From Philosophy to Praxis: Managing the Living Qur'an, BTQ Program and Policy Urgency in Islamic Higher Education

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Abstract

This study aims to analyze the management of the Baca Tulis al-Qur'an (BTQ-Read and Write Qur'an) program as a practical implementation of the Living Qur'an approach in Islamic higher education, with a particular focus on its contribution to bridging the gap between philosophical discourse and institutional praxis. While existing Living Qur'an studies are often dominated by symbolic and theoretical discussions, the managerial and applicative dimensions within State Islamic Religious Universities remain underexplored. The research employs a qualitative case study method at the State Islamic Institute (IAIN) Kediri, involving in-depth interviews with 35 informants, six months of participatory observation, and analysis of 17 institutional documents. This methodological triangulation provides a comprehensive understanding of how BTQ is managed and operationalized. The findings reveal that the BTQ program at IAIN Kediri is organized through a systematic and collaborative management model, featuring a tiered curriculum based on the Jamiati method that adapts to students' varying competencies. This strategy has demonstrably enhanced Qur'anic literacy, as indicated by the increase in students achieving the advanced category (grade A) from 11.75% in 2020 to 25.74% in 2024. More importantly, the BTQ program functions as a strategic instrument for embodying the Qur'an in academic and spiritual life, transforming it from a text of study into a lived practice shaping values, attitudes, and behavior. Theoretically, this research contributes to Living Qur'an studies by advancing a contextualized model of Qur'anic learning management that integrates institutional policy, pedagogical innovation, and spiritual formation. It highlights the urgency of moving from philosophy to praxis in order to develop sustainable and adaptive frameworks that can inform broader policy and practice in Islamic higher education.

Keywords: Baca Tulis Qur'an (BTQ); Islamic Higher Education; Learning Management; Living Qur'an; Policy Implementation.

Abstrak

Penelitian ini bertujuan untuk menganalisis pengelolaan program Baca Tulis al-Qur'an (BTQ) sebagai bentuk implementasi praktis pendekatan Living Qur'an dalam pendidikan tinggi Islam, dengan fokus khusus pada kontribusinya dalam menjembatani kesenjangan antara wacana filosofis dan praksis institusional. Kajian Living Qur'an selama ini masih didominasi oleh pembahasan simbolik dan teoretis, sementara dimensi manajerial dan aplikatif di lingkungan Perguruan Tinggi Keagamaan Islam Negeri (PTKIN) masih jarang disentuh. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kasus di Institut Agama Islam Negeri (IAIN) Kediri, melalui wawancara mendalam dengan 35 informan, observasi partisipatif selama enam bulan, serta analisis terhadap 17 dokumen kelembagaan. Triangulasi metodologis ini memberikan pemahaman komprehensif tentang bagaimana BTQ dikelola dan dioperasionalkan. Hasil penelitian menunjukkan bahwa program BTQ di IAIN Kediri diselenggarakan melalui model manajemen yang sistematis dan kolaboratif, dengan kurikulum berjenjang berbasis metode Jamiati yang adaptif terhadap keragaman kompetensi mahasiswa. Strategi ini terbukti meningkatkan capaian literasi al-Qur'an, yang tercermin dari peningkatan proporsi mahasiswa kategori mahir (nilai A) dari 11,75% pada tahun 2020 menjadi 25,74% pada tahun 2024. Lebih jauh, program BTQ berfungsi sebagai instrumen strategis dalam menghidupkan al-Qur'an di lingkungan kampus, sehingga al-Qur'an tidak hanya diajarkan, tetapi juga diinternalisasi dan diwujudkan dalam nilai, sikap, dan praktik keagamaan mahasiswa. Secara teoretis, penelitian ini memberikan kontribusi pada kajian Living Qur'an dengan mengembangkan model manajemen pembelajaran al-Qur'an yang kontekstual, operasional, dan berkelanjutan melalui integrasi kebijakan institusional, inovasi pedagogis, serta pembentukan spiritual. Penelitian ini menegaskan urgensi pergeseran dari ranah filosofis menuju praksis untuk membangun kerangka yang adaptif dan berdaya guna dalam mendukung kebijakan dan praktik pendidikan tinggi Islam secara lebih luas.

BACKGROUND

In the context of Islamic higher education in Indonesia, the ability to read and write the Qur'an (BTQ) remains a crucial issue that demands serious attention. The results of a national study conducted by the Ministry of Religious Affairs' Lajnah Pentashihan Mushaf Al-Qur'an show that the index of Qur'an reading and writing skills among students at State Islamic Universities (UIN) in Indonesia is in the moderate category, with around 30.6% of students still below the basic reading competency level (level 3) and 28.2% not yet able to write Qur'anic letters correctly (Akbar et al., 2019). In fact, 0.4% of students were found to be unfamiliar with the Hijaiyah alphabet and 0.6% were unable to write it. This condition reflects a serious imbalance between the ideal of Islamic educational institutions as centers for Qur'anic literacy and the reality on the ground, where some students are still struggling to master these basic skills. The change in status from IAIN to UIN since 2002 has also expanded the acceptance of students from general educational backgrounds, which has implications for the varying levels of Qur'anic literacy among new students. Although various BTQ programs have been implemented in many UINs, the results have not been uniform and are still local policies. This phenomenon shows that the low level of BTQ competence among PTKIN students is not merely an individual problem, but a systemic problem in the management of Qur'anic education that has not been standardized nationally, thus creating an urgency to develop a more contextual, adaptive, and sustainable Qur'anic learning management model.

The phenomenon of weak Qur'anic literacy among students cannot be understood merely as a technical issue of learning, but rather reflects a deeper epistemological problem concerning how the Qur'an is positioned and actualized within Islamic education. This issue indicates that the ability to read and write the Qur'an is not simply an individual skill, but part of a broader socio-intellectual dynamic that reveals the extent to which Qur'anic values are internalized within the Islamic higher education system. In this regard, contemporary Qur'anic studies have undergone a paradigm shift from a textual-normative approach to a praxis-cultural approach, which no longer regards the Qur'an solely as a sacred text to be read and memorized, but as a living source of values and inspiration that is embodied and performed in the social, cultural, and spiritual practices of Muslims. This paradigm shift forms the conceptual foundation of the *Living Qur'an* approach, which emphasizes that the meaning of the Qur'an continues to live, evolve, and be enacted through interpretive and performative engagements within Muslim communities, including in the context of Islamic higher education institutions.

