

**POLITICAL AND SOCIAL DYNAMICS SURROUNDING QURANIC
EDUCATION IN THE TAHFIZ HOUSE MODEL**

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Abstract

This article focuses on the portrayal of social changes and local political dynamics regarding Quranic education in Tahfiz Houses. The Tahfiz Quran education model has expanded significantly over the past decade. Many studies have reviewed changes in models, methods, and curricula of Quranic education, but the social construction surrounding the increasingly popular Tahfiz Houses in recent years has not been extensively examined. The main question of this article is how Tahfiz Quran education in these houses becomes a part of the social construction of the community. Based on research using a phenomenological method, with sampling conducted through in-depth interviews with 30 individuals from various backgrounds using snowball sampling, it was found that the presence of Tahfiz Houses within the community, in this case, the Banjar community, has significantly impacted the realm of religious knowledge, such as Quran memorization, which is shaped and maintained through social interactions in these houses. Additionally, Tahfiz Houses also play a role in shaping and transmitting religious norms and values.

Keywords: Tahfiz House, Society, Social Interaction, Norms

Abstrak

Artikel ini berfokus pada potret perubahan sosial dan dinamika politik lokal atas pendidikan tahfiz Al-Qur'an di Rumah Tahfiz. Model pendidikan tahfiz Al-Qur'an telah berkembang luas dalam satu dekade terakhir. Banyak perubahan model, metode, hingga kurikulum pendidikan Al-Qur'an telah diulas dalam beberapa kajian para sarjana, namun bagaimana konstruksi sosial di tengah eksistensi rumah tahfiz yang sedang marak beberapa tahun terakhir masih belum banyak diulas. Pertanyaan utama artikel ini adalah bagaimana pendidikan tahfiz Al-Qur'an di rumah tahfiz menjadi bagian dari konstruksi sosial masyarakat? Berdasarkan hasil penelitian dengan metode fenomenologi, di mana pengambilan sampelnya berdasarkan wawancara mendalam kepada 30 orang dengan berbagai latar belakang lewat sampling snowball, didapati bahwa kehadiran rumah tahfiz di sekitar masyarakat, dalam hal ini masyarakat Banjar, telah banyak mempengaruhi pada ranah pengetahuan agama, seperti hafalan Al-Qur'an, dibentuk dan dipertahankan dalam interaksi sosial di rumah tahfiz. Selain itu, rumah tahfiz juga berperan dalam membentuk dan mentransmisikan norma dan nilai-nilai agama.

Kata Kunci: Rumah Tahfiz, Masyarakat, Interaksi Sosial, Norma

INTRODUCTION

In the realm of Islamic religious education in Indonesia, Tahfiz Houses (RTA) are increasingly recognized as a popular educational model. A Tahfiz House is an institution dedicated to Quran memorization, combining religious learning with character and moral development. As it has grown, this educational model has experienced various dynamics involving significant political and social aspects.

This article aims to discuss how political and social dynamics influence Quranic education within the Tahfiz House model and how this impacts the study of Islamic religious education. The primary subjects of this article include the administrators, mentors, donors, teachers, method managers, parents, students, and the surrounding community of Tahfiz Houses in South Kalimantan. This study seeks to explore the position, influence, and social dynamics associated with the presence of Tahfiz Houses in South Kalimantan.

The main question of this article is how Quranic education in Tahfiz Houses becomes a part of the social construction of the community. Quranic education within the Banjar community has experienced various social dynamics, while the Banjar community has also undergone interactions, changes, shifts, negotiations, and new social constructions. Therefore, this article employs a phenomenological approach to capture the diverse social dynamics on both sides.

This article finds that Quranic education conducted in various Tahfiz Houses around South Kalimantan is a result of social and cultural interactions. This includes the dissemination of new methods, the construction of knowledge, and the emergence of various roles and new community existences brought about by the processes and presence of Tahfiz Houses.

