

## Rationale and Formulation of the Featured Program of Hifdzul Qur'an at Junior High School

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### Keywords:

Basic Formulation;  
Featured Program;  
*Hifdzul Qur'an*.

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### Abstract

This article aims to analyze the rationale and formulation of a featured program, namely Hafidz Quran, which is implemented by educational institutions, especially at Muhammadiyah Sukamara Junior High School. The research was qualitative, which did not use statistical formulas in processing and analyzing data but was described naturally as it was. The study found that the formulation and rationale for the featured program of Hifdzul Qur'an at Muhammadiyah Sukamara Junior High School is the juridical formulation consisting of Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System and Muhammadiyah Central Leadership Guidelines Number 01/PED/I.0/B /2018 concerning Muhammadiyah Primary and Secondary Education. The religious formulation is based on the guidance of the Quran and Hadith, which are the basic needs of managers and society. Apart from being a continuation program for *tahfiz* from kindergarten and elementary school, this program is also a necessity for schools and the community in building the nation's life more intelligently.

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### Kata kunci:

Dasar Perumusan;  
Program Unggulan;  
*Hifdzul Qur'an*.

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### Abstrak

Artikel ini bertujuan untuk menganalisis dasar pemikiran dan perumusan program unggulan yaitu hafidz Quran yang dilaksanakan oleh lembaga pendidikan, khususnya di SMP Muhammadiyah Sukamara. Jenis penelitian ini tergolong ke dalam penelitian kualitatif dengan tidak menggunakan rumus-rumus statistik dalam mengolah dan menganalisis data, namun dideskripsikan secara natural apa adanya. Penelitian menemukan bahwa dasar dan pemikiran program unggulan hifdzul Qur'an di SMP Muhammadiyah Sukamara yaitu dasar yuridis yang terdiri dari Undang-undang Republik Indonesia Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional dan Pedoman Pimpinan Pusat Muhammadiyah Nomor 01/PED/I.0/B/2018 tentang Pendidikan Dasar dan Menengah Muhammadiyah. Dasar religius berdasarkan tuntunan Al-Qur'an dan Hadis. Dasar kebutuhan pengelola dan masyarakat. Selain sebagai program lanjutan tahfiz dari TK dan SD, program unggulan ini juga menjadi kebutuhan bagi pihak sekolah dan juga masyarakat dalam mencerdaskan kehidupan bangsa.

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## INTRODUCTION

Historically, the existence of educational institutions that maintain the purity of the Al-Quran through studying the Al-Quran - one of which is *tahfidzul Qur'an* (memorizing the Qur'an) - carried out in Islamic educational institutions, called Islamic boarding schools (*Pesantren*) (Arifin, Utama, Aryani, Prayitno, & Waston, 2023). However, in recent years, the developments of its institution are increasingly popular which is carried out by non-*pesantren* educational institutions (Muslimah, Anwar, Ahmad, & Febriana, 2023). One of the non-*pesantren* educational institutions that maintain the purity of the Al-Quran through the *hifdzul Qur'an* is the Muhammadiyah Sukamara Junior High School. This school is a formal educational institution which, since its inception, has a program of *hifdzul Qur'an* as a featured program. It aims to produce a generation of *Tahfiz* (people who memorized the Al-Quran). Based on observation, the founder of Muhammadiyah Sukamara Junior High School involved parents of prospective first-generation students in this *Quran tahfidzul* program (ES, Interview 2023). Moreover, since the beginning, efforts to maintain this featured program of *Hafidzul Quran* continue to be carried out, such as the "Cheerful Morning" activity is carried out every morning and the program has a *muraja'ah* (re-memorizing) reading of the Al-Quran and guidance to adding the memorization of the Al-Quran. This activity was carried out in the school hallway, under shady trees in the school environment, and in the school prayer room (Observation, 2023).

Through the *Hifdzul Quran* program - the featured program - the parent entrust their children to continue their studies at this school. Amiruddin Siahaan stated that school programs that are managed correctly will achieve the goal (Siahaan, 2006). Although learning *hifdzul Qur'an* in non-*pesantren* has been widely carried out, especially in developed areas, and for the Sukamara area, the only educational institution that has programs of *hifdzul Qur'an* is Muhammadiyah Sukamara Junior High School. Another interesting thing is that, at Muhammadiyah Sukamara Junior High School, the teachers who guide *tahfidzul Qur'an* are subject teachers who are given the additional task of guiding *tahfidz*, who initially were not *hafidz*, but the outcome of Muhammadiyah Sukamara Junior High School. Based on evaluations carried out by the school, the *hifdzul Quran* program was "successful" and even "passed the targets" set by the school. The author strongly suspects that the school has appropriate efforts to maintain the featured program of the *hifdzul Quran*.

The factor of success of the featured program of *Hifdzul Quran* - borrows Bourdeu's opinion from the theory of "habitus" is because the actors who are aware of the influence of the environment and influence the condition, not being influenced by the condition (Arizal, 2011). The activity of memorizing the Al-Quran has indeed been around since the beginning of the revelation of the Al-Quran, but many Muslims and even educational institutions are not yet fully aware of the need to specifically organize a program (Ayyusufi, Anshori, & Muthoifin, 2022; Muhammad, Alias, Jamaludin, & Zulnaidi, 2022). The aim, the educational actors - educational staff and teachers-to be aware of the importance and condition of the arena, not to follow the biased urgencies that they

assume as not important in maintaining the purity of the Al-Quran (El-Hussari, 2022; Sabarudin, Ayyubi, Rohmatulloh, & Indriyani, 2023). This especially occurred in today's 5.0 era where there is no distance between space and time. If the generation is not taught the values of the Quran and does not embed the Word of God in its mind, they will be carried away by the current of globalization which leads to wiping out the Quran in the mind, for now and in the future without they aware of it (Fatimah, Supangat, & Sinensis, 2022; Rustiana & Ma`arif, 2022).

