

Effective Management to Support Tahfidz Al-Qur'an Course in Indonesian Islamic Higher Education

Manajemen Efektif dalam mendukung Matakuliah Tahfidz Al-Qur'an di Perguruan Tinggi Islam Indonesia

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Abstract

The purpose of this study is (was) to determine the management of the tahfidz al-Qur'an course at UIN Sunan Kalijaga Yogyakarta and UIN Malang and to find out the factors that influence the differences between the two and their relevance in the development of tahfidz al-Qur'an courses in the two universities. This type of research was included into the empirical-qualitative category using Miles and Huberman-style analysis. The data collection was taken from interviews, observations and documentation. The standards of the management theory as the reference were the five principles set by Fayol. The results of this study present that the management of the tahfidz al-Qur'an course at UIN Sunan Kalijaga Yogyakarta and UIN Malang had several similarities and differences in terms of planning. Each lecturer provided the explanations related to targets and memorization and memorization deposit mechanisms. The differences from the two were only the methods and targets set. As for the Organizing, Commanding, Coordinating and Controlling sides, it was broadly the same. What distinguished was only the technical implementation. The factors that influenced the existence of differences in the management of the the tahfidz al-Qur'an course were the absence of standard provisions and rules on the methods in teaching tahfidz al-Qur'an courses between the two universities. Tahfidz course management has relevance to the development into the Department of Qur'anic Studies matters in terms of graduate achievement and competence. This research gives a message that the lecturers of tahfidz courses have to make special strategies that can be applied uniformly by every tahfidz course supervisor in higher education.

Keywords: Management, Tahfidz, College, Higher Education

Abstrak

Tujuan dari penelitian ini adalah untuk mengetahui pengelolaan mata kuliah tahfidz al-Qur'an di UIN Sunan Kalijaga Yogyakarta dan UIN Malang dan untuk mengetahui faktor-faktor yang mempengaruhi perbedaan antara keduanya dan relevansinya dalam pengembangan mata kuliah tahfidz al-Qur'an di kedua perguruan tinggi tersebut. Jenis penelitian ini masuk dalam kategori empiris-kualitatif dengan menggunakan analisis Miles dan Huberman. Pengumpulan data diambil dari wawancara, observasi dan dokumentasi. Standar teori manajemen sebagai acuan adalah lima prinsip yang ditetapkan oleh Fayol. Hasil penelitian ini menunjukkan bahwa pengelolaan mata kuliah tahfidz al-Qur'an di UIN Suka dan UIN Malang memiliki beberapa persamaan dan perbedaan dalam hal perencanaan. Setiap dosen memberikan penjelasan terkait target dan mekanisme hafalan. Perbedaan dari keduanya hanyalah metode dan target yang ditetapkan. Adapun aspek Organizing, Commanding, Coordinating dan Controlling, secara umum memiliki kesamaan. Faktor-faktor yang mempengaruhi adanya perbedaan dalam pengelolaan mata kuliah tahfidz al-Qur'an adalah tidak



adanya ketentuan dan aturan standar tentang metode dalam pengajaran mata kuliah tahfidz al-Qur'an antara kedua perguruan tinggi tersebut. Manajemen mata kuliah Tahfidz memiliki relevansi dengan pengembangan standar ke-IAT-an dalam hal prestasi dan kompetensi lulusan. Penelitian ini memberikan pesan bahwa para dosen mata kuliah tahfidz harus membuat strategi khusus yang dapat diterapkan secara seragam oleh setiap dosen pembimbing mata kuliah tahfidz di perguruan tinggi

Kata Kunci: Manajemen, Tahfidz, Perguruan Tinggi, Al-Qur'an.

Introduction

Nowadays, requiring students to memorize the *Qur'an* in certain majors, such as majoring in *Qur'anic science and interpretation*, is a phenomenon for some universities in Indonesia. In addition, some universities include *tahfidz al-Qur'an* as a course that has a semester credit unit weight (SKS) as well as the faculty of *Ushuluddin* majoring in *Qur'an and Tafsir* (IAT) of Sunan Kalijaga State Islamic University Yogyakarta (UIN SUKA) which includes *tahfidz al-Qur'an* as a course that weighs two credits. Moreover, UIN SUKA divides *the tahfidz al-Qur'an* course into two parts; in the 3rd package semester and in the 7th package semester as stated in the Undergraduate Program (S1) of the 2016 IAT curriculum. Not much different from the IAT department at UIN SUKA, the *Hadith Interpretation* department at UIN Sunan Gunung Djati Bandung (UIN SGD) requires their students to memorize the *Qur'an* even though this department does not include it to have the weight of credits. Likewise, the Tulungagung State Islamic Institute also requires their students majoring in IAT to memorize certain letters of the *Qur'an* in a certain semester. Then, there are many more higher education institutions under the auspices of the State Islamic Religious College (PTKIN) or Higher Education (DIKTI) which make regulations for the obligation to memorize the *Qur'an* for their students. Most recently, the newspaper *SuaraMerdeka.com* published the obligation to memorize the *Qur'an* for the students of the Faculty of Medicine, University of Muhammadiyah Purwokerto (FK UMP).¹²³⁴

The system of the obligation to memorize the *Qur'an* for these students was first applied at Egypt's al-Azhar University. At al-Azhar University, the obligation to memorize the *Qur'an* is imposed on all majors. Moreover, the rumor that arise

1 iat.uin-suka.ac.id/id/page/kurikulum

2 Faculty of Ushuluddin, *Curriculum of the Department of Hadith Interpretation*, UIN Sunan Gunung Djati Bandung.

3 In semester 2 it is mandatory to memorize juz 30. In the 3rd semester, it is the letter *Yāsin, Waqī'ah, al-Rahmān*. And in the 4th semester it is mandatory to memorize the letters *al-Fath, al-Mulk*, and *al-Kahf*. Faculty of Ushuluddin, *Adab, and Da'wah, Guidelines for the Implementation of Education for the 2018/2019 Academic Year*. Tulungagung State Islamic Institute.