METHODOLOGY

This article employs a phenomenological approach to explore how political and social dynamics influence Quranic education within the Tahfiz House model and how this impacts the study of Islamic religious education. This is achieved through in-depth interviews with 25 subjects from diverse backgrounds related to the study theme of this article. The subjects were selected for interviews based on

snowball sampling, due to their experience and knowledge from involvement in Tahfiz House activities, ranging from educational implementation to various changes and sustainability within the institution and the community. They were also able to consciously articulate their experiences and knowledge. Most of them were actively involved in Quranic teaching and learning activities. Other informants were practitioners of traditional Islamic practices prevalent in the Banjar community. The first informant was asked for information about subsequent subjects for interviews until data saturation occurred. All interview results were then analyzed through coding and classification based on findings, narratives, and depictions of the socio-political dynamics in Tahfiz Quran education within the Banjar community, specifically in Tahfiz Houses. The results of coding and classification were then narrated to identify patterns within the broader context of Tahfiz education traditions, namely social and political dynamics. Thus, the collected interview data can illustrate meanings and patterns to address the research questions.

FINDINGS

1. Politics and Tahfiz Houses in the Banjar Community

Generally, politics and Tahfiz Houses are two distinct entities, but they share a complex relationship and connection, similar to other educational institutions. On one hand, politics is the process of decision-making used within a country's government structure. Politics impacts various aspects of life, including education, health, and the economy. Political decisions can influence how Tahfiz Houses are managed and can even affect the sustainability of these institutions.

On the other hand, Tahfiz Houses are educational institutions focused on teaching and memorizing the Quran. These institutions continuously develop and evolve amidst various political dynamics, and the nature of Tahfiz Houses has become highly diverse and no longer singular. The presence of Tahfiz Houses clearly plays a crucial role in maintaining and preserving Islamic teachings. The role of Tahfiz Houses significantly contributes to shaping young generations who are knowledgeable about their religion and capable of becoming future leaders.

The dynamics between politics and Tahfiz Houses can be complex, starting with how political policies can influence the funding and sustainability of Tahfiz Houses. On the other hand, Tahfiz Houses can affect politics through their educational efforts and influence on voters. One Tahfiz House in Banjarmasin city and the Banjar district exemplifies this reciprocal relationship between Tahfiz Houses and politics. For instance, a Tahfiz House in Banjarmasin once leveraged their connections with a politician to lobby a government agency to approve or recommend the adoption of their created methods across all formal schools under that agency. Although the Tahfiz House management did not succeed in securing this approval, their close relationship was used to obtain a meeting.

On a different occasion, one Tahfiz House in the Banjar district benefited from their relationship with a public official who was running in the local elections.¹ At that time, they invited one of the candidates, who was still serving as a regional leader, to inaugurate and attend a religious event at the Tahfiz House. The presence of the official not only benefited the management by providing a financial donation but also immediately garnered public trust and attention for the Tahfiz House. One of their students had the opportunity to perform publicly by reciting several Quranic verses. The community responded with extraordinary attention, evidenced by a 300% increase in the number of students following the event. The politician also received significant public attention, resulting in a substantial increase in votes, and today the area can be considered a stronghold for the politician

Another example can be seen from the regulations issued by the Ministry of Religious Affairs, which have had a broad impact on the existence, operations, and overall character of Tahfiz Houses. The management noted that these regulations emerged due to numerous suspicions directed towards Tahfiz Houses. They mentioned that these suspicions were actually unfounded when considering the dynamics of Tahfiz Houses in South Kalimantan. However, other Tahfiz House managers were unaware of these regulations.

¹ Muhammad Arobi, "Rumah-Rumah Tahfiz Di Kota Banjarmasin: Profil, Program, Dan Metode Pengajaran Al-Qur'an," *Tarbiyah : Jurnal Ilmiah Kependidikan* 8, no. 1 (August 2019): 39–52, <https://doi.org/10.18592/tarbiyah.v8i1.2666>.

On the other hand, the regulations of the Ministry of Religion clearly change various things in and related to the Tahfiz House.² Because, the absence of nomenclature related to Tahfiz House not only results in them not being able to get financial assistance from the ministry, but also permits related to Tahfiz House are impossible to obtain. However, on the other hand, many Tahfiz House have changed a lot due to the regulation, starting from changing their names to Pondok or becoming TPA (Taman Pendidikan Al-Quran).³

In addition, regulations that are not directly related can also have an impact on Tahfiz House. The Ministry of Education's policy that requires formal schools to implement the Full-Day School program clearly changes the time of non-formal education, including Tahfiz House. Several Tahfiz House have started to close due to a lack of or running out of students. In fact, a large Tahfiz House in the city of Banjarmasin had to lose more than 20% of its students. A manager also explained that if there were no changes to the regulations, then it was possible that Tahfiz House would only last for about five to seven years. However, in this condition, there are also Tahfiz House that have started to adapt to changes in existing social formations, by introducing new programs that are in line with existing conditions.