Many studies examine the *hifdzul Quran* program, including Wirdanimar (Wirdanimar & Hendriani, 2022), Rina Nurul Kharismawati (Kharismawati & Khanifa, 2021), Prifke Felisita F.A. (F.A, Mubarak, & Yusuf, 2023) and Ahyar Rasyidi (Rasyidi et al., 2023). Some study the urgency of the program, including Asmaul Husna (Husna, Hasanah, & Nugroho, 2021), and some study various methods in the *hifdzul Quran*, including Tajul Fadli (Fadli, Sirojudin, Supardi, & Wasehudin, 2023), Syarif Abdurrahman (Abdurrahman & Suparti, 2023) and Muhammad Nashrulloh (Nashrulloh, Mukhlis, & R, 2023). However, none of these studies examined the rationale and formulation of the featured program of *hafidz Quran* in educational institutions. The research aims to analyze the rationale and formulation of a featured program, namely *Hafidz Quran*, which is implemented by the educational institutions of Muhammadiyah Sukamara Junior High School.

## METHOD

The research was qualitative (Ahmad, 2020; Anwar, Hartati, & Ahmad, 2022; Suharsaputra, 2012) because aimed to describe field data at Muhammadiyah Sukamara Junior High School through the featured program of *Hifdzul Qur'an* using words in logical and critical sentences. This research presents directly the nature of the relationship between researchers and research objects - Muhammadiyah Sukamara Junior High School - so that research flexibility is very possible. As stated by Muslimah, et al., it is more appropriate to use qualitative research in phenomenon research because it will be easier to deal with multiple realities (Muslimah, Laksosno, Saini, Sardi, & Nurviana, 2020). Therefore, it does not use statistical formulas in processing and analyzing data. However, it is described naturally as it is or was obtained at Muhammadiyah Sukamara Junior High School regarding the rationale and formulation of the featured program of the *Hifdzul Quran*.

## FINDING AND DISCUSSION

### Finding

Muhammadiyah Junior High School is a new school in Sukamara Regency, so its planning, such as the infrastructure procurement, curriculum preparation, educational staff, and other things, always involves the Primary and Elementary Educational Office (Dikdasmen). The planning for the tahfidz program, as the featured program, is more coordinated and accompanied by the staff of Dikdasmen in the field of Quality Assurance.

This school is a continuation of SDIT Muhammadiyah Sukamara and a new school, so all activities start from recruiting teachers, creating and procuring facilities and infrastructure, admission of new students, the curriculum and school programs, including the featured programs, coordinating and assistance by the Educational Office. And, in the fifth year of academic school, it gradually starts to become independent or self-managed but the office is still monitoring and supervising them.

The description of the learning program of *Tahfidz Al-Qur'an* at Muhammadiyah Sukamara Junior High School started with meetings by teachers and school administrators so that the school principal had steps in planning the management of the *Tahfidz Al-Qur'an* program. With planning, they can direct or coordinate the goals, reduce environmental influences, reduce overlap, and design standards to facilitate supervision.

The steps in the *Tahfidz Al-Qur'an* program at Muhammadiyah Sukamara Junior High School are formulating goals because it is an urgent aspect of the program guidelines. Also, it has a function to control the the implementation of the program follows the established formula.

The objectives of the *Tahfidz Al-Qur'an* program at Muhammadiyah Sukamara Junior High School are: (1) The aim of establishing the *Tahfidz Al-Qur'an* program is to optimize the learning process by using an active, creative, effective, and fun learning approach following the applicable curriculum references. (2) Improve the ability to read and memorize the *Al-Qur'an* from an early age. (3) Get used to *Qur'anic* behavior wherever you are. (4) Increasing and facilitating the cultural spirit of reading the Quran for both students and teachers (ES, Interview 2023).

After the objectives were set, it continued with determining the *ustadz-ustadzah* (male and female teachers) who would be the *tahfidz* tutors. The interview with the principal stated:

“Choosing the *ustadz* and *ustadzah* for the *tahfidz* program is done through the discussion process of the teachers' council, committees, and administrators of the Disdakmen PDM Sukamara. The discussion decided the teachers of the *Tahfidz Al-Qur'an* program were all teachers in general and, in particular, the homeroom or guardian teachers of each class who must always be ready every time the implementation of the program. Also, it appointed the coordinator and person in charge of the program, which was the *Qur'an Hadith* subject teacher, namely Ustadz AH (ES, Interview 2023).

The coordinator and person in charge of the *tahfidz* program are stated in the Letter of Assignment that the documented in the school administration. It contains an Assignment Letter regarding the appointment of a supervisor, supervisor of *tahfidz* and *Al-Qur'an* recitations at Muhammadiyah Sukamara Junior High School for the 2021/2022 academic year, Number: 008/KEP/III.4.AU/D/2022.

In its implementation, the Assignment Letter was performed by the recipient or assignee, namely Mr. AH. Proved during the observation that Mr. AH not only guided the *tahfidz* Quran but also coordinated with the *ustadz* who guided the program. In fact,

once a week, Mr. AH and other *tahfidz* tutors carry out recitations together led by Mr. AH himself. Supported by his statement during the interview (Observation, 2023).

