



THE IMPACT OF TAHFIZ PROGRAMME ON STUDENTS' RELIGIOSITY: A CASE STUDY

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Abstract

This study aimed to investigate the impact of the tahfiz programme on students' religiosity at Sekolah Menengah Agama Dato Haji Tan Ahmad in Negeri Sembilan. It was conducted using a qualitative approach, selecting six students through non-probability purposive sampling, comprising three males and three females. Data was collected through face-to-face semi-structured interviews, employing a single case study design. The analysis involved coding, categorising, and identifying sub-themes to develop the main theme. The findings revealed that the tahfiz programme had a positive effect on students' religiosity, influenced by both internal and external factors. Internally, the religious environment within the tahfiz programme and the guidance provided by the tahfiz teachers played significant roles. Externally, the positive perception of outsiders towards tahfiz students' religious practices also contributed to the enhancement of students' religiosity. The tahfiz programme had various effects on students, impacting their faith, worship, akhlaq (moral values), and overall character. The results suggest that attending a tahfiz program can significantly contribute to the spiritual development of students. Therefore, it is recommended for schools to incorporate Quranic learning to facilitate the growth of students' religious aspects.

Keywords: Tahfiz program, Students' religiosity, tahfiz School

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INTRODUCTION

Tahfiz education in Malaysia has undergone significant development within the country's educational system. The Ministry of Education Malaysia (MOE) has introduced Tahfiz Integrated Curriculum (KBT) programmes in schools to blend Quranic memorization with the Standard Based Curriculum (KSSM). The KBT provides instruction based on the activity of memorizing the Quran and is offered to students who choose to continue their studies at the secondary level in schools like SMA Dato Haji Tan Ahmad (MOE Malaysia, n.d.).

The significance of Quran education in Islam dates back to the time of Prophet Muhammad, where continuous efforts were made to study, memorize, and understand the Quran. The Quran served as a central text for companions to memorize, study, and seek interpretations, enhancing their knowledge and faith (Baba et al., 2021).

The primary objective of Quran-based education is to prepare individuals to become dedicated servants of God. The Quran emphasizes seeking knowledge as a means to recognize Allah's supremacy and the source of all knowledge (Surah Al-A'laq, verse 1). Tahfiz education not only preserves Islamic traditions but also aims to produce professionals well-versed in the Quran, promoting spiritual growth and cultural identity among students in Malaysia.

This research focuses on the impact of tahfiz program on students' religiosity. According to a report in the online newspaper AstroAwani in 2019, Dr. Salmee Said, the chairman of the Kedah Education and Human Resources Committee, stated that every parent aspires to have a pious child. He added that for a Muslim, success can be defined as not only memorizing a copy of the Quran but also attaining the highest level of religious knowledge. Therefore, the purpose of this study was to determine whether this societal and parental view that attending a tahfiz program will influence their children's religious aspects could be supported. The impact of this study is measured based on data collection procedures through face-to-face interviews. According to this study, there is an impact of tahfiz program on the students' religiosity. The findings reported that the tahfiz program that they attended is positively impact students' religiosity of faith, worship, akhlaq and value. These findings is based on the questions and answers given during the interviews session of researchers with the selected participants.

Students' religiosity refers to "defined as an individual's conviction, devotion, and veneration towards a divinity" (Gallagher & Tierney, 2013). In this study, religiosity refers to Islamic religiosity. According to Syukri, Rizal, Al-Hamdani (2019), includes three aspects. First, the element of faith, has all the six pillars of faith belief in Allah, belief in the Angel, belief in the revealed scriptures, belief in the Last Day. Second, the aspect of worship includes all five pillars of Islam which are the profession of Faith (shahada), prayer (salat), alms (zakat), fasting (sawm), and pilgrimage (hajj). Third, the moral element includes all noble characters (akhlakul karimah).

Nowadays, Muslim parents are increasingly aware of the advantages of learning and memorizing the Qur'an, and they want to raise their children to be religious. As a result, many of them are sending their kids to pondok or tahfiz institutions. Therefore, the objective of this study is to examine the impact of tahfiz program on students' religiosity

LITERATURE REVIEW

The Impact of Tahfiz Program on Students' Religiosity

A *Muslim's* life will always be intimately connected to the teachings of the *Quran* since *Allah Subnahu wa Ta'ala* has made the *Quran* as a book of guidance that contains all solutions to life's issues. As a result, a *Muslim* should always interact with *Al-Quran*, whether by reading it, analysing its meaning, memorizing it, or engaging in other activities. Several studies have found that students who study *tahfiz* have a significant influence on their religiosity. Based on the current research on the impact of the *tahfiz* program on students, it is reported that the *tahfiz* program contributes positively to the student's religious aspects. According to studies by Setiawan and Rasyidi (2020) and Muhaemin (2019), the researchers discovered that the *tahfiz* program printed Quranic memorization inside the students. The process of memorization of the *Quran* itself transfers the verses from the book to the hearts and minds of students. In another study by Kharis (2017), pondok tahfiz contributes to character development, traditional values, cultural preservation, and religious education. Similarly, a study conducted by

Manik and Fisabilillah (2021) concluded that the *tahfiz* program increased the interaction time between the students and the *Quran*. Because frequent interaction with the *Quran*, it improves one's quality of life, and because memorizing the *Quran* requires a lot of time to read and repeat the memorization, they now fill the time by memorizing the *Quran* and succeed in remembering in accordance with the targeted. Consequently, this has improved the morals of *tahfiz* participants by making them better Muslims. These results are in agreement with Yusak, Ikhwan, Muslims, and Anwar (2022), whose research revealed that, in the aspect of religious development, the *tahfiz* program has made a good contribution in producing students with a strong *Islamic* foundation and (*akhlaq*) good virtue, morality, and etiquette. Having a generation of young people who are well-versed in religious knowledge and can withstand the *Quran* is important, as this will guide them to lead the societal transformation toward a more civil society according to the teachings of Islam.

