



TAHFIZ HOUSE AND SOCIAL FORMATION: QURANIC EDUCATION, AGENCY, AND SOCIO-POLITICAL DYNAMICS

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Abstract

This article explores the formation of social formations influenced by the growth and dynamics of Qur'anic education through the existence of Rumah Tahfiz. This model of Qur'anic education is considered revolutionary compared to previous approaches because it brings various innovations in education that are more in line with the needs of urban Muslim communities as its main target. The core question of this article is: How does the presence of Rumah Tahfiz affect social formations in the city of Banjarmasin? Through an ethnographic approach, including participatory observation for three months from September to November 2023, this article finds that social dynamics and formations have changed the face of Rumah Tahfiz as an institution of Qur'anic education, while also emphasizing the role of Rumah Tahfiz in changing the social structure of the surrounding community.

Keywords: *Al-Qur'an Education, Social Formation, Tahfiz House, Social Dynamics.*

1. Introduction

Over the past decade, there has been a significant increase in the learning model of the Qur'an, which is marked by the proliferation of the Tahfiz House.¹ This phenomenon is developing rapidly, even in the city of Banjarmasin, where Rumah Tahfiz

¹ Muhammad Arobi, "Tahfiz Houses in the City of Banjarmasin: Profiles, Programs, and Methods of Teaching the Qur'an," *Tarbiyah: Scientific Journal of Education* 8, no. 1 (August 2019): 39–52, <https://doi.org/10.18592/tarbiyah.v8i1.2666>; Yudhi Fachrudin, "Model of Tahfiz Al Qur'an Development at the Tahfiz Daarul Qur'an Islamic Boarding School Tangerang," *dirasab: Journal of Islamic Thought and Basic Education* 2, no. 2 (August 2019): 49–76, <https://doi.org/10.51476/dirasab.v2i2.103>.

often operates in shophouses or ordinary houses.² This growth is in line with the increasing awareness among young parents of the importance of religious education, especially the learning of the Qur'an for their children.

As the holy book of Muslims, the Qur'an is not only considered a moral and religious foundation, but also as an educational foundation that needs to be introduced from an early age. In the last two decades, the Qur'an memorization program has become an educational innovation that is in demand, especially by urban families who want to integrate religious values into children's growth and development. Memorizing the Qur'an is now seen as part of a good parenting strategy, as it is believed to be able to improve children's spiritual and moral values.³

The popularity of this approach encourages the managers of Rumah Tahfiz to adapt to various modern educational methods, including those from the fields of psychology, sociology, and marketing. Thus, Rumah Tahfiz has developed from a mere institution for the transmission of Qur'anic literacy knowledge to a multifunctional institution that also reflects social, political, and economic dynamics in society.

The local context, in this case the Banjar community, provides an additional dimension in understanding this phenomenon. Qur'an education among the people of Banjar has long been a deep-rooted tradition through methods such as Baghdadiyah and Iqra.⁴ The phenomenon of Rumah Tahfiz brings a new approach that is enthusiastically welcomed, enriching the existing tradition of Qur'an education. On the other hand, the people of Banjar also began to see the memorization of the Qur'an as a symbol of piety, which is integrated into various social traditions, such as the Batamat Al-Qur'an and khataman in various events.⁵

This article aims to explore the relationship and influence between Rumah Tahfiz and social formations in South Kalimantan. Based on the experience and knowledge of the actors, such as the founders, teachers, parents, students, and the community around the Tahfiz House, this article offers a new perspective on the relationship between religious education and modern social structures.

This article is based on research with an ethnographic approach, through participatory observation and in-depth interviews, for three months from September to November 2023. The main question of this article is *How does the presence of Rumah Tahfiz affect the social formation in the city of Banjarmasin?* This article finds that the dynamics and social formation have also changed the face of Rumah Tahfiz as an educational institution of the Qur'an, as well as affirming the role of Rumah Tahfiz in changing the social structure of the surrounding community.

² Arobi, "Tahfiz Houses in the City of Banjarmasin"; Nur Fachrudin, Interview at Rumah Tahfiz Ash-Sofa, November 2023; Ridha Fathan, Interview at Tahfiz Azhar Syarif House, Banjar Regency, October 2023.

³ Abdullah Karim, Norhidayat Norhidayat, and Fakhrie Hanief, *Profile of Tahfiz Al-Qur'an Institutions in Banjarmasin and Surrounding Areas* (Banjarmasin: Antasari Press, 2019); Arobi, "Tahfiz Houses in the City of Banjarmasin."

