



## TAHFIZH AL-QUR'AN MA'HAD AL JAMI'AH ALUMNI PROGRAM GIT IN AL-QUR'AN LITERATURE IN THE CITY OF SAMARINDA

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### Abstract

Ma'had Al Jami'ah UINSI Samarinda has established the Tahfizh Al-Qur'an Program since 2015, so it should already have alumni, so it is necessary to do research related to the impact of establishing the program through the activities of its alumni. Therefore, this study aims to identify and analyze the progress of alumni in the city of Samarinda, the progress of alumni in Al-Qur'an literacy and public perceptions of the work of alumni of the Tahfizh Al-Qur'an Ma'had Al Jami'ah Program. The type of research used to achieve the objectives of this research is field research with a descriptive qualitative approach, data collection techniques through observation, documentation and interviews, informants in this study were thirteen alumni and seven stakeholders. The data were analyzed using interactive data techniques which had stages of data collection, data condensation and conclusion drawing, and data triangulation was also carried out to test the validity of the data. Finally, this research shows that there are 14 alumni who take part in Samarinda City, thirteen of them take part in Al-Qur'an literacy and have given a sense of satisfaction to users.

**Keywords:** *Alumni Gait, Al-Qur'an Literacy, Public Perception.*

### A. Introduction

Efforts to maintain and maintain the originality of the Qur'an, in order to avoid grammatical changes which then reduce the dignity or purity of the Qur'an, because it will also have an impact on understanding and practicing a command that is in it, this effort is part of content in the Qur'an itself, namely in the surah Alhijr verse 9<sup>1</sup> :

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<sup>1</sup> Departemen Agama RI, *Al-Qur'an Dan Terjemahnya* (Bandung: Diponegoro, 2010), h. 262.

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾

Translate : “Indeed, it is We who have sent down the Qur'an and We are the ones who truly preserve it” (Q.S. Alhijr 15 : 9).

In this verse, Allah guarantees the authenticity, purity, and consistency of the sacred text, this is clearly seen in the choice of words used, namely *dhomir nahnu*, a plural personal pronoun, meaning that Allah is indeed with power to preserve the Qur'an, but still given some of the maintenance to his servant, this is because there is a high possibility of changing the text and meaning of the enemies of Allah, so then, Muslims, carry out the maintenance or care through various ways, such as memorizing and writing and teaching the Qur'an. 'an as it is, without changing it in the slightest. As for the two efforts, the most effective and significant is memorizing the readings and writings<sup>2</sup>.

The activity of reading the Qur'an with the intention of memorizing, of course before that it is necessary to go through a learning process related to reading the Qur'an, such as the introduction of letters orally and the law of reading (*tajwid*). The Messenger of Allah said:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

Terjemah : “The best of you is he who learns the Qur'an and teaches it”. (H.R. Bukhari)<sup>3</sup>.

After obtaining the knowledge of reading the Qur'an, it is less enjoyable if it is not used to memorize the Qur'an, so it is necessary to prepare a method or method for memorizing the Qur'an that can provide additional convenience for memorizing it, even *kaifiyat*. in maintaining memorization remember that what is memorized is the sacred text, *kalamullah*. Then the government through the Ministry of Religion of the Republic of Indonesia issued a policy related to the provision of education for memorizing the Qur'an, in which it was stated that the institution was called the *Tahfizh Al-Qur'an House*. Through the Decree of the Director General of Islamic Education Number 91 of 2020 concerning Instructions for the Implementation of Al-Qur'an Education, all educational institutions that have Al-Qur'an memorization programs, both independent and shaded by other institutions, become a clear legal umbrella, as long as follow the policy.

The State Islamic Religious College, under the guidance of the Ministry of Religion, is also not an exception in organizing the *Tahfizh Al-Qur'an* program. All The State Islamic Religious College's have the right to organize the *Tahfizh Al-Qur'an* program, one of which is the Sultan Aji Muhammad Idris State Islamic University (UINSI) Samarinda, which has a *Ma'had Al Jami'ah* Technical Implementation Unit which was established in 2006, in which there is the *Tahfizh Al-Qur'an* Program which was formed in 2015. With this information, related to the year of establishment and then juxtaposed with the provisions for the minimum period of undergraduate travel,

<sup>2</sup> Abdul Aziz and Abdul Rauf, *Menghafal Al-Qur'an Itu Mudah* (Jakarta: Markaz Al-Qur'an, 2009), h. 15.

<sup>3</sup> Muhammad Muhsinul Khan, *Sabih Bukhori* (Saudi Arabia: Darussalam, 1997), VI, 444.

4 years, it is certain that the program already has alumni. so that in organizing in the form of organizing institutions, it is necessary to investigate and trace the gait or role of the alumni of the Tahfizh Al-Qur'an Program in the community.

The search and investigation carried out in this study focused on aspects of Al-Qur'an literacy, Ariefky and Zein said that Al-Qur'an literacy is a knowledge at the level of expertise at a certain level so that it can be applied or practiced in daily activities, which where this knowledge is obtained through one's ability to read, write, memorize, and solve problems that are closely related to the Qur'an<sup>4</sup>. Up to this point, the researcher stated that related to Al-Qur'an literacy which was placed as the object of this research phenomenon, namely investigating the gait of the alumni of the Tahfizh Al-Qur'an Ma'had Al Jami'ah program in carrying out their duties caused by the learning process that has been passed, both individually and socially that can have an impact on the development of Al-Qur'an literacy on the surrounding community where they are or take part.

