

## THE ROLE OF RELIGIOUS KNOWLEDGE AS A FOUNDATION FOR PRACTICING THE QUR'AN FOR MEMORIZERS OF THE QUR'AN AT THE TAHFIDZ KAWAN M77 HOUSE

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### Abstrak

Penelitian ini bertujuan untuk menggali peran ilmu agama dalam mengamalkan Al-Qur'an di kalangan para penghafal Al-Qur'an di Rumah Tahfidz Kawan M77. Rumah tahfidz ini tidak hanya berfokus pada hafalan, tetapi juga pada pengimplementasian ajaran-ajaran Al-Qur'an dalam kehidupan sehari-hari. Penelitian ini menggunakan pendekatan kualitatif dengan teknik wawancara dan observasi untuk mengumpulkan data dari penghafal Al-Qur'an di Rumah Tahfidz Kawan M77. Hasil penelitian menunjukkan bahwa ilmu agama, seperti tafsir, fiqh, akhlak, dan hadits, menjadi fondasi utama dalam mengamalkan Al-Qur'an. Selain hafalan, para penghafal juga diberikan pembelajaran mengenai implementasi nilai-nilai Al-Qur'an dalam kehidupan mereka, dengan penekanan pada adab, akhlak, dan penguatan spiritual. Oleh karena itu, ilmu agama memegang peranan penting dalam membentuk individu yang tidak hanya hafal Al-Qur'an, tetapi juga dapat mengamalkan ajarannya dengan benar dalam kehidupan sehari-hari.

**Kata Kunci:** Ilmu Agama, Al-Qur'an, Penghafal Al-Qur'an, Implementasi Ajaran, Rumah Tahfidz.

### Abstract

This study aims to explore the role of religious knowledge in the practice of the Quran by the memorizers at Rumah Tahfidz Kawan M77. This tahfidz house plays an important role in shaping a generation that not only memorizes the Quran but also implements its teachings in everyday life. The research uses a qualitative approach with interview and observation techniques to gather data from the memorizers at Rumah Tahfidz Kawan

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M77. The results show that religious knowledge, including tafsir, fiqh, akhlak, and hadith, is a foundational element in practicing the Quran. The memorizers are not only focused on memorization, but also taught how to implement the values of the Quran in their lives, with an emphasis on manners, character, and spiritual reinforcement. Therefore, religious knowledge plays a significant role in shaping individuals who not only memorize the Quran but also practice its teachings correctly in their daily lives.

**Keywords:** Religious Knowledge, Quran, Quran Memorizers, Practice of Teachings, Rumah Tahfidz.

## INTRODUCTION

Islamic educational institutions in Indonesia encompass both formal and non-formal institutions that aim to instill comprehensive Islamic values in students (Taofik, 2021). Formal education, such as Madrasah Ibtidaiyah, Tsanawiyah, Aliyah, and Islamic universities, operates within a structured system and follows a curriculum set by the government (Syaadah et al., 2023). Meanwhile, non-formal education complements the formal path with a more flexible and contextual approach. Examples of non-formal education include religious activities at mosques, tahfidz houses, and study circles (Majlis Taklim) (Mubarak, 2022). One notable example of a non-formal educational institution is Rumah Tahfidz Kawan M77. This institution not only serves as a place to memorize the Qur'an but also provides in-depth religious education focusing on character development. At Rumah Tahfidz Kawan M77, students are guided to understand the content and values of the Qur'an and apply them in their daily lives.

As a non-formal educational institution, Rumah Tahfidz Kawan M77 adopts a learning approach that emphasizes understanding, internalizing, and practicing the values of the Qur'an. Students are taught not only to memorize the verses of the Qur'an but also to comprehend their meaning and context so that they can apply them in real life. The strength of this approach lies in its flexibility, allowing the memorizers to learn comfortably yet with discipline. This process is also supported by character and spiritual development to shape a generation that is religious, responsible, and morally upright. The Islamic knowledge taught includes aspects such as morality (akhlak), Islamic jurisprudence (fiqh), proper manners (adab), and social values like tolerance, compassion, and responsibility. Such education is highly relevant in the context of a

760



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multicultural society, where living harmoniously and appreciating differences is an essential part of everyday religious practice (Tsaniyatus Sa'diyah, 2022).

