

STRENGTHENING THE ISLAMIC EDUCATIONAL VALUES OF SOCIALITE MOTHERS WITH THE 3T METHOD OF TAHSIN, TAHFIDZ AND TADABBUR AT THE KI AGUS ARIFIN TALANG BENIH CURUP TAKLIM ASSEMBLY

Research Article

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Abstract. The research carried out in the form of community service was carried out to strengthen the values of Islamic education in Ki Agus Arifin's Muslimah studies Tahsin program, to strengthen the values of Islamic education in Ki Agus Arifin's Muslimah studies Tahfidz program and to strengthen the values of Islamic education in studies. Muslimah Ki Agus Arifin Tadabbur program. Researchers use methods in the way PAR (Participatory Action Research) works. The results of this research note that the 3T strategy used by the Muslim women study team to strengthen the values of Islamic education for Rejang Lebong socialite mothers was tahsin, tahfidz and tadabbur Al-Quran. The tahsin practice carried out is to improve and improve the reading of the Al-Quran according to tajwid by jointly reading and discussing the rules of reading in surah al-kaht, so that when it is read the makhraj, mad and the characteristics of the letters will be improved. Meanwhile, tadabbur verse devotion is directed at strengthening Islamic education in its practice related to The main teachings of Islam are aqidah, muamalah and morals.

Keywords:

Socialite, Recitation, Islamic Education

Introduction

Educational values from a religious perspective are crucial because they play a significant role in transforming a person's perspective on religious understanding and can influence their lifestyle. Islamic education educates the whole person, their mind, heart, spirit, and soul, both in peace and turmoil, facing all the good and evil, the sweet and bitter aspects of life itself.

Islamic educational values are a set of good norms that every Muslim must have, or a set of reprehensible norms that every Muslim must avoid. These values all require practical actions such as habituation and guidance in instilling Islamic educational values themselves. The above description shows that instilling educational values is essentially part of the needs of the soul. It is not surprising that today's Muslims have begun to look to study centers or maklis taklim which constantly discuss and deepen religious values.

Being busy is not a reason for every Muslim to quench their thirst for eternal peace and happiness, namely being close to GOD, one of the efforts made by them is to return to being close to religious values, such as attending study after study, including the place of service that will be carried out at this time is the Muslim women's study, which is located in Sidorejo Curup, what is interesting is that the majority of the congregation there are career women and socialite mothers in

Article info:

<https://doi.org/10.29240/jf.v10i2.15089>

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Rejang Lebong. The implementation time is on Tuesday after Asr, in the midst of their busy schedule completing their work as women who work every day, they should go straight home, but they always routinely attend this study, in order to learn and deepen the religious values that refer to the Al-Quran and As-Sunnah, starting with improving the reading of the Al-Quran called tahsin, memorizing the verses of the Al-Quran called tahfidz, and understanding the content of its meaning namely tadabbur, these three authors abbreviate with the word 3T (tahsin, tahfidz and tadabbur hereinafter referred to as 3T).

This is what makes researchers very interested in scientifically studying how Islamic educational values are actually instilled through the 3T study on socialite mothers or career women in Rejang Lebong who are members of the Ki Agus Arifin Talang Benih Muslimah study.

Based on the description above, the main problem in this community service is how to strengthen the values of Islamic education in the study of Muslim women Ki Agus Arifin Tahsin program, how to strengthen the values of Islamic education in the study of Muslim women Ki Agus Arifin Tahfidz program, and how to strengthen the values of Islamic education in the study of Muslim women Ki Agus Arifin Tadabbur program. In the concept of 3T (tahsin, tahfidz and tadabbur) which is explained in the theory will be related to the conditions faced by the congregation with different backgrounds, so that in this study will be found the right steps to find solutions according to the data found.

Method

In the mentoring program the researcher will conduct, the researcher will use the Participatory Action Research (PAR) method. Essentially, PAR is research that actively involves all stakeholders in assessing ongoing actions to create positive change, primarily based on the ideas of the people. PAR consists of three interconnected words: participation, research, and action (Agus Afandi, 2015).