However, the same regulation of the Ministry of Education also opens up new opportunities for managers of Tahfiz House. One of the Tahfiz House even received an offer to fill their Extracurricular program. In fact, there is already a Tahfiz House that has collaborated with several formal schools to fill religious study programs, especially in the field of reading the Quran.⁴ Overall, politics and Tahfiz House are two important aspects of society that influence each other in various ways. They both play a vital role in shaping our society and our future.

B. Socio-Economics and Tahfiz Houses in the Banjar Community

² Abdullah Karim, Norhidayat Norhidayat, and Fakhrie Hanief, *Profil Lembaga Tahfidz Al-Qur'an Di Banjarmasin Dan Sekitarnya* (Banjarmasin: Antasari Press, 2019).

³ Yudhi Fachrudin, "Model Pembinaan Tahfizh Al Qur'an Di Pesantren Tahfizh Daarul Qur'an Tangerang," *Dirasah : Jurnal Pemikiran Dan Pendidikan Dasar Islam* 2, no. 2 (August 2019): 49–76, <https://doi.org/10.51476/dirasah.v2i2.103>.

⁴ Agus Priyanto, "The Transformation Of Pesantren Tahfidz Al Qur'an Educational Management," *Indonesian Journal of Educational Review* 4 (2017).

Tahfiz Houses and socio-economic issues are intertwined in many ways. In the socio-economic context, Tahfiz Houses have a significant impact. First, they provide access to education for children who may not have the opportunity to attend formal schools. This can help reduce educational inequality and offer more opportunities for children from various economic backgrounds, particularly in the area of Quranic reading.⁵ However, in practice, economic conditions sometimes still view Quran reading lessons as an option. This is because one of the Tahfiz Houses in Banjarmasin city which is located near low-income communities experienced a deficit in income. Several of its students had to leave because their parents could not pay their tuition fees, even though the Tahfiz House never charged them. The Tahfiz House manager also said that the tuition fee bill had reached more than one hundred million. This condition is actually quite difficult for operations, although the manager continues to run it by making several adjustments to be able to reduce operational costs.⁶

Additionally, Tahfiz Houses can contribute to local economic development. For example, they can create job opportunities for teachers and support staff, as well as encourage the development of local infrastructure. This situation is somewhat consistent across various Tahfiz Houses. For instance, at one Tahfiz House in the Banjar district, the entrance to the building is always lined with food vendors who faithfully wait for the students and their parents who frequent the area each afternoon and evening. Furthermore, there are vendors for uniforms and printing services that provide various needs for the students and the operational aspects of the Tahfiz House.⁷

In addition, most of the educators at Tahfiz House are usually new graduates from various universities, although most are alumni of Islamic higher education

⁵ Ahmad Zain Sarnoto, *Dinamika Pendidikan Islam* (Jakarta: PTIQ Press, 2019); Azyumardi Azra, *Pendidikan Islam; Tradisi Dan Modernisasi Menuju Milenium Baru* (Jakarta: Logos Wacana Ilmu, 1999).

⁶ Ridha Fathan, Wawancara Rumah Tahfiz Azhar Syarif, Kab. Banjar, Oktober 2023; Ahamd Nasir, Wawancara Rumah Tahfiz Daarul Anshor, Oktober 2023; Nur Hasan, Wawancara Rumah Tahfiz Multazam, Kota Banjarmasin, September 3, 2023.

⁷ Ahmad Ridha, Wawancara di Rumah Tahfiz Nur Ihya 'Iddin, Oktober 2023.

institutions in the city of Banjarmasin.⁸ The number of alumni absorption can not be said to be large, but the lives of these teachers can be said to be sufficient for educators. Because, they can support their families, or help their parents' economy.

Another economic slice in Tahfiz House is the socio-economic challenges faced. As explained above, most of the operations of Tahfiz House depend on donations and financial support from regular donors or land owners. In fact, there are Tahfiz House that are very dependent on the popularity or charisma of the authority in Tahfiz House, usually the founder or main manager. In this condition, unstable economic conditions in the community can have an impact on Tahfiz House.⁹ These economic dynamics also have an impact on the challenges faced by managers in providing adequate facilities and resources for their students..