Previously, there have been studies such as this one, such as Suhardin, a lecturer at the Ibn Khaldun University, Jakarta, with the research title "The Role of Alumni of Islamic Religious Colleges in Society"<sup>5</sup>. Dissertation by Husnul Khotimah, with the title "Model of Learning Al-Qur'an Literacy in Islamic Higher Education (Case Study at the Kediri State Islamic Institute)"<sup>6</sup>. The dissertation is based on the existence of an Al-Qur'an literacy learning program organized by IAIN Kediri in dealing with the problem of inability to read, write, and understand the Qur'an for students at the university. Muhammad Iwan Abdi and Ananiah, two lecturers at IAIN Samarinda, once wrote a research article entitled "The Gait of Graduates of the Islamic Education Management Study Program in the World of Work in East Kalimantan"<sup>7</sup>. This quantitative research with a case study approach aims to determine the role and level of satisfaction of the institution or institution using graduates (stakeholders) of MPI study program in the world of work in East Kalimantan.

As for this research, technically categorizing data sources into four main locations, namely universities represented by UINSI Samarinda, then educational institutions or schools with private status with four locations, namely Pondok Pesantren Zawiyah Mambaul Hikam, Labbaika Foundation, Bunga Bangsa Foundation, and Al -Azhar, then public schools represented by MTs Negeri Samarinda, and finally there are alumni who have careers in companies, but still get the opportunity to carry out Al-Qur'an literacy, namely PT. Commander of Anatasati

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<sup>4</sup> Achyar Zein, Mardianto Mardianto, and Hafiz Ariefky, 'Program Literasi Al-Qur'an Di Sekolah (Studi Kasus Di SD Islam Alamjad Kota Medan)', *JALIE; Journal of Applied Linguistics and Islamic Education*, 5.2 (2021), 224–241 <<https://doi.org/10.33754/JALIE.V5I2.359>>.

<sup>5</sup> Suhardin, 'Peranan Alumni Perguruan Tinggi Keagamaan Islam Di Tengah-Tengah Masyarakat', *Al-Wijdan: Journal of Islamic Education Studies*, 3.2 (2018), 207-227. <<https://www.ejournal.uniramalang.ac.id/index.php/alwijdan/article/view/145>>.

<sup>6</sup> Husnul Khotimah, 'Model Pembelajaran Literasi Al-Qur'an Di Perguruan Tinggi Islam (Studi Kasus Institut Agama Islam Negeri Kediri)' (Universitas Muhammadiyah Malang, 2021).

<sup>7</sup> Muhammad Iwan Abdi and Ananiah Ananiah, 'Kiprah Lulusan Program Studi Manajemen Pendidikan Islam Pada Dunia Kerja Di Kalimantan Timur', *FENOMENA*, V.1 (2013), 1–18 <<https://doi.org/10.21093/FJ.V5I1.280>>.

Concrete . Based on the location of the alumni, the number of alumni from each of the four location categories found that there were 5 people who took part in universities, 6 people in private schools, 1 person in public schools and 1 person in companies, so that 13 alumni were collected. take part in Al-Qur'an literacy in Samarinda City.

The word Tahfizh itself comes from Arabic which means to memorize, or clearly states the opposite of the word forget, which means to give a decree regarding the existence of "always remember" and a little forget<sup>8</sup>. In the language approach, it can also be interpreted as an activity or attitude because of the position of the working time that exists in the present and in the future (fi'il mudhori'). The activities in question are in the form of maintaining, maintaining, and memorizing. Furthermore, the memorization activity is an activity that means there is repetition of something, which aims to remember, maintain, and guard, in this case in the form of the Qur'an which can be done through reading and listening activities, as well as by writing<sup>9</sup>. here is also a meaning from Hartono which states that the origin of the word memorization is from the word "memorize" which is meant to be able to remember by heart<sup>10</sup>.

Furthermore, the Qur'an itself is the holy book of Muslims which is not just a mere reading, it is also a way of life for humans. The Qur'an has the highest source, namely Allah swt, which was conveyed to the Messenger of Allah, through the intermediary of the angel Gabriel. The Qur'an which also comes from Arabic from the origin of the word qara'a which means "read", then becomes the Qur'an which means "reading", but as is known that the word "reading" has a broad meaning, so that not only make letter symbols as objects of reading, but also in meaning and in relation to social events, therefore the Qur'an is said to be a guide for human life<sup>11</sup>.

So, from the meaning of the two words, Tahfizh Al-Qur'an is defined as a process or activity of memorizing by repeating through reading or listening to the holy book revealed by Allah swt to the Messenger of Allah through the angel Gabriel as.

People who are certainly users of all educational institutions, including the Tahfizh Al-Qur'an Ma'had Al Jami'ah Program, will rely on alumni from these educational institutions, this is because the scope of education has at least three aspects, at least knowledge, skills and personality<sup>12</sup>. Users, as defined above, are broadly not only government institutions, private companies, non-governmental organizations, but also individuals<sup>13</sup>, This is in line with this research which shows

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<sup>8</sup> Muhammad Yunus, *Kamus Arab-Indonesia* (Jakarta: Hidakarya Agung, 1999), 105.

<sup>9</sup> Abdul Aziz and Abdul Rauf, *Kiat Sukses Menjadi Hafizh Al-Qur'an Da'iyah* (Jakarta: Markaz Al-Qur'an, 2015), 49.