Additionally, the *tahfiz* programme aids students in better comprehending the meaning of the *Quran*. According to a study by Saad, Muhamad, and Hamdi Ishak (2021) *tahfiz* students at KPM's TMUA secondary school excel at understanding the meaning of Quranic phrases. The same study discovered that students' comprehension of the *Quran's* meaning is on the medium-high level. It implies that students enrolled in the *tahfiz* programme at the KPM's TMUA secondary school make an effort to comprehend the divine word contained in the *Quran*.

Besides, there were several factors that influencing students in memorizing the *Quran*. According to the study by Abdullah, Sabbri and Isa (2021) pointed out the important figures that play an important role in motivating and influencing students to memorize *Quran* which are the students themselves, teachers and parents. Students get motivated by them throughout the process of memorizing the *Quran*

Many studies have looked at the impact of the *tahfiz* program on students. Researchers have studied the impact of the *tahfiz* program on students in terms of academic achievement, *Akhlaq*, behaviour, and character development. However, there has not been a lot of attention and focus solely given to the impact of the *tahfiz* program on students' religiosity. Therefore, it becomes relevant to study how the *tahfiz* program impact students' religiosity. Furthermore, little research on the impact of *tahfiz* on students' religiosity has been conducted in Malaysia. Hence, this study focuses on the impact of the *tahfiz* program among students who are studying the *tahfiz* program in Malaysia, specifically in the state of Negeri Sembilan.

Tahfiz Program at Sekolah Menengah Agama Dato Haji Tan Ahmad

The *tahfiz* learning at Sekolah Menengah Agama Dato Haji Tan Ahmad is based on Integrated Tahfiz Curriculum. The Integrated Tahfiz Curriculum, a curriculum based on the *tahfiz* Al-Quran curricula from various religious education organization, that was created by the Malaysian Ministry of Education (KPM) together with other religious institutions.

Based on the document of the Basic Information on Tahfiz Integrated Curriculum Implementation 2015, the KBT objectives is listed. Firstly, the objective is to create human capital that can memorize and comprehend all 30 chapters of the *Quran*. Second, the objective is to produce human capital capable of forging connections with God, other people, and the natural world in accordance with the *Quran* and *Sunnah*. Third, the objective is to develop competent labour based on the *Quran* and the *Sunnah* in both the religious and professional field. Fourth, the objective is to create human

capital capable of offering insights in problem-solving, maximizing thinking capacity, and generating ideas and think innovatively.

The execution of this tahfiz program stresses other knowledge, namely the knowledge of Maharat al-Quran, in addition to the process of memorizing the Quran in order to attain the program's goals. Students are exposed to a variety of Quranic abilities through the science of Maharat al-Quran, including recitation, tajwid, adab al-Quran, understanding of qiraat, practice of qiraat, as well as Ottoman traditions. This compilation of information will help students to develop their understanding and attachment with Quran (KPM, 2015)

Hifz al-Quran is a subject in which students must memorize 30 chapters of the Quran in five years under the supervision of a tahfiz teacher. Tahfiz teachers use a variety of teaching methods for this subject, including Tahriri Hafazan, Hafazan Baru, Tahdhir, Tasmik, Murajaah, and Fiqh al-Ayat.

Tahriri Hafazan is the activity of writing new Qur'an verses in a book prepared for tasmik preparation. Hafazan Baru is the practice of memorizing Quranic verses that will be memorized in front of the teacher in the following day. The implementation period is from 7 p.m. to 9.00 p.m., including Maghrib and Isyak prayers and the teacher-to-student ratio is 1:30. Students will write new memorization verses (Tahriri Hafazan) as many as 1 page individually for 30 minutes between 7 p.m. and 7.30 p.m. as part of the Tahriri Hafazan implementation. Following that, students will pray Maghrib in a congregation for 15 minutes between 7.30 and 7.45 p.m. Following prayer, students will memorize one page of new verses for 60 minutes between 7.45 p.m. and 8.45 p.m. Then, between 8.45 pm and 9.00 pm, students perform the Isyak prayer in a congregation for 15 minutes. The tahfiz teacher on duty ensures that each student writes and memorizes one page of new memorization verses. Teachers on duty also serve as a reference point for students during tahriri and hafazan baru (Kementerian Pendidikan Malaysia ,2015).

Next, repeating new Quranic verses for memorization for tasmik preparation is known as tahdhir. The implementation period of tahdhir happened from 6.30 to 7.10 am, and during that time the ratio of teacher and students is 10 students for one teacher. The preparation for the tasmik exercise involves reviewing and reinforcing the newly memorized verses in front of the teacher individually for four minutes for a student. In the meantime, the practice of tasmik involves listening to new verses that have been memorized in front of the teacher. Tasmik is conducted from 7.30 to 9.00 am with a student-to-teacher with ratio of one teacher with ten students. The tasmik implementation activity is submitting new Quranic memorization in recitation form to the teacher. The hafazan baru that have been memorized is written by students in the Tahriri Hafazan Book that's been provided. Between 7.30 and 8.10 a.m., each student will read line by line of a new page of verses to memorize in front of the teacher which will be happen for four minutes per student. This activity is conducted on the first four days of the instructional week.

In addition, murajaah is the activity of individually repeating memorized verses in front of the teacher. Students do murajaah hafazan baru by reciting two pages before the tasmik page in front of the teacher individually between 8.10 a.m. and 8.50 a.m., which is 4 minutes per student.