“We regularly carry out reading or *tilawah* the Quran together with all teachers to improve the quality of reading for teachers at Muhammadiyah Junior High School, as well as reminding them of the techniques for tutoring *tahfidz*. Because, if I don't remind them, they tend to forget (ES, Interview 2023).”

He also looked for information in a bottom-up for variations techniques in *tahfidz* activities to be more interesting and attract the student's enthusiasm. They also organize a teacher gathering event. One of the events of which was *muraja'ah Al-Qur'an* for students at the event venue. The planning of this activity was carried out informally, which in the next meeting, it would raise as one of the meeting materials to be discussed. Furthermore, interviews were also conducted with the *tahfidz* coordinator to obtain in-depth information.

“I, as the *tahfidz* Qur'an coordinator appointed by the school principal, determine the next steps. The first thing that I did was determine the curriculum, including the achievement targets for this program. This is, of course, done through discussions to create a curriculum or several materials that must be mastered by students in each group. The curriculum is created for one year, based on the time of the semester. The curriculum is very decisive as a guideline for providing the material that is presented to students with the aim of students mastering several materials (AH, Interview 2023).”

Based on these interviews, it obtained a document containing the target of students' memorization for one year. The document clearly showed the target for memorization in one year, which is divided into two semesters for each class with a total of 2 juz, namely juz 30 and juz 29. In juz 30, class VII memorizes *Surah* (The letter in the Al-Quran- holy book of Islam) An-Naas to *Surah* Al-Lail. Class VIII memorized *Surah* As-Syams to *Surah* Al-Insyiqaq. Class IX memorizes the *Surah* Al-Muthoffifin to An-Naba'. In juz 29, students in class VII memorize the *Surah* Al-Mursalat to Al-Muddatsir. Class VIII memorizes *Surah* Al-Muzammil to Al-Ma'arij. Class IX memorizes *Surah* Al-Haqqah to At-Tahrim.

The following is documentation of a control book of *tahfiz Al-Qur'an* at Muhammadiyah Sukamara Junior High School:

KENDALI TAHFIDZ  
SMP MUHAMMADIYAH SUKAMARA  
TAHUN PELAJARAN 2023/2024

TARIKH	NO	NAMA	JUZ	SURAH	AYAT	TTD		KET
						ANANDA	GURU PEMBIMBING	
Selasa 1/8	1.	Faqih	30	AT-Tariq	12			
	2.	Farhan	30	AT-Tariq	6			
	3.	Fazri	30	Al-Insyaq	1-20			
	4.	Reza						
	5.	Hendi	30	AT-Tariq	12			
	6.	ABRAHAM		AL-Mutawin	6			
	7.	Reza		AL ALB	2			
Kamis 2/8	1.	ABRAHAM	30	AL-Mutawin	9			
	2.	Faqih	30	AT-Tariq	17			
	3.	Fazri	30	Al-Insyaq	24			
	4.	Hendi	30	AT-Tariq	14			
	5.	Reza	30	Al-A'la	6			
Jumaat 3/8	1.	ABRAHAM	30	AN-Naba	5			
	2.	Farhan	30	AT-Tariq	8			
	3.	FAQIH	30	AN-NABA	5			
	4.	Fazri	30	Al-Insyaq	25			
	5.	Hendi	30	AT-Tariq	17			
	6.	Riza	30	Al-A'la	9			
Sabtu 4/8	1.	Fazri	30	AN-Naba	10			
	2.	ABRAHAM	30	AN-Naba	10			
	3.	FAQIH	30	AN-Naba	9			
	4.	Hendi	30	AN-Naba	5			
	5.	Farhan	30	AT-Tariq	11			
	6.	Riza	30	Al-A'la	12			
Minggu 5/8	1.	Fazri	30	AN-Naba	11			
	2.	FAQIH	30	AN-NABA	13			
	3.	Hendi	30	AN-Naba	10			
	4.	Riza	30	Al-A'la	19			
Sabtu 6/8	1.	ABRAHAM	30	AN-Naba	16			
	2.	FAQIH	30	AN-NABA	15			
	3.	Fazri	30	AN-Naba	17			
	4.	Riza	30	Al-A'la	19			
	5.	Farhan	30	AT-Tariq	14			
	6.	Hendi	30	AN-NABA	12			
Minggu 7/8	1.	Fazri	30	AN-Naba	19			
	2.	FAQIH	30	AN-NABA	16			
	3.	Abraham	30	AN-Naba	18			
	4.	Hendi	30	AN-Naba	13			