⁴ Wardatun Nadhiroh, *The Tradition of Oral Tradition and Literacy of the Quran in the Land of Banjar* (Banjarmasin: Antasari Press, 2018); Riza Saputra, "Islamic Dialectics and Local Culture in the Tradition of Batamat Al-Qur'an Urang Banjar," *Mashdar: Journal of Qur'an and Hadith Studies* 3, no. 1 (June 2021): 1–32, <https://doi.org/10.15548/MASHDAR.V3I1.2771>.

⁵ Noor Ainah and Syamsuni, "Social Dynamics and Sustainability of the Batamat Al-Qur'an Tradition in Contemporary Banjar Society," *Al-Banjari: Jurnal Ilmiah Ilmu-Ilmu Keislaman* 23, no. 1 (2024).

2. Research Method

This article is based on research over a three-month period, i.e. from September to November 2023. Through an ethnographic approach, this article explores the social dynamics that emerge around Rumah Tahfiz as an Al-Qur'an educational institution in the Banjar community. With this approach, the researcher seeks to deeply understand the relationship between Qur'an education, individual agencies, and social formations formed in and around the Tahfiz House. Data were collected through participatory observation and in-depth interviews.

The ethnographic approach was chosen because it is able to provide a comprehensive understanding of the phenomenon being studied through direct observation of social practices and interactions that occur in a particular cultural context. In this study, the focus is given on how Rumah Tahfiz is not only an educational institution, but also the founders, teachers, students, parents, and the surrounding community who play a role in making Rumah Tahfiz in shaping the religious identity of urban communities.

This research was conducted in several Tahfiz Houses spread across the city of Banjarmasin, Banjarbaru, Banjar Regency, and Tanah Laut Regency. The research subjects include 25 informants who were selected purposively based on direct and indirect involvement with the Tahfiz House. The information sought is the vision, mission, and management strategy of the institution from the founders and caregivers; teaching methods, teaching experiences, and challenges in teaching; the expectations of parents of students towards Qur'an education and its influence on children; the students' direct perspective on the learning experience at Rumah Tahfiz; to the social and economic impact of the existence of Rumah Tahfiz in their environment.

The data collection technique starts from participatory observation by being directly involved in daily activities at the Tahfiz House, including participating in the teaching process, memorizing the Qur'an, and other social activities. Observations are carried out in a participatory manner to understand the dynamics that occur from the perspective of the actors involved. Field records are created in detail to document the interactions, activities, and observed phenomena.

In addition to direct observation, in-depth interviews are also conducted face-to-face with all selected informants. These interviews use a semi-structured guide to allow for an in-depth exploration of the informant's experiences, perceptions, and views. The data from observations and interviews were analyzed through data transcription, coding, theme organization, and data interpretation.

3. Finding and Discussion

Al-Qur'an Education in the Context of the Banjar Community

The people of Banjar are known as a religious community, which cannot be separated from the Qur'an as the holy book of Muslims.⁶ Since childhood, children in the Banjar community have been accustomed to learning to recite, both at teachers' homes, mosques, and at Al-Qur'an Education Places (TPA). This tradition continues until the children are able to complete the recitation of 30 juz of the Qur'an, which is

⁶ Alfani Daud, *Islam and the People of Banjar (Description and Analysis of Banjar Culture)* (Jakarta: Raja Grafindo Persada, 1997); Mary Hawkins, "Becoming Banjar," *The Asia Pacific Journal of Anthropology* 1, no. 1 (2000); M. Suriansyah Ideham et al., *Urang Banjar and Its Culture* (Yogyakarta: Ombak Publisher, 2015).

usually celebrated through the Batamat Al-Qur'an event.⁷ Generally, Banjar children complete this process at the age of 9–12 years, and are considered less successful if they exceed that age.⁸

The tradition of the Qur'an is also attached to various social rituals in the Banjar community, such as the procession of the Batamat Al-Qur'an before marriage, or the recitation of the Qur'an in the ceremony of saving death, such as manyaratus and mahaul.⁹ This fact illustrates the strong wedge between the Qur'an and the daily life of the Banjar people.