<sup>10</sup> Hartono, *Kamus Praktis Bahasa Indonesia* (Jakarta: Rineka Cipta, 1996), 51.

<sup>11</sup> Rosihan Anwar, *Ulumul Qur'an* (Bandung: Pustaka Setia, 2014), 31.

<sup>12</sup> Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 2002), 63.

<sup>13</sup> K. Peni, 'Pengaruh Imbalan Terhadap Kinerja Karyawan' (Institut Teknologi Bandung, 2005), 23.

that alumni from Islamic educational institutions, who also get the possibility to take part or play a role in companies, or individual ownership institutions.

The desired user satisfaction as explained previously regarding the affirmation of the terms and framework of this research are (1) Always feel supervised by Allah swt simply in an act of observing behavior<sup>14</sup>; (2) Have a passion for helping others<sup>15</sup>; (3) Have a sense of responsibility<sup>16</sup>; and (4) Have an honest nature<sup>17</sup>.

As for the graduate indicators and user satisfaction, adjustments will be made to Al-Qur'an literacy. Al-Qur'an literacy actually has the same meaning, as in the discussion of the meaning of the Qur'an which starts from Arabic, namely qara'a which means reading, then becomes Al-Qur'an which means holy reading, which was revealed by Allah to the Prophet through the angel Gabriel<sup>18</sup>, while literacy is interpreted as a derivation or equivalent of the Latin literatus, meaning people who learn, but it is also said to be a person's activity in communicating with society. In general, most people understand it as an awareness of the importance of knowledge about literacy. It was even stated that literacy is not just a matter of reading and writing, but also includes aspects of thinking skills by using knowledge sources in print, visual, auditory, and digital forms<sup>19</sup>. It should be emphasized again that in this study, literacy will be limited to the meaning of reading and writing learning and its law, meaning eradicating illiteracy in the Arabic Al-Qur'an even to the law of reading and art.

Al-Qur'an literacy itself has goals according to the above understanding, namely (1) Stability of reading according to the rules and laws of reading the Qur'an, also memorizing short suras; (2) The ability to fully understand the Qur'an, satisfy the mind, and be able to calm the soul; (3) The existence of the ability to carry out all the commands contained in the Qur'an in everyday life; (4) Able to improve behavior and understanding in the right way; (5) Conveying the manifestation of the beauty of the rhetoric and uslub of the Qur'an; (6) Cultivating a great love for the Qur'an; and (7)

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<sup>14</sup> Abdu Alqasim Abdu Alkarim Hawazim AlQusyairi, *Risalah Alqusyairiyah* (Jakarta: Pustaka Amani, 2007), 271.

<sup>15</sup> Delvia Sugesti, 'Mengulas Tolong Menolong Dalam Perspektif Islam', *Pelita Bangsa Pelestari Pancasila*, 14.2 (2019), 113 <<https://pbpp.ejournal.unri.ac.id/index.php/JPB/article/view/7872>> [accessed 1 January 2023].

<sup>16</sup> Elfi Yuliani Rohmah, 'Mengembangkan Karakter Tanggungjawab Pada Pembelajaran (Perspektif Psikologi Barat Dan Psikologi Islam)', *Al Murabbi*, 3.1 (2016), 37-38.

<sup>17</sup> Juliana Batubara, 'Pengembangan Karakter Jujur Melalui Pembiasaan', *Jurnal Konseling Dan Pendidikan*, 3.1 (2015), 3. <<https://doi.org/10.29210/112000>>.

<sup>18</sup> Anwar, 31.

<sup>19</sup> Nasrullah and Andini Febrianty Damasari, 'Inspirasi Alqur'an Dalam Gerakan Literasi Masjid', *SYAHADAH: Jurnal Ilmu Al-Qur'an Dan Keislaman*, 7.2 (2019), 71. <<http://www.ejournal.fiaiunisi.ac.id/index.php/syahadah/article/view/249>> [accessed 1 January 2023].

Fostering Islamic education based on the perspective of the Qur'an<sup>20</sup>. The overall indicators of each of the main themes of this study became the basis for researchers to prepare data collection instruments.

## B. Method

In order to strengthen and maintain the systematics of the research, this research uses the type of field research, coupled with a descriptive qualitative approach. This is considered by researchers as a representative method in an effort to get answers to the problems raised, namely the work of alumni of the Tahfizh Al-Qur'an Program Ma'had Al Jami'ah in Samarinda City, the work of alumni in Al-Qur'an literacy, and perceptions of society about it. Because this research requires an open-minded attitude, the data collection techniques used are observation, documentation and interviews. As a concrete step to follow up on the collected data, the researchers also determined data analysis techniques, namely interactive data.

The research location, because it focuses on alumni, adjusts the presence of alumni, with restrictions on the scope of the City of Samarinda, and for those who carry out Al-Qur'an literacy:

Tabel 1  
Research Location Data based on Alumni Locations

NO	NAME	GRADUATION YEAR	LOCATION
1	M. Ismul Muslihin	2020	PT. Zam Zam Putra Perkasa Samarinda dan Ma'had Al Jami'ah UINSI Samarinda
2	Hardini	2020	Ma'had Al Jami'ah UINSI Samarinda
3	Zainal	2020	SD Al Azhar Syifa Budi Samarinda
4	Bayu Surgawi	2020	PT. PAB (Panglima Antasari Beton)
5	Robiatul Adawiyah	2019	MTs Labbaika Samarinda
6	Zulfikar	2020	SMK TI Labbaika Samarinda
7	Putri Rahayu	2019	Ma'had Al Jami'ah UINSI Samarinda
8	Haliska	2019	SMA Bunga Bangsa Samarinda
9	Zumrotul Aini	2020	SD Bunga Bangsa Samarinda
10	M. Misbahuddin	2019	Pondok Pesantren Zawiyatul Mambaul Hikam Samarinda
11	Jaka Saputra	2021	Kampus UINSI Samarinda

<sup>20</sup> Muhammad Abdul Qadir Ahmad, *Metodologi Pengajaran Agama Islam* (Jakarta: Rineka Cipta, 2008), 78.