4 <https://www.suaramerdeka.com/smcetak/baca/92912/mahasiswa-fk-ump-wajib-hafal-alquran>.

from *al-Azhar* students is that the key to graduating from other courses is the memorization of the *Qur'an*. The enthusiasm of *al-Azhar* students in carrying out the obligation of memorizing the *Qur'an* deserves appreciation because the majority of the students realize the urgency of memorizing the *Qur'an*. Thus, *al-Azhar* does not have a special management in realizing students who memorize the *Qur'an*. Although *al-Azhar* University does not have a special institution or place for the memorizers of the *Qur'an*, there are many places for the memorizers of the *Qur'an*.⁵ *Al-Azhar* University does not require all its students to memorize the *Qur'an* in 30 *juz*, but the portion of memorization of the *Qur'an* is divided into two zones, i.e.: 1) Egyptian students and the delegates from Arab countries are required to be 30 *juz*; 2) the students and delegates from non-Arab countries require memorizing 8 *juz* divided annually by 2 *juz*. The division of this zone was after a proposal from the Indonesian Embassy that Egyptian Indonesian students seemed to have difficulty meeting the memorization target of 30 *juz* within 4 years which coincided with the obligation to understand the courses charged.⁶

Looking at the *tahfidz al-Qur'ān* course program at Egypt's *al-Azhar* University as outlined above, according to the author's assumption, higher education institutions in Indonesia follow this step although only in some majors, such as IAT. The programming of the *tahfidz al-Qur'ān* course in Indonesian universities is not allowed to run as rough as that in *al-Azhar*, but there is a special institution that handles *huffadz al-Qur'ān*. Therefore, it is not surprising that, at UIN Maulana Malik Ibrahim Malang, there is an institution called *Hai'ah Tahfidz al-Qur'an* (HTQ) which is devoted to the students who memorize the *Qur'an*. At UIN SUKA, there is also a Student Activity Unit⁷ called *jamiyah Qurra' wa al-Huffadz* (UKM-JQH) *al-Mizan*. (UIN SUKA, 2020). UIN Sunan Gunung Djati Bandung has a building called the House of the *Qur'an* (RQ)⁸.⁹ The RQ at UIN Bandung is specifically for selected students who enroll UIN Bandung with the *Tahfidz* route. Likewise, IAIN Tulungagung (2020) makes the student dormitory /¹⁰ *Ma'had al-Jami'ah* as a place to memorize the *Qur'an* with one of its programs known as *Daurah Tahfidz al-Qur'an*.¹¹

5 Interview, Muhammad, 19 August 2020

6 <http://www.azhar.edu.eg/international-student/>.

7 <http://htq.uin-malang.ac.id/>.

8 <http://almizan.uin-suka.ac.id/id/>.

9 <http://uinsgd.ac.id/berita/lembaga-tahfidz-al-quran/>.

10 <https://uinsgd.ac.id/berita/tahun-ajaran-baru-rumah-quran-putri-akan-dipindahkan/>.

11 <http://www.iain-tulungagung.ac.id/berita/886-liburan-semester-ma-had-al-jami-ah-gelar-bermacam-kegiatan><http://www.iain-tulungagung.ac.id/berita/886-liburan-semester-ma-had-al-jami-ah-gelar-bermacam-activities>.

However, the HTQ at UIN Malang, UKM-JQH at UIN SUKA, the RQ at UIN Bandung, and *Daurah Tahfidz al-Qur'an* at IAIN Tulungagung are not specifically for IAT students as a place to memorize the *Qur'an*, but they are open in general to all students who want to memorize the *Qur'an*. When it is reasoned again, memorizing the *Qur'an* is not something easy but requires space, time, strategy, concepts, and concentration. Although there are special institutions established by Indonesian universities to accommodate the memorizers of the *Qur'an*, what needs to be re-examined is the, management, concepts, and methods applied for the realization of the target of memorizing the *Qur'an* that the institutions want to achieve. Moreover, institutions for memorizing the *Qur'an* are not devoted to the majors that require memorizing the *Qur'an*, such as the IAT department. If in the IAT department there is an obligation to memorize the *Qur'an*, it takes management and concepts so that achievements can be realized. Moreover, according to the author's provisional view, sometimes some Islamic universities that supervise the *tahfidz al-Qur'an* course and have the weight of credits do not have the management of the course.

