well as the methods used. However, this study has a different focus, which is on Qur'an and Hadith activities implemented in the academic environment with the aim of building the religious character of students. Thus, the researcher's interest arises in discussing this research, where there are three main objectives. Namely: (1) the

purpose of the establishment of the Living Qur'an and Hadith program, (2) the variety of Living Qur'an and Hadith, and (3) the implementation of the variety of Living Qur'an and Hadith in building religious character. This study is expected to help students build and develop their character, especially their religious character.

METHODS

The type of research used in this study is qualitative research, using a case study approach. The research location focuses on SMPIT AL-Maidani, which is located in Dusun Sukun, Desa Melati II, Kecamatan Perbaungan, Serdang Bedagai, North Sumatra. The location was chosen because of the implementation of the Living Qur'an and Hadith program by the institution. Data sources in this study refer to primary data and secondary data. Primary data were obtained from the school principal, teachers of the Living Qur'an and Hadith program, and students, while secondary data were obtained from scientific journals and books. Data collection was carried out by means of observation, interviews, and documentation.

The process of collecting data through observation was carried out over a three-month period. Starting from March to June 2023. The main purpose of this observation is to obtain information in the form of background, types of Living Qur'an and Hadith activities at SMPIT Al-Maidani, and their implementation in the formation of a religious character. Then the second data collection interviews, where researchers ask questions to several informants, which are the Qur'an program coach, the principal, and the students. And the last data collection technique is documentation where this documentation is the most important part as supporting data for the authenticity of the data and also as evidence of having made observations and interviews with informants by collecting data in the form of photos, videos, files, or documents, and also voice recordings when interviews are being conducted.

Then, the data analysis technique. This data analysis technique is carried out interactively and continuously to find complete results. Data analysis techniques are carried out through data reduction, data presentation, and conclusion drawing (Didi Junaedi, 2015). Data reduction is made by selecting, simplifying, abstracting, and transforming raw data that emerges from data related to Living Qur'an and Hadith programs at SMPIT Al-Maidani. Data presentation is done by organizing complex information into a systematic form so that researchers can present data related to the formation of religious character through the Living Qur'an and Hadith at SMPIT Al-Maidani. Then

the conclusion is drawn after data collection and data analysis related to the formation of religious character through the Living Qur'an and Hadith at SMPIT Al-Maidani. Then the data will be interpreted, which is then compiled in the conclusion.

FINDINGS AND DISCUSSION

Findings

Religious character is a good character that must be possessed by every individual. The noble qualities of Prophet Muhammad SAW, peace be upon him, can be an inspiration for this character, such as being responsible, fair, honest, trustworthy, humble, patient, and so on. So we can take an example from him. and it is possible because humans have been equipped with good abilities and must be optimized. Therefore, religious character is very important in everyday life.

In the school environment, the building of students' religious character can be done by implementing spiritual habituation. As a result of observations conducted at SMPIT Al-Maidani, in order to build the religious character of the students, the school formed a Living Qur'an and Hadith program as a way to overcome the problem of moral decadence in the school.

Through observations, interviews, and documentation, researchers found several findings resulting from the observation process that was carried out from March to June 2023 as follows:

Table 1. Purpose of Living Qur'an and Hadith Program at SMPIT Al-Maidani

No.	Purpose	Objective
1.	Improved understanding of religion	Students
2.	Relevance to the surrounding life	Students
3.	Religious character development	Students
4.	Maintain religious identity	Students

The findings in Table 1 show that the Living Qur'an and Hadith program at SMPIT Al-Maidani has four objectives to be achieved, which is the first is to improve students' religious understanding. Living Qur'an and Hadith aims to increase students' understanding of the creed of Islam. This can be seen with the existence of religious activities at SMPIT Al-Maidani, which is an effort made by the school with the aim of helping students increase their understanding of the religion they believe in.

The second finding is relevant to surrounding life. This means that this program is also designed to connect Qur'an and Hadith teachings and their relevance to surrounding life. At SMPIT Al-Maidani, through Living Qur'an and Hadith program, students are taught how to apply religious

values in social interaction, learning, and daily actions. This can accommodate students in developing attitudes and behaviors that are in line with Islamic teachings.

The third finding is that the purpose of this program is as a means of character development. Living Qur'an and Hadith program aims to help develop a strong student character based on religious teachings. Students are taught about ethics, integrity, honesty, hard work, empathy, and other positive values. This program supports the formation of a good student personality and builds a solid moral attitude.