Kordinator Tahfidz  
**AGUS HERMAWANTO**

Figure 1. of control book of Tahfiz

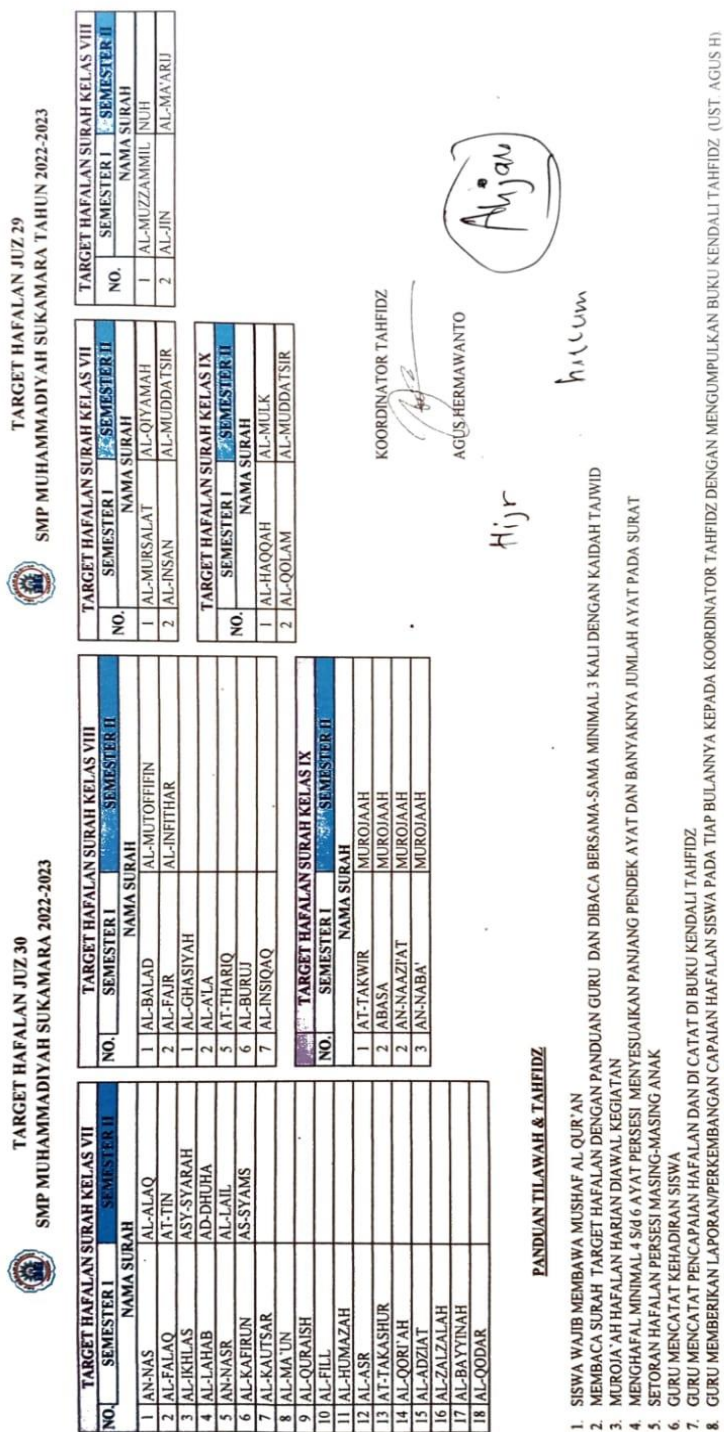


Figure 2. of control book of target of *Tahfiz*

Based on the control book, the *tahfiz* program at Muhammadiyah Sukamara Junior High School is systemized so that its implementation can run well. On the other hand, matters relating to students participating in *tahfiz* and teachers, according to observations, actually started when they first entered Muhammadiyah Sukamara Junior

High School. This is based on observations last year, when new students or new teachers admission this school would have a *Qur'an tahsin* (reading *Quran*) test. This follows the statement from the principal (Observation, 2023).

When the teachers registered, they were tested on reading the *Al-Qur'an* because the teachers at Muhammadiyah Junior High School, even though they were not religious teachers, were obliged to take part in tutoring *tahfidz*. The purpose, they are not only can teach *tahfidz* but also they participate in memorizing. As a result, it has a symbiotic mutualism. And, it increased the supervising teachers' memorization (Observation, 2023).

According to the school principal, the tutors who memorize *Al-Qur'an* have been programmed starting from pre-planning, namely preparing teachers as the tutors who are recruited to teach at their school. This means, that not only students memorize the *Al-Qur'an*, but anyone involved in learning at Muhammadiyah Sukamara Junior High School, also gets the blessings of the *Al-Qur'an* by reading and memorizing (ES, Interview 2023).

“In line with the principal's statement, in the interview with Ustadz AH stated, Indeed, not only new students will be tested on their reading and memorization of the *Qur'an*, but every teacher or educational staff who applies to work at Muhammadiyah Junior High Schools will also be tested. This aim that we can obtain initial data about how they read the *Qur'an* in preparation when they carry out the tutoring process for students so that this program runs well and meets the goals (AH, Interview 2023).”

Carrying out tests on prospective employees before being accepted as part of Muhammadiyah Sukamara Junior High School is a requirement, as documented in the file of new employee recruitment in 2022. It is written in the Selection Stages section that it includes 1) Administrative selection, 2) Interview, and 3) Microteaching test (specifically for teacher candidates) and skill test (specifically for educational staff), *Al-Qur'an* reading and writing test, and test for knowledge of the *Al-Islam* and Muhammadiyah.

The information was acknowledged by the *Tahfidz* supervisor who stated the process when he first registered to become a teacher at Muhammadiyah Sukamara Junior High School.

“I was accepted to work in 2021. When I received information that there was a job vacancy at Muhammadiyah Junior High School, I immediately registered. They (the management) reviewed my files. After that, I was interviewed and took a *Quran* reading test. Then, I was given a teaching test for the next 2 days. It is true that, at first, before tutoring *tahfidz*, my memorization of the *Al Quran* was only an end to Surah Adh-Dhuha. However, because I was also tutoring, I automatically read and listened to the students' memorization. So I also followed them as they read and memorized, and my memorization began to increase gradually (WYP, Interview 2023).”