The *tahfidz* course is a good and effective course and in line with the objectives of Islamic education.¹² Memorizing *al-Qur'an* requires a good and controlled management because it is impossible for a student community to be able to memorize the *Qur'an* without a good system from teachers and students.¹³ Management or strategy is very important in the achievement of a goal; in this context, the strategy of *tahfidz Qur'an*.¹⁴ The *tahfidz Qur'an* method which does not involve modern methods such as technology is considered ineffective.¹⁵ Apart from the discussion of the presence or absence of management in the *tahfidz al-Qur'an* course, Amirullah Sarbini defines management by a term a typical process consisting of actions in the form of planning, organizing, mobilizing, and controlling carried out to determine and achieve predetermined goals or objectives through the use of human resources and other resources. Management in an institution aims to carry out activities so that a goal is achieved effectively and efficiently. With the definition of management as explained by Amirullah, management is something that cannot be ignored or

12 Ahmad Kamil, Tajuddin Nur, etc. *Analysis of the Online Tahfidz Al-Qur'an Program in Improving Islamic Education Learning Outcomes*. Vol. 4 No. 2 (2021): ENDLESS : International Journal of Future Studies DOI: <https://doi.org/10.54783/endless.v4i2.107>

13 Ramdane, T., & Souad, M. *Towards a New Approach in the Teaching of the Holy Qur'an*. International Journal of Humanities and Social Science, vol, 3. No. 10. 2017

14 Imam Shofwan, Tri Joko Raharjo, etc. *Non-Formal Learning Strategy Based On Tahfidz And Character In The Primary School*. International Journal Of Scientific & Technology Research Volume 8, Issue 10, October 2019

15 Yusuf Hanafi, Nurul Murtadho, etc. *Student's and Instructor's Perception toward the Effectiveness of E-BBQ Enhances The Qur'an Reading Ability*. International Journal of Instruction. Vol.12, No.3. . July 2019

abandoned because management is an inseparable part in order to achieve the desired targets. Without management, planning cannot be carried out optimally.¹⁶

Inseparable from the importance of management in managing an institution, in the field of achieving the target of memorizing the *Qur'an* for students who are required to memorize the *Qur'an*, a management is also needed. Without accurate and appropriate management, the target of memorizing the *Qur'an* cannot be achieved optimally. In the end, the failure of planning is experienced by the department.

Because *tahfidz al-Qur'ān* is a course in the IAT department and not a course that is easy to achieve to the maximum, it requires proper management to arrive at its achievements. The management designed by one institution with another inevitably has differences although in the end it has the same goals. The differences in the management of the *tahfidz al-Qur'ān* course between one institution and another need to be studied in depth because with management research the management of the *tahfidz al-Qur'ān* course can be used as a guide for other universities that apply the *tahfidz al-Qur'ān* course. Moreover, in this research, it shows the extent of the effectiveness of management managed between one institution and another so that it can take good and patch up the less. In the end, it can give rise to a new management result of mixing the management of the *tahfidz al-Qur'ān* course between one institution and another and can be applied to other institutions.

The focus of this research is on the discussion of the management of the *tahfidz al-Qur'ān* course which has the weight of credits in the universities under the auspices of PKTIN which is devoted to UIN SUKA and UIN Malang. The determination of these universities is after the consideration as the representatives of each state university in Java. UIN SUKA represents the one from Central Java, and UIN Malang represents the one from East Java. The purpose of this study was to find out the management of *tahfidz al-Qur'ān* courses at UIN SUKA and UIN Malang, and their advantages and disadvantages.

To further explain the research that discussed *tahfidz* management, Risma Nurkarima (2015) conducted a study on *Analysis of Tahsin and Tahfidz al-Qur'an Learning Management with the Talaqqi Method in Class VIII SMPIT Qordova Rancaekek Bandung*. The findings of the research that had been carried out by Nurkarima are to find three stages for the sustainability and success of SMPIT Qordova, i.e.: 1) planning the learning of *tahsin* and *tahfidz al-Qur'an* using the *talaqqi* method, 2) implementation of learning the material, and 3) evaluation of

16 Amirullah Sarbini, *Strategy Management, Theory, Concepts, Performance* (Jakarta: Pustaka al-Kautsar, 2016), 6.

the learning that had been carried out.¹⁷

Dawuhan Purbalingga applied the concept of quick memorization of the Qur'an. In the conclusion of this study, he explained that the implementation system of quick memorization of the Qur'an 40 days for 30 juz through a learning psychology approach was carried out with motivation and cleansing of the soul. Furthermore, learning motivation is the key for participants to have a high enthusiasm for memorization. Meanwhile, cleansing the soul may provide focus when studying so that there are no dirty thoughts.¹⁸

In 2016, a journal was published with the title *Tahfizhl al-Qur'an Program Management at Modern Islamic Boarding Schools* written by Muhammad Ridwan, Mustolah Maufur, and Omon Abdurakhman. The results of this study are not much different from the results of research that had been found by Nurkarimah, but the interesting matter on this study is the explanation of supporting factors in the form of: 1) intention factors, and 2) the factors for determining memorization targets or timing. Then, the inhibiting factors are: 1) the emergence of laziness in students, 2) student's difficulty in memorizing, 3) forgetfulness or frequent forgetting of memorized verses, 4) most of them played or could not manage time, 5) lack of attention or motivation.¹⁹

Wahyu Eko Hariyanti wrote a thesis in 2017 entitled *Methods of Memorizing the Qur'an in Early Childhood (Case Study in TKIT Yaa Bunayya and RA Darussalam Yogyakarta)*. This thesis found two different methods between TKIT Yaa Bunayya and RA Darussalam. In TKIT Ya Bunayya, the method used was classical, private, and *murottal* as well as opening a special class for *tahfidz*. In RA Darussalam, they used the *muraja'ah* method, *sima'i*, and audio-visual media.²⁰

In 2017, Indra Keswara wrote in the journal *Hanata Widya* with the title of discussion on *the Management of Tahfidzul Qur'an Learning at the Al-Husain Islamic Boarding School in Magelang*. The finding in this study is the planning of the *tahfidz al-Qur'an* learning program by holding a meeting. The purpose of the meeting

17 Risma Nurkarima, Ananalysis of Tahsin and Tahfidz al-Qur'an Learning Management with the Talaqqi Method in Class VIII SMPIT Qordova Rencaek Bandung, *Proceedings of the Unisba Academic Community Research*, Gemombang 2, (2014-2015), 170-171.