Islamic religious knowledge plays a crucial role in shaping the character of Qur'an memorizers (A'athaillah et al., 2021). Through the study of subjects such as creed (aqidah), Arabic, Qur'anic recitation (tahsin), prophetic biography (sirah), and hadith, students gain a comprehensive understanding of Islamic teachings (Adminpintarharati, 2022). Education provided from an early age not only supports the memorization process technically but also strengthens character and personality (Nuruddaroini & Zubaidillah, 2023). Memorizers who understand the context of the verses are better able to relate them to real-life situations. This makes them more patient, honest, just, and responsible individuals. Moreover, deep understanding of religious knowledge encourages them to become role models, creating a positive and harmonious social environment. The integration of religious instruction and Qur'anic memorization becomes the main foundation in shaping a generation that not only memorizes but also consistently practices the sacred teachings in various aspects of life.

With a learning model that integrates memorization and religious knowledge, Rumah Tahfidz Kawan M77 serves as a strategic example of an institution that produces memorizers who excel not only in memorization but also in character. The religious knowledge provided at this institution enables students to understand and apply the values of the Qur'an in daily life. They are guided not only to become memorizers of the holy text but also to live in accordance with Allah's guidance. The success of this method is evident in the character of the memorizers, who demonstrate personal piety, a love of knowledge, and social awareness. Based on these realities, I am interested in further exploring the role of religious knowledge as a foundation for practicing the Qur'an among memorizers at Rumah Tahfidz Kawan M77, and how the integration of religious instruction and memorization shapes individuals capable of actualizing Islamic values in their lives.

## LITERATURE REVIEW

The aim of religious knowledge education is to guide individuals to live according to Islamic teachings. In this regard, *rumah tahfidz* (Qur'an memorization centers) serve as specialized institutions focused on memorizing the Qur'an. Religious education does not solely emphasize cognitive knowledge, but also aims to build good character and morals through the understanding and practice of Islamic teachings (Jaohar Tsani



& Sauri, 2024). According to Ki Hajar Dewantara, education should aim to shape students' character in line with religious, moral, and ethical values (Anisa, 2023). Islamic education seeks to form the *insan kamil* (the complete or ideal human being), who possesses noble character and lives a life of virtue (Hidayat et al., 2023). In the context of Qur'an memorizers, religious knowledge serves as a foundation that helps *hafizh* (Qur'an memorizers) to practice what they have memorized (Seno, 2022).

Ki Hajar Dewantara emphasized the importance of education that shapes character through religion, morals, and ethics. Therefore, religious knowledge especially the understanding of the Qur'an becomes the essential foundation of this educational process, which aims not only to produce memorization but also to realize the practice of Islamic teachings in daily life. The conclusion from both perspectives is that education, as Ki Hajar Dewantara envisioned, should aim to develop individuals who are not only intellectually capable but also morally and ethically grounded.

The process of memorizing the Qur'an involves more than merely memorizing verses; it also includes understanding the meanings and interpretations (tafsir) of the memorized verses (Istriana et al., 2023). A Qur'an memorizer (*hafizh*) is expected not only to have a strong memorization ability but also to apply the teachings of the Qur'an in daily life. Memorizing the Qur'an is not only for cognitive achievement but also for forming attitudes and behaviors aligned with Islamic teachings. Allah Subhanahu Wa Ta'ala states:

هَذَا بَصَائِرُ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُوقِنُونَ

Meaning: "This [Qur'an] is enlightenment for mankind and guidance and mercy for a people who are certain [in faith]." (QS. Al-Jatsiyah: 20)

This verse highlights the importance of understanding and contemplating the meaning of the Qur'an, as it serves as a guide and source of mercy for our lives (Irfanudin et al., 2023). Reciting the Qur'an (*tilawah*) is a noble and sacred act of worship, but we must go beyond recitation by striving to understand and implement its teachings (Rahmita et al., 2023). The verse reminds us of the need not only to read or memorize the Qur'an

762



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but also to reflect on its meanings and apply its teachings (Ronaldi et al., 2023). This is highly relevant to Qur'an memorizers (*hafizh*), who are expected not only to possess strong memorization but also to understand and live out the values contained in each verse (Rijan et al., 2021).