In further development, this tradition is also transformed through technology, such as the One Day One Juz (ODOJ) program which is popular on the WhatsApp platform, as well as online-based khataman.¹⁰ The presence of technology provides a new dimension for the preservation of the Qur'an tradition in the Banjar community, including in terms of memorizing the Qur'an.¹¹ Rumah Tahfiz has become a forum that is increasingly in demand, not only by children, but also adults who want to memorize the Qur'an.¹²

However, in-depth studies on the impact and social implications of the growth of Rumah Tahfiz, especially in the Banjar community, are still relatively limited. Previous undergraduate studies discussed more about profiles, teaching methods, and sanad memorization of the Qur'an, without looking at how this institution interacts with the social changes around it. This phenomenon is increasingly relevant considering the role of social media and television in increasing public attention to the memorization of the Qur'an, as happened to the figure of Musa, a winner of a children's Qur'an memorization competition on national television. This popularity has also encouraged an increase in the number of Tahfiz Houses in Banjarmasin and surrounding areas.¹³

Social Formation in an Urban Context

Social formation refers to the structure of society that is formed based on a certain historical and cultural context.¹⁴ According to Alatas, social formation can be understood as the result of a process of transformation, translation, and displacement that creates

⁷ Saputra, "Islamic Dialectics and Local Culture in the Tradition of Batamat Al-Qur'an Urang Banjar"; Ainah and Syamsuni, "Social Dynamics and Sustainability of the Batamat Al-Qur'an Tradition in Contemporary Banjar Society"; Noor Ainah, Syamsuni, and Wardatun Nadhiroh, *Batamat Banjar; The Form, Meaning, Function, and Transformation of the Qur'an Khataman Tradition in South Kalimantan* (Yogyakarta: Pustaka Diniyah, 2023); Nadhiroh, *the tradition of oral and literal Al-Quran in the land of Banjar*.

⁸ Ainah, Syamsuni, and Nadhiroh, *Batamat Banjar; The Form, Meaning, Function, and Transformation of the Qur'an Khataman Tradition in South Kalimantan*.

⁹ Ainah, Syamsuni, and Nadhiroh; Saputra, "Islamic Dialectics and Local Culture in the Tradition of Batamat Al-Qur'an Urang Banjar."

¹⁰ Eva F Nisa, "Social Media and the Birth of an Islamic Social Movement: ODOJ (One Day One Juz) in Contemporary Indonesia," *Indonesia and the Malay World* 46, no. 134 (2018).

¹¹ Nadhiroh, *the tradition of oral and literal Al-Quran in the land of Banjar*.

¹² Karim, Norhidayat, and Hanief, Profile of the *Tahfidz Al-Qur'an Institution in Banjarmasin and its surroundings*; Fathan, Interview of Azhar Syarif's Tahfiz House, Banjar Regency; Ahmad Fatih, Interview at Rumah Tahfiz Qaulan Karima, October 2023.

¹³ Rahmat Syarkawi, Interview at Rumah Tahfiz Daarul Anshor, Banjarbaru City, October 2023; Muhyi, Archery and archery club in Banjarbaru, March 27, 2022.

¹⁴ Anthony Giddens, *Structural Theory: The Basics of Forming a Social Structure of Society* (Yogyakarta: Pustaka Siswa, 2010).

new patterns in people's lives.¹⁵ Technological changes are one of the main factors that affect changes in social formations in modern Muslim society.¹⁶

In the context of Islam, social formation often involves the process of articulation, in which Islamic identity is formed through the merger of different elements. This articulation creates complex relationships between actors, objects, and spaces, which form the social formation of Islam.¹⁷ The technological and cultural changes that occur in modern society allow for acculturation, assimilation, and cultural diffusion, which then affects social structures and religious practices.¹⁸

Rumah Tahfiz, as an educational institution, is not only a place to learn the Qur'an, but also reflects the dynamics of social formation in urban society.¹⁹ The existence of Rumah Tahfiz shows how religious educational institutions can adapt to a more individualistic urban social structure, while maintaining traditional values.

Politics and Rumah Tahfiz in Banjar Society

The relationship between politics and Rumah Tahfiz reflects the complexity of the interaction between religious educational institutions and the decision-making process in government. Politics, which includes policymaking, has a direct effect on the sustainability of Rumah Tahfiz, both in terms of funding, regulation, and operations. On the other hand, Rumah Tahfiz also has the potential to influence political dynamics through its influence on the community and voters.²⁰

In some cases in Banjarmasin and Banjar Regency, the interaction between Rumah Tahfiz and politics is real. For example, one of the Tahfiz Houses in Banjarmasin took advantage of a relationship with a politician to lobby the education office to legalize their teaching methods in formal schools.²¹ Although these efforts have not yielded results, this case shows how the managers of Rumah Tahfiz use political connections to strengthen their legitimacy and reach.²²