18 Suwito, *40-Day Fast Memorization System of the Qur'an For 30 Juz (Study in Ma'had Tahfidz al-Qur'an in Dawuhan Purbalingga)*, Individual Research, (IAIN Purwokerto, 2016), 81-82.

19 Muhammad Riduan, Mustolah Maufur, Omon Abdurakhman, Tahfizhl al-Qur'an Program Management at Modern Islamic Boarding Schools, *Ta'dibi Journal*, Vol. 5, No. 1, (April, 2016), 21.

20 Wahyu Eko Hariyanti, *Method of Memorizing the Qur'an in Early Childhood (Case Study in TKIT Yaa Bunayya and RA Darussalam Yogyakarta)*, (UIN Sunan Kalijaga – Thesis, 2017), 137.

was to decide learning objectives, competency standards, instructors/*ustadz*, and the needs of *tahfidz* students' infrastructure. Then, the methods used were *sorogan*, deposit, and *sorogan nderesan*.²¹

Reviewing the discussion of this study related to the management of *the tahfidz al-Qur'ān* course, the appropriate and appropriate theory for the discussion of this research is management theory. After studying and examining the theories of management as explained by management theorists ranging from the classical period to the period of capitalist victory from the theory of Robert Owen (d. 1771) to Ronald Reagan (d. 2004). The corresponding theory of management was the theory initiated by Henry Fayol (d. 1925).

Fayol's perspective management theory is composed of several components that should not be separated, such as *planning*, *organizing*, *commanding*, *coordinating*, and *controlling* (POCCC).²² The five components in management as initiated by Fayol can be a benchmark for the success of the institution in carrying out its programs, especially the programs categorized as hard to achieve. If the *tahfidz al-Qur'ān* course is categorized as hard, it is necessary to have accurate management in order to come to the desired achievement. By using Fayol's management theory, researchers can measure everything from the preparation of higher educutions to be studied to the process of achieving it starting from the descent of the memorization command to the limit of supervision of the realization of the command.

The descriptions of the urgency of the five principles of management of fayol's perspective according to management experts to achieve a goal and target are as follows:

- Planning

The purpose of *planning* here is the selection or setting of goals of organization and the determination of strategies, policies, programs, methods, systems and those needed to achieve goals. Planning is the first step to achieve goals. In this study, planning can be used as an instrument to measure the targets to be achieved from *the tahfidz al-Qur'ān* course in higher education. Furthermore, Mondy and Premeaux explained that planning is the process of determining what should be achieved and how the process of realizing it in reality.²³ Therefore, by this planning, it can find

21 Indra Keswara, Management of Tahfidzul Qur'an Learning (Memorizing the Qur'an) at Pondok Pesantren al-Husain Magelang, *Jurnal Hanata Widya*, Vol. 6. No. 2, (July, 2017), 62.

22 Styabudi Indartono, *Introduction to Management: Character Inside* (Yogyakarta: Faculty of Economics, Yogyakarta State University, t.t), 26.

23 Syarifuddin, *Management of Islamic Educational Institutions* (Jakarta: PT Ciputat Press, 2005), 61.

the strategies prepared by universities in overcoming the achievements that are not achieved.

- Organizing

The purpose of *organizing* is to determine the required activities and resources to achieve goals, the assignment of a particular person in charge, and the delegation of his duties. The purpose of organizing is to create an official structure for establishing a work, division, and orientation.²⁴

- Commanding

The purpose of commanding is to command by giving directions to employees, subordinates, or those who are burdened with certain tasks with a purpose in order to be able to carry out the duties that have been imposed on them.²⁵

- Coordinating

Coordinating is a stage that must be met in management according to Fayol's view. The purpose of coordinating is to ensure that resources and organizational activities take place harmoniously in achieving goals.

- Controlling

One of the steps that must be taken to achieve the success in achieving targets is that leaders must always supervise and correct continuous mistakes in the implementation of tasks.

Errors must then be addressed and corrected so as not to deviate from the desired target. Regarding to this, Muhammad Ismail Yusanto explained; "*supervision is a systematic effort to establish standards of work performance with the aim of planning to design a feed system behind the information: to compare the real achievements with the established standards.*" He further explained, "*this controlling serves to take the necessary remedial actions to ensure that all the resources of the institution have been used in an effective and efficient manner in order to achieve the objectives of the institution.*"²⁶

The five managerial theories initiated by Fayol are the theoretical framework in this study. With these five theories, initial concepts, obstacles, solutions, supervision, and results from universities, especially in the majors at the IAT UIN SUKA and UIN Malang, can be found in managing *the tafsidz al-Qur'an* course.

The type of research used in this study was empirical which is qualitative.

²⁴ T. Handoko Hani, *Management* (Yogyakarta: BPF, 2014), 24.