Initial mapping is used as a tool to understand a community, allowing researchers to easily grasp the reality of the problems and social relations that exist. This approach facilitates entry into the community, both through community keying and established grassroots communities. Researchers will conduct a general mapping of the area to be studied and identify informants, thus gaining a general understanding of the area's conditions.

Furthermore, there are those who define Participatory Action Research (PAR)[3] as a research method carried out in a participatory manner among community members in a grassroots community whose spirit is to encourage transformative actions to liberate the community from the shackles of ideology and power relations (changes in living conditions for the better). Thus, according to the term, PAR has three main pillars, namely research methodology, action dimension, and participation dimension. This means that PAR is carried out with reference to a specific research methodology, must aim to encourage transformative action, and must involve as many community members or members as possible as the implementers of the PAR itself.

PAR is a research activity that differs from other scientific research methods commonly conducted by academics, survey institutions, etc. In scientific research methods, in general, a researcher makes a community group merely an object of

research to obtain a core problem without providing a change (transformation) of values within a community. In PAR activities, PAR researchers/practitioners do not separate themselves from the situation of the community being studied, but rather merge into it and work with residents in conducting PAR. PAR discusses the condition of society based on the system of meaning that applies there, not according to a particular discipline outside the culture of the community. PAR can no longer be "value-free" and impartial as science requires as a requirement for objectivity, but must side with the weak, poor, disadvantaged, and victimized groups. Furthermore, PAR does not stop at the publication of research results (reports) and recommendations for further research, but is oriented towards changing the situation, increasing the knowledge and ability of residents to understand and change their situation for the better.

Results and Discussion

Results

A mentoring program to strengthen the Islamic educational values of socialite mothers using the Tahsin Tahfidz and Tadabbur methods at the Ki Agus Arifin Talang Benih Curup Rejang Lebong Islamic Study Group. This study group has been established since January 2021 with the ustazah being Umi Hj. Hamidah YS, S.Pd. This activity takes place at the Quran house of Ki Agus Aruifin, Langkas Talang Benih Curup alley. This Islamic Study Group began from the requests and desires of mothers in the De Curup market and its surroundings who wanted to learn the Quran starting from reading it, memorizing it and understanding its contents. The mothers who joined this study group were very enthusiastic and eager to learn.

According to an interview with Ustazah Hamidah, the study group was initially attended by 25-30 women from around De Curup Market. Over time, and as more women learned about the study group, the number of members increased significantly. It now numbers approximately 90-100. The congregation extends beyond De Market to the entire Curup area, including residents from Air Bang, Air Meles, Merigi, Tempel Rejo, and even Tasik Malaya (Interview with Umi Hamidah, 2023).

To further investigate this information, the devotee inquired with the Admin, who consistently disseminates information about the religious study to the congregation through social media. He stated that the study is held every Friday after Asr prayers from 4:00 PM to 5:30 PM. The study is called the Al-Kahfi study group of the Ki Agus Arifin Islamic study group, and is taught by Ustazah Hamidah. When Ustazah Hamidah is unable to attend, Ustadz Syauqi, Umi Ana Maryati, and the devotee herself, Bunda Busra (Interview with Umi Hamidah, 2023).

This religious study group is growing rapidly, as evidenced by the growing number of members attending each week. The majority of members are young, productive mothers who have not yet retired, although there are also a few elderly women. The young mothers who join this study group are mostly busy workers. Some are teachers, heads of government departments, wives of regional officials such as the Deputy Regent of Indonesia, lecturers, midwives, and other office workers. There are also busy women selling at the market who consistently make time to attend the study group.

As the name suggests, this recitation is carried out on Fridays by reading Surah Alkahfi verses 1-10 together, memorizing them and meditating on each verse that is

being read. When doing tadabbur verses there will be a lot of educational content there to strengthen the Islamic religion of member mothers.