12	Rahmatillah	2018 S.2	Ma'had Al Jami'ah UINSI Samarinda
13	Ery Mariani	2020	MTs Negeri Samarinda

Based on the results of the observations and documentation above, the researchers categorize them into four location groups, namely 5 people who work in universities, 6 people in private schools, 1 person in public schools and 1 person in companies, so that 13 alumni who take part in Al-Qur'an literacy in Samarinda City.

### C. Finding and Discussion

13 alumni were found or used as the main data in this study. Then the researchers made four groups of alumni based on their location. This discussion has three research themes, namely involvement in social activities, religious activities, and investigating the value of user satisfaction with alumni. Regarding the work of the alumni of the Tahfizh Al-Qur'an Program in Samarinda, it can be said that in social and religious activities it is necessary to increase sensitivity such as creativity in developing the institutions where they take part, then also awareness of cooperation, this note applies to alumni in private schools and engeri. users give a satisfactory rating. While in universities and companies the score is satisfactory with a note of rote maintenance.

Tabel 2

The Gait of Alumni of the Tahfizh Al-Qur'an Ma'had Al Jami'ah Program in Samarinda City

GROUP	LOCATION	NUMBER OF ALUMNI	SOCIAL ACTIVITIES	RELIGIOUS ACTIVITY	USER SATISFACTION
College	UINSI Samarinda	5 people	Active	Active	Satisfying
Private school	- Yayasan Labbaika - Yayasan Bunga Bangsa - PP Zawiyah Mambaul Hikam - Yayasan Al Azhar	6 people	Active	Active	Good enough
Public school	MTs Negeri Samarinda	1 Women	Active	Active	Good enough
Company	PT PAB	1 Men	Active	Active	Satisfying

Based on the results of this study, explaining the existence of alumni who are in college in social and religious activities, this is as stated by Jamaluddin, quoted by Suhardin in his article, that humans have six potentials, which if empowered to the maximum, it can produce extraordinary human being, namely (1) intellectual; (2) emotional; (3) social; (4) fortitude; (5) morals; and (6) health<sup>21</sup>. According to information from alumni and users, alumni who are in higher education indicate that the six potentials have been fulfilled by alumni. In line with this, alumni who are in the company are also said to be enthusiastic in social and religious activities, so that from this information, users express their satisfaction with the role of alumni they empower.

As for alumni who take part in private schools and public schools, users or stakeholders state that they are quite satisfied with the role of alumni in terms of being active in social and religious activities. This is because there are separate notes from users who do explain that alumni are classified as "active" in the two activities, but both in terms of results and processes from the substance of these activities there are still shortcomings, such as a sense of cooperation and sensitivity.

Suhardin, in his article touched on investigations in social activities, more specifically communication skills, in his article getting results on the communication of alumni of Islamic religious colleges, namely alumni of the Islamic religious education study program, Faculty of Tarbiyah and Teacher Training, Riau State Islamic University, showing a value of 29,41% of respondents said it was very good, 64.70% good and 5.88% quite good. If changes are made to this study using an assessment of the level of activity, it looks the same, most of the users state that they are actively communicating.

According to Siti Aisyah in her research stating that social behavior can also be seen from the accuracy in getting a job, this is revealed because in her research she groups the research results according to the problem formulation which is divided into two, namely social work and academic work. For social activities, Aisyah stated that there is an achievement in getting a job according to expertise, ability to preach and involvement in religious organizations<sup>22</sup>. In this study, it is actually the same tone, that the researcher investigated the alumni of the Tahfizh Alqur'an Ma'had Al Jami'ah Program in Samarinda City, which was in accordance with their expertise, namely Al-Qur'an literacy, so that 13 alumni were obtained.

For alumni who have a career at the Labbaika Education Foundation, it is stated that there is a suitability for accepting assignments, namely teaching Al-Qur'an-Hadith and Aqidah-Akhlak subjects, but still in detail still shows the active value of social activities that need to be increased the value of cooperation and sensitivity, so that they get value is quite satisfactory. Meanwhile, if it is related to the substance of research, Aisyah's research also produces the same assessment, because alumni of UIN Antasari Banjarmasin are still minimal to accept jobs according to science, but

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<sup>21</sup> Suhardin, 28.

<sup>22</sup> Siti Aisyah, 'Persepsi Tokoh Masyarakat Terhadap Kiprah Sosial Dan Kiprah Akademik Alumni IAIN Antasari Banjarmasin' (UIN Antasari Banjarmasin, 2018), 28.



more on skills or skills outside the knowledge of alumni. The findings obtained by Aisyah are also contained in this study, such as one of the alumni of the Tahfizh Program who works at the company, meaning that Bayu was accepted to work and has received an assignment that is not in accordance with his knowledge and expertise, namely the person in charge of personal transportation for the company owner.