The supervisor's statement shows evidence that the planning made by the school to prepare the supervisors since teacher recruitment has had successful outcomes. It starts with school management which sets the *Tahfidz Quran* implementation program, starting from program planning, planning for supervisors, and planning for participants who are the target of *Hafidz Quran* which is systemized in school management and is carried out in synergy with all parties through the principal's command. It impacts on the outcome that Ustadz WYP has felt positive for himself and the school. Besides the memorization targets included in the curriculum, there is also a determination of the method that will be used in implementing the *tahfidz* program. The principal stated:

"This method was obtained based on the results of *tahfidz* training in Pangkalan Bun (a town and capital of Kotawaringin Barat Regency, Central Kalimantan Province) which was attended by Ustadz AH as the program coordinator and two other tutoring teachers. This training is a form of support from the council of the Muhammadiyah Sukamara Dikdasmen for the implementation of a quality *tahfidz* program. Furthermore, their knowledge can be shared with teachers at school (ES, Interview 2023)."

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Careful planning to send a tutor of *tahfidz Quran* to follow the training of memorizing using the *Qira'ati* method was useful and suitable for the conditions of the students and teachers at Muhammadiyah Sukamara Junior High School. Based on the observations, the planning of the *Tahfidz Quran* Program was agreed upon in the meeting and documented in the school announcement, in the school profile, in the school's academic guidelines, and other documents. And, the agreed method is applied to all tutors of *tahfidz*. This implementation is performed in the form of routine recitations in the morning or afternoon by all teachers, coordinated by Ustadz AH himself. All teachers or *ustadz* and *ustadzah* must master the concept of *tahfidz* so that they master and understand it. As the impact, the implementation of the *tahfidz* program runs well

and is effective. The teachers agreed that based on the results of the *tahfidz* training program, they determined the method of delivering *tahfidz* to students to be more effective and efficient following the training, but adapted to the students' development and abilities (Observation, 2023).

The next step is to determine the *tahfidz* group. Ustadz AH also provides documents regarding the division of groups. The document contains information that each tutor teacher for *tahfidz* has the task of tutoring 4 to 7 students based on *mujahid* (male) and *mujahidah* (female) groups.

During observations, this grouping was based on several criteria set by Ustadz AH when testing students' memorization and reading of the Qur'an, in turn, one by one, with a total of 59 students. This testing is not carried out in 1 day, but the target is to test around 4 to 7 students per day (Observation, 2023). The next step in planning is determining the implementation time. Determining the time of implementation is an important step to make the program to be effective and efficient. Also, the program is carried out well and is quickly mastered by students.

The discussion of teachers' council, committees, and the administrators of the PDM Sukamara Dikdasmen Council agreed that the time for implementing the *tahfidz* program was implemented every morning and afternoon in groups which take place in the school environment, either inside or outside the classroom. Then, the time is managed by the Deputy Head of Curriculum, Mrs. KK, which will later be adjusted to the students' effective learning time so as not to disturb or overlap.

The time management that had been prepared by Mrs. KK, was then printed out to be stuck and distributed to all teachers and students in the class so that they know the schedule of *tahfidz*. Based on the printout document, the time for *tahfidz* implementation was in the morning from 07.00 to 07.50 WIB (Western Indonesia Time) and in the afternoon from 12.30 to 13.00 WIB. After that, students were asked to go home.

Choosing the right time for *tahfidz* (memorization) is an important educational method that helps in creating a students' love for the *Quran*. Educators should not believe that students are like tools that can be turned around at any time so they forget their personal needs and goals because teaching the *Quran* is above all else. With a note choosing the time should consider the times such as after staying up late and getting little sleep, after sports, after eating oily food and after a day of intense study, during narrow or limited times, the not good student's psychology, and others.

Based on the data, the planning for the *Tahfidz Al-Qur'an* learning program at Muhammadiyah Sukamara Junior High School was planned before implementing the program, starting from recruiting teachers as prospective tutors and recruiting students as targets for the program. Besides that, it carries out formal and informal planning. Formally, it was conducted at a school meeting with the Dikdasmen Council of Muhammadiyah Sukamara which invited all teachers as the tutor and parties involved in the program. Discussing the implementation objectives, implementers, targets, approaches and methods, time and place of implementation, also evaluating the implementation of the *Tahfidz Quran* program that has been implemented; informally, it

is carried out in daily conversations during community service at school, here is the planning the Program of *Tahfidz Al-Qur'an*.

The featured program of *tahfiz Al-Qur'an* has been implemented since this school was first established, as explained by the principal of Muhammadiyah Sukamara Junior High School (ES, Interview 2023). However, the rationale was initially initiated by WH as a continuation program for *tahfiz* from kindergarten and elementary school. At first, the program was also a need for the students who continue to study at this school (WH, Interview 2023).

This program is the featured program. Through this program, this School has a distinction in the implementation and development of education at the junior high school level. However, the establishment of Islamic schools in Sukamara also implements the *tahfiz* program which becomes a competitive edge in the admission of new students. In reality, this is not a problem because the *tahfiz* program at Muhammadiyah Sukamara Junior High School has been implemented for a long time and is well systemized, so it adds value for prospective students.