From June to the end of August, when Ustazah Hamidah performed the Hajj, the recitation was guided by a community service team. As part of the team, I, Mrs. Busra Febriyarni, Mr. Rahmat Iswanto, Umi Ana Maryati, and Halimatussakdiyah, a 5th-semester IAT student, tried to carry out community service by observing the conditions of the congregation and then providing reinforcement of Islamic educational values through the 3T method (Tahsin, Tahfidz, and Tadabbur verses, especially Surah Al-Kahfi).

The strengthening of Islamic educational values will be conveyed through the study of the verses under discussion. The devotees do this because most of the congregation are young people or socialite mothers who are busy working during their productive years but still manage to find time to regularly attend religious study groups. This is the reason they conduct their service at this place. They hope that these busy socialite mothers will gain Islamic knowledge, especially education on building a household and strengthening themselves as increasingly obedient servants of Allah.

This study group has members who are consistent in their studies, including socialite mothers and busy career women. Below is a description of the study group members, whom the devotees have conducted written and structured interviews with. As initial data collection, the devotees recruited 15 informants for interviews.

Table 1. List of Informants.

No.	Name	Address	Profession
1	Dwi Sulistyaningsih	Jalan Merdeka Pasar baru	PNS
2	Rita Riyani	Pasar Tengah samping mejjid Aljihad	PNS
3	Hamida YS	Pasar Baru	PNS
4	Leni Yudriyani	Pasar Tengah	PNS
5	Noni	Timbul Rejo Curup	Swasta
6	Tari	Gang Dodon Karang Anyar	Swasta
7	Sri Padia Sari	Samping Tamsis talang Rimbo baru	Swasta
8	Rika Disleni, SH	Pasar Baru	Advertising
9	Elvi Komalasari	Pasar Tengah	PNS
10	Desi	Gajah Mada	IRT
11	Indah	Tempel	IRT
12	Ida Laksana	Merigi	Kabid Inspektorat
13	Yanti	Sukowati	Ka.Perpusda RL
14	Dwi Sulistyaningsih	Jalan Merdeka Pasar baru	PNS
15	lin	Tempel	Guru

Furthermore, the community service will include productive and busy working women. They are young mothers eager for religious knowledge, including faith, worship, and morals, which will strengthen their faith. In their busy schedules, they make time to attend religious study groups regularly and consistently. Their hope is to receive God's love in this world and a good ending to their lives.

According to Mrs. NN, EK and SPS, the motivation to participate in this study is to increase insight and knowledge, Mrs. TR's motivation to participate in the study is to be better and seek knowledge for the afterlife. According to RD, the motivation to participate in the study is to deepen the knowledge of fiqh and tajweed of the Quran as well as a good and correct understanding of monotheism. Furthermore, according to Mrs. Ds, it is to improve oneself to become a better person. Next, Mrs. Hmd YS said that the motivation to participate in the study is to seek Allah's pleasure. In contrast, LY and Mrs. DS's motivation to participate in the study is to increase knowledge and gather with pious mothers so that they can be called or sought in heaven if they do not meet, then these study friends will help them. Furthermore, according to Mrs. RR, her motivation is to learn to understand Islam better in order to get a good ending.

This study group was founded more or less 2 years ago, even in January 2024 it entered its 3rd year. The women who became the place to look for information about the devotees said that they had participated in this study group for 2 years, 2.5 years, and some had even been participating in it for almost 3 years since Ki Agus Arifin founded it.

Then the question about how the mothers make time to attend this religious study. According to Mrs. DS, she is always committed or consistent with the set schedule even though she gets home from work at 4 pm or 4 pm. Mrs. RR and LY, Tr and Mrs. NN explained that they will always establish time to attend this religious study. Furthermore, according to Mrs. SPS and Mrs. RD, they will make the best use of their time so they can attend the study regularly. Mrs. EK said more firmly that we manage our time, not time manages us, masyaallah. Likewise, Mrs. Hmd Ys and Mrs. Ds will always make time to attend the study despite their various busy schedules.