There are also similarities with this research, but it is different from Aisyah's findings with the results of research conducted by Iwan Abdi and Ananiah, that alumni who are in accordance with their knowledge, are considered more consistent or appropriate, namely 59% consistent, the rest or 41% inconsistent, so it is reasonable Abdi and Ananiah's research got quite satisfactory user feedback<sup>23</sup>. Mujiono, in his article on the role of Islamic religious universities in socio-cultural development, shows that there is a close relationship, he said that the development of Islamic universities which was initially in the form of official schools that prepared human resources for the ministry of religion, then developed the status of higher education, and is still considered as a fulfillment of needs. the ministry of religion, until now continues to carry out scientific and institutional development, until the Islamic university was born. The scheme is realized because of the community's need for religious mentors and coaches in every aspect of life, even industrial companies also need workers whose integrity is guaranteed<sup>24</sup>.

Even in this study, according to the data presented in the previous chapter regarding the research location, it shows that there are two alumni who have careers in the company, namely Ismul and Bayu, but Ismul has a tendency to teach the Qur'an in his daily life at Ma'had Al Jami'ah, While Bayu is considered to be fully responsible for being far from Al-Qur'an literacy, it is found that there is only a slight touch on Al-Qur'an literacy. In essence, the company sees that graduates with religious education backgrounds are in high demand, this is the basis for institutional and scientific development at Islamic tertiary institutions, so it is natural that there are many educational institutions with various levels of service development, such as holding the Tahfizh program, as described above. carried out by the Labbaika Education Foundation and the Bunga Bangsa Foundation.

With those who have certain skills but have scientific capital coupled with moral capital, users do not hesitate to empower alumni from the Tahfizh Al-Qur'an Program, although with certain notes. The comments and user expectations for alumni will be discussed in the future discussion.

Wahyuni and Syahid in their article citing various sources related to the quality of graduates of the Tahfizh Al-Qur'an Program, mentioning that there are 4 graduate criteria that are fundamentally mandatory for a memorizer of the Qur'an, namely (1) always feel supervised by Allah, so that it is guaranteed to avoid a memorizer. the Qur'an from immoral acts; (2) have a sense of like to help others; (3) responsibility;

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<sup>23</sup> Abdi and Ananiah, 14-15.

<sup>24</sup> Mujiono, 'Peran Perguruan Tinggi Agama Islam Dalam Pengembangan Sosial Budaya', *Nizham: Journal of Islamic Studies*, 1.2 (2013), 125-146.

and (4) being honest, so that you always want to do good<sup>25</sup>. Indeed, of the four criteria, there are more social characters that become the criteria for memorizing the Qur'an, while the religious one is feeling supervised by Allah SWT. This is due to the hope that a memorizer does not just have the ability to memorize and pocket the amount of memorization that can be used as an added value, but the real plus is the evidence of the reality of a memorizer by implementing the good values contained in his memorization.

It is said that being far from immoral acts is not only proven by never doing anything bad, or never getting into problems related to morals or ethical violations, more than that there is also an intensity of self-involvement in religious activities, as did the alumni of the Tahfizh Al-Qur'an Ma'had Al Jami'ah, which according to their statement as alumni and strengthened by users is declared active, then the achievement of the theory of alumni's gait in society has been achieved, then it is necessary to improve or develop themselves. All of these things, as described above, have something in common, namely involvement in the commemoration of Islamic holidays, then what becomes of added value are alumni who take part in Islamic boarding schools, which are said to be sometimes given the mandate to lead religious rituals by the surrounding community, such as tahlilan and salvation.

**In the discussion of the second problem**, the researcher focuses on the alumni's gait in Alqur'an literacy. The discussion of the results in Alqur'an literacy conducted by alumni shows measurable results, and the alumni have carried out the provisions of the learning principles and the rules that apply to them. institutions in safe to take part, as for the overall discussion of the work of alumni of the Tahfizh Al-Qur'an Program Ma'had Al Jami'ah in Al-Qur'an literacy shows that the ummi, thasin, talaqqi, and Tahfizhi methods are the methods that dominate their use by aluminists, in their implementation there are still obstacles but they do not become obstacles, because each has a portion for finding the right solution, in addition to reading, writing and memorizing, also teaches good attitudes towards students.

Information related to the achievement of tasks assigned apart from teaching attitudes, namely the task of teaching the Qur'an and the learning process of the Qur'an as well as satisfaction from the three discussions, teaching tasks are obtained according to the task with science, job completeness, and skills in doing the task. In teaching the Qur'an, both in tahfizh learning and in improving the ability to read the Qur'an such as tahsin Al-Qur'an, it is conveyed that there is fluency and conformity in achievement, while on the impact of the information presented, user satisfaction is shown, towards alumni who are in universities and private schools. get a very satisfactory score, while at the company satisfactory and at the state school is quite satisfactory.

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<sup>25</sup> Akhmad Syahid and Ajeng Wahyuni, "Tren Program Tahfidz Al-Qur'an Sebagai Metode Pendidikan Anak", *Elementary: Jurnal Ilmiah Pendidikan Dasar*, 5.1 (2019), 92.

