

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

Amin Iskandar^{1*}, Hartati², Ahmad Ubaydi Hasbillah³, Abdel Nasser Abdelgalil Mohammed Mousa⁴

¹ UIN Siber Syekh Nurjati Cirebon, Indonesia; aminiskandar@syekhnurjati.ac.id

² UIN Siber Syekh Nurjati Cirebon, Indonesia; hartati55@uinssc.ac.id

³ Universitas Hasyim Asy'ari Tebuireng Jombang, Indonesia; ahmadubaidihasbillah@unhasy.ac.id

⁴ Universiti Islam Sultan Sharif Ali, Brunei Darussalam; abdel.naser@unissa.edu.bn

*Correspondence: aminiskandar@syekhnurjati.ac.id

Received: 2026-01-04; revised: 2026-08-31 Accepted: 2026-09-08; Published: 2026-09-10

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, adab, 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.

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 Tahfizh 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 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 tahfizh development, and the growing public interest in rumah tahfizh 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 Tahfizh 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 Tahfizh for Kids, Tahfizh li Syabab, sanad based tahsin tilawah, and a pesantren tahfizh (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.

Several 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, Syaekani, 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:

حَيْرُكُمْ 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-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 Tahfizh 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 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-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 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-Taqwa, Cirebon

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 Tahfizh 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, Kejaksan, Cirebon City, a strategic area that is easily accessible to urban communities and surrounding areas. RTQ At-Taqwa 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 tahfizh 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 Tahfizh for Kids for children aged 3-12 years, Tahfizh Lissiyabab for adolescents and adults, Pondok Pesantren Tahfizh 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, tahfizh, 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 tahfizh 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:

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 أَفْعَدَنِي 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).

حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَبَهْزٌ 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 أَفْعَدَنِي هَذَا الْمَقْعَدَ قَالَ حَجَّاجٌ قَالَ شُعْبَةُ وَلَمْ يَسْمَعْ أَبُو عَبْدِ الرَّحْمَنِ مِنْ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ وَلَا مِنْ عَبْدِ اللَّهِ وَلَكِنْ قَدْ سَمِعَ مِنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ أَبِي وَقَالَ بَهْزٌ 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 Ḥanbal, 1995).

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 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 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-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:

حَيْرُكُمْ 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:

حَيْرُكُمْ 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:

حَيْرُكُمْ 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-Taqlwa, 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:

حَيْرُكُمْ 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-Taqlwa. 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 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 *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, tiktir, 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-Taqlwa 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-Taqlwa, 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-Taqlwa 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 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-Taqlwa is most clearly reflected in the formation of a Qur'anic institutional culture. The hadith **حَيْرُكُمْ 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, tahfizh, tahfizh 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, 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-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 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 tahfizh 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-Taqwa reveals an important dynamic in the management of contemporary tahfizh 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-Taqwa. Learning standardization at RTQ At-Taqwa 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 tahfizh programs, talaqqi, talqin, and tikkar methods, Muraja'ah, memorization targets, and the evaluation of recitation and memorization (C. At-Taqwa, 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-Taqwa 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-Taqwa, 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-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 *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-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.

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 tahfizh education (Hamdanah et al., 2025; Rabbani et al., 2024)

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 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 tahfizh to examine variations in hadith reception, pedagogical actualization, institutionalization, and the negotiation of prophetic values within diverse Qur'anic educational settings.

