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## THE ROLE OF THE TAḤFĪZ HOUSE IN BUILDING THE QURANIC GENERATION IN INDONESIA

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### ABSTRACT

*This study aims to analyze the role of the Taḥfīz House in building the Quranic generation. This study uses a qualitative descriptive method with data collection methods that include interviews and observation. The research was conducted in Musi Rawas Regency, where Musi Rawas Regency is currently one of the areas in South Sumatra-Indonesia which have the largest regional budget to implement the Taḥfīz House program. This research involved informants from parties who played an important role in managing the Taḥfīz housing program in Musi Rawas Regency. The results showed that the role of the Taḥfīz House in building the Quranic generation was obtained mainly through learning to read the Qur'ān according to the rules of tajwid and memorizing verse by verse. The existence of Taḥfīz Houses accustoms students to interacting with the Qur'ān, which then gradually familiarizes students with Islamic teachings as a whole. This encourages students to adhere to all that is commanded and simultaneously to abstain from that which is prohibited in religion. It also encourages students to hold firmly to the guidelines of Qur'ān and the ḥadīth of Rasūl'Allāh (b). The existence of the Taḥfīz House is part of the efforts of the community and the government to create a generation of Qur'ān.*

**Keywords:** Taḥfīz House, Quranic generation.

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## 1. INTRODUCTION

The results of research from Dedi Junaedi (2021) suggest that students are currently experiencing a shift in behavior in a negative direction. These negative behaviors include skipping school, dating, using uncivilized language, speaking disrespectfully to parents, leaving obligatory prayers, and consuming strong drinks or illegal drugs. Likewise, there is a shift in moral values in society at large. This can be seen from three aspects. One is the shift in individual moral values seen in attitudes like lying and showing no courtesy to parents or other people. Then the shift in religious moral values can be seen by the large number of young people and society who ignore the orders and prohibitions that exist in Islamic religious teachings. Finally, the shift in social moral values is seen in a lack of respect for people in general and older people in particular, as well as teachers and other figures of authority (Yolanda & Fatmariza, 2021). This has been observed not only in big cities but also in rural areas.

The factors that influence shifts in student behavior include family, which ultimately has an impact on students' psychological development; the environment; parents' lack of education; and finally technological developments or mass media. Apart from these factors, the environment also has a strong influence on the formation of children's education patterns in society. Lack of embedded religious values, lack of social control and lack of parental control play a role as well.

The efforts that need to be made to overcome the shift in society's moral values include preventive and repressive efforts (Suprapti, 2022). One of the individuals behind this is the Regent of Musi Rawas, Ir. Hj. Ratna Machmud, M.M., and Deputy Regent, Hj. Suwarti, who created the Regent's nine flagship programs, that is "one village, one *Tahfīz House*". The *Tahfīz House* is considered an institution in society that can be used to guide children in learning the *Qur'ān*. The Regent said that the students of the *Tahfīz House* are valuable treasures that must be cherished (Mureks.co.id, 2023).

Chairman of the *Tahfīz House* Development Institute (Indonesian: Lembaga Pembinaan Rumah Tahfīzh/LPRT) Musi Rawas Regency, Ustadz Dedi Irama (Lipos Streaming News, 2023) said that the assistance provided by the Musi Rawas District Government for *Tahfīz Houses* was 100 percent of the budget, 60 percent of which was for teacher incentives, 35 percent for Saprās and 5 percent for activities to increase the capacity of *Tahfīz House* teachers. According to him, the incentive for *Tahfīz House* teachers is IDR 3 million per month, because special *Tahfīz House* teachers have certain criteria and standardization. Irama explains, "So, there are indeed special standards for being a teacher at the *Tahfīz House*. First, [they must be] *ḥāfīz* and *ḥāfīzah*, should have at least memorized five *juz* of the *Qur'ān*, while *qārī* or *qārī'ah* should have excelled at the district level, having at least been first runner-up and second runner-up. So, to become a *Tahfīz House* teacher, one has to be tested by a team of *Qur'ān* experts." There were three *Qur'ān* experts who tested prospective *Tahfīz House* teachers, namely K.H. Sulton, imam of the Darussalam Grand Mosque; Ustadz Jajang, *Qur'ān* expert; and H. Tabrani.