The behaviorist approach focuses on strengthening behavior through repetition and reinforcement (Lubis et al., 2023). In Qur'an memorization, this approach involves consistent daily routines, the use of positive reinforcement such as praise or rewards, and repeated recitation of verses to enhance memory. The application of behaviorist learning theory can improve students' ability to memorize Qur'anic verses (Amalia, 2022). The cognitive approach emphasizes deep understanding of the meanings of memorized verses, while the behaviorist approach focuses on behavioral reinforcement through practice and repetition. Understanding children's cognitive development and the challenges of the digital era is also essential in designing effective memorization methods (Rasyidi & Karim, 2021).

Based on these explanations, it can be concluded that memorizing the Qur'an involves not only recalling the verses but also understanding their meanings and applying the teachings in daily life. The behaviorist approach, with repetition and positive reinforcement, can strengthen memorization, while the cognitive approach deepens comprehension of the verses. Therefore, to become an effective Qur'an memorizer, it is important to integrate both approaches while considering cognitive development and digital era challenges in designing appropriate memorization methods.

## RESEARCH METHODS

This research employs a qualitative approach using a descriptive method, aiming to provide an in-depth portrayal of a phenomenon without testing a specific hypothesis. The study was conducted in a natural setting, commonly referred to as naturalistic research (Fadli, 2021). This approach was chosen because the researcher seeks to gain a comprehensive understanding of the role of religious knowledge as a foundation for practicing the Qur'an among memorizers at Rumah Tahfidz Kawan M77. The subjects of this study include Qur'an memorizers, administrators, and mentors who are actively involved in the educational process. The selection of subjects was carried out using purposive sampling, selecting individuals with high relevance to the focus of the study. The main criteria included

763



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memorizers with an adequate foundation in religious knowledge and those who play a role in guiding and facilitating the learning and practice of Qur'anic values at the institution.

Data collection was carried out using three primary techniques: in-depth interviews, direct observation, and documentation. Interviews were conducted with Qur'an memorizers, mentors, and administrators of Rumah Tahfidz Kawan M77 to explore their experiences in studying religious knowledge and applying it in daily life. Observation was conducted to directly witness the institution's activities, such as teaching processes, memorization sessions, and the practical application of Qur'anic teachings. This technique allowed the researcher to obtain contextual data on the relationship between religious knowledge and the practice of the Qur'an. In addition, documentation was used to supplement the data through the collection of archives, activity records, and learning materials available at Rumah Tahfidz Kawan M77. The collected data were analyzed through stages of selection and simplification, aiming to identify key themes that highlight the central role of religious knowledge in shaping character and enabling Qur'anic practice among the memorizers.

## RESULTS AND DISCUSSION

This research aims to explore the role of religious knowledge as a foundation for practicing the Qur'an among memorizers at Rumah Tahfidz Kawan M77. Based on observations and interviews conducted with the memorizers and management of Rumah Tahfidz Kawan M77, several key findings emerged:

### **The Role of Religious Knowledge as a Foundation for Practicing the Qur'an**

In human life, individuals cannot live in isolation but must interact with society, including family and the surrounding community, such as neighbors (Maghfira Salsabilla et al., 2022; Thaha, 2023). This is due to the many needs that cannot be fulfilled individually. Islam provides specific guidance on how to interact with others, including building good relationships with neighbors (Suciati et al., 2022). Therefore, learning proper behavior based on Islamic teachings is essential for effective social interaction (Juliani, Syahrul Kholid, 2024).





Religious knowledge serves as the foundation for understanding and practicing the teachings of the Qur'an (Kadir, 2020; Zahira Salsabila et al., 2023). Without adequate religious knowledge, Qur'an memorizers may focus solely on memorization without a deep understanding of the meaning and application of the verses in real life. Religious knowledge plays a crucial foundational role in practicing the Qur'an, as it provides in-depth comprehension of the teachings contained within it (Irfandi et al., 2021). Islamic education not only teaches students about religious sciences but also equips them with a comprehensive understanding of Islam (Rafi, 2021).