The current era of globalization has made the whole world experience an improvement in ways of thinking, changed lifestyles, and opened the doors to unlimited social interactions where everyone can freely access information from various places in the world. Progress in the era of globalization is also marked by the ease of socializing, interacting, and communicating freely with anyone and anywhere. The conveniences have the possibility of causing several negative impacts, such as the increasingly rapid and unstoppable flow of information, the emergence of individualism, the free and unlimited entry of foreign cultures, and many more. The negative impact of globalization also has an impact on the world of education in Indonesia. Indonesia, which has a culture with certain characteristics as a national identity, will also be affected by this globalization (Faizin, 2020).

## Discussion

The rationale and formulation of the featured program of *Hifdzul Qur'an* at Muhammadiyah Sukamara Junior High School is divided into several things:

### Juridical Formulation

The Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System explains that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, morals noble, and the skills needed by himself, society, nation and state (Faizin, 2020).

This law provides an understanding that education aims to develop the student's potential (Ahmad, Suradilaga, & Shaleh, 2019; Syaikhu, Ahmad, & Putera, 2023). As the output, they have spiritual and religious abilities, and so on. Therefore, efforts are needed from all components to achieve this goal (Akbari, Sheikhani, Nasrabadi, Mohammadi, & Ghoshuni, 2021). Moreover, education is expected to produce students who adhere to the teachings of their religion. Indonesian citizens, whose majority

population is Muslim, should have an active role in advancing the world of Islamic education so that Islam experiences progress as in the glory days of the past. This cannot be separated from the role of educational institutions. Educational institutions, especially Islamic educational institutions, especially Islamic boarding schools, must answer all the challenges of the times to produce professional and competitive human resources in society in the current era of globalization (Faizin, 2020).

Besides the regulations, this tahfiz activity refers to Muhammadiyah Central Leadership Guidelines Number 01/PED/I.0/B/2018 concerning Muhammadiyah Primary and Secondary Education. Article 1 paragraph (12) states that:

Muhammadiyah primary and secondary education is Muhammadiyah's educational efforts at the formal education level, consisting of primary and secondary education in the form of schools, madrasah, and *Pesantren*, which are organized integrally (Muhammadiyah, 2018).

The implementation of secondary education, especially at Muhammadiyah Sukamara Junior High School, is carried out following the basic principles. As regulated in Article 3, Muhammadiyah primary and secondary education is carried out with the principles of progressive education, sincerity, honesty, trustworthiness, holistic, integrative, cooperative, modern and professional, creative and innovative, transparent and accountable, caring for *duafa* (the poor people), and achieving balance so as can combine knowledge, faith, and charity.

Then, the aim of implementation is, first, to develop students' potential to become human beings who have faith and are devoted to Allah SWT, having noble character, healthy, knowledgeable, capable, creative, independent, progressive and superior, and become democratic and responsible citizens (Ulumiyah, Maarif, & Zamroni, 2021). Second, it develops the students' potential to become scholars, leaders/*zuama*, and educators in building civilization. The implementation of the featured program of tahfiz Al-Qur'an at Muhammadiyah Sukamara Junior High School is to carry out religious education in a Muhammadiyah-based school environment. As regulated in Article 13 below:

Schools are obliged to provide Al-Islam, Muhammadiyah, Arabic, and English education (ISMUBARIS). Schools may administrate pesantren education. Religious education in the form of Pesantren that is integrated with schools can take the form of pesantren programs at schools that have a function to integrate with general education of ISMUBARIS education. Schools can coordinate with early education institutions in providing ISMUBA education. Diniyah educational institutions can have awaliyah, wustho, and ulya levels (Muhammadiyah, 2018).

Based on the provisions, the featured program of tahfiz Al-Qur'an at Muhammadiyah Sukamara Junior High School has followed these regulations. So, it is a manifestation of the implementation of national policies in general and Muhammadiyah in particular.

## Religious Formulation

Education certainly plays a very crucial role in the order of human life since education gives humans the power to overcome the barriers in their lives. With education, a person or servant knows and applies the knowledge based on faith to Allah SWT (Berglund, 2017). Education is an effort consciously and having a systematic flow whose aim is not only to humanize humans but also to play a role in making humans aware of their position as *khalifatullah fil ardh* (Lisnawati & Ahmad, 2023; Syaikh, Hamd, Ahmad, Ihsan, & Husain, 2023). So, humans will be more enthusiastic about establishing themselves as pious, faithful, knowledgeable, and having good deeds (Ritonga & Nasution, 2023).

In particular, Islamic religious education is expected to be able to increase understanding of Islamic religious knowledge and introduce all the teachings of the Islamic religion (Ting & Lee, 2019). The main foundation of Islamic religious education is based on the Al-Qur'an and Hadith. Islamic education is a structured part, initiated by Islamic educational institutions with the application of Islamic educational materials to form noble morals and true Muslim character (Ritonga & Nasution, 2023).

*Al-Qur'an* as the holy book of Muslims should be used as a guide in every step. Therefore, all human movements are regulated in the *Al-Qur'an*, because it is the most complete holy book which contains guidance towards the happiness of life in this world and the afterlife since everything of human life has been regulated in Al-Qur'an. Since Al-Qur'an is the holy book of Muslims, Muslims should be enthusiastic about learning, reading, understanding, and practicing the contents of the Al-Qur'an. *Al-Qur'an Karim* is a holy book that is a guide to life for every Muslim. Unlike other holy books, the Al-Qur'an has been guaranteed by Allah SWT not to be changed and its authenticity will still be preserved (Faizin, 2020). Allah SWT says:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

“It is certainly We Who have revealed the Reminder, and it is certainly We Who will preserve it”

The plural form in this verse refers to Allah SWT, both in words (*nahnu nazzalna*) or We sent down and in terms of preserving the Qur'an, indicating the involvement of other than Allah SWT, namely the Angel Gabriel As, in sending it down and Muslims in its preserve. Therefore, Muslims should participate in preserving the purity of the Quran according to their respective capacities and abilities (Faizin, 2020).