During the study, the socialite mothers have felt the benefits both individually and as a family. According to Mrs. Hmd Ys and Mrs. SPS, after participating in this study, their insight and peace of mind have increased because they are always gathered with pious people. According to Mrs. Ds, Mrs. EK has increased her religious knowledge from not knowing to knowing, and God willing, she will be more devout in worship and maintaining good relations. Mrs. RD said her heart is calmer, she has become a better person, and has friends who are on the same wavelength who want Allah's pleasure and obtain His heaven. Strengthened by Mrs. Tr and Mrs. Nn, and Mrs. LY, after participating in this study, she feels calmer, more patient, has more knowledge and can apply it in her daily life for herself and her family. Furthermore, according to Mrs. DS, this study has made her soul calmer and happier meeting many friends, in line with Mrs. RR.

If it is made in table form, the results of the program to strengthen Islamic education for socialites at the Ki Agus Arifin Islamic study group in the field of Tahsin.

Table 2. Notes On The Results Of Strengthening Islamic Education For Socialites In The Field Of Tahsin.

No.	Name	Before joining the study	After	Description
1	Dwi Sulistiyarningsih	Still don't understand the nature of letters	I'm starting to understand and	Increase

2	Rita Riyani	It is still difficult to distinguish the makhraj of several letters that are close to the makhraj	be fluent Can already differentiate letters like ح and ه and ذ and ظ and ص and ض	Increase
3	Hamida YS	All fluent	More fluent	Increased and at the same time teacher
4	Leni Yudriyani	Still not consistent with mad	It has started to be consistent with mad thabi'i which is the same length as 1 harakat, mad wajibm, mad jaiz and other mad	Increase
5	Noni	Still not consistent with mad	It has started to be consistent with the thabi'i mad which is the same length as 1 harakat, wajibm mad, jaiz mad and other mad	Increase
6	Tari	Not yet fluent in pronouncing the Hijaiyah letters and not yet consistent with the mad	I've started to pronounce it fluently and I'm also consistent with the mad.	Increase
7	Sri Padia Sari	Still not consistent with mad	It has started to be consistent with the thabi'i mad which is the same length as 1 harakat, wajibm mad, jaiz mad and other mad	Increase
8	Rika Disleni, SH	Not yet fluent in pronouncing the Hijaiyah letters and not yet consistent with the mad	I've started to pronounce it fluently and I'm also consistent with the mad.	Increase
9	Elvi Komalasari	Still don't understand the nature of letters	I'm starting to understand and be fluent	Increase
10	Desi	There are still a few Hijaiyah letters that are not perfect in nature, in general they are good and fluent.	It's running smoothly and well	Increase
11	Indah	There are still a few Hijaiyah letters that are not perfect in	It's running smoothly and well	Increase

		nature, in general they are good and fluent.		
12	Ida Laksana	Still don't understand about the nature of letters	I'm starting to understand and be fluent	Increase
13	Yanti	There are still a few Hijaiyah letters that are not perfect in nature, in general they are good and fluent.	It's running smoothly and well	Increase
14	Dwi Sulistyaningsih	Already fluent and fluent	More fluent and fluent	Increase
15	lin	Still don't understand the nature of letters	I'm starting to understand and be fluent	Increase

Furthermore, strengthening Islamic education for socialites at the Ki Agus Arifin Islamic study group in the field of Tahfidz.

Table 3. The level of strengthening of Islamic education for socialites in the field of memorization of the Qur'an.

No.	Name	Memorize Before Taking Part In The Study	After	Description
1	Dwi Sulistyaningsih	Have memorized Surah Al Kahfi verses 1-10 plus juz 30	It's getting smoother and has even reached 14	Increase
2	Rita Riyani	Haven't memorized Surah Al Kahfi verses 1-10 and the short verses in juz 30	Memorized Alhamdulillah and fluent	Increase
3	Hamida YS	Already memorized and fluent	I am memorizing and reciting Surah Al Kahfi and several other chapters more fluently, thank God.	Increase
4	Leni Yudriyani	Haven't memorized Surah Al Kahfi verses 1-10	I have memorized and am fluent in reciting verses 1-10 and several letters in Juz 30.	Increase
5	Noni	Haven't memorized Surah Al Kahfi verses 1-10	Already memorized and fluent	Increase
6	Tari	Haven't memorized Surah Al Kahfi verses 1-10	Already memorized and fluent in the short letters of Juz 30	Increase
7	Sri Padia Sari	Haven't memorized Surah Al Kahfi verses 1-10	Have memorized and fluently surah al-Waqiah and al-Mulk	Increase
8	Rika Disleni, SH	Haven't memorized Surah Al Kahfi verses	I have memorized and am fluent in the	Increase