LPRT Musi Rawas, which is the program with the largest budget from the local government (Linggau Pos, 2023) can be used as a representation of the existence of *Tahfīz Houses* in Indonesia. Indonesia, as the country with the largest Muslim population in the world, has great potential in building a generation of *Qur'ān*. This research paper describes the role of *Tahfīz Houses* in building the Quranic generation. It also explains the strengths, weaknesses, opportunities and threats arising from the existence of *Tahfīz Houses*.

## 2. REVIEW OF LITERATURE

### 2.1 *Tahfīz Ul Qur'ān*

#### A. Definition of *Tahfīz ul Qur'ān* (Memorizing *Al-Qur'ān*)

The term “memorization” comes from the Arabic verb *حَظَّ - يَحْظُ - حِظٌّ* which means to maintain, look after, memorize (Fairuz, 2007). The word “memorization” comes from the root word “memorized”, which refers to the absorption of material into one’s memory or learning something by rote in order to reproduce it literally, according to the original material, without referring to books or other records. Memorization is a mental process for memorizing and storing impressions that later, when needed, can be recalled to the conscious mind (Djamarah, 2002).

The memorization of *Qur'ān* is said to be a process of remembering, in which all verses of the *Qur'ān* that have been memorized must be memorized perfectly and read aloud without referring to the *mus'ḥaf* of the *Qur'ān*. From a psychological perspective, memorization is identical to the

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process of remembering (memory). In humans, memory processes information received at any time.

Briefly, working memory passes through three stages: (1) Recording (2) Storage and (3) Recall. Recording (encoding) is the recording of information through sense receptors and internal neural circuits. The next process is storage, in which it is determined how long the information will remain, in what form and where. Storage can be active or passive; it is said to be active if we add additional information, and may be said to be passive if no addition is made. The next stage is retrieval, which in everyday language is known as remembering something; that is, using stored information (Rakhmat, 2005).

Likewise, the act of memorizing the Qur'ān also goes through three stages, namely recording, storing, and recalling. Recording is observed when students try to memorize verses of the Qur'ān continuously, so that these verses eventually enter the storage stage in the brain's memory. Then, the next phase of recalling the stored memory is when the students perform their memorization in front of the instructor.

Information processing theory discusses how the system or systematics of memory works in memorizing or processing information and states that information is initially recorded by a person's sensory system and enters temporary sensory memory to store the information. The information is then passed to short-term memory which stores it for 15 to 25 seconds. Finally, the information can move to long-term memory, which is relatively permanent. Whether the information moves from short-term to long-term memory

depends on the type and amount of practice with the material (Gayati & Sofyan, 2012).

### B. The Priorities of Tahfīz ul Qur'ān

Many verses of the Qur'ān and the ḥadīth of Rasūl'Allāh (b) show the virtues and glory of the Ḥāfīz Al-Qur'ān and the reward that will be bestowed on them. These include:

- 1) People who study, memorize and practice the Qur'ān are among the chosen people of Allāh to receive the inheritance of the holy book, the Qur'ān. Reading and memorizing the Qur'ān will bring benefits and get rewards. As Allāh says in *Surah al-Fāṭir* (35: 32).

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا ۖ فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ ۖ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ ۖ بإِذْنِ اللَّهِ ۗ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ (٣٢)

*“Then We granted the Book to those We have chosen from Our servants. Some of them wrong themselves, some follow a middle course, and some are foremost in good deeds by Allāh's Will. That is ‘truly’ the greatest bounty”.*

- 2) On the Day of Judgement, both the parents of people who study, memorize and practice the Qur'ān will wear crowns whose light will be more beautiful than the sunlight that enters the houses of the world. As mentioned in the ḥadīth of Rasūl'Allāh (b):

Mu'ādh al-Juhanī reported the Messenger of Allāh (b) as saying:

*“If anyone recites the Qur'ān and acts according to its content, on the Day of Judgement his parents will be given to wear a crown whose light is better than the light of the sun in the dwellings of this*

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*world if it were among you. So, what do you think of him who acts according to this?"* (Sunan Abī Dāwūd 1453, Book 8, Ḥadīth 1448).