Maharat al-Quran topics are Quranic Recitation, Adab Al-Quran, Tajwid, Manhaj Qiraat, Amali Qiraat, and Rasm Uthmani. Students in the first level of recitation will complete reading all six chapters of the Qur'an in front of tahfiz teachers, and the chapters are: 30, 1, 2, 3, 4, and 5. Students will read nine chapters in the second level, including chapter 6, 7, 8, 9, 10, 11, 12, 13, and 14. The following nine chapters, which are chapter 15, 16, 17, 18, 19, 20, 21, and 23, are completed in the third level. Six chapters will be finished at the fourth level: 24, 25, 26, 27, 28, and 29.

In order to teach tahfiz students to love and be more interested in religious activities, spiritual and religious programs were organized in the school where this study was conducted. Religious activities such as congregational obligatory prayers, circumcision prayers, tazkirah programs, usrah, and recitation of the Quran (Surah Yaasin and Al-Mulk) have been made a daily routine so that students get used to spiritual practices. The effect of consistent religious practices indirectly influences tahfiz students' personalities to be more excellent and positive. Researchers Safura et al. (2019) concurred that the main goal of tahfiz education is to develop moral character through participation in maahad tahfiz's spiritual exercises and practices. With the effort in providing the students with religious knowledge in school, it is hoped that the education they gain will help them to have and practice good moral character and akhlaq based on the teaching of Quran and Sunnah.

METHODOLOGY

This study utilized a qualitative research design and employed the semi-structured interview method for data collection. The researchers prepared an interview protocol comprising questions that focused on the participants' experiences in the tahfiz program and their perceptions of how the program impacted their religiosity.

The study included four students from Form 4 and Form 5 at SMA Dato Haji Tan Ahmad during the 2022 academic year. The participants, aged between 16 and 17, were two males and two females, all of Malay ethnicity. They were following the Tahfiz Integrated Curriculum prescribed by the Malaysian Ministry of Education, which required them to memorize and recite the entire Quran while also following the Standard Secondary School Curriculum.

Non-probability purposive sampling was employed to select the participants based on specific criteria. The participants were chosen as they had spent the most time (four to five years) in the tahfiz program, providing them with rich experiences in learning within this context. Additionally, they were required to have completed memorizing a significant portion of the Quran (at least 25 chapters or more) to ensure their insights were relevant to the study. Both male and female participants were selected to understand the impact of the tahfiz program on students' religiosity across genders.

The semi-structured interview approach was used to collect data through open-ended questions, allowing participants to provide their own perspectives and insights on the role of religious practice in their academic success. The interviews were conducted in the library of SMADATA and recorded using the researcher's phone to ensure accuracy and secure data collection.

The data analysis followed qualitative research techniques. The recorded interviews were transcribed verbatim to capture the participants' responses accurately. The data was then carefully examined, and themes were identified using a coding method to categorize and organize the information. By comparing the data from both interview sessions, the researchers gained a comprehensive understanding of the impact of the tahfiz program on students' religiosity.

Overall, this research approach enabled the researchers to gather in-depth and nuanced insights into the influence of the tahfiz program on students' religiosity, as perceived and experienced by the participants.

FINDING

Demographic Background of The Participants

Three male students and three female students, all of whom were Malay aged roughly 16 years old to 17 years old, participated in this study. They were studying in Form Four and Form Five at the Sekolah Menengah Agama Dato Haji Tan Ahmad. Five students completed their memorization, while one student is expected to finish memorization on February year 2023. Table 1 shares their demographic information.

Table 1: Participant's Demography

Student No.	Gender	Age	Current Chapter	Duration Memorizing the Qur'an
S1	M	17	30	4 years
S2	F	17	30	4 years 3 month 20 days
S3	M	16	30	3 years
S4	F	16	29	Expected finish 2023
S5	F	17	30	4 years
S6	M	16	30	4 years

M-indicate male, F-indicate female

The impact of tahfiz program on students' religiosity

The summary of the finding summarized as below:

Table 2: Impact of tahfiz program on students' religiosity

No	Theme	Sub-Theme
1	Impact on faith	Increase faith and trust in Allah
		Increase religious understanding
		Increase reliance on Allah
2	Impact on worship	Increase students' worship
		Increase students' attachment with Quran
		Turn Quranic knowledge into practice
3	Impact on akhlaq	Gain peaceful heart by reading Quran
		Practicing a good akhlaq
		Enjoining right and forbidding wrong
4	Impact on value	Consistent in learning and memorizing Quran
		High determination and persistent in memorizing Quran
		Persevere and patient in memorizing Al-Quran

Impact on Faith

In Islam, a true believer is the one who believes in the absolute oneness of God, as the only Creator, Preserver and Nourisher of everything. When it comes to faith, many of us will recognize that over time faith wears out. There is a time in our life as a *Muslims* that we felt really close to *Allah* and there is a time that we felt that we distant from Him. Nevertheless, this a natural for faith of somebody which sometimes can become in high level and sometimes can be in low level. By knowing that the faith need to be re-establishing, learning in *tahfiz* program is one of the method to strengthen the faith an increase the level of faith to *Allah*. As a result, it will guide them to become a closer to Allah.

Increase Faith and Trust in Allah

According to students' perceptions in the interview on *tahfiz* program, the program had an impact on their faith by increasing their faith and trust in Allah. According to Student 1, “When we read the *Quran* we remember *Allah* and at the same time we complain to Allah about the problems we face and *Insyallah* with His permission the problems we face will be solved easily”. (DU 28 S1)

Student 2 shared that, “when I read and understand the translation of the verse I read in the *Quran*, I a.. I feel confident that *Allah* will indeed help me when I face hardship, will always be there when I need it”. (DU 32 S2)

Student 3 added that his life is more meaningful and precious with Quran, “I hope to live and die with the Qur'an, *insyallah*, and I think this will be the happiest place for me. I want to remember the *Quran* and live according to it.”. (DU 94 S3)

According to Student 4 *Al-Quran* strengthen her believe on *Allah*. She said that, “I become more confident and believe that God's promises are sure and that God never breaks his promises to his servants who believe and obey his commands”.(DU 32 S4)