And the last is to maintain religious identity. Living Qur'an and Hadith, program also plays a role in maintaining students' religious identity. In a multicultural school environment, this program can deepen students' understanding of Islamic teachings so they can maintain and defend their religious values in facing modern challenges. The program helps students understand, respect, and accept differences and strengthens their beliefs as Muslims.

Table 2. Variety of Living Qur'an and Hadith Programme Activities at SMPIT Al-Maidani in

Building the Religious Character		
No	Activity Time	Activity
1.	08:00 – 08:30 WIB	Duha Prayer
2.	08:30 – 09:00 WIB	Tadarus
3.	09:00 – 09:30 WIB	Tahfiz
4.	09:30 – 10:00 WIB	Tahsin
5.	12:30 – 13:00 WIB	Zuhur Prayer

In Table 2, it is found that the various activities of Living Qur'an and Hadith programs at SMPIT Al-Maidani have set activity times with the following descriptions: Firstly, Duha prayer time. The implementation time of Duha prayer starts from the entry of Duha time, which is at 08:00 - 08:30 WIB. The duration of the Duha prayer is relatively short, which is only 30 minutes per day. Then the second is tadarus. The time of implementation of Qur'an tadarus starts from the completion of Duha prayer, which is at 08:30 - 09:00 WIB. Similar to the previous activity, the duration of this activity is only 30 minutes. Then the third is the Qur'an tahfiz activity. This activity is carried out when the students have completed the Qur'an tadarus activity, which is at 09:00 - 09:30 WIB. Furthermore, the fourth activity is Qur'an tahsin, Qur'an tahsin activity is the last activity carried out in the morning after Duha prayer activities, Qur'an tadarus, and tahfiz. This activity is allocated at 09:30 - 10:00 WIB. Then, in the afternoon, the activity carried out is Zuhur prayer in congregation in the Musholla, which is at 12:30 - 13:00 WIB. From the description that has been presented, it can be seen that the

duration set by the school is 30 minutes for each activity.

Table 3. Implementation of various Living Qur'an and Hadith at SMPIT Al-Maidani in

Building the Religious Character		
No	Variety of Activity	Achievements
1.	Duha Prayer	Done
2.	Tadarus	Done
3.	Tahfiz	Done
4.	Tahsin	Done
5.	Zuhur Prayer	Done

The findings in Table 3 explain the implementation of various activities of the Living Qur'an and Hadith program at SMPIT Al-Maidani in the formation of religious character is done. The first activity that has been implemented is Duha prayer activity. The implementation of this activity is carried out every day by performing Duha prayers, as many as four raka'at in congregation, which then ends with reading prayers. After completing Duha prayer, the teacher will provide guidance in the form of teaching about the importance of Duha prayer and the values contained in the Qur'an. This activity is monitored and accompanied directly by the teacher of the Living Qur'an and Hadith program and also several teachers who are assigned to supervise this activity.

The second finding is Qur'an tadarus activity. Qur'an tadarus is carried out after the implementation of Duha prayer, where students are given time to read the Qur'an independently. Before starting tadarus, the teacher will choose the surah that must be read by the students. After choosing the surah, the students will gather in a circle or line, depending on the number of participants. They read the selected surah together slowly and solemnly. After finishing reading the surah together, there is a session to understand the meaning of the verses read. After completion, the teacher provides students with an understanding of the Qur'an in its historical form, interpretation, and messages contained in the ayat. Discussions and questions are also welcome to deepen students' understanding of the Qur'an.

Then the third type of activity is the Qur'an tahfiz. Qur'an tahfiz is done after completing tadarus activity. Tahfiz process begins with each student depositing their new memorization to the tahfiz teacher. After completion, students are asked to repeat their old memorization in front of the tahfiz teacher to ensure that it has been memorized well. The teacher provides feedback, guidance, and corrections as needed to improve the participants' reading and memorization. After completing the tahfiz activity, the teacher will give advice to the students who are in the process of tahfiz (memorization), such as techniques and strategies that they can use in memorizing and improving

reading as well as providing motivation to them, which is the benefits of memorizing Qur'an.