Memorizing the Qur'ān is a specialty of Muslims, because Allāh has made them the best people among humans and made it easy for them to preserve His book, both written and memorized. There is no single book so significant as the Qur'ān such that millions of people, even children, memorize it. There is also not a single book that causes so many people to make a correction spontaneously when read incorrectly by anyone, even if the mistake happens to be in one letter. As the word of Allāh in the letter Al-Ankabūt verse 49.

### C. The Success of Tahfīz ul Qur'ān

There are several things that can support success in memorizing the Qur'ān, namely being of an ideal age. A person who memorizes the Qur'ān at a relatively young age will clearly have more potential for the absorption of the material he reads or memorizes (Al-Hafidz, 2005). The age between 5-23 years is certainly the right time to memorize the *Qur'ān*, because the memory is still very strong and not burdened with the problems of life. The older a person is, the more their memory will decrease (Wahid, 2013).

In psychology, there are several opinions regarding the developmental age of children. According to Desmita in her book "*Psikologi Perkembangan Peserta Didik*" (2009), children's development phases are divided into four, that is: (a) 0-6 years is the phase of developing sensory organs and acquiring basic knowledge under the care of their mother, (b) 6-12 years is the

phase when children develop their memory, (c) 12-18 years is a phase of developing their thinking power, and (d) 18-24 years is a phase of developing their will. Agus Sujanto (2018), in his book "*Psikologi Perkembangan*", describes the phases of child development in three periods, that is: (1) 0-7 years is the phase for children to play, (2) 7-14 years is the child's learning phase, and (3) 14-21 years is the phase moving towards adulthood.

## 2.2 Quranic Generation

The term "generation" refers to all of the people born and living at about the same time, regarded collectively (Putra, 2016). The Qur'an literally means "reading". According to the definition by Dr. Subhi As Shalih, the Qur'an is "The Word of Allāh which is a miracle revealed to *Rasūl'Allāh* b, written in the *Mus'haf* and narrated *mutawātir*. Reading it is an act of worship" (Satrisno, 2017).

The Qur'an means the word of Allāh which was revealed to the Prophet Muhammad b through the angel Gabriel as the holy book of Muslims. The Qur'an is the holy book of Muslims which contains instructions and life guidelines for human beings to live in accordance with the provisions of Allāh. To understand the rules of life stated in the Qur'an, there is no other way except by studying the Qur'an, through reading and pondering its contents. Applying the Qur'an in everyday life is extremely important because the Qur'an is a guide to achieving happiness, both in this world and in the afterlife. Thus, the Qur'an is a guide for humanity which covers all aspects of life, because the Qur'an and life are a complete treasure which, if understood by everyone, will make life in this world harmonious (Munawar, 2002).



From the description above, it can be concluded that the Quranic generation is a generation that lives while practicing the teachings of the Qur'ān, upholds the values of the Qur'ān, adheres to the Qur'ān and is proud of it.

#### A. The characteristics of the Quranic Generation

1. *Tawḥīd* in spirit: it is a generation that believes that the knowledge they have is sourced from Allāh; thus, they remain humble and increasingly believe in the greatness of Allāh.
2. Deriving morals from the Qur'ān: it is a generation that acts based on the guidance of the Qur'ān. This was explained by *Rasūl'Allāh b in the ḥadīth*: "*When 'Ā'ishah رضي الله عنها was asked about the morals of Rasūl'Allāh b, she answered that his morals were the Qur'ān.*"

#### B. Efforts to Build a Quranic Generation

To build this Quranic generation is certainly not easy and takes enormous effort and support from all parties so that this noble goal is achieved. The following are several efforts that we can make to build the Quranic generation:

##### 1. Family

In Islam, family is the smallest unit of social life which is defined by the existence of descendants (*nasab*) as a result of blood ties. Educators state that family education is the first and foremost education. This is because it is in the family that children receive education for the first time. Besides, education in the family has a major influence on children's education in the future.