In contemporary Qur'anic studies, there has been a paradigm shift from a textual-normative approach towards a praxis-cultural approach rooted in the daily lives of Muslims (Akrim & Gunawan, 2021; Rafiq, 2022) . This shift gave birth to the *Living Qur'an* approach, which emphasizes that the Qur'an is not only a sacred text that is read and memorized, but also lived, lived, and embodied in the social, cultural, and spiritual actions of Muslims (Ali & Isnaini, 2024; Labibah et al., 2022; Rafiq, 2021) . In this framework, the Qur'an is understood as a performative text whose presence does not stop at linguistic meaning, but continues to undergo interpretation and transformation through interaction with social reality. In line with this, Mustaqim (Abdul Mustaqim, 2007) emphasizes the importance of studying the public's *reception of the* Qur'an as part of the study of Qur'anic Science and Tafsir, although it does not directly examine the linguistic aspects or legal content of the sacred text. Sahiron (Syamsuddin, 2021) supports this view by including the study of how the Qur'ān is read, heard, memorized, and contested into

the scientific map of contemporary tafsir, by referring to the works of F.M. Denny (Gill, 1993) , and Faris Keblawi (Keblawi, 2014) .

Figures such as Anna M. Gade (Gade, 2004) and Anna Rasmussen (Rasmussen, 2010) show that the practice of Qur'anic recitation in Indonesia has its own distinctiveness compared to other Muslim countries. Meanwhile, studies that emphasize more on the *embodiment* aspect of Qur'anic knowledge-as conducted by Helen N. Boyle (Boyle, 2006) in Yemen, Morocco, and Nigeria, and Rudolph Ware (Ware, 2014) in West Africa-underline that the teaching and learning of the Qur'an is not only cognitive, but also affective and performative, internalized in the bodies and daily actions of Muslims. However, the *Living Qur'an* approach also presents epistemological and methodological debates that are not simple (Rafiq, 2021) . On the one hand, it opens up space for contextual and dialogical readings between text and reality; on the other hand, this approach is often criticized because it is considered to weaken the position of the text as a normative and authoritative source in Islam (Nurani et al., 2022) . This debate becomes even more complex when applied in formal education spaces such as State Islamic Religious Universities (PTKIN), where the relationship between text, scientific authority, and social praxis must be negotiated carefully.

In the context of PTKIN, the management of learning *primary text of* the Qur'an is an important concern because it involves the formation of students' scientific and religious identity. The Read and Write Al-Qur'an (BTQ) program integrated in the new student development curriculum is one of the concrete forms of actualization of Living Qur'an in the campus environment. This program is designed not only to ensure the literacy of sacred texts, but also to instill Qur'anic values as a moral and spiritual foundation for students (Mardiana, 2023; Saputri, 2020) . However, there is a fundamental problem that has not been widely explored in academic studies, namely how the managerial aspects of this kind of program are designed, implemented, and evaluated.

Most research on BTQ so far has emphasized cognitive and technical outcomes such as the ability to read with tajweed or fluency in memorization, without highlighting how institutions strategically manage this program. For example, Supriyadi and Julia (Supriyadi & Julia, 2019) demonstrated the success of active teaching methods in improving students' reading skills, but was limited to pedagogical aspects in one experimental class. Larasati et al. (Larasati et al., 2023) evaluated the Iqra method BTQ private program at Dayah Ummul Ayman using the EKOP model and found good academic achievement, but the social and personal aspects as well as the quality of facilities were rated as moderate. At the basic education level, Basir et al. (Basir et al., 2024) asserted that combinative strategies-combining traditional and digital approaches-can improve phonetic skills and student engagement, but this study has not touched on the institutional context at the higher education level. Furthermore, Muhammad Mukhlis bin Muhammad Yunus et al. (Syukri et al., 2023) through a qualitative study of the ABAHATA method of the Institute of Quranic Studies (IPaQ), demonstrated that an approach that combines natural learning principles with technology can reach marginalized groups and accelerate learning to read the Qur'an. Although innovative, the study focused on the effectiveness of the method, rather than the strategic institutional aspects in the context of Islamic higher education.

In fact, most studies on BTQ so far have ignored the managerial and institutional dimensions that actually play a central role in the success of BTQ programs as an instrument of Qur'anic character building (Jaeni et al., 2020; Salbiyah & Priyosembodo, 2022) . The effectiveness of this program is highly dependent on how higher education institutions design and manage BTQ as a whole-from the recruitment of teachers, curriculum development, evaluation system, incentives, to the integration of Qur'anic values in campus life. The absence of critical studies of these strategic and institutional dimensions creates a gap between

the ideality *of Living Qur'an* as a vision for the formation of a Qur'anic generation and the reality of its implementation in the field (Muhammad et al., 2022) .

Thus, there is still a void in the literature that comprehensively discusses how Islamic higher education institutions design, manage, and evaluate BTQ programs as part of the Qur'anic campus ecosystem. Thus, a study is needed that not only assesses the individual achievements of students, but also critically examines the institutional ecosystem and managerial strategies in the implementation of BTQ programs in higher education. In fact, the effectiveness of BTQ as an instrument of Qur'anic character building is highly dependent on how the program is managed as a whole: from teacher recruitment, curriculum design, evaluation methods, incentive systems, to the integration of Qur'anic values in the dynamics of campus life. The absence of critical studies on this managerial dimension creates a distance between the ideality of Living Qur'an and the reality of its implementation in Islamic higher education institutions.

In this context, IAIN Kediri has developed a *Qur'an Reading and Writing (BTQ)* program that is not only a means of identifying the initial ability of new students to read the Qur'an, but also as an academic foundation to prepare them to become teachers of the *primary text of* the Qur'an-especially at the basic education level. This program is very important because the majority of IAIN Kediri students are directed to become Islamic religious education teachers, madrasah teachers, or educators in primary-middle education units, which requires mastery of the Qur'anic text properly and correctly (Jami'ana, 2022; Nadzilah, 2021) . To achieve this goal, BTQ at IAIN Kediri does not only stop at assessing the ability to read the hijaiyah letters, but is also directed to equip students with structured Qur'anic teaching methods, one of which is the Jami'ati method. This method was developed to provide a systematic, communicative, and contextual approach in teaching Qur'anic reading to students at the elementary level (Qulub, 2023) . Therefore, the BTQ placement test is used as a starting point to determine the pedagogical interventions needed by students, before they undergo further training as prospective Al-Qur'an teachers based on the Jami'ati method.