Every Muslim believes when he interacts with the Quran, his life will gain happiness in this world and the hereafter. To obtain guidance on the Quran, Muslims try to be able to read it, understand its contents, and practice it. Even though it just reading, it is considered worship (Markeng & Berglund, 2023). Reading the Qur'an produces various understandings according to each individual's abilities, and this understanding leads to diverse behavior as interpretations of the Qur'an in the practice of life, among on the theological, philosophical, psychological, and cultural levels (Atabik, 2014).

In reality, the phenomenon of reading the *Quran* as an appreciation and response from Muslims is very diverse. There are various models of reading the Qur'an, starting from those oriented towards understanding and deepening its meaning as is done by many *tafsir* (exegesis, usually of the Quran), to those who read the Qur'an as a ritual service or to gain peace of mind. There is even a model of reading the Qur'an that aims to bring about magical (supernatural) powers or medical therapy, and so on. The practice of treating the Qur'an or units of the Qur'an to obtain meaning in practical life by some communities also happens a lot to certain Muslims, even routinely (Atabik, 2014).

The tradition of memorizing (*tahfiz*) the Qur'an is a phenomenon of Muslims living or presenting the Qur'an in daily life by reciting it, which can be found in religious institutions such as *Pesantren*, *Majlis Ta'lim*, and so on. According to some Indonesian Muslims, this tradition has become so entrenched, even it has developed, especially among *santri* (Islamic students). Then, this tradition has formed a local cultural entity due to the Quran is considered something sacred that must be glorified by the Indonesian Islamic community. And, they think that reading the Quran and memorizing it is a noble act that can bring blessings (Atabik, 2014).

### The Idea of Need

An effort to improve student learning outcomes through Islamic religious education subjects is through creating a *tahfiz program*. It is also implemented at Muhammadiyah Sukamara Junior High School by implementing the featured program of *tahfiz Al-Quran*.

**Program Unggulan**

- Tafidz & Muroja'ah Al-Qur'an
- Sholat Dhuha
- Sholat Dhuhur & Ashar Berjamaah
- Ikatan Pelajar Muhammadiyah (IPM)
- Malam Bina Iman dan Taqwa (MABIT)
- Liga, Festival Pelajar & Panggung Kreatif
- Study Tour
- Outdoor Study
- Perkemahan
- UKT Tapak Suci
- Tadabbur Alam
- Market Day

**PPDB**  
Penerimaan Peserta Didik Baru  
**TA 2023/2024**

**PERIODE PENDAFTARAN**

Gelombang 1	Maret - April 2023
Gelombang 2	Mei - Juni 2023

**SYARAT PENDAFTARAN :**

- Mengisi formulir pendaftaran
- Fotokopi kartu keluarga dan akta kelahiran
- Fotokopi ijazah atau surat kelulusan terakhir (Menyusul)
- Pas foto 3x4 dan 2x3.4 lembar

**Informasi :** 0812-4769-9130 (SANDI) 0821-9754-3892 (MIFAMU)  
0821-9769-8028 (COK) 0822-9207-1200 (KHOFYUM)

Figure 3. Featured Program of Muhammadiyah Sukamara Junior High School

The featured program of *tahfiz Al-Qur'an* has been implemented since this school was first established. As explained by ED, the principal of Muhammadiyah Sukamara Junior High School. However, the rationale was initially initiated by WH as a continuation program for tahfiz from kindergarten and elementary school. At first, the program was also a need for the children themselves who continued to the school (ES, Interview 2023).

This program is the school's featured program. This program that Muhammadiyah Sukamara Junior High School programmed has a distinction in the implementation and development of education at the junior high school level. Even, today, the establishment of Islamic schools in Sukamara which also implement the tahfiz program has created a competitive edge in the admission of new students. However, this challenge is not a problem since the *tahfiz* program at this school has been implemented for a long time and is well systemized. So, it adds value for prospective students.

The Quran is a holy book that has many greatness and miracles. The Al-Qur'an also has many advantages, such as being easy to memorize and understand. This follows the Word of Allah in the Qur'an surah al-Qamar (54:17):

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

“And We have certainly made the Quran easy to remember. So is there anyone who will be mindful?”

Every beautiful sentence in the Quran has been made by Allah to be easily memorized and understood by those who memorize it. We, as Muslims, are proud because there are thousands or, even, tens of thousands of Muslims who have memorized the Quran. Moreover, some of them are children who have not yet reached puberty. This characteristic is in contrast to the holy books of other religions, which their adherents cannot and are difficult to memorize (Masduki, 2018).

In the process of memorizing the Qur'an, they not only read and try to memorize it by heart but also try to appreciate and recite the reading that he has read and memorized. In this case, they will indirectly understand and retrieve the contents of the verses (Hasanah, 2021; Taufik, Kurniawan, Ibrahim, Abdullah, & Widhiastuti, 2022). With the memorization process, a person reads the verses that he has memorized fluently and correctly. And, they will be interested in knowing the meaning and content of the verses of the Qur'an (Masduki, 2018). Apart from attracting potential students at Muhammadiyah Sukamara Junior High School, the *tahfiz* Al-Qur'an program also has extraordinary benefits for students.