²⁵ Eko Supeno, The Evolution of Management Thought: A Wren and Bedeian Review, *Journal of Public Administration Networks*, Vol. IV, No. 1, (January, 2012), 57.

²⁶ M. Ismail Yusanto, *Introduction to Shari'a Management* (Jakarta: Khairul Bayan, 2003), 44.

The data sources used in this study included; (1) interview. the informant selection technique used in this research was *random sampling* from IAT students from each university studied, such as UIN SUKA and UIN Malang to identify directly the target, process, solution to obstacles, and the result. The second data source was (2) Documentation. Furthermore, the data analysis method used was the *Miles* and *Humermen-style* method, which is an analysis that is used interactively and continuously until it is completed. The step taken in this analysis was to summarize and focus on something important to find the themes and patterns. Then, these data were presented in the form of a pattern in accordance with the study. In the end, a conclusion was found that produced a hypothesis and description of one object that was previously still vague to be clear.

***Tahfidz* Management in the Department of Qur'anic Studies (IAT) UIN Sunan Kalijaga Yogyakarta**

After conducting research and interviews with the lecturers and students majoring in the IAT, it was found that the IAT of UIN SUKA only required the students to memorize one *juz* of the *Qur'an* positioned in the third semester. In semester 3, the students majoring in IAT were required to deposit their memorization with the lecturers who taught *tahfidz* courses. Regarding the method of achieving memorization, the lecturer who taught the course explained that it is not too hard for the students to achieve the memorization target. In fact, 99% of the students majoring in IAT semester 3 reached their memorization targets.²⁷

During learning, the lecturers who taught the *tahfidz* course were limited to listening to the memorization of the students who deposited their memorization. Every meeting, the lecturers required the students to deposit their memorization of a sheet. By depositing a piece of memorization every face-to-face meeting, the memorization target of one *juz* each time of meeting can be achieved, and even 16 meetings in one semester exceeded the desired target. To optimize the remaining time, the lecturers used it to repeat the memorization that had been memorized by the students.

The response from the students majoring in IAT UIN SUKA was also very positive for this *tahfidz* course. From the results of the study, it was revealed that the students did not feel any objections at all with the existence of the *tahfidz* course. Of the 86 respondents, 98% of them stated that this course is classified as a very

²⁷ The results of an interview with a lecturer who teaches *tahfidz* courses at UIN SUKA, August 20, 2020.

light course and not as expensive as it is. They even explained that this course is a moment to improve grades because the assessment of this course is clear and not abstract like other courses. The important thing is that memorizing a *juz* definitely got the highest score.²⁸

In addition to semester 3, the IAT department of UIN SUKA also provided information that there was one *tahfidz* course that was elective. For semester provisions, the department did not provide provisions. This course was free to be chosen by the students at any time with the condition that they had gone through the *tahfidz* course in the first stage in semester 3. Thus, the *tahfidz al-Qur'an* course at UIN SUKA only had a total of four credits with two mandatory credits and two optional credits .

When calculated, there were two *juz* memorized by the students while taking the undergraduate level. Logically, the obligation to memorize two *juz* within four years is not too hard and not too burdensome for the students. Therefore, it was not surprising that the the respondents concluded that the *tahfidz al-Qur'an* course at UIN SUKA was not a very burdensome course on the students. In fact, the majority of students liked this course because it could be an increase in grades, or it can be said as a bonus course.

After communicating through online media with the students at UIN SUKA, there was a response from one of the students in responding to the *tahfidz* of the Qur'an which was used as a course that had credit-free. According to him, for example, for a student who had memorization before, this course seems beneficial because he just were a beginner and just started to memorize the Qur'an, this course seems difficult, not to mention the burden of assignments from other courses. However, the students had to take them.²⁹

Concerning the results of communication with one of the students majoring in IAT of UIN SUKA above, it can be concluded that sometimes two *juz* in four years seemed difficult for a small number of students. The difficulty faced by the students was that other courses that had assignments sometimes became their own busyness, so the time to memorize the *Qur'an* was reduced. If the two *juz* seems difficult, what about the *Qur'an tahfidz* course that exceeds two *juz* in four years? This is a question that must be solved by the head of the department when requiring students to memorize the *Qur'an*.

When viewed from the management in the classroom as explained above, it

28 Interview with Naylul Izzah in Online media, August 30, 2020.

29 Naila Magfirah Alwasi, Interview via online media, September 24, 2020.

can be said that the management used in the classroom was not much different from the management of the common *tahfidz* boarding schools of the *Qur'an*. The teacher only waits for his students to deposit verses that it has been used before and there is no specific concept in the management of classes in the *tahfidz* course of the *Qur'an*. There are two concepts used in the classroom; 1) in every meeting, students are required to deposit a verse of the *Qur'an* that has been memorized using *ottoman mushaf* guidelines. Thus, within a period of 10 times, the meeting of the memorization target of one juz has been resolved. 2) The next four meetings are filled with repeating the memorization of one juz that has been memorized by the previous student. And the other two meetings are filled with midterm and end-of-semester exams.