Another case occurred in Banjar Regency, where a public official who ran for the regional head election was invited to inaugurate activities around the Tahfiz House. The presence of these figures not only brings financial contributions, but also increases the reputation of Rumah Tahfiz in the eyes of the community. As a result, the number of students increased by 300%, and the popularity of the politician also soared in the region.²³

In addition, government policies often affect the sustainability of Rumah Tahfiz. For example, regulations from the Ministry of Religious Affairs regarding the nomenclature of religious education institutions have created new challenges for Rumah

¹⁵ Ismail Fajrie Alatas, "They Are The Heirs Of The Prophet: Discourse on The Ahl Al-Bayt and Religious Authority Among Ba'alawi in Modern Indonesia," in *Shi'ism In South East Asia: Alid Piety and Sectarian Constructions* (Oxford: Oxford University Press, 2015).

¹⁶ Heidi A. Campbell and Zachary Sheldon, "Community," in *Digital Religion: Understanding Religious Practice in Digital Media*, 2nd ed. (New York: Routledge, 2022).

¹⁷ Dilnawaz A. Siddiqui, "Popular Culture in the Muslim World: Past and Present," *American Journal of Islamic Social Sciences* 13, no. 1 (1996).

¹⁸ Mujiburrahman Mujiburrahman, "Indonesian Muslims In The Public Sphere: A Review of Several Studies," *Journal of Indonesian Islam* 1, no. 2 (2007).

¹⁹ Nadhiroh, *the tradition of oral and literal Al-Quran in the land of Banjar*.

²⁰ Fathan, Interview at Tahfiz Azhar Syarif House, Banjar Regency.

²¹ Nur Hasan, Interview at Rumah Tahfiz Multazam, Banjarmasin City, September 3, 2023; Ahmad Sapriansyah, Interview at Rumah Tahfiz An-Nur, Banjarmasin City, November 2023.

²² Fathan, Interview at Tahfiz Azhar Syarif House, Banjar Regency.

²³ Fabio.

Tahfiz.²⁴ The absence of official nomenclature makes it difficult for Rumah Tahfiz to get financial assistance or operational permits.²⁵ Some managers were even forced to change the name of their institution to Islamic boarding schools or Al-Qur'an Education Park (TPA) in order to continue operating.²⁶

On the other hand, education policies such as the Full-Day School program also have a significant impact on Rumah Tahfiz. Some institutions lose up to 20% of students due to limited learning time outside of formal school.²⁷ However, there is a Rumah Tahfiz that has succeeded in adapting by collaborating with formal schools to organize extracurricular activities based on teaching the Qur'an.²⁸

Overall, the interaction between politics and Rumah Tahfiz reflects a mutually influencing relationship. Political policies can determine the sustainability of the Tahfiz House, while this institution also contributes to shaping public opinion and supporting the legitimacy of certain political figures.

Socio-Economics and Rumah Tahfiz in Banjar Society

Rumah Tahfiz has a significant impact in the social and economic context. As an educational institution, Rumah Tahfiz provides access to children who may not have the opportunity to study in formal schools, thus helping to reduce the educational gap.²⁹ However, the operational sustainability of these institutions often depends on financial support from donors and the surrounding community.

In low-income environments, economic challenges become more apparent. For example, one of the Tahfiz Houses in Banjarmasin experienced a budget deficit due to the large number of students who could not afford to pay monthly contributions.³⁰ Managers must find ways to reduce operational costs while still providing educational services. In some cases, the popularity and charisma of the manager are important factors in attracting donations and public support.³¹

In addition, Rumah Tahfiz also contributes to local economic development. For example, the existence of this institution creates jobs for teachers and support staff, and encourages economic activities around the location of the Tahfiz House, such as food sellers and uniform vendors.³² Although the scale of the contribution is limited, this positive effect helps to strengthen the relationship between Rumah Tahfiz and the community.

However, the high dependence on the economic conditions of the community makes Rumah Tahfiz vulnerable to economic fluctuations. To overcome this challenge, some managers have begun to develop new programs that are more in line with the

²⁴ Nadhiroh, *the tradition of oral and literal Al-Quran in the land of Banjar*.

²⁵ Fachrudin, Interview at Rumah Tahfiz Ash-Sofa.

²⁶ Arobi, "Tahfiz Houses in the City of Banjarmasin."

²⁷ Sapriansyah, Interview at Rumah Tahfiz An-Nur, Banjarmasin City; Fatih, Interview at Rumah Tahfiz Qaulan Karima.