*Tahfizh al-Quran* program will train the sensitivity of children's sense of hearing. The more sensitive a child's sense of hearing to hearing the verses of the Quran being read, the easier for the child to be fluent in repeating the reading that he hears. This helps him to become fluent in speaking quickly (Adela & Ritonga, 2023). Then he easily learned Arabic and other languages. If a child has been trained to listen sensitively, he will easily and quickly understand correctly the lesson advice from the teacher or parents (SF & Yuslinar, 2021). *Tahfizh al-Quran* trains children to concentrate highly. The

more verses a child can memorize and this memorization is well maintained, it means, the child's concentration is higher. In general, the more verses that are memorized, the faster a person will memorize other verses (SF & Yuslinar, 2021).

*The Tahfizhul Quran* helps children easily understand the Quran (as a guide to life) and easily become devout. If children have memorized the verses of the Quran, it means that the instructions are already in their minds. So, when explaining the meaning of the verses of the Quran and exploring understanding, instructions, and laws will be much easier (SF & Yuslinar, 2021).

Ahmad Baidowi and Moh Solehudin used Ex Post Facto research with the population in grades 8 & 9 was 153 students at Al-Furqon Madrasatul Qur'an Tebuireng Junior High School. They took a sample of 20% of the total population, which was 30 students. Then, the data collection methods were questionnaires and the results of report cards. Data processing uses SPSS 16 for Windows with descriptive statistics frequency data analysis. In this research, the "Product Moment" data analysis technique was used. Then, the influence of the ability to memorize the Al-Qur'an on Islamic Religious Education Learning Achievement at Al-Furqon Junior High School shows a high level with a product-moment correlation of 0.602. The results show a significant influence because it is in the long interval between 0.41 and 0.70 or strong (Baidowi & Solehuddin, 2021).

During the time of the Prophet, He once gave respect to people who had expertise in reading the Quran and memorizing it, announced their position, and prioritized them compared to others. Ablah Jawwad stated the virtues of people who memorize the Al-Quran based on the hadiths of the Prophet, including:

"Those who memorize the Quran have been promised a high rank in the sight of Allah SWT and great reward and respect among humans. Meaning: From 'Amru r.a said; "Indeed, the Prophet SAW said, indeed Allah will raise you in rank with this book and bring down others." (HR. Muslim). The Quran can also give *Syafaat* (blessing) to its owner and bring him into heaven. From Abi Umamah Al-Quran-Bahiliy r.a., he said that he had heard the Messenger of Allah say: Meaning: From Abu Umamah Al Bahili said: I heard Rasulullah SAW said, "Read the Quran, then indeed it will come on the Day of Judgment to give *syafaat* (blessing) for its owner" (HR. Muslim) (Baidowi & Solehuddin, 2021)."

The Quran can also be a protector from hellfire on the Day of Judgment for people who memorize it. The Prophet saw the reward of parents who taught one of their children to memorize the Quran. People who memorize the Quran are also preferred to become *imams* in prayers. It was narrated from Abu Mas'ud Al-Ansari that the Prophet SAW said: Meaning: From Abi Mas'ud Al Ansori said: Rasulullah said, "The one who has more right to lead you is the one who best reads the book of Allah SWT (The Quran) (Baidowi & Solehuddin, 2021).



A person who memorized the Quran must also take precedence in the funeral. The Prophet SAW also encouraged his people to glorify people who memorize the Quran. There are many other hadiths of the Prophet regarding the virtues of reading or memorizing the Quran. And reading the Quran is worship, whether it knows the meaning or not (Baidowi & Solehuddin, 2021). Seeing the importance of memorizing the Al-Qur'an and the extraordinary benefits for students, this *tahfiz program* has become a featured program at Muhammadiyah Sukamara Junior High School. This program is also distinctive compared to other schools. Even though some are starting to implement the same program, as the initiator in Sukamara and has been systemized, it is a particular interest to attract students to continue studying at Sukamara Muhammadiyah Junior High School.

Table 1. Research findings

No.	Research findings
1.	<b>Juridical Formulation</b> , which consists of Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System and Muhammadiyah Central Leadership Guidelines Number 01/PED/I.0/B/2018 concerning Muhammadiyah Primary and Secondary Education.
2.	<b>Religious Formulation</b> , based on the guidance of the Al-Qur'an and Hadith. The idea of the needs of managers and society. Apart from being a continuation program for tahfiz from kindergarten and elementary school, this featured program is also a necessity for schools and the community in making the nation's life more intelligent.

## CONCLUSION

Based on the analysis, the research found that the formulation and rationale for the featured program of Hifdzul Qur'an at Muhammadiyah Sukamara Junior High School is the juridical formulation consisting of Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System and Muhammadiyah Central Leadership Guidelines Number 01/PED/I .0/B/2018 concerning Muhammadiyah Primary and Secondary Education. Meanwhile, the religious formulation is based on the guidance of the Quran and Hadith – the idea of the needs of managers and society. Apart from being a continuation program for tahfiz from kindergarten and elementary school, this featured program is also a necessity for schools and the community in making the nation's life more intelligent. The contribution of this research is essential to become an example in developing a featured program of the *hifdzul* Quran in other educational institutions. The reason is that this program is not only based on the wishes of the educational institution but also the needs of the community in which they require this program. The education programs should also explore the needs of the community. However, this research still has limitations, especially in terms of the need for more exploration of program implementation, implementation obstacles, and innovations in finding solutions to these obstacles. Further research into these matters is needed.

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