In accordance with the fayol method in management theory; the followings are the five management classifications outlined in detail;

Planning

Of the five students interviewed, each informant gave mixed answers; most said that there was no planning or strategy in achieving the memorization target before the course started from the lecturer, and some said that there was *planning* delivered by the lecturer. The informants who said the presence of planning mentioned that the lecturer only gave a time limit in the minimum memorization deposit, but there was no strategy in memorization achievement.³⁰

Organizing

The organizing system, referring to the data taken from informants as the memorization deposit system in general, is the presentation of individuals listened to directly by the supervisor.³¹ The students deposited their memorization according to their ability, but when many students wanted to deliver their memorization, it was made collectively/ in groups.³² It started from juz 30, continued to important verses, and then went through juz 1, 2, etc.³³ In specific, for the students who received the scholarships for outstanding students, the memorization deposit was focused on the *tasmi* method; some listen to other's deposit. The number of memorization was targeted at 10 juz until graduation of undergraduates. In contrast to the regular class which was targeted at five juz, the memorization system was adjusted to personal will and comfort. Some students did not have to present a deposit but directly went

30 Alfian Setya Azizi, Aida Mushbirotuz Zahro, interview, 2-3-2022

31 syifa fitri, interview, 2-3-2022

32 Alfian Setya Azizi, interview, 2-3-2022

33 Nurul Endah, interview, 2-3-2022

to memorization exams.³⁴

Commanding

The direction given by the lecturer was very good for encouraging students' enthusiasm in memorizing and maintaining memorization to always maintain the memorization that had been acquired, to avoid laziness to repeat memorization,³⁵ to maintain it little by little, and not to memorize only for examination.³⁶³⁷

Coordinating

The first meeting was usually an introduction and explanation of the lecture system. The next meeting was held individually to deposit memorization, so the students queued to deposit memorization, usually in the classroom. The other ones waited outside. The lecturer just waited for the students who were queuing for deposits because the lectures were held in the reading room. The students who were preparing for delivering their memorization waited outside the room and entered in turn. The lecturer put the deposit in order according to the predetermined *surah* (verses)³⁸³⁹. The lecturer only gave directions and opened lectures as usual, and then the students who were ready to deposit memorization could directly face the lecturers.⁴⁰⁴¹

Controlling

Control was carried out by the lecturers in achieving student memorization targets by reminding that in one semester the memorization target could be achieved as a graduation requirement. One semester had to be completed to the predetermined *surah* (verses) and to be deposited with the lecturer with attendance list and direct exams.⁴²⁴³

Management of *Tahfidz al-Qur'an* at the Department of Qur'anic Studies (IAT) UIN Malang

The UIN Maulana Malik Ibrahim Malang also has an IAT department which is supported by the Sharia faculty. As explained earlier, the IAT department of UIN

34 Andy Rosyidin, interview, 2-3-2022

35 syifa fitri, interview, 2-3-2022

36 Alfian Setya Azizi, interview, 2-3-2022

37 Aida Mushbirotuz Zahro, interview, 2-3-2022

38 syifa fitri, interview, 2-3-2022

39 Alfian Setya Azizi, interview, 2-3-2022

40 Nurul Endah, interview, 2-3-2022

41 Andy Rosyidin, interview, 2-3-2022

42 Nurul Endah, interview, 2-3-2022

43 syifa fitri, Aida Mushbirotuz Zahro, interview, 2-3-2022

Malang is a very new major. This can be proven that until 2020 the IAT department of UIN Malang had no single graduate. Although the IAT major of UIN Malang is a new major, it is undeniable that the IAT major is the top three most preferred majors. According to the recap of new student registration in the 2020 period, the applicants for the IAT department were in the third most number of registrants.

It is interesting when discussing the IAT department of UIN Malang on the existence of superior competencies in the form of producing *al-Qur'an* rhymes that memorize the Qur'an 30 juz in the IAT UIN Malang department to be a special attraction for prospective students. This is evident from the recap of the 2020 UM-PTKIN registration that the IAT department of UIN Malang was the third most preferred major compared to other majors. It had the highest number of registrants majoring in Islamic Religious Education with 784 registrants, the second highest majoring in Sharia Banking with 573, and the third highest majoring in IAT with 311 registrants.⁴⁴

Judging from the number of registrants above, it can be ascertained that the IAT department of UIN Malang, which had a distinctive character, produced a scholar who memorized the *Qur'an* thirty *juz* as a lure in itself and strong evidence that the memorization of the *Qur'an* is a desire for every prospective student. If the memorization of the *Qur'an* would not become a lure but a burden for students, it can be ascertained that the recommendations of IAT UIN Malang were not ranked in the top three of the 2020 UM-PTKIN registrants.

On the other hand, when viewed from the percentage of student satisfaction at the Sharia faculty of UIN Malang in 2018-2019, the IAT department was a department with the highest index of student satisfaction with lecturer learning compared to other majors. The mean of the index at the IAT major was at 4.55 while the other three majors (*Al-Abwal al-Shakhshiyah*, *Syaraih* Business Law, and Constitutional Law) were around the mean of 4.3.⁴⁵ The evidence above was the basis for the researchers to prove the reception of *tahfidz al-Qur'an* courses in the IAT department at UIN Malang.

Thirty *juz* must be taken by the students who want to get a bachelor's degree, and this is the characteristic of the IAT department of UIN Malang. The obligation to memorize six *juz* in each semester is a target that must be achieved by students in order to be declared graduated and to get maximum grades. It is hard for the

44 Recapitulation of UM-PTKIN 2020 Registration signed by the Head of the Academic Section of UIN Malang on Wednesday, July 1, 2020.