In conclusion, in social life, humans cannot live alone and must interact with society, family, and neighbors to meet needs that cannot be fulfilled individually. Islam offers guidance on how to build good relationships within the community, including with neighbors. Therefore, it is important for each individual to study Islamic teachings regarding social behavior to engage meaningfully with others. Religious knowledge plays a key role in understanding and applying Qur'anic teachings because without deep understanding, memorization alone is insufficient. Religious education aims to provide a holistic understanding of Islamic teachings for practical implementation in daily life.

Most memorizers at Rumah Tahfidz Kawan M77 emphasize the importance of religious knowledge in deepening their understanding of the Qur'an. It helps memorizers comprehend the context of Qur'anic verses, enabling them to apply these teachings more effectively in daily life. A deep understanding of religious knowledge is crucial for every memorizer, especially in grasping the interpretations (tafsir) of Qur'anic verses. Without proper understanding of the context, meaning, and purpose behind each verse, memorization alone is not enough to implement the values of the Qur'an in daily life (Aulia & Nafiisah, 2023; Murtadlo et al., 2023). Religious knowledge, particularly in the field of tafsir, enables memorizers to uncover the deeper meanings of Qur'anic verses, which often involve specific historical, social, and cultural contexts.

For example, understanding tafsir provides clarity on how certain verses were revealed in particular situations and how to interpret them in accordance with current times and conditions. This not only gives memorizers intellectual insight but also equips them with the wisdom to



apply these teachings in relevant and appropriate ways. Furthermore, religious knowledge also includes the study of fiqh (Islamic jurisprudence), which teaches memorizers the proper ways to perform worship, as well as how their attitudes and behaviors should reflect the values found in the Qur'an (Farhanudin Sholeh & Mohammad Sholehuddin, 2022).

Based on an interview conducted on January 15, 2025, with the Head of Rumah Tahfidz Kawan M77, Ustadz Sugianto, Lc., MA., he explained that the purpose of religious education at the tahfidz institution is not only to memorize the Qur'an, but also to implement a framework built on the concept of the "5 T's": Tartil (proper recitation), Tahfizh (memorization), Tafsir (interpretation), Tadabbur (reflection), and Ta'lim (teaching). The first foundation is tartil, which is well-practiced, followed by tahfizh, where many students have successfully memorized all 30 juz. However, Rumah Tahfidz Kawan M77 does not stop at memorization alone, as the Qur'an is not meant only to be memorized. For it to serve as a guide for life, religious sciences particularly foundational disciplines like Arabic grammar (nahwu and sharaf), tafsir, and fiqh are incorporated into the curriculum to deepen Qur'anic understanding and support its practical application.


He also noted that the understanding of religious knowledge at this tahfidz institution is emphasized through instruction that goes beyond memorization, focusing on deep comprehension of the Qur'anic tafsir. One of the distinctive features of Rumah Tahfidz Kawan M77 is its educators who possess sanad (a certified chain of knowledge), meaning they have a clear line of transmission directly connected to prominent scholars. With a valid and recognized sanad, the Qur'an memorizers at this institution receive not only legitimate instruction but also reliable comprehension and application.

The presence of teachers with sanad at Rumah Tahfidz Kawan M77 greatly influences the learning process. They do not merely transmit knowledge, but also instill the values embedded in the Qur'an in an authentic manner, in line with the teachings passed down from previous generations of scholars. This ensures that every verse memorized by the students is not only retained mentally but also well understood and wisely applied in daily life.





With sanad-based religious knowledge, deep tafsir understanding, and strong memorization, the memorizers at Rumah Tahfidz Kawan M77 are able to better apply the teachings of the Qur'an. They are capable of living in accordance with the guidance of the Qur'an whether in their relationship with Allah, with others, or with the environment. Each verse they memorize becomes a life compass that guides their steps, transforming them not just into memorizers, but into carriers of the noble values taught in the Qur'an.