Overall, Tahfiz Houses play a vital role in society and the economy. They not only help educate the younger generation, but also contribute to socio-economic development. However, to maximize their benefits, there needs to be adequate support and appropriate policies to address the challenges they face.

C. Social Formation and Tahfiz Houses in Banjar Society

Social formation refers to how society is formed and changes over time. In the context of Tahfiz House, social structures and formations have had an influence and dynamics since its establishment, development, and spread throughout Indonesia. In fact, since PPPA Darul Quran was established and duplicated with various models, Tahfiz House has been intertwined with social structures and formations. For example, the emergence of Tahfiz House was initially established only to serve the needs of religious education, especially the Quran, in society, but over time, they have developed into institutions that play an important role in education and the formation of religious identity, especially in urban society.

⁸ Hasan, Wawancara Rumah Tahfiz Multazam, Kota Banjarmasin; Ahmad Sapriansyah, Wawancara Rumah Tahfiz An-Nur, Kota Banjarmasin, Nopember 2023.

⁹ Nur Fachrudin, Wawancara di Rumah Tahfiz Ash-Sofa, Nopember 2023; Ridha, Wawancara di Rumah Tahfiz Nur Ihya 'Iddin; Rahmat Syarkawi, Wawancara Rumah Tahfiz Daarul Anshor, Kota Banjarbaru, Oktober 2023.

Structuration theory, developed by sociologist Anthony Giddens, focuses on how social structures and individual actions, in this case the dynamics at Tahfiz House, influence each other. In the context of Tahfiz House, this theory can be applied to understand how individuals (e.g., the founders, teachers, and students of Tahfiz House) and structures (e.g., the rules and norms that govern the operation of Tahfiz House) influence each other.

In general, social structure is characterized by two characteristics, namely horizontal and vertical.¹⁰ Horizontal social structure refers to social differentiation marked by equal differences. Meanwhile, vertical social structure leads to social stratification which is a system of social stratification with a hierarchical nature. In other words, structure is the rules that shape social practices repeatedly. The structure in question is the resource rules used in the reproduction of the system. In general, Giddens explains briefly that structure is a rule and resource, or a set of organized transformation relations as a completeness of the social system. The social system is the relations that are reproduced between actors or collectivities, organized as regular social practices. Meanwhile, structuration is the conditions that regulate the repetition or transformation of structures and therefore the reproduction of the social system it self.

The social system that is present together with the Tahfiz House has presented new social relations. Where the Tahfiz House has a different construction and dynamics from other religious educational institutions, such as the place of implementation of education, the teachers who teach, and the students who learn are clearly different. Today's Tahfiz House has different social relations, including teachers or instructors at the Tahfiz House do not have authoritative capital like ustadz or teachers at Islamic boarding schools. The social construction in Islamic boarding schools and the Tahfiz House is clearly different, and is built or constructed differently. In addition, the Extracurricular education model organized by the Tahfiz House requires it to adapt to other social structures, namely schools and government..

¹⁰ Anthony Giddens, *Teori Strukturasi: Dasar-Dasar Pembentukan Struktur Sosial Masyarakat* (Yogyakarta: Pustaka Pelajar, 2010).

The definition above is elaborated by Giddens. According to him, social structure has several important elements, namely agents, agencies, structures, duality of structures, institutions, and social interactions. Giddens' structuration theory understands that social science studies are not based on the experiences of each actor or the existence of each form of social totality, but rather on social practices that occur throughout space and time. Giddens here wants to emphasize that social activities cannot be presented by social actors, but are continuously created by them through means of expressing themselves as actors.

As explained above, there are several actors or agencies involved in organizing Tahfiz House, including ustadz, managers, students, donors, and the surrounding community. According to Giddens, agents and structures cannot be understood in a state of separation from each other. Both are continuous and influence each other. All social actions require structure and all structures require social action. In the case of Tahfiz House, the conditions and landscape of urban and suburban residences clearly need the presence of Al-Quran education such as Tahfiz House.¹¹ Because, society is no longer strongly tied to mosques, Islamic boarding schools, or clerics, as rural Muslim communities are. Therefore, Al-Quran education must be organized with an educational model that slightly adopts secular education. The buildings and social relations that are built are finally more or less different from Islamic boarding schools or education in mosques or langgar.