The fourth finding is Qur'an tahsin activity. This activity is carried out after completing tahfiz activities. Tahsin process begins with teaching and explaining tajweed to students, starting with the teacher explaining how to read Qur'an in accordance with tajweed. In this activity, the students are taught to repeat the verses and surahs that have been learned previously. This repetition helps them to remember and improve their reading. The teacher gives proper direction in terms of speed, intonation, and emphasis on the correct voice so that participants can read more fluently and stick in the memory.

And the last is Zuhur prayer activity in congregation. The implementation of this activity begins with the students forming shaf (rows) neatly and regularly. They tidy up the rows and adjust the distance between one person and another. The purpose of the arrangement of the rows and the arrangement of the rows is to create unity and concentration in congregation worship. The prayer is led by one of the students who has been assigned according to the picket schedule that has been made, and the other students will follow the imam's movements. Then it is continued by reading short surahs and prayers in congregation. Similar to Duha prayer activity, this activity is also directly supervised by the supervisor of the Living Qur'an and Hadith program and also several teachers who have been assigned to supervise this activity.

Discussion

Living Qur'an and Hadis at SMPIT Al-Maidani

The existence of Living Qur'an and Hadith has existed since the prophetic period of Muhammad and the companions of the Prophet. However, at that time, this tradition was still in its infancy and had not yet developed into the practice of scientific study of the Living Qur'an and Hadith. At that time, the followers of Prophet Muhammad were still guided by the words and deeds of Prophet Muhammad, which were sourced from the Qur'an and Hadith of Prophet Muhammad, because he was still alive at that time (Abdullah, 2023). This study is driven by the desire to understand the teachings of Islam as a living faith and adapt to the social and cultural changes that occur.

The establishment of this program aims to improve students' understanding of the creed of Islam. Exploring and appreciating the contents of the Qur'an and Hadith can inspire students' interest in reading the Qur'an and Hadith correctly, as well as deepening their understanding, belief, and practice of the teachings contained therein. This is expected so that students can use it as a guide

and guideline in various aspects of their lives (Rasikh, 2019). And also, through this program, students are taught to implement religious values in everyday life, both in the community and school environment, which can help students in developing their attitudes and behaviors as well as their character in line with religious teachings. Through understanding the religious teachings contained in Qur'an and Hadith, students are expected to have ethics, integrity, honesty, hard work, empathy, and other positive values, which can form a good student personality and build a solid moral attitude and avoid despicable behavior such as bad speech, rudeness, anger, and other behaviors that can be a source of problems for others. Because bad behavior in students can be the seed of criminal behavior in the future (S. Q. Aini, 2017). In addition, this program is also an effort made to maintain the religious identity of students. In a multicultural school environment, this program strengthens students' understanding of Islamic teachings so they can maintain and defend their religious values in facing modern challenges. So it can be understood that this program helps students to understand, respect, and accept differences and strengthen their beliefs as Muslims.

In line with the objectives to be achieved from the implementation of the Living Qur'an and Hadith program at SMPIT al-Maidani, it is strengthened by the content in *Washoya' al-Aba lil-Abna* book. *Washoya' al-Aba lil abna* book contains advice that can be considered as a practical application of the teachings of the Qur'an in personal and social life. *Washoya' al-Aba lil abna* contains quite important Islamic values, such as fearing Allah SWT, the obligation to believe in Allah and His messenger, the obligation to be devoted to parents, being honest, trustworthy, patient, grateful, and sincere in every action (Syakir, 2015).

Variety of Living Qur'an and Hadith

Based on the results of research that has been conducted by researchers in the field by conducting observations, interviews, and documentation of this program, it can be seen that SMPIT Al-Maidani school has at least five varieties of Living Qur'an and Hadith activities, which are tahfiz, tadarus, tahsin, Duha and Zuhur in congregation, which have been carried out in accordance with the time allocation set by the school as described in the findings above.

Time allocation refers to the limited duration of learning activities in the classroom (Mulyasa, 2013). Time allocation guides educators in delivering learning materials in class so that activities during the learning process are more focused. In implementing the various activities of the Living Qur'an and Hadith program, time allocation is very important in optimizing these activities. In order for the implementation of various activities in this program to be carried out in accordance with the

predetermined time, the school must participate in supervising. This aims to ensure that the activities in the program can be carried out properly and in accordance with the goals to be achieved. In this case, the principal is required to choose the right time to implement Living Qur'an and Hadith activities at school. Because the principal is a manager who has a key role in the success of a school, the principal is a school leader who has the responsibility of realizing the goals of the school (Dwi Cahyani, 2016). The preparation of an inadequate time allocation can result in a less in-depth understanding of the learning material.