45 Maulana State Islamic University Malik Ibrahim Malang Reports Student Satisfaction Index towards Lecturer Learning in 2019.

students who have taken lectures and the lure for prospective students who have not undergone it. Likewise, parents of students definitely want their children to be able to memorize the *Qur'an* perfectly, and the IAT department of UIN Malang is the only one that fulfill this desire. Therefore, the research on the management of the *tahfidz Qur'an* in the IAT department of UIN Malang is very important.

After conducting the research and monitoring carefully at the IAT department of UIN Malang, there were two lecturers who taught the *tahfidz Qur'an* course; Dr. Nasrulloh as the head of the IAT department of UIN Malang and Nurul Istiqomah, M.Ag. These two lecturers were the main sources to track the management of the *tahfidz al-Qur'an* course at UIN Malang.

After conducting an interview with Nasrulloh on the learning method he used in class when teaching the *tahfidz Qur'an* course, it was found that he required the students to memorize the verses of the *Qur'an* before entering class. The memorization that had been done by the previous students was what was deposited with the lecturer. However, not all student memorization was deposited with the lecturer as a whole. This was done for the efficiency of lecture time. The step of memorizing the *Qur'an* by Nasulloh was to recite the beginning of the verse and the student continued it. By using this random model according to Nasrulloh, students' memorization ability can be seen.

The preliminary provisions of the verse considered the number of pages that had been memorized by the students. Thus, the lecturer did not give the initial question of the verse that had not been memorized by the students. According to Nasrulloh, six *juz* per semester was not too burdensome for students because, according to him, there was nothing easier than memorizing the verses from the *Qur'an*. Nasrulloh viewed on the basis that the *Qur'an* is something that Muslims often listen to and read. Thus, memorizing it is very easy.

Not much different from Nasrulloh, Nurul Istiqomah also applied almost the same learning method by using a system that required the students to memorize verses from the *Qur'an* before entering class. When the lecture began, the students were required to deposit their memorization with the system of continuing the reading of the *Qur'an* which was read at the beginning of the sentence from one particular verse. As for the memorization limit, Istiqomah preferred to be flexible in following the abilities of the students without providing certain restrictions. For the students who had more memorization, they may deposit at that time. When it reached the limit of obligations, the students had no obligation to re-deposit their memorization.

When mastering the *tahfidz* course and having to reach six *juz* per semester,

there were often obstacles to the students who were unable to reach the predetermined target. This was inseparable because the student's task was not only to memorize the *Qur'an*, but also to be burdened with other courses that demanded more time and took up time.

The results of the informant data related to the management of *tahfidz* courses at UIN Malang were described based on *Fayol* theory resulting in the following findings;

Planning

Of the eight students who became informants, most of them said that there was a plan in the learning plan for the next semester, and there was only one student who said there was none. According to the data from the informants, planning was carried out by explaining the lecture procedures, and the target given by the lecturers for per semester achievement was six *juz*. When they reached the target, they got an A grade,⁴⁶ by fluent in reading first and reading with *tartil*.⁴⁷ At the beginning of this *tahfidz* course, the students were expected to be able to complete the target of up to 30 *juz* at the end of the semester. However, because the students of the IAT 18 of UIN Malang were not entirely from the alumni of *pondok tahfidz*, it was expected that every semester the IAT students deposited their memorization of at least one verse every day, or it could be a quarter to half *juz* to *tahfidz* lecturers. In other hand, for the students who were the alumni of *pondok tahfidz*, it would be better if they completed their memorization according to the target because they had habitualized themselves in memorizing the *Quran* since they were in the *tahfidz* boarding school. Hence, it was not appropriate for the students who used to be *khatam* 30 *juz* to deposit only a little memorization. Similarly, at IAT of UIN Suka, there was no adequate strategy to be able to come to the memorization target.⁴⁸

(2) Organizing

The deposit system was MHQ (*Musabaqah Hifdzil Qur'an*). The memorizations deposited were tested with 2-4 questions. The more memorization deposited, the longer the verse to be recited. One week was attempted to deposit one *juz*. The students carried out mandatory deposits on Mondays, and the other days were not mandatory but recommended. The students of UIN Malang, especially majoring in quranic science and interpretation, were required to take *tahfidz* courses. In each semester, the students deposited their memorization from 1-6 *juz*. The students did not deposit their memorization in their entirety in every *juz*. However, the lecturers

46 Nadia Rantika, interview, 28-2-2022

47 Indah Ayu Nurkumala, interview, 28-2-2022

48 Nur Afifah, interview, 28-2-2022

used the MHQ system to test their students who were doing their memorization.⁴⁹⁵⁰⁵¹

Commanding

The directions given by the lecturer of the *Tabfiz* course were more varied, not only on maintaining memorization but also how to love the *Qur'an*, to teach it, and to practice it. One of the lecturer's directions was:

If we are always with the *Qur'an*, insyaa Allah all our affairs will be facilitated by Allah. Just maintain and practice the *Qur'an*, and then the *Qur'an* guarantees our world and hereafter.⁵² Keep preaching, and never make the activity of memorizing the *Qur'an* a burden. Memorizing the *Qur'an* is entertainment for a memorizer of the *Qur'an*.⁵³ Don't hurry up. If you read it quickly, the enjoyment of the *tilawah* will not be felt.