This study aims to analyze the management of the *Baca Tulis Al-Qur'an* (BTQ) program as more than a technical or pedagogical activity, positioning it instead as a manifestation of the institutional vision of Islamic higher education in cultivating a Qur'anic habitus within the campus environment. Specifically, the research seeks to examine how the BTQ program at IAIN Kediri is planned, implemented, and evaluated as part of an integrated effort to bridge the gap between philosophical discourse on the *Living Qur'an* and its institutional praxis. By employing a qualitative case study approach, this study explores how managerial design, curriculum structure, and pedagogical practices contribute to the internalization of Qur'anic values among students. Furthermore, the research aims to develop a contextual and sustainable model of Qur'anic learning management that integrates institutional policy, pedagogical innovation, and spiritual formation, thereby advancing the transformation of the Qur'an from a text of study into a lived framework that shapes the ethical, intellectual, and cultural life of Islamic higher education.

RESEARCH METHODS

The unit of analysis in this study is the *Baca Tulis Al-Qur'an* (BTQ) program at the State Islamic Institute (IAIN) Kediri, which serves as the institutional model for the management of Qur'anic primary text learning in Islamic higher education. The research focuses on how the BTQ program is planned, implemented, and evaluated as part of the institutional vision of IAIN Kediri in developing a Qur'anic habitus among students. The program is examined not merely as a pedagogical activity but as a managerial

system that integrates curriculum design, teacher training, student assessment, and institutional policy in order to operationalize the *Living Qur'an* paradigm within the academic context.

This research employs a qualitative design with a case study approach. The case study method was chosen because it allows the researcher to explore in depth a contemporary phenomenon within its real-life institutional setting (Creswell et al., 2007; Ollerenshaw & Creswell, 2002). The qualitative approach was deemed appropriate to uncover the managerial, pedagogical, and cultural dimensions of BTQ implementation, which cannot be adequately captured through quantitative measurement alone. This design enables the researcher to analyze the interrelationship between institutional policy, teaching practice, and student experience in the context of Qur'anic learning management.

The data in this study were obtained from both primary and secondary sources. Primary data were collected from 35 informants, including BTQ lecturers, certified Qur'anic teachers, active students, program alumni, and academic administrators directly involved in the management of BTQ at IAIN Kediri (Ortiz, 2015). Secondary data were derived from 17 official institutional documents related to the BTQ program, such as the Decree of the Vice Chancellor for Student Affairs, Standard Operating Procedures (SOP), meeting minutes, teaching modules, curriculum drafts, and archives of student evaluation and *munaqasyah* results. These diverse sources were used to construct a comprehensive and contextual understanding of the program.

Data collection was carried out through three main techniques: in-depth interviews, participatory observation, and document analysis. In-depth interviews were conducted with key informants to explore their experiences, perceptions, and roles in BTQ planning and implementation. Participatory observation was carried out over six months during BTQ activities, including placement tests, classroom instruction, teacher training, and *munaqasyah* examinations, to observe real practices and managerial dynamics (Smit & Onwuegbuzie, 2018). Meanwhile, document analysis was used to verify and triangulate data obtained from interviews and observations, providing insight into institutional decision-making processes (Lofland et al., 2022).

The data analysis process followed a multi-stage procedure consisting of data reduction, thematic categorization, data display, and conclusion drawing. All data were analyzed using thematic analysis to identify recurring patterns and categories related to BTQ management, institutional policy, and Qur'anic pedagogy. Triangulation of sources and methods was employed to ensure the validity and credibility of the findings. In addition, *member checking* was conducted with several key informants to confirm the accuracy of interpretations and conclusions. Through this systematic analysis, the study aims to present a holistic and reliable portrayal of BTQ management as a strategic model for contextualizing the *Living Qur'an* in Islamic higher education.

RESULT AND DISCUSSION

Living Quran

In contemporary *Qur'anic* studies, the *Living Qur'an* approach developed as a response to the limitations of the textual-normative approach that positions the Qur'an as a frozen linguistic entity, detached from the pulse of the social life of its people (Aji et al., 2021; Labibah et al., 2022; Wright, 2015) . A purely normative approach often emphasizes the authority of the text and the interpretation of scholars, without exploring how people actively and creatively shape meaning in their social context (Rafiq, 2014) . In contrast, the *Living Qur'an* offers a hermeneutical framework that places the Qur'an as a living text in

the daily lives of Muslims-read, memorized, contested, practiced, and even commercialized. Rafiq (2021) states that *Living Qur'an* is an approach that places the sacred text as a relational entity, namely as a subject and object simultaneously, which shapes and is shaped by the social, cultural, economic, and political interactions around it.

This concept does not exist in a vacuum. In the Indonesian context, observations of the forms of people's receptions of the Qur'an have been carried out by Mustaqim (2015) and Sahiron Syamsuddin (2019), which emphasize that activities such as recitation, memorization, and the Musabaqah Tilawatil Qur'an (MTQ) competition are legitimate objects in tafsir studies. This is reinforced by Anna M. Gade and Anna Rasmussen's research which emphasizes that the expression of Indonesian Muslims' religiosity through recitation and MTQ is a real manifestation of the *Living Qur'an* as a performative phenomenon. In this context, *Living Qur'an* is also intertwined with the *embodied Islamic knowledge* approach as explained by Helen Boyle (Boyle, 2004) and Rudolph Ware (Ware, 2014) , namely how the Qur'an is internalized through the bodies and actions of the people, not just through textual reasoning.

The Living Qur'an approach as formulated by Ahmad Rafiq (2021) deepens this by dividing the function of scripture into two: informative function and performative function. The informative function refers to the people's efforts to understand the text as a source of normative meaning, as in the classical tafsir tradition comprehensively explained by al-Dhahabi (Al-Dhahabi, 1976) in *Al-Tafsīr wa al-Mufassirūn*. However, the *Living Qur'an* also underlines the importance of the performative function, i.e. how the text is creatively practiced in various contexts, for example Surah *al-Falaq* and *an-Nas* being recited for protection, or Surah *at-Takāthur* being used in the practice of childbirth in Banjar due to its sound association with the local word "mendusur" (Rafiq, 2021). This shows that texts are not only read as documents, but also as sources of ritual and cultural action.