In this case, it can be known that the allocation of time in a program is a very important thing in order to achieve the objectives of a program. Therefore, SMPIT school has set the right time in order to help improve students' learning efficiency by having sufficient time to understand and master the material taught in Living Qur'an and Hadith activities. In addition, with adequate time allocation, students have the opportunity to explore certain topics in more depth. Teachers can provide additional explanations and discussions and provide relevant assignments to strengthen students' understanding. So that the purpose of the establishment of the Living Qur'an and Hadith program at SMPIT Al-Maidani can be achieved as expected.

Implementation of Variety of Living Qur'an and Hadith in Religious Character Building

Implementation is always related to the implementation of programs or information that is planned and has been applied by most ordinary people in everyday life (Subawaihin, 2022). Religious character-building can be done by habituation. In the context of educational psychology, the habituation approach is often referred to as "operant conditioning," which aims to teach individuals to develop positive behavioral habits such as discipline, performing well, working hard, surrendering, as well as being responsible for their obligations at hand. Habituation is something that is deliberately done many times so that something can emerge as a habit for them (Abdullah, 2023).

Based on the results of the research that the researcher has described, it is known that the application of the Living Qur'an and Hadith in the formation of students' religious character has been carried out through habituation from a variety of religious activity programs. The implementation of the Living Qur'an and Hadith program as an effort in the formation of religious character through a variety of religious activities such as Duha prayers, tadarus, tahfiz, tahsin, and Zuhur in congregation are the right policies. The implementation of various activities of the Living Qur'an and Hadith program has a good impact on the religious character of students, such as the

formation of regular worship habits, understanding and also memorizing the Qur'an, reciting the Qur'an according to the rules, discipline in carrying out obligations as a Muslim, having patience, and respect for the teachings of Islam. This is in line with the purpose of the concept of the Living Qur'an and Hadith, which is to bring Islamic teachings closer to the community, make it a solution to various problems that are faced, and help the public in improving the quality of life better (Abdullah, 2023) because religious activities aim to instill and distribute these religious values in the hope of the goals to be achieved (Novearti, 2017).

Seeing the positive impact of the Living Qur'an and Hadith program on the process of forming students' religious character at SMPIT Al-Maidani, this program can also be applied in other formal schools through the principal's policy. Because the principal functions as the leader of the institution, it is his obligation to shape the religious character of the school as an educational goal that not only provides general information but also fosters religious understanding by instilling religious values. Another reason is also that, based on MBS (*Manajemen Berbasis Sekolah*), the principal has a very important role in advancing and developing educational institutions, educators, and their outputs. Through this MBS, the government also opens full opportunities for educational institutions to manage schools independently according to the talents and potential of the school completely to the school to manage the school (Nur & Nuriati, 2018). Therefore, school principals have the authority to implement programs in schools to advance the educational institutions they lead. Especially programs that can help shape students' religious personalities, such as this Living Qur'an and Hadith program.

This program can also help the government in realizing the policies contained in the 2013 curriculum. Where 2013 curriculum is more emphasis on character education, and when traced based on the analysis of the 2013 curriculum, the character value that must be achieved by students is from the spiritual aspect in the form of religious values (accepting, practicing, and respecting their religion teachings). Therefore, to achieve these aspects, Living Qur'an and Hadith program can be the solution.

CONCLUSION

It is concluded that Living Qur'an and Hadith program at SMPIT Al-Maidani aims to increase students' knowledge of the Qur'an and Hadith and apply them in daily life. The living Qur'an and Hadith program at SMPIT Al-Maidani has five main activities, and they are tahfiz

(memorizing), tadarus (reading), tahsin (reciting well), Duha prayer in congregation, and Zuhur prayer in congregation. The implementation of the Living Qur'an and Hadith in the formation of students' religious character is implied through the habituation of various activities in the school. Overall, religious habituation through the activities of tadarus, tahfiz, tahsin, Duha in congregation, and Zuhur in congregation has a vital position in the formation of students' religious character. These activities educate religious values, obedience, patience, perseverance, regularity, spiritual awareness, and gratitude to Allah SWT. By involving students in these activities, schools can create an environment that supports the spiritual development of strong individuals.

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