Indeed, when given motivation, the⁵⁴18th batch of the students became enthusiastic. However, it was indeed a bit difficult for some of the students who were just starting out to memorize the *Quran*. The direction was to follow the campus memorization organization or to join the *tahfidzul quran* islamic boarding school.⁵⁵⁵⁶

Coordinating

The information obtained from the informants was narrowed down to the four data obtained. As other classes in general, every student who deposited memorization faced their lecturers one by one, while the rest memorized in their respective seats waiting for their turn.⁵⁷ At every meeting, the *tahfidz* lecturer always motivated his/her students to memorize the *Quran* and gave directions and advice on the lives of people close to the *Quran*. To conducive to the deposit, the lecturers had a video call to the students to deposit one by one. They also managed the *tahfidz* course lectures by discussing them with the students through WhatsApp groups.⁵⁸⁵⁹⁶⁰

Controlling

49 Nadia Rantika, Abdul Majit, interview, 28-2-2022

50 Nabila Arifatun Nisa, interview, 28-2-2022

51 Nur Affah, interview, 28-2-2022

52 Laelatul Hiqmah, interview, 28-2-2022

53 Nadia rantika, interview, 28-2-2022

54 Indah Ayu Nurkumala, interview, 28-2-2022

55 Nur Affah, interview, 28-2-2022

56 Abdul Majit, interview, 28-2-2022

57 Abdul Majit, interview, 28-2-2022

58 Nur Affah, interview, 28-2-2022

59 Laelatul Hiqmah, interview, 28-2-2022

60 Nadia rantika, interview, 28-2-2022

To control the memorization of the students, the lecturers performed the following steps; through the list of the students who were recorded depositing their memorization in the WhatsApp group and the record of grades held by the lecturer. For now, *alhamdulillah*, the *tahfidz* lecturers make it easier for the students, especially for those who are not from *tahfidz* boarding school graduates to deposit their memorization.⁶¹ He allowed his students who had difficulty memorizing to deposit their memorization of at least one verse every day, 1/4 page, or half juz, through grade target, assessing by the results of the deposit, through the list of the students who were recorded depositing their memorization in the WhatsApp group, and the record of grades held by the lecturers.^{62,63,64,65}

Conclusion

The results of the study indicate that the management of tahfidz course at UIN Suka and UIN Malang has similarities and differences, in terms of planning. Each lecturer provided an explanation regarding the memorization target and memorization deposit mechanism. The difference from the two was only the method and target set. At UIN Malang, every semester each student deposited six *juz* for six semesters so that, when passing the bachelor's degree, the target was to memorize a complete 30 *juz*. As for UIN Suka, in one semester, the memorization target was one juz, and it was only in semesters 3 and 5, such as *Juz amma*, important *surah*, and *juz* 1 and 2. In terms of organizing, UIN Malang applied the MHQ system, and, at UIN Suka, the deposit system was like *tahfidz* deposits in general; the students deposit their memorization and are listened to by the lecturer individually or collectively. In terms of commanding, UIN Malang and UIN Suka had the same way by providing motivation to maintain memorization. Nevertheless, in UIN Malang, the direction given was more universal, not just memorization. In terms of Coordinating, UIN Malang and UIN Suka also had similarities by managing deposit procedures, sometimes through video calls, by receiving deposits in the space provided, and also at home. In terms of controlling, the two had something in common, which was through attendance and exams.

The factors that influenced the presence of differences in the management of the *tahfidz qur'an* course were the absence of standard provisions and rules on

61 Nadia rantika, interview, 28-2-2022

62 Nur Afifah, interview, 28-2-2022

63 Abdul Majit, interview, 28-2-2022

64 Laelatul Hiqmah, interview, 28-2-2022

65 Nadia rantika, interview, 28-2-2022

the methods in teaching *tahfidz al-Qur'an* courses between the two universities. In addition, each university had distinction. It is very natural that UIN Malang provides maximal value for the students who are able to complete their memorization of 30 *juz*, because the distinction of the IAT study program of UIN Malang is *tahfiz al-Qur'an*. Thus, this is certainly different from UIN SUKA which does not make *tahfidz* a distinction of its study program.

Tahfidz course management has relevance to the development of the IAT affair in terms of graduate achievements and competencies. The target of achieving IAT graduates as novice *mufassir* or assistant *mufassir* for Undergraduate Program requires skills and abilities in memorizing verses of the *Qur'an* as a basic asset in relating one verse to another and as a source of inspiration from the verses they memorize through repeated readings. Therefore, universities need to facilitate study programs to develop the learning of this *tahfizd* course in order to have a standard and effective management to develop this course.

The management of *tahfidz* courses with the pattern as explained still leaves students who have not completed the memorization target. Specific strategies and accurate methods have not been created and specifically established by each agency. It was found from the informant data that mentions variations in the answers to some of the questions asked. This research gives a message that lecturers who teach *tahfidz* courses need to make special strategies that can be applied uniformly by each *tahfidz* course supervisor in higher education. The implementation of lectures is still the same, seems monotonous, and does not have a new value in the application of an effective memorization deposit system in universities.

Supplementary Materials

The data presented in this study are available in [insert article or supplementary material here] (Usually the datasets were analyzed from library research can be found in the whole data references).

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Authors' contributions

All listed authors contribute to this article. N. wrote the original draft, reviewed and edited it, W.M. conceptualised the study and managed the project administration, responsible for the methodology and validation. H.S.R. wrote the formal analysis, compiled the resources, and visualisation and supervised the project.

Data availability statement

Data sharing is not applicable to this article as no new data were created or analysed in this study.

Conflicts of Interest

None of the authors of this study has a financial or personal relationship with other people that could inappropriately influence or bias the content of the study.

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