It is important to note that performative receptions of the Qur'ān also differ in the perspective of classical scholars. In Ṣaḥīḥ *al-Bukhāri*, the practice of reciting Surah *al-Fātiḥah* to heal the sick is understood within a legal framework, i.e. as a basis for the permissibility of receiving rewards (al-Bukhari, 2013) . However, in al-Nawāwi's *Al-Tibyān fī Ādāb Ḥamalat al-Qurʾān* (Al-Bantani, 1984) , a similar hadith is used as a basis for prayer for the sick, without any legal explanation, but rather as a performative expression.This difference in approach indicates how the *Living Qurʾān* is not singular, but develops through receptions across time and space.

In the context of education and institutions, *Living Qur'an* also finds its strong articulation. In Indonesia, the Qur'an is not only taught in pesantren or TPQ, but also becomes an integral part of the curriculum of religious higher education such as the BTQ (Baca Tulis Qur'an) program at IAIN Kediri. Rafiq (2021) notes that the existence of methods such as *Iqra'*, *Ummi*, and *Jami'ati* is not only driven by pedagogical needs, but also by economic and political dynamics. More than 271 Qur'an reading methods have developed in Indonesia, and most of them have become capitalized spiritual commodities, showing how the sacred text has become part of the religious market (Sofian Effendi, 2021) . The BTQ program using the *Jami'ati* method, for example, serves not only as a technical tool, but also as an ideological instrument for character building and professional competence of Muslim students (Rafiq, 2021).

Ahmad Rafiq further identifies three patterns of transmission that explain how Qur'anic knowledge and practices are transmitted and transformed: (1) the referential pattern based on textual citations, as in the work of Abu 'Ubaid al-Qāsim bin Sallām (*Kitāb Faḍā'il al-Qurʾān*), (bin Sallām, 1986) (2) the teacher-disciple sanad pattern as described by Ingrid Mattson (Mattson, 2012) in the context of *sacred pedigree*, and (3) the pattern of collective discursive tradition as developed by Talal Asad (Anjum, 2007) ; Asad, 1996) . Each of these patterns is accompanied by a transformation of meaning, as the reception process is

always shaped by the social context, emotional experiences, and cultural structures that surround it. In this framework, collective memory becomes an important element, as asserted by Hervieu-Léger (Hervieu-Léger, 2006) , that religion survives because of the ability to transmit tradition through an unbroken chain of social memory.

Living Qur'an thus serves as a bridge between text and context, between spirituality and structure, and between the legacy of tradition and the challenges of modernity. It opens a space for critical analysis of how the Qur'ān is not only cognitively studied, but also embodied-through the body, emotions, voice, and social institutions. As Ware writes (Ware, 2014) , the Qur'ān is not only remembered as a text of revelation, but also as a receptive experience of the people that developed across history. This approach is therefore essential for reformulating Qur'ānic studies in the contemporary era, from mere exegetical studies to the study of Qur'ānic praxis that is reflective, contextual, and rooted in the lives of Muslims.

The Dynamics of BTQ Learning at IAIN Kediri

Learning to read and write the Qur'an (BTQ) at IAIN Kediri is not just a program to strengthen skills in reading sacred texts, but has developed into an institutional strategy in internalizing Qur'anic values to new students. This program is based on IAIN Kediri's vision as a State Islamic Religious University (PTKIN) with an integrative and transformative character, namely to form graduates who are academically proficient as well as religious, especially in their capacity as prospective teachers of the primary text of the Qur'an. The BTQ program does not stop at technical learning alone, but is directed to instill spiritual values and Qur'anic praxis, in line with the *Living Qur'an* approach which emphasizes that the Qur'an is not only to be read, but also to be lived and implemented in real actions (Rafiq, 2021; Sahiron, 2019).

One of the important instruments in organizing BTQ is the placement test which is conducted at the beginning of each academic year. This test serves to map the initial ability of new students in reading the Qur'an, including aspects of tartil, makharij, and the basics of tajweed. This procedure is in line with the principle of *student-centered learning* that is adaptive to differences in learners' initial competencies, as recommended in the Islamic contextual pedagogy approach (Boyle, 2004; Ware, 2014). Data from placement test results from 2020 to 2024 show fluctuating dynamics and indicate challenges in equalizing the quality of student input (IAIN Kediri BTQ Document, 2020-2024).

In 2020, for example, only 11.75% of students achieved the A category (proficient), while the majority (46.67%) were in the D category (needs intensive assistance). This pattern remained relatively consistent in the following years, although there was a slight improvement. In 2022, the proportion of students with grade A reached 19.71%, but category D still dominated with 39.13%. The trend in 2024 showed a significant improvement, with 25.74% of students achieving A grades, while the proportion in the D category decreased to 26.57%. However, more than half of the students each year are still at the lower-middle level (categories C and D), indicating the need for more adaptive and transformative learning strategies (IAIN Kediri, 2024; Fauzan, 2023). This finding reinforces the importance of a tiered and integrative curriculum for Qur'anic learning in Islamic higher education (Gade, 2004; Rasmussen, 2010).

Table 1. The distribution of BTQ Placement Test scores over the last five years (2020-2024)

Year	Grade A (Proficient)	Grade B (Proficient)	Grade C (Basic)	Grade D (Needs Intensive Assistance)
2020	11,75%	20,83%	20,75%	46,67%
2021	16,80%	21,20%	19,40%	42,60%
2022	19,71%	20,46%	20,70%	39,13%
2023	22,43%	21,25%	22,12%	34,20%
2024	25,74%	20,84%	26,85%	26,57%

As shown in Table 1, the distribution of BTQ Placement Test scores over the last five years (2020-2024) shows a fluctuating pattern, but in general there is a positive trend in improving the quality of new student input. In 2020, only 11.75% of students achieved the A (proficient) category, while the largest proportion was in the D (needs intensive assistance) category at 46.67%. Categories B (proficient) and C (basic) accounted for 20.83% and 20.75% of students respectively. This data shows that almost half of the new students do not have adequate Al-Qur'an reading and writing skills (BTQ IAIN Kediri, 2020).

The following years showed gradual improvement. In 2021, students with A grades increased to 16.80%, accompanied by a decrease in the proportion of D grades to 42.60%. Meanwhile, the B and C categories experienced little change, indicating that despite the improvement, the distribution of abilities was still centered at the middle to lower levels (BTQ IAIN Kediri, 2021). The year 2022 saw a more significant increase. A total of 19.71% of students achieved category A and the proportion of category D dropped to 39.13%. This change is relatively in line with efforts to improve the quality of BTQ learning, such as structuring the curriculum, increasing mentor training, and optimizing placement tests based on the *Jamiati* method (Fauzan, 2023; Ware, 2014).