One of the most immediately felt changes is the figure of religious authority in Tahfiz House. As the figure who has the most crucial role, they usually do not only play a role in initiation or initiator. On the other hand, they also play a big role as the policy makers and operational of Tahfiz House. In fact, some of these authorities also play a role as the holder or person in charge of fundraising. They usually use their charisma to attract funds to support operations.

Here the position of religious authority in the Tahfiz House and Islamic Boarding School is not much different, but in some Tahfiz houses, the position of authority also becomes a protector or advisor. However, this position is very rare

¹¹ Hasan, Wawancara Rumah Tahfiz Multazam, Kota Banjarmasin; Hasan; Syarkawi, Wawancara Rumah Tahfiz Daarul Anshor, Kota Banjarbaru.

after the regulation regarding Al-Quran education. Because, if the religious authority is in the advisory position, there are usually two conditions that accompany it, namely the position of the leader of the Tahfiz House is held by a younger authority, and the position of authority is only a symbol of protection or as an opener of bureaucratic channels.

The authority in the Tahfiz House sometimes also has no control over developing the Quran teaching methods used in the Tahfiz House. The educational institution that he founded only adopted methods that had been widely developed outside the Tahfiz House. This figure of the ulama only cooperated in using methods that had been developed by others. The authority no longer truly functioned as a cultural broker,¹² because his position is not involved much in determining the curriculum or educational materials.

For example, the founders and teachers of Tahfiz House may influence the structure of Tahfiz House through their decisions and actions, such as the teaching methods they choose or how they manage Tahfiz House. Conversely, the structure of Tahfiz House may also influence the actions of individuals. For example, the norms and rules in Tahfiz House may influence how students learn and interact with each other..

Thus, in the context of Tahfiz Houses, structuration theory can be used to understand how individuals (such as founders, teachers, and students of the Tahfiz Houses) and structures (such as the rules and norms governing the operation of the Tahfiz Houses) mutually influence each other.

DISCUSSION

In social studies, there is a theory of social constructivism pioneered by Vygotsky and Berger & Luckmann. This theory focuses on how knowledge and

¹² Martin van Bruinessen, *Kitab Kuning, Pesantren, Dan Tarekat*, III (Yogyakarta: Penerbit Gading, 2020); Zamakhsyari Dhofier, *Tradisi Pesantren: Studi Pandangan Hidup Kyai Dan Visinya Mengenai Masa Depan Indonesia* (Jakarta: Penerbit LP3ES, 2015); Nur Syam, *Islam Pesisir* (Yogyakarta: LKiS Pelangi Aksara, 2005); Abdurrahman Wahid, *Menggerakkan Tradisi: Esai-Esai Pesantren* (Yogyakarta: Penerbit LKiS, 2001).

meaning are constructed through social interaction.¹³ In the context of education, this theory assumes that the learning process is the result of social and cultural interactions. Among the applications of social construction theory in Islamic Religious Education, in this case the education of memorizing the Qur'an, namely the construction of knowledge and the role of the community.

The development of tahfiz houses as part of the education of reading and writing the Qur'an has gained momentum in recent years. The broadcast of a television program entitled Hafiz Indonesia and the popularity of Yusuf Mansur as a preacher who initiated the tahfiz house program, are said to be the two most influential factors in the momentum of the development of tahfiz houses.

Previously, the phenomenon of the tahfiz house was no longer about the new model of religious education methods, but also adapting to negotiating with local dynamics, including traditions, social formations, and various cultures. Indeed, the Banjar community knows Al-Quran education with various methods, from Baghdadiyah to the Iqra method.¹⁴ Moreover, the awareness of the Banjar community views that Al-Quran education is the beginning for every Muslim. As a result, the development of Al-Quran memorization education which has begun to become popular in the last two decades, especially since the mushrooming of Tahfiz Houses, the Banjar community has received this phenomenon with great enthusiasm. Tahfiz houses have begun to be filled with children of students to learn the Al-Quran.

It can be seen that the growth of tahfiz houses with various accompanying methods above is part of the development of modern Muslim society. The development of Muslim society certainly brings various changes in the face of Islam, both socially and ritually. The face of Al-Quran education in Muslim society, including Banjar, records these shifts or changes. The emergence of tahfiz houses,

¹³ Peter Berger and Thomas Luckmann, *The Social Construction of Reality: A Treatise in the Sociology of Knowledge* (New York: Penguin Books, 1991).