In addition to other respondents, Student 5 added that:

“I feel that when a test comes, I feel like I'm just satisfied, I don't feel any tension, I don't question back to God and think why God wants to give like that.. but I think there must be a reason why God wants to give like that.. I I think there is wisdom in this why God tests because sometimes people, when they are tested, they will say that is the wisdom, it's like a cliché in this verse, right.. but because people don't understand about that concept but because of us.. We already understand and we believe so We think that it is true that when something happens, God wants to teach me” (DU 124 S5)

Student 6 also acknowledges the same perception to the other respondents by saying that:

“When a test or problem arises in our life, we need to be patient.. content.. and pray to Allah.. Because the source of all strength is from *Allah*, so that is what I feel is my attitude in the face of my life and this is more I feel when I memorize the Quran I think that's my character or the way I deal with an event, especially an event that we can say is not good. I accept it as a test in my life.” (DU 84 S6)

Increase Religious Understanding

All six participants express the same experienced that learning in *tahfiz* program increased their understanding of Islam. Student 1 said that, "By following the *tahfiz* program, we become more mature because we understand more about the rules and regulations in *Islam*. The religious understanding guides us to behave ethically and fairly". (DU 22 S1)

Furthermore, Student 2 stated that:

"I like to read the translation of the *Quran*, and in the *Quran*, near the bottom, there are some hadiths.. *Asbabun nuzul*.. all that I like to read from there, sometimes it is a kind of lesson from the verse that I read makes me feel calm because the *Quran* talks about the advantages of this person, the advantages of those who are grateful.. The advantages of those who believe in God, God's reward for his disobedient servants and so on". (DU 50 S2)

It is supported by Student 3 who explained that:

"I can learn more about *Islam* for example when I memorize *Quran*, at the same time I will accompany my teachers and my *ustaz*2 and at the same time I can ask my *ustaz*2 about *Islam* what is Islam like in more depth about *Islam*, at the same time we can relate it to the *Quran*, which is Islam and also the *Quran*, *Islam* is the true religion and *Allah* is the only God". (DU 98 S3)

Student 4 also shared that reading *Quran* increases her religious comprehension by saying:

"I read this verse where *Allah* said that the person who wins .. the person who succeeds is the person who enters heaven .. The meaning is that the greatest victory is not if we get spm straight A's but when we enter heaven is the biggest victory for us.. What God said in the *Quran* "(DU 50 S4)

Student 5 also mentioned that:

"When I entered the *tahfiz* program, I felt really happy because I memorized the *Quran* and learned the content of the *Quran* and in the *Quran*, we will be able to know the true way of life as a true *Muslim*". (DU 6 S5)

Student 6 clearly expressed his opinion:

"Studying in KBT, the most impact on me is from the religious point of view .. Many things I think are normal but in fact, they are things I do .. things I do normally are actually sins .. things - I know the trivial things that even if it looks light but in fact, it's a sin we just don't know right... so if it's because of this *tahfiz* program there are all *kuliyah* .. we can increase our knowledge in terms of our religion .. our manners with the society .. Knowledge.. don't forget about academic knowledge.. haa. like that.. there are many things that I got in this *tahfiz* program that changed me and increased my understanding of what is allowed and what is not allowed in this religion.. What God forbids what God commands". (DU 124 S6)

Increase reliance on Allah

According to the results of an interview with six participants, they all agreed that learning and memorizing the *Quran* strengthens their dependence on *Allah*. They realize that *Allah* is the only Supreme Power on whom they can rely and put hope.

Student 1 said that:

“I make a *doa* every day and until now I have continued with this practice of making a *doa* and never stopped, at least making *doa* after the obligatory prayer... after the circumcision prayer.. So... ermm, after a long time, the practice of making *doa* will become a habit for us to always rely on hope to *Allah*... .. If every day we make *doa* to him, we ask him really, really, inshallah, all our affairs, all the things we want to do, *Allah* will east the matter”.(DU 60 S1)

Moreover, Student 2 stated that, “Understanding the meaning of the *Quran* increases my dependence on God because from understanding the verse I read, I understand the translation and I know the fact that God is always close to his servants”,(DU 32 S2)

It is supported by Student 3, who stated, “When we learn about the *Quran*, we can increase our piety and dependence on God in all matters of life because we understand that God will always be with his servants and his effects and we feel humbled to God”.(DU 72 S3)

Additionally, Student 4 shared that, “When we do something we don't know if our actions are accepted by God or not, so if we think we do something for God's sake we will not count on what we do.. We leave all matters to God”. (DU 78 S4)

Student 5 also mentioned the following:

“Memorizing the *Quran* makes me always realize the importance of making *doa* to God if we have a wish that we want. Here we ask for God's guidance and help because who else we would want to ask for help, if not from *Allah* we ask and depend on”.(DU 45 S5)

Student 6 clearly expressed his view based on his experienced when having *Quran* by memorizing it becomes more valuable than a gadget. He stated that:

“All my siblings have handphones except me.. .. sometimes I feel like I want to have handphone.. But when I memorize the *Quran*.. I start to ignore the feelings and I don't care anymore about to have phone. . . Now I have *Quran*... and I am more positive and okay.. but the best thing is that by memorizing the *Quran* I get many other blessings. When we take care of our *Quranic* memorization, God attract good people to come to me and share the religious knowledge, for example me suddenly meet someone in public .. suddenly he comes and reprimands .. at the same time suddenly .. he share religious knowledge ... that's how .. memorizing the *Qur'an* has many effects plague ..suddenly someone came to share..knowledge.. plague the effects that I did not feel before ...and this is the blessing I feel as a *Quran* memorizer”(DU 134 S6)

Impact On Worship

Worship in *Islam* is a manifestation of faith and belief in *Allah* as the only God and entitled to be worshipped. In Islam, every word and deed, whether internally or externally, is considered worship if it is done to please Allah. In this research, the impact of *tahfiz* program on students' worship is based on the increase of students' ritual aspects to Allah. Among the examples of Islamic rituals are praying five times daily prayer, praying congregationally, praying *nawafil* prayer, reading *Quran*, *tadabbur* the meaning of *Quran*, and others.