The year 2023 marked a better achievement, with 22.43% of students in category A, and a decrease in the percentage of category D to 34.20%. An increase was also seen in category C, at 22.12%, indicating that most students had begun to move from a very basic level towards basic and intermediate mastery (BTQ IAIN Kediri, 2023). The year 2024 was the highest point of achievement in the last five years, where 25.74% of students achieved an A grade and only 26.57% were in the D category. Although there are still 26.85% of students in category C and 20.84% in category B, this distribution shows a significant improvement in terms of students' initial readiness for Qur'anic learning in college (BTQ IAIN Kediri, 2024). This finding reinforces the importance of competency-based initial assessment systems and differentiated teaching strategies in Qur'anic education at higher levels (Gade, 2004; Boyle, 2004).

To provide a clearer visualization of the pattern shown in Table 1, the results of the BTQ placement tests over the five-year period (2020–2024) are presented in Figure 1. The figure illustrates the comparative trends across all four proficiency categories and highlights the gradual but consistent improvement in students' Qur'anic literacy levels. By translating numerical data into a visual representation, Figure 1 allows for a more comprehensive understanding of how the distribution of students' abilities has shifted over time, reflecting the effectiveness of ongoing pedagogical and managerial interventions within the BTQ program at IAIN Kediri.
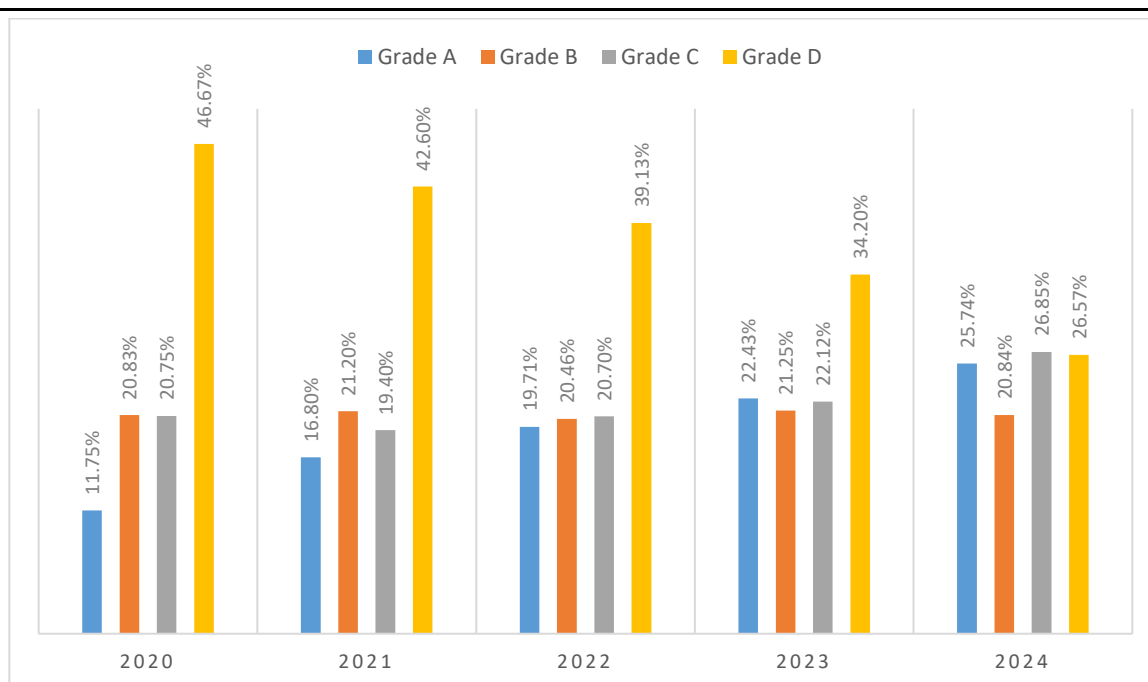
Figure 1. The BTQ Placement Test Score 2020-2024

As illustrated in Figure 1, the BTQ Placement Test results from 2020 to 2024 reveal a consistent upward trend in students' Qur'anic literacy performance. The chart clearly shows a gradual increase in the proportion of students achieving Grade A (proficient) from 11.75 percent in 2020 to 25.74 percent in 2024, alongside a steady decline in those categorized as Grade D (needs intensive assistance) from 46.67 percent to 26.57 percent. Despite this improvement, more than half of the students remain in the B and C categories, highlighting that overall proficiency is still concentrated at the middle level. This finding underscores the continuing need for a more inclusive, tiered, and transformative learning strategy—particularly to bridge the gap between students who are already proficient and those who still require foundational reinforcement. To address these challenges, the Jamiati learning method was adopted as the principal pedagogical approach within the BTQ program. As shown in Figure 1, the adoption of this method corresponds with the steady rise in student achievement, demonstrating its potential to enhance not only technical Qur'anic reading skills but also students' moral and spiritual formation. The Jamiati approach integrates cognitive, affective, and psychomotor learning dimensions through collaborative instruction, individualized mentoring, and the internalization of Qur'anic values in daily practice, aligning with the principle of *embodied Islamic knowledge* that connects learning with lived experience.

While Figure 1 provides a comprehensive overview of the distribution of students' proficiency levels across categories, a more focused analysis is required to understand the longitudinal trend of improvement within the BTQ program. To highlight this progression, the comparison between the two extreme categories is presented in Figure 2. This visualization captures the contrasting trajectories of students' performance over time, offering clearer insight into how the institutional strategies, particularly the implementation of the Jamiati method, have contributed to both the steady rise in Qur'anic proficiency and the significant reduction in the number of students requiring intensive assistance.
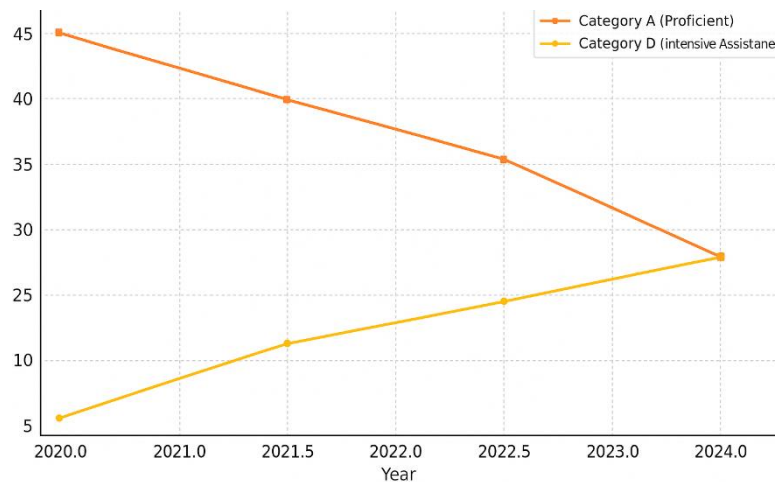
Figure 2. Trend of BTQ in IAIN Kediri 2020-2024