		
<p>Interview Activity with the Head of Rumah Tahfidz Kawan M77, Discussing the Role of Religious Knowledge as a Foundation for Practicing the Qur'an at Rumah Tahfidz Kawan M77.</p>	<p>Tafsir Learning Session with Ustadz Yusuf Burhan, Lc., MA</p>	<p>Fiqh Learning Session with Ustadz Abdul Halomoan, Lc., MA</p>

### Integration of Religious Knowledge in the Memorization Process

Based on an interview with the Head of Rumah Tahfidz Kawan M77, Ustadz Sugianto, he stated that the institution emphasizes the importance of integrating Qur'anic memorization with the understanding of religious knowledge. He believes that Qur'an memorizers should not only be required to memorize the verses but also to understand the meanings contained within each verse. By teaching tafsir (interpretation), fiqh (Islamic



jurisprudence), and the moral values embedded in the Qur'an, the aim is for the memorizers to be able to practice the teachings of the Qur'an in their daily lives. He also stated that the goal of Rumah Tahfidz Kawan M77 is to produce a generation that not only memorizes but also possesses noble character and is able to contribute positively to society.



Based on interviews with teachers at Rumah Tahfidz Kawan M77, they explained that the institution consistently emphasizes that memorization of the Qur'an must be accompanied by a deep understanding of religious knowledge. They also mentioned that the curriculum not only includes memorization but also Arabic, Hadith, Islamic manners (Adab), Tauhid (monotheism), Fiqh, Tafsir, and Tahsin (Qur'anic recitation refinement) to ensure that the memorizers not only know the verses but can also implement their teachings in daily life.

According to interviews with several male and female students at Rumah Tahfidz Kawan M77, they stated that they are not only taught to memorize the Qur'an but also to learn Arabic, Hadith, Adab, Tauhid, Fiqh, and Tafsir. This helps them understand the meaning of each memorized verse, making it easier to apply in everyday life. Through the religious knowledge they learn, they feel more capable of implementing the teachings of the Qur'an in social relations and personal life. They also learn to develop good character traits such as patience, kindness, and honesty, which are essential for them as Qur'an memorizers.

From the interviews, it is clear that at Rumah Tahfidz Kawan M77, the Qur'an memorization process is not only focused on rote memorization but also on a deep understanding of religious knowledge, including Arabic, Hadith, Adab, Tauhid, Fiqh, and Tafsir. The head of the institution, teachers, and students all agree that the integration of memorization and religious understanding is key to practicing the Qur'an in daily life. The memorizers are taught not just to memorize the text, but to comprehend the meaning and wisdom within each verse. This enables them to more easily apply the teachings of the Qur'an in social relationships, work, and personal life. Additionally, the development of good character, such as patience, kindness, and honesty, is a major focus in the education at Rumah Tahfidz Kawan M77, aiming to produce a generation that not only memorizes the



Qur'an but also embodies noble character and contributes positively to society.

		
Tauhid Class with Al-Ustadz Agus Muzani, Lc..	Islamic Manners (Adab) Class with Al-Ustadz Anshari, Lc., MTh	Hadith Class with Ustadz Yusuf Burhan, Lc., MA.

At Rumah Tahfidz Kawan M77, the teaching program focuses not only on memorization but also on understanding Arabic, Hadith, Adab, Tauhid, Fiqh, and Tafsir related to each memorized verse. This enhances the memorizer's appreciation of the meaning and message of the Qur'an. The comprehensive teaching program at Rumah Tahfidz Kawan M77 covers various essential aspects for understanding and practicing the Qur'an holistically. In addition to memorization, students engage in learning Arabic, Hadith, Adab, Tauhid, Fiqh, and Tafsir. This approach ensures that each memorizer not only commits Qur'anic verses to memory but also understands the context, interpretation, and rulings embedded within those verses.

The excellence of Rumah Tahfidz Kawan M77 lies in its integration of deep religious knowledge with Qur'anic memorization, shaping memorizers who are not only strong in memorization but also wise in applying the teachings of the Qur'an in everyday life. By studying these various religious disciplines, memorizers can clearly understand the moral messages, legal rulings, and values contained in each verse, helping them to more easily implement the teachings of the Qur'an in various aspects of social life, work, and worship. This makes Rumah Tahfidz Kawan M77 an



institution that not only produces memorizers but also fosters a comprehensive understanding of Islam that brings positive impacts to both the individual and the surrounding community.