Increase students' worship

The interview with six students reported that the *tahfiz* program positively impact on their worship. Student 1 said that:

“Can improve our worship practices, for example the worship of prayer instead of us feeling lazy to pray, we become disciplined to perform the prayer.. Instead of praying late, we change to praying on time and... a... we also add deeds of worship such as our circumcision practices and from there ah.. this *tahfiz* program improves our religious practices to Allah”.(DU 46 S1)

Furthermore, Student 2 added that she regularly practice reading certain of surah from *Quran*. She said that:

“I always practice reading surah *ar-Rahman* and surah *al-Waqiah*. But the effect of this surah when I read it every day, especially when having problems, that surah makes me forget for a moment what problems I have, it's like that, it feels like I am with God.. I feel that I are close to God”.(DU 48 S2)

Student 3 stated that he increase his worship to *Allah* in order to purify the heart from sins. He said that:

“We must improve our practice of worship for us to clean our hearts, to clean our souls for example we pray the obligatory prayer and circumcision prayer.. and by prayers, we can purify our hearts, can clean our hearts again, then we do more circumcision prayers of repentance in the way we do circumcision prayers of repentance, we pray to God so that God forgives our sins”. (DU 48 S3)

Student 4 shared that most of her time in *tahfiz* program is with *Quran*, “In this *tahfiz* I use a lot of time with the *Quran*, every day I memorize the *Quran* from 7 am to 9 am then continue with *Quran* at night”. (DU 100 S4)

Student 5 also claimed that:

“When I became a memorizer of the *Quran*, I was more diligent in worshipping because my understanding increased especially about the concept of worship, and its virtues and it encouraged me to be diligent in worship, for example by memorizing the *Quran*, I started consistent praying *tahajjud* prayers and circumcision prayers others”. (DU 6 S5)

Student 6 emphasises that:

“Since I memorized the *Quran*, many acts of circumcision I know, so when I know about the circumcision ibadah I start to practice it.. for example, like *qiamullail*... before this, I never

knew what *qiamullail* was,.. but since I memorized the Quran and the practice of *Qiamullail* itself is mentioned in the *Al-Quran* and then many teachers also share the advantages of practicing it and share the best time to practice it and because of that it encourages me to do it as my daily practice”. (DU 90 S6)

Increase Students' Attachment to the Quran

According to the interview, all six students agreed that by participating in the *tahfiz* program, their attachment with Quran increase. This is due to the fact that students have numerous *Quranic* classes every day, covering the morning, noon, and night, and it provides them with plenty of time to read, write, memorize, *murajaah*, discuss, and learn more about the *Quranic* content. Student 1 stated the close relationship he has with *Quran*:

“I feel that the *Al-Quran* should always be in me at all times and because of that, I need to always *murajaah* and read it every day.. *Al-Quran* is like a savior and guardian for me to face any challenges or problems and from that's where I can increase my own faith”.(DU 102 S1)

This was supported by student 2 who shared that:

“studying in this *tahfiz* program made me always with *Al-Quran* .. so I have not left *Quran* and always most of the times attached with the book”.
(DU 112 S2)

Student 3 mentioned that:

“Interacting with the *Quran* which I always do.. I read the *Quran* every day and at the same time I appreciate the meaning of the verse by understanding the meaning, I remember what I understand from the verse and continue to memorize and keep in my chest, I read the meaning of each of the words of the *Quran*”.(DU 36 S3)

Student 4 expressed the same thing by stating that:

“Yes, I think I have fun every day with the *Quran*, memorizing the *Quran*, reading its meaning, memorizing the verses because I think I don't waste time on things I shouldn't and this causes me to have more time to find the meaning of the verses and understand the meaning behind the verses in the *Quran*”.(DU 263 S4)

Furthemore, Student 5 said that:

”At least one page of *Quran* I will repeat or read every day or else I will read the selected *surah* too .. for example in that morning when I get to school early , I will read the selected *surah* for a while right .. Usually I read that morning *surah Al- Waqiah*.. then after that going to class to read I read *Yassin* together with my friends....then during *Quranic* class at night, my practice is usually to read *surah Ar-Rahman* and *surah Luqman*”.(DU 82 S5)

Turn Quranic knowledge into practice

The interview in this research with six students reported that they practice the *Quranic* knowledge they have in their life. Student 1 stated that,”when we study *Quran*.. Not only we learn the content of the book only.. but We also need to practice what we memorize”.(DU 52 S1)

Student 2 added that, “we memorize the *Quran*, it feels incomplete if we just memorize the *Quran* but we don't practice what the *Quran* teaches. So we need to practice what we learn from *Quran*”.(DU 82 S2)

Student 3 expressed the same opinion by saying that, ”When we go to the *tahfiz* program.. We get a lot of knowledge a.. about the *Quran* so when we get to know that knowledge we will practice it in our lives according to the guidance in the *Quran*”.
(DU 32 S3)

Similarly, student 4 also said that, ”When we memorize the *Quran*. What we memorize should be practiced in our life, especially in our *akhlaq*, we need to understand and practice and be responsible to practice what God has commanded in *Quran*”.(DU 215 S4)

Student 5 mentioned that, ”responsibility as a child to our parents... as it is in *Surah Al-Luqman*.. As a child, we have a great responsibility toward our parents”.(DU 38 S5)

Student 6 shared the verse that he regularly recites in daily life. He said:

“if we want to be healthy spiritually, physically .. it's good if this is a practice that sick people do... which we regularly read for ourselves erm... practice reading the last verse of *Surah At-Taubah* which is verse 128 and 129..insyallah by practicing reading that verse.. God will protect us from any disease”(DU 76 S6)

Impact On Akhlaq

In Islam, the term "*akhlaq*" refers to the practice of virtue, morality, politeness, and excellent character. Ethics in Islam is guided by the Quran and Sunnah. The Prophet Muhammad, peace be upon him, exemplified the best kind of morality in Islam. *Akhlaq* also is the character and habits of a human being that naturally is shown without a thinking process. *Akhlaq* in this study contains thoughts, feelings, and intentions in the human heart in the relationship between humans and God, humans with humans, and humans with other creatures.