As illustrated in Figure 2, the overall trend of BTQ learning outcomes at IAIN Kediri from 2020 to 2024 demonstrates a clear and consistent improvement in students' Qur'anic proficiency. The line chart highlights two opposite yet complementary trajectories: the steady increase in Category A (Proficient) students from 11.75 percent in 2020 to 25.74 percent in 2024, and the corresponding decrease in Category D (Needs Intensive Assistance) from 46.67 percent to 26.57 percent over the same period. This inverse trend reflects the gradual effectiveness of institutional interventions in enhancing students' Qur'anic literacy. As shown in Figure 2, these developments align closely with the introduction and consolidation of the Jamiati method as the central learning approach in the BTQ program.

The dynamics of BTQ learning, as visualized in Figure 2, also reveal the collaborative ecosystem that supports this improvement. Various elements of the campus—lecturers, field mentors, and student organizations—actively contribute to Qur'anic learning through both formal instruction and informal activities such as halaqah, Qur'an reading habituation, and campus-based religious mentoring. This holistic strategy fosters a Qur'anic ecosystem where the sacred text is not only studied but also lived, shaping students' behavior, values, and communal practices. Through this integrated approach, IAIN Kediri positions the BTQ program as part of a long-term institutional vision to strengthen students' scientific, spiritual, and moral identity, preparing them to become adaptive agents of Qur'anic values in contemporary society.

Primary Text al-Quran Learning Management at IAIN Kediri

Qur'anic learning in Indonesia is an integral part of the Muslim community's reception of the sacred text, which is not only seen as spiritual reading, but also as an ethical, social, and even political reference in everyday life. In this context, the *Living Qur'an* approach emerges as a relevant theoretical framework to understand these dynamics. This approach emphasizes that the Qur'an is a *living* text that is interpreted, practiced, and transformed in the lives of Muslims. As explained by Ahmad Rafiq (2021), the Living Qur'an places the sacred text as an active entity that is variously perceived by the people, depending on their respective cultural, social and historical contexts.

Within IAIN Kediri, the practice of Qur'anic learning has undergone a complex and dynamic process of institutionalization. The Read and Write Qur'an (BTQ) program, which is mandatory for all students

since the first semester, is a form of Living Qur'an management that places the Qur'an not only as a text to be read, but as a value that must be internalized. Rafiq (2021) mentions that the success of the Living Qur'an approach can be seen from how the Qur'anic text becomes part of the practical life of Muslim communities, including in formal education systems such as PTKIN.

Institutionally, the BTQ program at IAIN Kediri is managed through a special unit under the coordination of the Vice Chancellor for Student Affairs and Academic Affairs. The implementation of this program is mandatory for all new students and is one of the prerequisites for academic administration such as KRS and judicium. This shows that learning the Qur'an is not placed as an optional activity or just a ceremonial ritual, but rather becomes part of a structured system of character building and spirituality.

The management of *primary text* learning at IAIN Kediri begins with a systematic planning stage. The Read and Write Qur'an (BTQ) curriculum is designed to include an initial assessment process through a *placement test*, which is conducted at the beginning of the first semester. This test serves as a diagnostic instrument to map the basic ability of new students in reading the Qur'an, and the results are used to categorize participants into four competency categories: A (proficient), B (sufficient), C (basic), and D (needs intensive assistance). This segmentation allows the learning process to be more adaptive and focused on the needs of each category (Interview with BTQ Coordinator, February 15, 2024; BTQ IAIN Kediri SOP Document, 2023). The overall management process of the Living Qur'an implementation at IAIN Kediri is outlined systematically in Table 2, which summarizes the planning, implementation, and evaluation stages of the BTQ program. The table highlights the integration of managerial, pedagogical, and spiritual dimensions, demonstrating how each phase contributes to sustaining Qur'anic literacy and institutional character formation.

The management of *primary text* learning at IAIN Kediri begins with comprehensively designed planning, covering three main aspects: (1) the ability to read the Qur'an with tartil, (2) the skill of writing verses correctly, and (3) the introduction of thematic and contextual values of the Qur'an. Learning tools are arranged systematically in the form of teaching modules, evaluation materials, as well as training of mentors and lecturers who are regularly conducted every semester. The BTQ curriculum not only emphasizes reading standards according to tajweed and makharij, but also integrates the *imla'* method according to the 'Uthmani rasm in verse writing activities. In addition to the cognitive and psychomotor aspects, the affective dimension is also the main focus, including the formation of respect for the Mushaf, study manners, and the discipline of interaction with sacred texts (BTQ class observations, January-March 2024; BTQ Learning Module, 2023; Interview with Ust. Munjiat, February 21, 2024). Munjiat, February 21, 2024).

To ensure the readiness of teachers, the program organizes intensive training for 25 BTQ teachers who already have a minimum of 10 juz memorized. All of these teachers were specially recruited and coached directly by Ustadz Ahmad Fauzan Pujianto, the initiator of the *Jamiati* method. The training is conducted near the beginning of the semester and includes teaching simulation sessions, mastery of module material, and strengthening of pedagogical approaches that are adaptive to the diversity of student competencies. s illustrated in Figure 3, the Jamiati Method View represents the structural foundation of the BTQ learning process at IAIN Kediri, highlighting the integration of tajwid accuracy, affective formation, and contextual comprehension as core pedagogical principles. *The Jamiati* philosophy that emphasizes the integration of academic, affective, and social-religious aspects is the main basis for BTQ learning design. As shown in Figure 4, the Jami'ati Method Display provides a visual example of the instructional layout and progression materials used in BTQ classes, illustrating how learners are guided from phonetic accuracy toward thematic understanding of Qur'anic verses through step-by-step modules.