Tabel 3  
The Gait of Alumni of the Tahfizh Al-Qur'an Program Ma'had Al Jami'ah in Al-Qur'an Literacy

GROUP	LOCATION	NUMBER OF ALUMNI	TASK ACHIEVEMENT	ACHIEVEMENTS OF QURAN LITERATURE	SOCIAL ROLE	USER SATISFACTION
College	UINSI Samarinda	5 people	Good	Very Good	Very influential	Very Satisfying
Private school	- Yayasan Labbaika - Yayasan Bunga Bangsa - PP Zawiyah Mambaul Hikam - Yayasan Al Azhar	6 people	Very Good	Very Good	Very influential	Very Satisfying
Public school	MTs Negeri Samarinda	1 Women	Good	Very Good	Very influential	Good enough
Company	PT PAB	1 Men	Good	Very Good	Quite Influential	Satisfying

Previously, the researcher presented two opinions related to Al-Qur'an literacy, namely from Zamakhsyari Abdul Majid who revealed in terminology that literacy itself prioritizes understanding the values resulting from a reading, in which the understanding of values is accompanied by confidence for self-development and skills<sup>26</sup>, This definition is used for literacy in general. Furthermore, there are also expressions from Ariefky and Zein, specifically to the Qur'an, which are interpreted as knowledge from a certain level of skill level so that it can be applied and practiced

<sup>26</sup> Zamakhsyari Abdul Majid, 'Refleksi Al-Qur'an Dalam Literasi Global (Studi Tafsir Maudhui Dalam Kajian Literasi)', *Al Marhalah*, 3.2 (2019), 81–90 <<https://doi.org/10.38153/ALM.V3I2.33>>.

in daily life, while this knowledge is the result of a person's ability to read, write, memorize, and solve problems. closely related to the Qur'an<sup>27</sup>.

This interpretation of Alqur'an literacy was then used by the researchers as the main theory which then also became the basis for searching for indicators of Alqur'an literacy achievement, so that the researchers found the opinion expressed by Ahmad, regarding the purpose of Alqur'an literacy. It is generally understood that Al-Qur'an literacy is not just reading, writing, and memorizing, but there is also action from the results of these three activities, so that literacy also aims to (1) create the ability to read the Qur'an according to the rules, and memorize short suras; (2) fully understand the Qur'an, satisfy the mind, and soothe the soul; (3) being able to carry out Allah's commands in daily life, which is contained in the Qur'an; (4) improve behavior and understanding quickly; (5) conveying the manifestation of the beauty of the rhetoric of the Qur'an and the uslub of the Qur'an; (6) cultivate a great love for the Qur'an; and (7) Qur'an-based coaching<sup>28</sup>. Meanwhile in a broader discussion the term literacy is not only about recognizing letters or reading and writing but also has instead come to be considered synonymous with its hoped-for consequences<sup>29</sup>, with the intention that the results of understanding from the reading obtained become the main factor in behaving or socializing, and occurring on an ongoing basis.

Although after the specification of the meaning of literacy, namely the Qur'an, it is still in a broad category, so that previous researchers have emphasized that this research focuses on teaching and learning activities, literacy itself is defined as eradicating blindness or ignorance of reading and writing activities. , even shorter illiterate scorched earth<sup>30</sup>, Specifically in this study, the intended Alqur'an literacy is of course in the form of a teaching and learning process of the Qur'an in the people of the city of Samarinda, the main actors in Al-Qur'an literacy in this study are the Alumni of Tahfizh Al-Qur'an Ma'had Al Jami'ah UINSI Samarinda.

Based on the meaning and details of the indicators, this discussion previously presented some information from alumni and users. Sources from alumni researchers found several recognitions, including those related to the use of the Qur'anic teaching method, learning outcomes, teaching attitudes, learning obstacles, and solutions made. Comprehensively, it can be seen that there are four methods that are often used by alumni in carrying out their Qur'an literacy mandate, the four methods are ummi, tahsin, talaqqi, and tahfizh.

In particular, the ummi method was found that the use of the ummi method was due to several reasons, the first being the demands from the institution where they worked, including Bayu who is an alumni at the company, the use of the ummi method was a follow-up to the burden that the school gave to the children of his superiors, so he also enriched himself. at home. It is known that the ummi method is

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<sup>27</sup> Zein, Mardianto, and Ariefky, 224-241.

<sup>28</sup> Ahmad, 78.

<sup>29</sup> Tackiroatun Musfiroh and Beniati Listyorini, 'Konstruk Kompetensi Literasi Untuk Siswa Sekolah Dasar', *Litera*, 15.1 (2016), 1.

<sup>30</sup> Ali Romdhoni, 'Dakwah Dan Tradisi Literasi Di Pondok Pesantren: Studi Kasus Di Pondok Pesantren Al-Anwar, Sarang, Rembang, Jawa Tengah', *Jurnal Bimas Islam*, 9.1 (2016), 118.

a method that guarantees students in schools to get certainty about their ability to read the Qur'an with tartil, so basically this method is designed for the needs of educational institutions that want ease of learning and teaching. This method is narrowly understood as a method that prioritizes direct practice, by fulfilling the requirements and rules of reading the Qur'an<sup>31</sup>. Because of this meaning, the ummi method also has an approach in its application, Yusuf and Masruri revealed that there are three approaches in the ummi method, namely direct, repetition and affection<sup>32</sup>. The purpose of direct is not to describe or without spelling, while repetition is an effort to launch, both words, verses, up to the principle of reading the Qur'an over and over, while the approach of compassion is a feeling that must be instilled by the teacher, so that the Qur'an is full of love. love must be taught with love too, like a biological mother.