Bibliography

- Abdullah, et al. (2021). Tahfiz Students' Experiences in Memorizing the Qur'an: Unveiling Their Motivating Factors and Challenges. *IIUM Journal of Educational Studies*, 9(2), 42–63. <https://doi.org/10.31436/ijes.v9i2.248>
- Alfiah, I., Diah, I., & Malik, I. (2026, May 16). *Hasil Wawancara dengan Wali Santri RTQ At-Taqwa*. Cirebon: Rumah Tahfizh Qur'an At-Taqwa.
- At-Taqwa, C. (2024, May 13). Rumah Tahfizh Qur'an (RTQ) At-Taqwa. *Masjid Raya At-Taqwa Kota Cirebon*. Cirebon: At-Taqwa Media Center. Retrieved from

<https://attaqwacirebon.com/rumah-tahfizh-quran-at-taqwa/>

- At-Taqwa, R. T. Q. (2026). *Hasil Wawancara dengan Santri RTQ At-Taqwa*. Cirebon, Indonesia: Rumah Tahfizh Qur'an At-Taqwa.
- Berger, P. L., & Luckmann, T. (1991). *The Social Construction of Reality: A Treatise in the Sociology of Knowledge* (1991 Penguin). London: Penguin Books.
- Bukhāriy, A. ‘Abdillāh M. ibn I. al-. (1993). *Ṣaḥīḥ al-Bukhāriy* (5th ed., Vol. 4; M. D. al- Bagā, Ed.). Dār Ibn Kaṣīr PP - Damaskus. Retrieved from <https://shamela.ws/book/735>
- Creswell, J. W. (2009). *Research Design: Qualitative, Quantitative and Mixed Methods Approaches* (Ketiga). New Delhi: SAGE Publications.
- Farihin, H., & Khasani, F. (2023). Etika Profetik Santri; Resepsi Hadis Pada Tradisi Pendidikan Pesantren. *J-PAI: Jurnal Pendidikan Agama Islam*, 9(2), 113–128. <https://doi.org/10.18860/jpai.v9i2.24128>
- Hakim, H. L., & Firmansyah, Y. (2026). *Hasil Wawancara dengan Pengelola RTQ At-Taqwa*. Cirebon: RTQ At-Taqwa.
- Hamdanah, Mardia, & Rusydi, M. (2025). Visionary Leadership in Islamic Boarding Schools: Implications for Institutional Management within the Barakka Framework. *International Journal of Learning, Teaching and Educational Research*, 24(8), 1041–1057. <https://doi.org/10.26803/ijlter.24.8.46>
- Hilmi, Muhamad, et al. (2023). Tahfiz Al-Qur'an as Brand Image of Modern Islamic Education in Lombok. *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, 15(2), 483–496. <https://doi.org/10.37680/qalamuna.v15i2.2389>
- Ibn Ḥanbal, A. (1995). *Musnad al-Imām Aḥmad ibn Ḥanbal* (Vol. 1; A. M. Syākir, Ed.). Dār al-Ḥadīṣ PP - Kairo. Retrieved from <https://shamela.ws/book/98139>
- Ibn Mājah, A. ‘Abd A. M. (2009). *Sunan ibn Mājah* (Vol. 1; S. al-Arna’ūt, ‘Ādil Mursyid, & ‘Abd al-Laṭīf Haraz Allāh, Eds.). Dār al-Risālah al-‘ālamīyyah. Retrieved from <https://shamela.ws/book/98138>