Field observations also noted that the implementation of placement tests is a key stage in this managerial process, as it serves as the basis for determining the appropriate learning intervention strategy for each student (Observation of BTQ teacher training, December 2023; Interview with Ustadz. Ahmad Fauzan, January 12, 2024; BTQ Team Meeting Minutes, 2023).
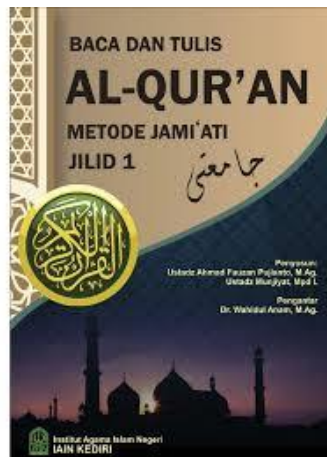

Figure 3 Jamiati Method View

Figure 4 Jami'ati Method Display

This segmentation process has a strategic impact on the implementation of learning. By dividing classes based on competency levels, the teaching process can be designed more effectively and on target. For example, students in category A will receive challenging independent assignments such as writing short commentaries or mentoring peers, while category D students will receive basic reinforcement through intensive guidance and repetitive letter articulation training. This flexibility is a reflection of the *student-centered learning* approach adopted by IAIN Kediri in the context of learning primary Islamic texts. Thus, BTQ management planning is not a mere administrative stage, but rather the foundation of an integrative, differential, and quality-based Qur'anic literacy coaching system.

Table 2 Management Living Qur'an in IAIN Kediri

Stages	Main Activities	Person in Charge	Implementation Time	Output
Planning	- Curriculum development (tartil, imla', thematic values)	BTQ Team	Before Odd Semester	BTQ curriculum documents, teaching modules, evaluation instruments
	- Recruitment and training of certified teachers	BTQ Team & Ust. Ahmad Fauzan	Before Odd Semester	25 Quranic teachers trained in the Jamiati method
	- Implementation of the initial placement test	BTQ Team	Beginning of Semester 1	Segmentation of class A, B, C, D based on initial competency

Stages	Main Activities	Person in Charge	Implementation Time	Output
Implementation	- 6 months intensive learning with Jamiati method	25 BTQ teacher	Semester 1 (6 months)	Students' Qur'an literacy progress (2000-2400 participants / batch)
	- Guidance on tartil practice, verse writing, and thematic values	BTQ Teacher & Mentor	Weekly	Periodic evaluation, attendance, and record of competency achievement of each student
	- Digital coordination and monitoring forum	BTQ Team & Lecturers	Monthly	Outcome monitoring and teaching feedback report
Evaluation	- Munaqasyah examination by a team of examiners	Ust. Ahmad Fauzan & Ust. Munjiat	Semester 2-5	BTQ graduation certification and assessment of Qur'anic understanding and attitude

As shown in Table 2, the BTQ program progresses through three interconnected stages, each managed collaboratively between the BTQ team, certified teachers, and Ma'had Jami'ah. After the planning stage, the Read and Write Qur'an (BTQ) program at IAIN Kediri is implemented in the form of intensive learning for six months. The program is systematically structured with the orientation of comprehensive guidance on the ability to read, write, understand, and live the Qur'an. The implementation of activities is handled by a special teaching team consisting of 15 professional teachers who are recruited directly by the campus. All teachers have a minimum memorization of 10 juz, and receive methodological guidance from Ustadz Ahmad Fauzan Pujianto as the founder of the *Jamiati* method. In an interview session, Ustadz Fauzan explained that BTQ learning emphasizes the integration of cognitive, affective, and psychomotor aspects to create a comprehensive and spiritual learning experience (Interview with Ust. Ahmad Fauzan, January 12, 2024). Ahmad Fauzan, January 12, 2024; BTQ Curriculum Document, 2023).

Each year, the program is attended by around 2,000-2,400 new students. With this load, each teacher guides an average of 130 to 160 students, depending on the class quota and group distribution policy. Field observations show that the learning pattern takes place in a small group format (*halaqah*), which allows for personal interaction and intensive guidance between teachers and students. *The Jamiati* method used in BTQ consists of a six-level graded curriculum, where students must complete the assessment of each stage before moving on to the next level. Each volume covers progressive material, ranging from the introduction of the hijaiyah letters, tajweed, *tartil* training, *imla'* skills, to understanding thematic values and adab towards the Qur'an (BTQ class observation, February-March 2024; Jamiati BTQ Module, 2023).

The BTQ evaluation system is carried out periodically through monthly exams covering four aspects: reading skills, verse writing ability, mastery of basic meaning, and attitude towards sacred texts. According to Ustadz Munjiat, the evaluation process is carried out digitally using an *evaluation dashboard* that allows tracking the competency achievements of each student. The mentor teacher also records student progress in the evaluation journal and reports it regularly to the management team. This system

has proven effective in building a consistent *feedback loop* between teachers, students, and program managers (Interview with Ust. Munjiat, February 21, 2024). Munjiat, February 21, 2024; Observation of BTQ evaluation session, March 2024; BTQ Monitoring Minutes, 2023).

As a form of final evaluation, students will take a munaqasyah (oral exam) between the second to fifth semester. This exam not only measures technical skills, but also assesses the extent to which Qur'anic values have been internalized in student behavior. Ustadz Fauzan and Ustadz Munjiat are the main examiners in this process, who each day can assess up to 50 students. Observations at the munaqasyah sessions show that students who have passed the BTQ process show an increase in religious attitudes, confidence in reading sacred texts, and maturity of manners when interacting with the Qur'an (BTQ munaqasyah observation, April 2024; Interview with BTQ participants, April 27, 2024; Munaqasyah Certificate Documentation, 2023).