		1-10	10 short letters in Juz 30	
9	Elvi Komalasari	Have memorized Surah Al Kahfi verses 1-10	More fluently and fluently, surah al-Mulk and juz 30	Increase
10	Desi	Have memorized Surah Al Kahfi verses 1-10	It's getting smoother and more eloquent and also the last 10 verses of al-Mulk and half of the chapters in chapter 30	Increase
11	Indah	Have memorized Surah Al Kahfi verses 1-10	Increasingly fluent and fluent even up to verse 14 of al-Mulk and several letters in juz 30	Increase
12	Ida Laksana	Have memorized Surah Al Kahfi verses 1-10	It becomes more fluent and eloquent, even up to verse 14 of al-Mulk, al-Waqiah and juz 30	Increase
13	Yanti	Haven't memorized Surah Al Kahfi verses 1-10	Already memorized and fluent in Juz 30	Increase
14	Dwi Sulistyaningsih	Already memorized and fluent	I am increasingly memorizing and fluent in reciting all of Surah Al Kahfi and several other Juz.	Increase
15	lin	Have memorized Surah Al Kahfi verses 1-10	Increasingly fluent and fluent even up to verse 14 and the last 10 verses and juz 30	Increase

Furthermore, strengthening Islamic education for socialites in the Ki Agus Arifin Islamic study group in the field of Tadabbur.

Table 4. The level of strengthening of Islamic education in socialites in the field of Tadabbur.

No.	Name	Knowledge Of Islamic Education Before Taking Part In The Study	After	Description
1	Dwi Sulistyaningsih	There are still many who do not understand about Islamic education, including faith, social interactions and morals.	Alhamdulillah, there is a lot of progress and knowledge, ways of worship, in daily muamalah and increasingly improving towards commendable morals.	Increase
2	Rita Riyani	Not yet obedient in worship because I still don't know	Alhamdulillah, I'm starting to feel closer	Increase

		much about Islam, especially Islamic education.	to Allah and consistent in my worship, and I'm increasingly learning how to have noble morals as taught by the Prophet Muhammad (peace be upon him).	
3	Hamida YS	Not yet in its entirety	Islamic insight is getting better, belief in Islam is getting more comprehensive, and self-improvement in civility is getting better.	Increase
4	Leni Yudriyani	Not much understanding about Islam and its practices	I have started to understand Islamic laws, how to worship and learn more about moral principles	Increase
5	Noni	Not yet deeply understanding Islam and Islamic education, including faith, social interactions and morals	The more you want to be closer to Allah and the better you hope to achieve a good ending, always learn how to be ethical and have good morals.	Increase
6	Tari	I don't know much about Islam yet	Alhamdulillah, there has been improvement and we are striving to follow the sharia towards Allah's paradise, constantly improving our morals.	Increase
7	Sri Padia Sari	Not yet knowing in depth and practice about Islam and Islamic education	The heart and soul become more calm in increasing their faith in Allah, improving themselves with good morals all the time	Increase
8	Rika Disleni, SH	Not many people understand about Islam and Islamic education, including Aqidah, Muamalah and Morals	Alhamdulillah, I am starting to feel close to Allah and consistent in worship, and I am increasingly learning how to have noble morals as taught by the	Increase