In the view of Islam, the family is the first school for children. It is the family that has a large share and role in the formation of the initial character of the child, and it is the family that recognizes and instills the principles of faith. The family also has a great opportunity to form an Islamic *aqliyah* and *nafsiyah*. In other words, the family is an example for the new generation; therefore, the family's attention to generational education is a very important factor in building the Quranic generation. As explained in one *ḥadīth*, Abu Hurairah reported *Rasūl'Allāh* b as saying:

*“Every child is born on Islam, but his parents make him a Jew and a Christian, just as a beast is born whole. Do you find some among them any (born) maimed? The people asked: ‘Messenger of Allāh! What do you think about the one who died while he was young?’ He replied: ‘Allāh knows best what he was going to do.’”* (HR. Sunan Abī Dāwūd 4714)

The following are a few matters that need to be taught by parents from an early age in an effort to build a Quranic generation:

- Instilling Islamic *aqīdah* as the only standard in thinking and acting;
- Introducing the Qur’ān to children as early as possible;
- Instilling the belief that the Qur’ān is the source of truth;
- Familiarizing children with reading the Qur’ān every day;
- Creating a religious family environment.

## 2. School

School is a forum that plays a very important role in the formation of generations. As a formal educational institution, there are many elements that play a big role in it, one of which is the teacher or educator. Islam appreciates people who have knowledge, so that only people who are knowledgeable deserve to reach a higher level and whole life. As the Word of Allāh.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۝ ١١

O believers! When you are told to make room in gatherings, then do so. Allāh will make room for you <sup>in His grace</sup>. And if you are told to rise, then do so. Allāh will elevate those of you who are faithful, and <sup>raise</sup> those gifted with knowledge in rank. And Allāh is All-Aware of what you do (Al-Mujādilah 58: 11).

The teacher is a professional educator, because he has implicitly submitted himself to shoulder some of the educational responsibilities that fall on the shoulders of parents. As a teacher or educator, we hope to be able to educate the younger generation to love the Qur'ān more, and to study and understand everything contained in the Qur'ān so that they can solve every problem that occurs based on the guidance of the Qur'ān. Besides, it has been acknowledged by various parties that the role of schools/teachers in building the Quranic generation is extremely significant. Schools or teachers are tasked with developing cognitive, affective and psychomotor aspects.

Therefore, deep thought is extremely necessary in order to give birth to a generation of quality and excellence in various aspects

of life, unlike the blurry portrait of our current generation. Therefore, to be able to build this Quranic generation, we need to recognize the reality of the current generation, understand the root of the problem and then provide solutions with Islamic education which has been proven to give birth to the number one generation in the world, whose quality has not been matched by humans throughout history. From the description above, we can conclude that the role and responsibility of educators to build a Quranic generation is extremely significant, because the educational process is very important in realizing everything.

### 3. Community

The community also bears a great responsibility in building a Quranic generation, because society – in particular its leaders – has an influence on generational education. The leader of the Muslim community obviously wants each of his students to become devout and obedient members of their religion. Thus, it is on leaders' shoulders that participation in guiding the growth and development of the next generation is carried. Making the Qur'ān the first reading material and reference in solving any problems that occur in society will indirectly familiarize and educate the younger generation to do the same.

This is explained by *Rasūl'Allāh* (b) in the *ḥadīth*.

Narrated `Uthmān: The Prophet (b) said, "*The best among you (Muslims) are those who learn the Qur'ān and teach it.*" (Saḥīḥ al-Bukhārī 5027)

Moreover, in society there are various kinds of organizations that can have a positive influence on generational education.