From an epistemological perspective, *Jamiati's* method reflects the spirit of *Living Qur'an* in Islamic higher education. The learning process is not only directed at mastering the text as an object of normative study, but also at existential experience and attitude transformation through habituation, repetition, and continuous spiritual reflection. Managerial changes that have occurred since 2024, where BTQ coordination was transferred from the Vice Rector III to Ma'had Jami'ah, have become an important point in the institutionalization of *Living Qur'an* as a strategy for fostering student character and religiosity in a more comprehensive and sustainable manner (Decree Document of BTQ Delegation to Ma'had Jami'ah, 2024; Interview with Head of Ma'had, May 5, 2024).
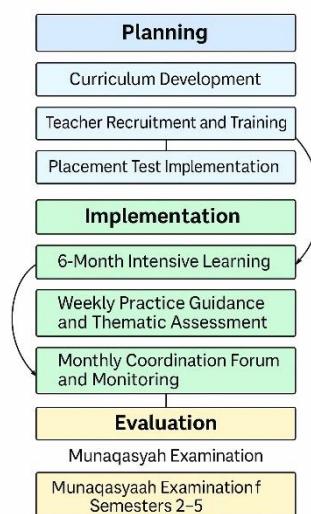

Figure 5 Management Living Qur'an in IAIN Kediri

As visualized in Figure 5, the management of the Living Qur'an at IAIN Kediri is structured as an integrated cycle that connects planning, implementation, and evaluation in a continuous feedback process. The figure illustrates how each stage is systematically linked to ensure the sustainability of Qur'anic literacy and the embodiment of Qur'anic values within the institutional ecosystem. Through an integrative management design between planning and implementation, the BTQ program at IAIN Kediri is not only a technical means of mastering Qur'anic literacy, but also a foundation for the formation of students' religious and intellectual character. This is in line with the *Living Qur'an* approach in modern Islamic higher

education, which emphasizes the internalization of Qur'anic values into students' attitudes, behaviors, and scientific identity (Rafiq, 2021). Indicators of the success of the BTQ program at IAIN Kediri can be seen in the increasing trend of student competency test results over the past five years (2020-2024). Based on BTQ documentation, the percentage of students in the proficient category (grade A) increased from 11.75% in 2020 to 25.74% in 2024, reflecting the effectiveness of consistently applied pedagogical and managerial policies (BTQ Evaluation Report Document, 2024; Interview with BTQ Curriculum Team Leader, March 19, 2024).

Apart from the participants' achievements, the strengthening of the learning ecosystem is also reflected in the increase in the number of accompanying lecturers, which doubled from 15 in 2020 to 30 in 2024. An interview with the BTQ Training Coordinator mentioned that this increase is a concrete form of institutional support for the quality and reach of BTQ teaching, especially in accommodating the surge in the number of new students each year (Interview, February 22, 2024). This is reinforced by observations of BTQ teachers' training, which showed an increase in pedagogical capacity through continuous coaching and coordination forums between mentors (BTQ Training Observation, January 2024).

Furthermore, alumni participation in BTQ mentoring activities has also increased significantly. If in 2020 there were only five units of activities involving alumni, then in 2024 the number reached 24 active units. Activity documentation and interview results show that this alumni involvement is voluntary and facilitated through a peer-to-peer mentoring system designed by the BTQ management team (Interview with BTQ Mentor Alumni, April 10, 2024; Alumni Program Documentation, 2020-2024). This fact confirms that the management of *Living Qur'an* at IAIN Kediri has successfully transcended formal structural boundaries, developing into a collective, participatory, and sustainable Qur'anic literacy coaching system in the academic environment.

Based on these findings, this study formulates a conceptual model of contextual, integrative, and sustainable Al-Qur'an learning management within the framework of the Living Qur'an approach. This model consists of four interconnected dimensions: (1) Strategic Institutionalization, in which Al-Qur'an learning is institutionalized in university policies, curriculum design, and student character building through the BTQ program; (2) Adaptive Pedagogical Implementation, with the application of the *Jami'ati* method as an appreciation-based learning approach that integrates the cognitive, affective, and psychomotor domains through a tiered class system and *halaqah* mentoring; (3) Participatory Evaluation, through digital monitoring, peer mentoring, and continuous feedback between lecturers, students, and program managers; and (4) Strengthening Sustainability, through policy integration under Ma'had Jami'ah, systematic teacher training, and alumni involvement in peer learning networks. These four dimensions form a holistic Al-Qur'an learning management model, which transforms the Al-Qur'an from a normative text into a sustainable practice of life through institutional governance, pedagogical innovation, and community participation in the Islamic higher education environment.

Thus, the management of Qur'anic learning at IAIN Kediri is a concrete form of implementation of the Living Qur'an. It does not stop at normative or ritualistic aspects, but is institutionalized in academic policies, pedagogical approaches, and real social transformation. In this framework, the BTQ program is not just a teaching strategy, but a manifestation of the active interaction between the sacred text and Islamic educational institutions in responding to the challenges of the times. This affirms the view that the Living Qur'an is a religious project that continues to live, negotiated, and contextualized in the spaces of Muslim praxis.

CONCLUSION

This study concludes that the management of the Read and Write Qur'an (BTQ) program at IAIN Kediri represents a concrete and systematic embodiment of the *Living Qur'an* approach in Islamic higher education. The research findings reveal that BTQ is not merely a technical program for improving Qur'anic reading and writing skills, but a strategic institutional effort to cultivate a *Qur'anic habitus* among students through structured management, adaptive pedagogy, and participatory evaluation. The implementation of the Jami'ati method, with its integrative emphasis on cognitive, affective, and psychomotor dimensions, has proven effective in enhancing Qur'anic literacy, demonstrated by the rise in the proportion of proficient students from 11.75 percent in 2020 to 25.74 percent in 2024. The integration of planning, implementation, and evaluation stages through Ma'had Jami'ah has also reinforced the sustainability and institutionalization of Qur'anic values within the university ecosystem.

Theoretically, this study contributes to the field of *Living Qur'an studies* by developing a contextual and sustainable model of Qur'anic learning management that bridges the gap between philosophical discourse and institutional praxis. The model proposed consists of four interrelated dimensions which together offer a framework for transforming the Qur'an from a normative text into a lived educational and spiritual practice. This conceptual advancement enriches contemporary discussions on Qur'anic pedagogy, providing a reference for Islamic higher education institutions seeking to integrate spiritual formation, academic excellence, and community engagement.

However, this study acknowledges certain limitations. As a qualitative case study focusing on a single institution, its findings may not fully capture the diversity of BTQ practices across other PTKINs in Indonesia. Future research should adopt comparative or mixed-method approaches involving multiple campuses to test the generalizability of this model and to measure its long-term impact on students' character formation, teaching competence, and social engagement. Expanding this line of inquiry will help refine and strengthen the practical applications of *Living Qur'an* management in the broader landscape of Islamic education.

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