¹⁴ Wardatun Nadhiroh, *Tradisi Kelisahan Dan Keaksaraan Al-Quran Di Tanah Banjar* (Banjarmasin: Antasari Press, 2018).

for example, the development of the Iqra method class model, and the teacher-student model in the Baghdadiyah method.¹⁵

On the other hand, early childhood education has been mentioned in many scholar studies as an early foundation that can affect the child's subsequent growth and development. Psychology scholars call this period the golden age, where children's physical and mental growth. Thus, education, especially religious education, at an early age greatly supports all aspects of development so that children can develop optimally.

This understanding is quite popular among parents, especially young parents. In addition, they also have quite a lot of knowledge and awareness regarding child development. This condition is what makes parents also have the desire for the best religious education, especially the Quran. This desire is also realized by the managers of tahfiz houses, who have begun to adapt to various methods outside of religious education, such as psychology, sociology, and marketing.

The intertwining of various elements in the development of Tahfiz Houses, combined with the increasing attention and desire from the community or parents, means that these Quranic education institutions, which are managed with various methods, are no longer merely places for transmitting knowledge of reading, writing, and memorizing the Quran. Instead, other factors have interwoven with religious awareness or piety, affecting parents, children, and the institution's managers alike. These factors include politics, social issues, and economics, all playing a role in the process. In this realm, religious knowledge, such as Quran memorization, is shaped and maintained through social interactions in the Tahfiz House, as previously mentioned, forming a construction of knowledge.

Moreover, the social dynamics around the tahfiz house in the role of the community are understood as how the religious education community plays a role in shaping and transmitting religious norms and values. In the community domain, there are several factors influenced by the tahfiz house, including public perception,

¹⁵ Fachrudin, Wawancara di Rumah Tahfiz Ash-Sofa; Fathan, Wawancara Rumah Tahfiz Azhar Syarif, Kab. Banjar.

social influence, and social challenges. Meanwhile, the political dynamics involve factors such as regulations and policies, political support and intervention, and the role of civil society organizations

In terms of public perception, public views on Tahfiz House vary. Many see Tahfiz House as an institution that contributes greatly to character building and instilling religious values. However, there are also doubts about whether this intensive method is able to meet the needs of a more comprehensive education.

As for the factors influencing the family, the presence of Tahfiz House affects the structure and dynamics of the family. Many parents send their children to Tahfiz House in the hope that their children will memorize the Qur'an and study religion. However, this decision can also have an impact on family relationships and social dynamics at home.

Meanwhile, the social challenge factor in the existence of the Tahfiz house often faces social challenges such as the stigma against religious education which is considered too conservative or exclusive. Some parties also consider that the Tahfiz House pays less attention to general education which is important for the holistic development of students.

The initial dynamics of politics around the Tahfiz House are regulations and policies. Where government policies play an important role in the development of the Tahfiz House. The government often sets regulations related to the curriculum, accreditation, and financing of religious educational institutions. These regulations can affect the way the Tahfiz House works and its sustainability. Meanwhile, political support and intervention towards the Tahfiz House can affect the development of this institution. Some politicians and political parties see the Tahfiz House as a means to promote their religious and social agendas. This can create a dependency that has the potential to affect the independence of the educational institution.

Finally, there is the role of civil society organizations often involved in supporting or criticizing Tahfiz House. Some organizations focus on advocating for educational rights and child protection, while others may support Tahfiz House as part of an effort to preserve culture and religion.

CONCLUSION

This study highlights several key points related to the social dynamics of the Banjar community, particularly in relation to tahfiz houses. First, the formation of urban social structures in Banjar has undergone significant changes, with tahfiz houses playing an important role in shaping the identity of urban Muslim communities. From the perspective of charismatic leadership and the Muslim middle class, tahfiz houses have become crucial instruments in constructing their Islamic identities. Second, the initial establishment of tahfiz houses was initiated by the followers of Yusuf Mansur, but today, these institutions have rapidly developed with diverse models and methods. The presence of local authorities has had a significant influence on the contemporary development of tahfiz houses. Finally, tahfiz houses contribute to the economic, social, cultural, and educational dynamics of the community. The transformation of residential landscapes and regulations related to Quranic education has also led to adaptations in various tahfiz houses in cities and regencies in South Kalimantan. These changes reflect the complex interaction between religious institutions and community development in the region.

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