Furthermore, several alumni, especially at the Labbaika Education Foundation and PP Zawiyah Mambaul Hikam, paid more attention to the talaqqi method, including alumni at Ma'had Al Jami'ah UINIS Samarinda. this is due to the similarity of the programs they carry, namely the tahfizh program. Makhyauddin, explained that this method has stages that begin with the reading done by the teacher, then the students listen to it, from the digestion of their hearing the students then lower or reread, and the repetition serves not only to improve reading but also to memorize<sup>33</sup>. But then, it is reasonable if there are obstacles in the use of this method, because Maharani and Utami reveal some of the advantages and disadvantages of this method, towards its use in learning Tahfizh Al-Qur'an<sup>34</sup>. In their research, it was revealed that the talaqqi method has advantages over children's understanding of the practical knowledge of recitation, while the weakness is that this method is boring, so it is often found that students do not pay attention to their teachers. As for the solution to be given regarding these weaknesses, grouping is carried out based on the character and personality of the child, and another approach is held but still with the same method.

The third method is no less widely used by alumni, especially those who take part in the 5 colleges. They mostly get the burden of teaching tahsin Al-Qur'an, so the method is in accordance with the name of the learning program. If the Bunga Bangsa Foundation makes ummi a flagship program, UINSI Samarinda makes Ma'had Al Jami'ah a superior program with three main activities, namely tahsin, ta'lim, and memorization. Tahsin Al-Qur'an at Ma'had Al Jami'ah has an important role in increasing knowledge and ability to read the Qur'an for students.

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<sup>31</sup> Afdal Afdal, 'Implementasi Metode Ummi Dalam Meningkatkan Kemampuan Membaca Alqur'an Siswa Kelas III Ibnu Khaldun SD Alfirdaus Islamic School Samarinda Tahun Pembelajaran 2015/2016', *Pendas Mahakam : Jurnal Pendidikan Dan Pembelajaran Sekolah Dasar*, 1.1 (2016), 1–9.

<sup>32</sup> A. Yusuf MS and Masruri, *Modul Sertifikasi Guru Alqur'an Metode Ummi* (Surabaya: Ummi Foundation, 2014), 4.

<sup>33</sup> Makhyauddin, *Rahasia Nikmatnya Menghafal Alqur'an* (Jakarta: PT. Mizan Publika, 2016), 80.

<sup>34</sup> Ratnasari Diah Utami and Yosina Maharani, 'Kelebihan Dan Kelemahana Metode Talaqqi Dalam Program Tahfizh Alqur'an Juz 29 Dan 30 Pada Siswa Kelas Atas Madrasah Ibtidaiyah Muhammadiyah Surakarta', *Profesi Pendidikan Dasar*, 1.2 (2018), 185 <<https://doi.org/10.23917/ppd.v1i2.7353>>.

Annuri explained the urgency of tahsin Al-Qur'an, he divided it into two categories, namely, normative and practical, normatively tahsin Al-Qur'an can be loved by Allah because of fluency in reading, makes it easier to get rewards, and raises the degree and quality of a person, while practically, tahsin Al-Qur'an 'an can guarantee the ability to teach the Qur'an and make it easier for readers and listeners to appreciate it<sup>35</sup>. More concretely, Fitriani and Hayati describe the steps that are applied in the tahsin method, namely individuals, who one by one educator conveys material that is in accordance with the needs of their students, then proceeds with classical, namely reading together in bulk, finally with classical reading read (KBS). ), at this stage it is the same as the joint stage of reading individually, but is heard and listened to by other students<sup>36</sup>.

The actual tahfizh method is just like the alumni during the Tahfizh Al-Qur'an Program Ma'had Al Jami'ah Tahfizh which means to memorize, comes from the Arabic hafizha - yahfazhu - hifzhan, which is the opposite of forgetting, which is always remembering and forgetting a little<sup>37</sup>. Raghieb asSirjani, through a language approach, defines tahfizh as an activity or attitude of keeping, nurturing and memorizing. Then memorizing is the process of repeating something, either by reading or listening<sup>38</sup>. In a practical Indonesian dictionary compiled by Hartono, the word "memorize" comes from the word "memorize" which means being able to remember by heart<sup>39</sup>. After understanding the meaning of tahfizh, another source said that tahfizh is not just a current method, because it has become a systematic institution, then the development of theory also occurs, so that from tahfizh itself has several methods of its own.

It is known that based on the answers given by alumni, when alumni questioned the involvement or role of alumni in changing students' social attitudes, they said there was involvement, but not details. As for the clarity regarding the role of changes in alumni's social attitudes towards students, it was confirmed by users or stakeholders, that alumni who were at the Labbaika Education Foundation and MTs Negeri Samarinda were said to be dressed and polite as a reflection of students' attitude, comparable to the previous discussion related to the discussion of alumni's work. in the city of Samarinda, namely from Suhardin<sup>40</sup>, relating to human potential, including social potential.

**In the third discussion**, the discussion in this section is an overall manifestation of the previous two discussions, after getting a response of satisfaction on the work of alumni in Samarinda at universities and companies "satisfactory",

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<sup>35</sup> A. Annuri, *Panduan Tahsin Tilawah Alqur'an & Pembahasan Ilmu Tajwid* (Jakarta: Pustaka Alkautsar, 2016), 3-6.

<sup>36</sup> Della Indah Fitriani, 'Penerapan Metode Tahsin Untuk Meningkatkan Kemampuan Membaca Al-Qur'an Siswa Sekolah Menengah Atas', *Jurnal Pendidikan Islam Indonesia*, 5.1 (2020), 187. <<https://doi.org/10.35316/jpii.v4i1.227>>.