- Imam, N. R. A. W. E. N. K. (2024). Kemunculan Rumah Tahfiz: Tren Baru Pendidikan Al-Qur'an dan Pertarungan Identitas Muslim Surakarta. *Mutawatir : Jurnal Keilmuan Tafsir Hadith*, 14(1), 41–63. Retrieved from <https://jurnalfuf.uinsa.ac.id/index.php/mutawatir/article/view/2733/1559>
- Khasani, F. (2023). Living Hadis dalam Kultur Pendidikan Tinggi Pesantren: Studi Kasus pada Ma'had Aly Hasyim Asy'ari Tebuireng. *Dinamika Penelitian: Media Komunikasi Penelitian Sosial Keagamaan*, 23(02), 184–210. <https://doi.org/10.21274/dinamika.2023.23.02.184-210>
- Latipah, E. (2022). Motives, Self-Regulation, and Spiritual Experiences of Hafizh (The Qur'an Memorizer) in Indonesia. *International Journal of Instruction*, 15(1), 653–672. Retrieved from <https://e-iji.net/ats/index.php/pub/article/view/467>
- Lubis, S. A., Syaukani, S., Simamora, N., & Ali, R. (2020). Living Alquran dan Hadis di Pesantren Darul Arafah Raya. *Edukasi Islami: Jurnal Pendidikan Islam*, 9(02), 599–621. <https://doi.org/10.30868/ei.v9i02.947>
- Luthfy, H. S., Khaeriyah, N., Rizqiya, H. M., Aulia, F., & Fatihah. (2026). *Hasil Wawancara dengan Guru RTQ At-Taqwa*. Cirebon, Indonesia: RTQ At-Taqwa.
- Muhammad Faiq Hirzulloh, & et al. (2024). Islamic Education in the Era of Industrial Revolution 4.0 and the Utilization of Digital Technology in the Teaching and Learning Process. *Jurnal Iqra': Kajian Ilmu Pendidikan*, 9(2), 409–437. <https://doi.org/10.25217/ji.v9i2.2778>
- Noe, W. N. W., Abdullah, O. M. O. M. T., Tanshzil, S. W. S. W., Pangalila, T. P. T., Bunta, A. F. A. F., & Sarina, S. A. (2026). Integrated multicultural-inclusive-peace-Islamic pedagogy: An empirical model of value internalization in an Indonesian Islamic school. *Frontiers in Education*, 11, 1760579. <https://doi.org/10.3389/feduc.2026.1760579>
- Qudsy, S. Z. (2016). Living Hadis: Genealogi, Teori, dan Aplikasi. *Jurnal Living Hadis*, 1(1), 177–196. <https://doi.org/10.14421/livinghadis.2016.1073>
- Qudsy, S. Z., Abdullah, I., Jubba, H., Prasajo, Z. H., & Taufik, E. T. (2024). The making of living ḥadīth: A new direction of ḥadīth studies in Indonesia. *Culture*

- and Religion, 23(4), 353–372. <https://doi.org/10.1080/14755610.2024.2336461>
- Qudsy, S. Z., & Dewi, S. K. (2018). *Living Hadis: Praktik, Resepsi, Teks, dan Transmisi*. Yogyakarta: Q-Media & Ilmu Hadis Press.
- Rabbani, I., Wahidmurni, W., & Zuhriyah, I. A. (2024). The Impact of Service Quality and Institutional Image on Students' Behavioral Intentions in Accredited Madrasah Aliyah (Islamic Senior Secondary School) in Malang, Indonesia. *Jurnal Pendidikan Islam*, 13(1), 23–33. <https://doi.org/10.14421/jpi.2024.131.23-33>
- Sabic-El-Rayess, A. (2020). Epistemological shifts in knowledge and education in Islam: A new perspective on the emergence of radicalization amongst Muslims. *International Journal of Educational Development*, 73, 1–10. <https://doi.org/https://doi.org/10.1016/j.ijedudev.2019.102148>
- Supian, A., & Farhan, A. (2021). Pemahaman Hadis dan Implikasinya pada Praktek Keagamaan Jamaah Tabligh (Kajian Living Hadis di Kota Bengkulu). *AL QUDS: Jurnal Studi Alquran Dan Hadis*, 5(2), 537–558. <https://doi.org/10.29240/alquds.v5i2.2501>
- VanderMeulen, I. (2021). Vocal Arrangements: Technology, Aurality, and Authority in Qur'anic Recording. *International Journal of Middle East Studies*, 53(3), 371–386. <https://doi.org/DOI: 10.1017/S0020743821000428>
- Zuhri, S., & Dewi, S. K. (2018). Living Hadis: Praktik, Resepsi, Teks dan Transmisi. In *Q-Media & Ilmu Hadis Press* (1st ed.). Yogyakarta: Q-Media & Ilmu Hadis Press. Retrieved from <http://digilib.uin-suka.ac.id/37613/>



© 2020 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY SA) license (<https://creativecommons.org/licenses/by-sa/3.0/>).