Gain peaceful heart by reading Quran

Based on interview in this research found out that students get the inner peace by reading *Quran*. Student 1 stated that, ”when we start the morning by reading the Al-Quran, our hearts will feel calm .. and we will not feel nervous to answer the questions to enter the exam hall later”.(DU 32 S1)

Student 2 shared her experienced in the interview by saying that, ”when we read the *Quran* and then we will find a clue to solve the problem we are facing, when we read the verse we find it gives peace to our troubled and broken hearts”.(DU 36 S2)

Furthermore, Student 3 agreed with student above by saying, “For me memorizing al- *Quran* makes me feel like erm.. My soul is calm my heart is calm”.(DU 32 S3)

Student 4 explained that,

“I used to.. Like to be angry.. When angry.... But when I have memorized the *Quran*, I am calmer and I think why I need to be angry when we can discuss on it because in the *Quran*, God always says that God is with those who are patient than I need to be patient”.(DU 161 S4)

Student 5 claimed that, “when we study and we feel down or helpless.... we just open the *Quran* to read... we surrender to God, we ask God to help us with our affairs”.(DU 22 S5)

Student 6 also added that:

“when we start something, especially studying, we start by reading the *Quran* and this will make the brain be positive it turn to be fresher become easier to accept and memorize what we read, then our heart will be calm and easily to understand the knowledge we learn”.(DU 106 S6)

Practicing a good akhlaq

The result based on the interview showed that memorizing *Quran* impacted students to practice good *akhlaq*. Student 1 said that, “when we memorize *Quran*... we must behave with nobly.. with good manners”.(DU 72 S1)

Student 2 shared the regular practice among students at *tahfiz* program by saying that, when we pray together with our friends .. after the prayer we shake hands and we also apologize for all our mistakes with our friends”.(DU 108 S2)

In addition, Student 3 added that,

”When someone praises us.. we feel humble... we feel humble and we don't feel proud that we are great.. and at the same time... when people praise us we are grateful for God's gift”.(DU 73 S3)

Student 4 mentioned that, “*Quran* teaches me about the *akhlaq* in *Islam*..and also how to be a believer and a person who obeys God”.(DU 213 S4)

Student 5 explained:

”when we always with the *Quran* we will always remember when we can maintain a relationship with God, we should also must maintain a relationship with our parents because God's pleasing hangs close to our parents' pleasing, it will be like if I do something wrong with parents I will immediately apologize to them..”.(DU 38 S5)

Student 6 emphasis his believe that:

“don't let people say... memorizing the *Quran* but bad morals. example like the prohibition of *ikhhtilat*. *ikhhtilat* is that we hang out with women and we to talk to them, we text them just for fun or for sexual desire.. That's *ikhhtilat*.. which we need to avoid and keep away from because it is sinful act”.(DU 112 S6)

Enjoining right and forbidding wrong

The interview in this study found that student in *tahfiz* program encouraging good and prohibiting bad. Student 1 said that, “This *tahfiz* program educates us to always remember God.. We carry out his orders and leave his prohibitions”.(DU 92 S1)

It is supported by student 2 by saying that, “when I want to do something wrong or wanted to commit sins.. I quickly will remember God's punishment for people like this”.(DU 32 S2)

Student 3 also explained that:

“when we know that we are not good servants .. the thing we should do is draw ourselves closer to God .. like do what God commands and stay away from what God forbids .. When we follow the command of God, *insyallah* we will get reward it will be multiplied”.(DU 82 S3)

Student 4 stated that, “I find my life satisfaction in my way of doing what God commands and abandoning what God forbids”.(DU 225 S4)

Student 5 explicitly described that:

“as a Quran memorizer I am like .. we will be embarrassed to wear a short hijab .. so when I leave the house for example I have to wear a long hijab .. I feel more ashamed if I wear a short hijab .. I also wear hand sock... wear socks....I am taking better care of my *aurat* parts.. and also lowering my gaze as it is what Allah command”.(DU 18 S5)

Student 6 shared that:

“Ever since I found out that texting with girls is *ikhtilat*, .. so from then on, I got rid of the numbers of girls I didn't need and I started to keep away the mixing of men and women because I know that's not allowed in religion”.(DU 112 S6)

Impact on Value

Values are the guiding principles or traits that define a person. Values are characteristics that stand out in a person as well, and it inspire a person to act in ways that they believe are right and will benefit them. Additionally, value in a person may influence their actions, inclination, interests, and emotions.