<sup>37</sup> Yunus, 105.

<sup>38</sup> Aziz and Rauf, *Kiat Sukses Menjadi Hafizh Al-Qur'an Da'iyah*, 49.

<sup>39</sup> Hartono, 51.

<sup>40</sup> Suhardin, 211; Jamaluddin Ancok, *Psikologi Islam* (Yogyakarta: Pustaka Pelajar, 2003), 28.

while in private schools and public schools the response was "quite satisfactory". Furthermore, in the discussion of the gait towards Al-Qur'an literacy, it received user responses, from universities and private schools it was said to be "very satisfactory", alumni at the company were said to be "satisfactory", lastly to state schools "quite satisfactory".

As a manifestation, researchers extract information related to user perceptions of graduates of the Tahfizh Ma'had Al Jami'ah Program and hopes that this excavation is a fulfillment of the needs of this research recommendation. This is intentionally as an educational institution that is also a public service institution, of course requires input and suggestions from the community, especially users or stakeholders. As for this discussion, there are two focuses of investigation and tracing, namely user perceptions of alumni and expectations of institutions or managers of the Tahfizh Alqur'an Program.

Previously, it was explained that, with the main theme in the form of perception, the content in this discussion focused on user responses, although in the process of this research, researchers also explored from the alumni side by looking for information about alumni certainty in receiving suggestions and input as well as a description of community demands for their existence. in the community. The answers from alumni to the provision of information related to their attitude when given advice or input, all alumni stated that they were very accepting and needed input in self-development. In line with the theory conveyed by Abdul Qadir Ahmad in his book which discusses the method of teaching the Qur'an, it details the seven goals of Al-Qur'an literacy, so at this stage of discussion, alumni are increasing competence in the fourth goal, namely improving behavior<sup>41</sup> by accepting input, also in order to increase self-development based on the potential that God has given to every human being.

The inputs and expectations conveyed by the community towards alumni are as in the third and fifth Al-Qur'an literacy goals, namely the willingness or determination to carry out Allah's commands in daily life, and revealing all the beauty of Al-Qur'an rhetoric in everyday life as well<sup>42</sup>. In the alumni statement, what dominates is the community's demand for a balance between memorization or competence in memorizing the Qur'an and behavior. There are several pressing points for each claim, including being an example, teaching the Qur'an and being accompanied by its contents.

The discussion sourced from users, related to responses to users from the university admits that there are shortcomings, because memorization is not achieved at the time of graduation, in order to solve this problem, it is planned to have services for alumni, meaning that it is hoped that managers will continue to widen coaching services towards wider area, so it is necessary to accommodate alumni who have not completed their memorization.

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<sup>41</sup> Ahmad, 78.

<sup>42</sup> Ahmad, 78.

Bunga Bangsa Foundation, Labbaika Education Foundation and Islamic Boarding School which are private schools, researchers received good responses, with a description of performance achievement, active activities, giving pride to schools that have teaching resources with the status of memorizing the Qur'an, and so far have never there is a bad record from users on the role or progress of alumni. Presumably, in the disclosure of user perceptions about graduates, it is actually more of an expectation. It is understood that the intended hope is an "expectation", not a "hope", as these are clearly different. Expectations with self-effort are "hope", while expectations that depart from the meaning of "expectations" are more about the formulation of actions against something that has not been or has not been achieved, but its achievement is highly desired, so it needs to be expressed and conveyed to those who have the capacity to express these expectations<sup>43</sup>.

As explained above, the hope or something that is required to be held is from the manager himself or more precisely the users from the university, in addition to wanting the widening of coaching services for alumni who have not been completed, memorizing maintenance is also carried out for alumni by providing a forum for muroja'ah to alumni. . Private educational institutions expect user expectations to follow up on the existence of alumni in their institutions by cooperating in the development of the management of the tahfizh program, the form of cooperation is mentioned in the form of adding street vendors from participants in the Tahfizh Alqur'an Ma'had Al Jami'ah program. There are also those who want an increase in competence in understanding the Qur'an, in the form of a study of interpretation. Finally, the hope is awareness and necessity in increasing the quantity and quality of memorization.

#### **D. Conclusion**

The results showed that: First, the work of alumni of the Tahfizh Al-Qur'ān Ma'had Al Jami'ah Program in Samarinda City got satisfactory scores for those who took part in universities and companies, while at school, they got quite satisfactory scores. This assessment is the result of measuring the activity of social and religious activities. Second, the work of the alumni of the Tahfizh Al-Qur'ān Ma'had Al Jami'ah Program in Al-Qur'ān literacy, gives a very satisfying feeling to universities and educational institutions or private schools, and is satisfying for users from the corporate community, while from private schools provide quite satisfactory measurements. This can be seen from the achievement of tasks, the role in changing social attitudes, and the success of the role of Qur'an literacy. Third, the public's perception of the gait of the alumni of the Tahfizh Al-Qur'ān Ma'had Al Jami'ah Program in Samarinda City, getting a picture of the fulfillment of needs and performance suitability, with the hope of increasing the competence of understanding the Qur'an, as well as the quantity and quality of memorization.

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<sup>43</sup> Fandy Tjiptono and Gregorius Chandra, *Service, Quality Dan Satisfaction* (Yogyakarta: CV. Andi Offset, 2016), 215.



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