### **Religious Education Approach at Rumah Tahfidz Kawan M77**

Based on the interview with the Head of Rumah Tahfidz Kawan M77 regarding the religious education approach implemented at the institution, it can be concluded that the educational model adopted is highly comprehensive. It is not solely focused on memorizing the Qur'an but also emphasizes understanding and practicing Islamic teachings in daily life. The administrators of the tahfidz house recognize the importance of developing the students' spiritual and moral aspects. Therefore, through regular religious studies, they aim to instill noble Islamic values such as patience, honesty, kindness, and sincerity, which are highly relevant for enhancing the students' quality of life and social interactions.

In addition, the management of Rumah Tahfidz Kawan M77 places great emphasis on teaching Arabic, Hadith, Islamic Manners (Adab), Islamic Theology (Tauhid), Islamic Jurisprudence (Fiqh), and Qur'anic Interpretation (Tafsir) to strengthen the students' understanding of the Qur'an. Through this approach, students become not only memorizers of the Qur'an but also individuals with deep religious insight, able to apply the teachings of the Qur'an in all aspects of life—be it in worship or social relations. This educational model helps shape a generation that is not only knowledgeable but also possesses noble character and is ready to contribute positively to society.

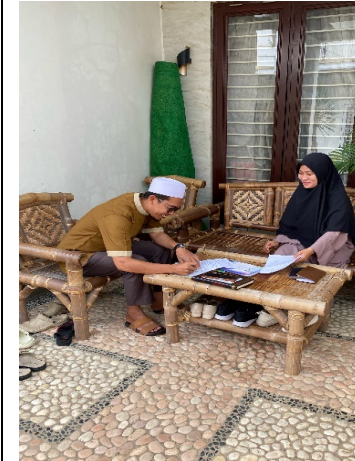


The role of religious knowledge in practicing the Qur'an is crucial, especially for memorizers who aim not only to memorize but also to deeply understand the Qur'anic verses. The study shows that at Rumah Tahfidz Kawan M77, religious education is an integral part of the memorization process. This is essential, as memorizers who only focus on memorizing verses without understanding them may struggle to apply Qur'anic teachings in their lives.

Understanding tafsir and fiqh, for example, provides a deeper context to the meaning of each verse. These religious sciences help memorizers comprehend the commands, prohibitions, and wisdom within each verse, making it easier for them to practice the teachings. With a solid





foundation in religious knowledge, memorizers are guided not just by rote memorization but also by the application of the Qur'an in their social interactions, professional life, and personal conduct.

		
Interview with the Head of Rumah Kawan M77 regarding the Religious Education Approach at Rumah Tahfidz Kawan M77	Adab (Etiquette) Study Activity with Ustadz Sugianto, Lc., MA	Studying the book with Sheikh Hisyam Kamil Hamid, Al-Azhar Scholar from Cairo, Egypt

Furthermore, the study also highlights the importance of moral development, driven by the understanding of the Qur'an and religious knowledge. Memorizers who are well-trained in religious sciences are more capable of implementing the values found in the Qur'an, such as patience, kindness, and honesty, in their daily lives. This aligns with the core objective of education at Rumah Tahfidz Kawan M77, which is not only to produce memorizers but also to cultivate individuals with exemplary character.

The educational approach at Rumah Tahfidz Kawan M77, which integrates Qur'anic memorization with in-depth religious studies, has proven effective in developing a generation of memorizers who are not only proficient in memorizing but also capable of fully implementing the teachings of the Qur'an. In this way, the memorizers of the Qur'an can



become role models in society and make a greater contribution to building a morally upright and knowledgeable community.

## CONCLUSION

The conclusion of this study shows that at Rumah Tahfidz Kawan M77, religious knowledge plays an important role as the foundation for practicing the teachings of the Qur'an for its memorizers. The process of memorizing the Qur'an here is not merely about memorizing verses, but is also complemented by a deep understanding of religious knowledge such as tafsir (Qur'anic exegesis), fiqh (Islamic jurisprudence), and ethics.

This approach ensures that the memorizers do not only memorize the verses of the Qur'an but are also able to apply the values contained within them in their daily lives. This includes various aspects such as worship, ethics, and social interactions with their surroundings.

With religious knowledge as the main foundation, the memorizers at Rumah Tahfidz Kawan M77 are trained to understand and practice the teachings of the Qur'an correctly and in accordance with Islamic guidance. This approach aims to produce a generation of memorizers who are not only strong in memorization but also possess good understanding and character in living their lives.

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