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These organizations can help the next generation in manifesting Islamic teachings in everyday life.

### 3. RESEARCH METHODOLOGY

This research is a type of qualitative research. The method used is explanatory and descriptive. The data collection techniques used were participatory observation and interviews. The author is a part of the chairmanship and teacher of the *Tahfīz House* in one of the villages in Musi Rawas. Musi Rawas is the area that spends most of the regional government budget for the empowerment needs of the *Tahfīz House*. The author conducted participatory observations from January 2023 until the current period when this article was written in September 2023. The interviews were conducted with the chairman and supervisors of the *Tahfīz House* Musi Rawas Home Development Institute (LPRT) as the people behind the success of the program 1 Village 1 *Tahfīz House*. Apart from that, the author also conducted interviews with several parents of students studying the Qur'ān at the *Tahfīz House*. These interviews were conducted in September 2023.

### 4. RESULTS AND DISCUSSION

#### 4.1 The Role of The *Tahfīz House*

The *Tahfīz House* is one of the places to teach the Qur'ān and carry out learning activities related to it, starting with reading and writing *hijāiyyah* letters; reading the Qur'ān according to *taḥsīn* and *tajwīd* rules; and memorizing the Qur'ān verse by verse. The following points comprise the role of the *Tahfīz House* according to *Ustadz Dedi Irawan*, Chair of the Musi

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Rawas Regency LPRT, as conveyed in an exclusive interview with the author (2023):

A. Liberating children from illiteracy

Even though Indonesia is the most populous Muslim country in the world, and Islam is also the majority religion, there are still many children who cannot read the *Qur'ān* due to limited access to education. Currently, access to proper religious education is often limited by the relatively high costs of enrolling children in integrated Islamic schools or *pesantren*. The *Tahfīz House* can be a solution to bring children closer to the *Qur'ān*.

- B. Restoring the culture of enthusiasm for learning the *Qur'ān* as it was in ancient times. In the past, when technology was not yet developed, children were still enthusiastic about learning to recite the *Qur'ān* from teachers in the village, no matter the obstacles and difficulties they faced. Thus, the existence of a *Tahfīz House* can at least balance the current conditions, by getting children accustomed to interacting with the *Qur'ān* at an early age. Thus, creating a generation of the *Qur'ān* starts with children.
- C. Creating benefits for the village, because of the *Tahfīz House* program “1 Village has 1 *Tahfīz House*”.
- D. Elevating humanity and grounding it in the *Qur'ān*, so that humans are elevated in rank. This is as Allāh says in Al-Mujādilah 58: 11, that Allāh will elevate those who are faithful, and “raise” those gifted with knowledge in rank.

- E. The *Tahfīz House* is then expected to become a forerunner and steppingstone for opening a *pesantren* in its area. *Pesantren* is an indigenous Islamic educational institution from Indonesia, a kind of boarding school that uses a religious curriculum, often even having a self-developed curriculum. Among the *pesantren* in Indonesia, there is a leader who is called a *kyai*.

Likewise, a survey was conducted with several parents of the *Tahfīz House* students in Musi Rawas Regency, South Sumatra, Indonesia. Parents were randomly selected to provide answers to the questions asked. The results showed that in terms of learning, children are improving. In fact, some areas previously did not have teachers or places to study the *Qur'ān*. An increasing number of children is understanding how to read the *Qur'ān* correctly. After the *Tahfīz House* was established, playing hours decreased, with especially lower dependence on gadgets and more socialization with friends. Apart from receiving material about the *Qur'ān*, children are also given material for studying jurisprudence, especially the procedures for ablution and prayer. Children are also used to behaving and speaking politely towards teachers and parents, and become affectionate towards their fellow friends.

The following is a schematic of the role of the *Tahfīz House* in building the *Qur'ān* generation based on the author's research results.