9	Elvi Komalasari	Not yet complete religious knowledge	Prophet Muhammad SAW. Getting closer to Allah both through worship and muamalah correctly according to the instructions of the Prophet and improve oneself with commendable morals	Increase
10	Desi	Not yet complete religious knowledge	Increased religious knowledge, those who did not know now now know and understand so they are closer to Allah, improving their morals	Increase
11	Indah	Still feel the lack of religious knowledge, especially Islamic education	Increased religious knowledge, those who did not know now now know and understand so they are closer to Allah, improving their morals	Increase
12	Ida Laksana	Still feel lacking in religious knowledge, especially Islamic education and muamalah	The closer you get to Allah in the field of aqidah, the more you understand the blessed way of muamalah and noble morals.	Increase
13	Yanti	Still feel the lack of religious knowledge, especially Islamic education	Alhamdulillah, I am starting to feel close to Allah and consistent in worship, and I am increasingly learning how to have noble morals as taught by the Prophet Muhammad SAW.	Increase
14	Dwi Sulistiyaningsih	Still feel the lack of religious knowledge, especially Islamic education	Increased religious knowledge, those who did not know now now know and understand so they are closer to Allah, improving their morals as taught by the Prophet, SAW.	Increase
15	lin	I don't feel like I have much knowledge about religion in theory and practice.	Alhamdulillah, I am starting to feel close to Allah and consistent in worship, and I am increasingly learning how to have noble	Increase

morals as taught by
the Prophet
Muhammad SAW.

From the tables presented previously, it can be seen that there has been a significant increase in socialite mothers participating in the 3T study to improve their understanding of Islamic education in terms of faith, muamalah and morals.

Discussion

During their three months of dedicated service to women's religious study groups, particularly the socialite women who are members of the Ki Agus Arifin Talang Benih Curup Al-Kahfi Study Group, the team has gained much encouragement and motivation in developing Islamic preaching among Muslim women. This enthusiasm is evident in their enthusiasm for learning more about Islam in the hope of becoming more devout and closer to God.

These socialite mothers deepen their religious understanding through strengthening their Islamic faith, deepening their theory and practice of worship. They deepen their understanding of social interactions and interactions, and improve their morals toward others and toward God, thereby realizing their noble goal of practicing their faith in its entirety. They are greatly strengthened by the verse of Allah, which explains, "Enter into the religion of Allah completely." As stated in Surah al-Baqarah, verse 208: Meaning: *"O you who believe! Enter into Islam completely, and do not follow the footsteps of Satan. Indeed, he is a clear enemy to you."*

Thus, if someone has accepted Islam as a religion, let the teachings contained in the Al-Qur'an and those contained in the Hadith of the Prophet be implemented properly. Recognition of these teachings cannot be half-hearted. Even though all the teachings cannot yet be implemented, a Muslim must not reject the truth of the teachings that have not been implemented. A Muslim must strive in his life to manifest Islamic teachings systemically in a complete dimension, not fragmented or interrupted. This is what socialite mothers want to achieve in order to implement Islamic teachings completely and comprehensively, so that when they meet Rabb they will already have provisions.

The strengthening of Islamic education provided by the devotees to socialite mothers at the Al-Kahfi Ki Agus Arifin study group in Langkas Talang Benih Curup is through 3T tahsin tahfidz and tadabbur. To beautify and improve the reading of the Quran, there has been a visible increase in the socialite congregation. Likewise, the tahfidz from not yet memorized Surah Al-Kahfi verses 1-10 after being given reinforcement, the congregation has even memorized not only verses 1-10, some have memorized all and the last 10 in addition to juz 30 and other selected surahs. Meanwhile, the tadabbur of the Al-Kahfi Surah connected with other verses shows progress and improvement. This is seen in the results of the assistance that both in the fields of faith, muamalah and morals have begun to improve. Finally, the goal of the socialite mothers who participated in the study can be realized, namely practicing the teachings of Islam in a complete and perfect or kaffah. Apart from that, the congregation really wants that when death comes, it ends with a good ending, a good life.

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Wawancara dengan Umi Dwi Sulastyaningsih, admin Majelis Taklim Al- Kahfi Ki Agus Arifin, jumat tanggal 11 Agustus 2023 jam 16.30

Wawancara dengan Umi Hamidah Ustazah Majelis Taklim Ki Agus Arifin 4Agustus 2023 jam 16.30.

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