Consistent in learning and memorizing Quran

The interview with six participants in this study found out that they are consistent in memorizing and learning the Quran. Student 1 stated that, “I started memorizing from Form 1 to Form 4 for about 4 years, I memorized *Quran* and every day I maintain at least one page a day”.(DU 18 S1)

Student 2 added that:

“It feels like a little bit of a struggle to memorize the *Quran* because here in school I need to memorize 1 page every day and for me it's hard...slowly then .. it got better... instead of not passing the syllabus finally I managed to pass the syllabus .. ”.(DU 18 S2)

Student 3 elaborated that:

“during form 1, I memorized *Quran* at that time I was able to finish 12 chapters, then in form 2 managed to finish Quranic memorization from the 13th chapter to the 24th chapter, then in form 3 I give more focus because I plan to finish the memorization of the entire *Quran* and I finally able to complete the remaining chapters from the chapter 25 up to 29”.(DU 8 S3)

Furthermore, Student 4 told that:

“The beginning of memorizing the *Quran* is a challenge for me because it is quite difficult to memorize the *Quran* because I have never had a way to memorize it.. When I get the step that works for me, then only then can I memorize and *tasmik*, and for a long time, *alhamdulillah*, I can reach the target every year and I will finish a few more pages, *Insyallah*, at the beginning of this year”.(DU 10 S4)

Student 5 shared her journey in memorizing the *Quran* by saying that,

“I started memorizing the *Quran* from chapter 30 in the 1st month of form 1... during that year I was able to memorize *Quran*, on that time I succeeded to memorize 6 chapters ... in form 2 I managed to finish memorizing 6 chapters, , I missed the target when I in form 3 which I only got memorized 5 chapters , during form 4 I start to do my best, I put a lot of concentration in memorizing and I was able to finish memorizing 8 chapters and in form 5 I was able to finish the remaining chapters which are 5 chapters”. (DU 8 S5)

Student 6 also said that:

“During form 1, I face difficulty to memorize *Quran* because of my bad *Quran* pronunciation, during form 2 I manage to *tasmik* every day and *alhamdulillah* I succeeded to pass the syllabus.... when I entered form 3, *alhamdulillah* that day I don't know why I got so excited. I able to get *tasmik* two and a half pages .. within 7 am until 9 am with the same effort in memorizing the *Quran* *Alhamdulillah* I finish the entire *Quran* during the first month I in form 4”.(DU 26 S6)

High determination in memorizing Quran

Based on the interview, it shows that participant give high commitment in memorizing the *Quran*. Student 1 said that:

“we compulsory to memorize 30 juzuk of - *Quran*.. so .. I felt at that time memorizing was a big challenge for me. and I have gone through all those challenges and *alhamdulillah* I am still studying here and do not intend to change the field of my study and still remain in the *tahfiz* field”.(DU 14 S1)

Student 2 added that:

“is nearing the end of the form 1 year when I pass the syllabus, at that time I was just able to follow the syllabus track that I should achieve.. Starting from there, I start to memorize faster, and *Alhamdulillah* I was able to memorize and do *tasmik* 2 to 3 pages a day compared to 1 page a day that the usual *tahfiz* student did..”.(DU 22 S2)

Student 3 told that:

“I am an average student in memorizing the *Quran*.. I don't think I am very good.. and I also don't memorize very quickly.. at the same time, I try my best.. for me to reach my target in memorization and to consistently reach what I want. in my *Quranic* memorization”.(DU 80 S3)

Furthermore, Student 4 shared that:

“I have a hard time memorizing actually a... so I read it in that one page I read it many times in 10 to 50 times like that .. so by hook or by crook I need to be patient in memorizing because I know that not all people is given by God advantage to memorize the *Quran* so because I have the opportunity to memorize the *Quran* so I need to learn to be patient to get it”.(DU 38 S4)

Student 5 explained that:

“there was a *Quranic* class at night, that time I memorized it but couldn't, I read the *Quran* but didn't get in, so I made a decision to wake up early in the morning, when I woke up early in the morning at 4 am... with the determination to read and memorize so when memorizing the *Quran* that time, alhamdulillah I was able get it and I did the *Tahajjud* prayer too.. with the effort of getting up early in the morning, alhamdulillah, since then it has been easy for me to memorize the *Quran*”.(DU 28 S5)

Student 6 stated that:

“when there is a competitor in *tasmik*, I become faster at memorizing.. I feel motivated when I compete with juniors for *tasmik* every day.. at that time I was number 48 in the batch ranking, I went up to the 12th ranking among students who passed the syllabus... when entering form 4 erm.. at the beginning of the year erm.. when everyone is quarantined because of covid and we are at home, so my mom and my dad push me and my *ustaz* push and call me to *tasmik*.. and *ustaz* push me the most. Because at that time I had reached chapter 29, so I pushed myself to keep *tasmik* and alhamdulillah managed to complete the memorization of *Quran*”.(DU 26 S6)

Develop persevere and patient in memorizing Al-Quran

The interview in this study found out that participant are patient and persistent throughout the process of memorising the *Quran*. According to student 1:

“memorizing the *Quran* is quite difficult actually. Because it takes time .. it requires the need for appropriate time to memorize, but if we keep trying and do our best every day, we surely will be able to memorize it correctly.. finally, insyallah, we will be able to memorize it and remember it”.(DU 12 S1)

It is agreed by student 2 who mentioned that:

“there is a time when I don't know that day I find it difficult to memorize, many times I go to *tasmik* but I can't... then I make myself positive by saying to myself that you have memorized *Quran* right, and you just found difficult today to memorize, so don't give up, you already in halfway through memorizing the *Quran*, so I lift my spirits up myself and keep patient to continue to memorize”.(DU 188 S2)

Student 3 also shared that:

“being a *Quranic* memorizer for me is a heavy responsibility because I need to do *murajaah* and to consistently do it is very difficult. But at the same time, I always try my best to keep trying to do *murajaah* and remember the Al-Quran every day. I will not leave the Quran as it is part of me”.(DU 106 S3)

Moreover, Student 4 added:

“I need to be patient in order to understand and get what Allah actually says in the Quran, I read God's commands and God's forbids, as I want to memorize the verses, therefore I need to be patient in memorizing and practicing them”.
(DU 40 S4)

Student 5 explain in detail:

“I wake up early in the morning between 4 am and 5 am because I want to memorize the *Quran* so that I can do *tasmik* to teachers in class..... When I wake up in the morning I focus on memorizing... I have a target that during 2 hours in the morning I memorize I must got at least 3 pages so I push myself to memorize .. at night I also push myself to memorize the *Quran* and at that time I really give full focus and attention”.(DU 36 S5)

Student 6 said:

“when I started memorizing the *Quran* at first it is impossible for me ..but because I am interested to that, I try hard in memorizing the *Quran*, from not passing the syllabus become succeeded to passing the syllabus, at the time, because of I not passing the syllabus, I and my friend need to stay at hostel while others who passed the syllabus allowed to go back home.. we are actually crying .. a.. But because of the high interest and seriousness in Quran, alhamdulillah because of we are also patient, as a result, we are able to finish the memorization and... from that hardship we will feel pleasure and we will feel that memorizing is happy ..”.(DU 66 S6)

DISCUSSION

The impact of tahfiz program on students' religiosity

Based on the findings of this study, shows that the *tahfiz* program at SMA Dato Haji Tan Ahmad affects students' religiosity in terms of faith, worship, *akhlaq*, and value. In the aspect of faith, students grow in their faith and trust in Allah, gain a better understanding of religion, and increase their reliance on Allah. In terms of worship, students observe an increase in worship, a stronger bond with the Quran, and encouragement to put their knowledge of the Quran into practice. When it comes to *akhlaq*, students find inner peace through Quran reading, good *akhlaq* practice, and enjoining right and forbidding wrong. Last but not least, students consistently learn and memorize the Quran, have a great desire to do so, and become persistent and patient when doing so. The result of the study is consistent with various previous studies that were conducted on the impact of memorizing Quran. Firstly, the result of this study is in line with the previous study by Setiawan and Rashidi (2019), and Muhaemin (2020) which found that students had acquired Quranic memorization as a result of the tahfiz program. Furthermore, the results of this study also are consistent with a study conducted by Saad, Muhamad,

and Hamdi Ishak (2021), which found that *tahfiz* students at KPM's TMUA secondary school had a high level of knowledge and understanding of the meaning of the Quran, and that overall student understanding of the meaning of the Qur'an was on the medium-high side. This shows that *tahfiz* students understand the *Quranic* meaning and apply *tadabbur* while memorizing it. The *tahfiz* program, according to the research by Manik and Fisabilillah (2021), increased the amount of time students spent engaging with the Quran. Additionally, the findings of Yusak, Ikhwan, Muslims, and Anwar (2022) showed that the *tahfiz* program had a positive impact on student's development of a strong Islamic foundation in terms of *akhlaq*, good virtue, morality, and etiquette.

IMPLICATIONS

The implication of this study is related to the practice concerning the *tahfiz* program in SMA Dato Haji Tan Ahmad. The finding seems to indicate that students very valued the accumulation of time they got with the holy book of the Quran. As the book is contain the word of God, students' express happiness for being able to attend *tahfiz* program and the significant chances that they acquired daily to read, memorize, learn and become closer to the book of God from an early age and able to develop an understanding of the book. This practice of attending *tahfiz* program for teenagers is valuable in the lives of students and it contributed to the development of the understanding of students as Muslims and the sources of the book of their religion. Educational Institution, teacher, parents, and professional who is in charge of education for the Muslim young generation might consider ways to support the *tahfiz* program to be conducted in their places in supporting students' religious success.

RECOMMENDATIONS

Additional studies in qualitative methods could be performed to understand the relationship between *tahfiz* program and students' religious practice in more depth. For example, this study was limited in the scope of four Tahfiz students. Longitudinal research could explore these relationships over time with more participants. Besides, with the same study but on different populations also such as private schools or boarding schools can be conducted in order to explore the impact of *tahfiz* program on students' religiosity in different settings.

CONCLUSION

In conclusion, the result of this study shows the real experience and perception of students toward *tahfiz* program. The findings can contribute to the educational process of *tahfiz* schools, especially to the *tahfiz* program offered at SMA Dato Haji Tan Ahmad. The researcher deduces that the *tahfiz* program at the school positively contributed to the impact on students' religiosity. The results of this interview analysis showed that students experience a positive impact on their faith, worship, *akhlaq* and virtue. The *tahfiz* program has a positive effect on students' religiosity due to a number of factors, as shown by the aforementioned finding. First, due to internal factors associated with the program's religious environment and the teachings of the *tahfiz* teachers. Second, because of the outside factor that is associated with outsiders' perceptions of *tahfiz* students, and has a favorable effect on the students' religiosity. Additionally, this program had a wide range of positive effects on students' aspect in term of their faith, worship, *akhlaq*, and values. Students grow in their faith and trust in Allah as

they gain a better understanding of religion and a greater reliance on *Allah*. Students observe an increase in worship, a bond with the Quran, and encouragement to apply what they have learned about it. Students who read the Quran, practice *akhlaq* properly, and uphold right and forbid wrong are able to find inner peace when it comes to *akhlaq*. In the aspect of human values, students consistently learn and memorize the Quran, have a strong desire to do so, and develop persistence and patience while doing so.

Undoubtedly that memorizing the *Quran* and *tahfiz* program is very effective in producing Muslim teenagers that are close to the source of religion which is the *Quran*. Perhaps having Quran in their heart, can guide them to become Muslims who practice the religion consistently throughout their life. Therefore, it is the responsibility of the school and teacher to support and assist students as they go through the process of memorization and to help them understand the Quran's teachings in order to achieve the goal of their Quranic learning. School administrators and teachers must play their role in giving effective teaching, close concern, and attention to the welfare and success of these *tahfiz* students so that one day these students will be able to inherit the country with full dedication toward the religions by upholding Quran as the principle and goal of the life and hereafter.

CONFLICT OF INTEREST

The author has no conflicts of interest, whether financial or otherwise, in conducting this research.

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