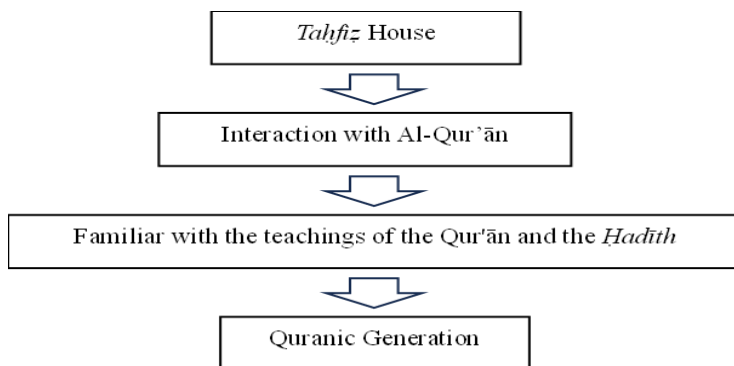


Figure 1. The Role of Tahfiz House in Building Quranic Generation

It is hoped that the existence of the *Tahfiz House* as an interaction with the Qur'an will continue in the context of cultural changes. This can be done through familiarizing students with the teachings of the Qur'an, so that they can distinguish between good and evil based on religion. It can also be done by making the Qur'an and *Hadith* students' main guide in living their lives, thus creating the generation of the Qur'an.

## 4.2 Swot Analysis

### A. Strengths

The strength of the *Tahfiz House*, especially when it is part of a government program, will make it easier for *Tahfiz House* activities to run. This is implemented by the LPRT of Musi Rawas Regency, where the "1 village 1 *Tahfiz House*" program is the flagship program of the Regent and Deputy Regent in carrying out their duties in accordance with the regional leadership mandate. Then there will be full assistance from the government in the form of a salary budget for teachers, infrastructure and costs for upgrading teachers. The Musi



Rawas district government also brings in teachers from outside the region, such as Palembang, Bengkulu and even Lombok. With a source of strength in the form of full support from the government, *Tahfīz House's* activities will run smoothly, providing support to students so that they will always be enthusiastic about learning. This will then support teaching and learning activities of the *Qur'ān*, which is the foundation of success in forming the *Qur'ān* generation.

### **B. Weaknesses**

The weakness of the *Tahfīz House* is that its existence is not yet known to the public. On an average, people only know about the type of school or Islamic boarding school but are not aware of the function of the *Tahfīz House* or the virtues of studying the *Qur'ān* and memorizing it. Most parents also do not understand the concept of the *Tahfīz House*, so children often do not continue memorizing the *Qur'ān* at home.

### **C. Opportunities**

The main opportunity consists of the number of students spread across all regions in Indonesia, as the country with the largest Muslim population in the world, all of whom have the potential to form the Quranic generation in the future.

### **D. Threats**

The main threat lies in the shortage of *Qur'ān* teachers. It may be that in any given area there are no teachers who are capable of teaching the *Qur'ān*. Apart from that, there are parents who do not prioritize their children taking part in *Qur'ān* learning activities because of their ignorance, which then results in

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unequal distribution of benefits from the existence of *Tahfīz House*.

## 5. CONCLUSION

The existence of the *Tahfīz House* is an oasis amidst the limited access to religious education in the region. This is especially the case with regard to the programs being carried out by Musi Rawas Regency under the current leadership, which is planning the regional budget in order to develop *Tahfīz Houses* with the target of “1 Village 1 *Tahfīz House*”. The existence of the *Tahfīz House* teaches children to be able to interact with Al-Qur’ān as early as possible, learn how to read it properly and correctly according to the rules of recitation, and continue by memorizing verse by verse. Children are then familiarized with Islamic teachings which are based on the Qur’ān and *ḥadīth*, so that they can act in accordance with what was exemplified by the Prophet. The role of the *Tahfīz House* has been felt by the majority of parents in Musi Rawas Regency, as a region that provides the largest budget for running the *Tahfīz House* program in Indonesia. For the continuation of future research, at the next opportunity, we can explore the educational development of *Tahfīz House* students during the current period.

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