²⁸ Fakhrie Hanief, Dynamics of Tahfiz House, October 2023.

²⁹ Fachrudin, Interview at Rumah Tahfiz Ash-Sofa; Ahamd Nasir, Interview at Rumah Tahfiz Daarul Anshor, October 2023.

³⁰ Sapriansyah, Interview at Rumah Tahfiz An-Nur, Banjarmasin City; Hasan, Interview at Rumah Tahfiz Multazam, Banjarmasin City.

³¹ Hanief, Dynamics of Tahfiz House; Karim, Norhidayat, and Hanief, Profile of the *Tahfidz Al-Qur'an Institution in Banjarmasin and its surroundings*.

³² Hanief, Dynamics of Tahfiz House; Nasir, Interview with Rumah Tahfiz Daarul Anshor; Ahmad Ridha, Interview at Rumah Tahfiz Nur Ihya 'Iddin, October 2023.

needs of urban communities, such as intensive classes during Ramadan or cooperation with formal schools.³³

Discussion

Social Formation and Tahfiz House: Dynamics, Authority, and Contribution in Society

Social formation reflects the dynamic interaction between social structures and individual actions in society. In the context of modern Islamic education, such as Rumah Tahfiz, this dynamic is obvious. Rumah Tahfiz is not only a religious educational institution, but also an agent that plays an important role in the formation of social interaction patterns, religious identity, and community economic dynamics. This article explores how Rumah Tahfiz operates as a social structure colored by Anthony Giddens' structural theory, as well as how this institution has a significant impact on the surrounding community.

Structure in Rumah Tahfiz

Anthony Giddens, in structuring theory, offers an important view of how social structures consist of rules and resources that enable the sustainable reproduction of social practices.³⁴ In this context, social structure is not something static, but is constantly formed and updated through human interaction. This approach can help us understand how the Tahfiz House, as a religious educational institution, functions not only as an educational space, but also as a structure that regulates and shapes social interaction through the norms, religious values, and rules that are enforced.

In structural theory, social structure includes the rules and resources used by individuals to carry out social activities. The Tahfiz House, as a form of religious social structure, plays an important role in establishing and reproducing religious norms that affect interpersonal relationships within and outside the institution. These norms include the values of discipline, devotion to religion, and relationships based on Islamic morals. In this case, Rumah Tahfiz acts as an arena where these values are not only taught but also practiced repeatedly, so that they become an integral part of the identity of the individuals involved.

For example, the relationship between the manager, teachers, students, and the community around Rumah Tahfiz is built on strong religious norms. Managers often act not only as administrators who ensure the smooth operation of Rumah Tahfiz but also as an intermediary between the institution and the community and donors. This interaction reflects a reciprocal relationship: on the one hand, the community provides support in the form of funds and facilities, while on the other hand, Rumah Tahfiz contributes to the community through religious teaching and character building for students. Thus, Rumah Tahfiz acts as an institution that serves as a bridge between religious values and social needs.

In Giddens' theory of structure, social relationships are not only determined by structures, but also by the actions of individuals who continue to shape and change those structures. At Rumah Tahfiz, the interaction between actors such as managers, teachers, students, and donors creates complex relationship patterns. For example, managers are not only in charge of running administration, but are also responsible for building strong

³³ Fatih, Interview at Rumah Tahfiz Qaulan Karima; Fathan, Interview at Tahfiz Azhar Syarif House, Banjar Regency.

³⁴ Giddens, *Structural Theory: The Basics of Forming the Social Structure of Society*.

social networks with the community and donors. This relationship is often based on mutual trust and commitment to Islamic values, as taught in the Qur'an.

In Surah Al-Baqarah verse 2, the Qur'an describes Muslims as people who believe in unseen things and establish prayers, as well as spend their wealth in the way of Allah. This verse is relevant in the context of Rumah Tahfiz, where donors, as part of the community who contribute to the sustainability of the institution, do so on the basis of faith and a sense of social responsibility. This creates a pattern of interaction that is mutualism, where Rumah Tahfiz and the community support and strengthen each other.

However, this relationship does not always go smoothly. There are dynamics that involve various interests, such as the need to maintain institutional financial stability, meet community expectations, and student development. In this context, Rumah Tahfiz is often an arena where these various interests are negotiated and combined through applicable rules and norms.

Rumah Tahfiz is inseparable from the social and cultural context in which it is located. As a religious educational institution, Rumah Tahfiz not only affects the surrounding environment, but is also influenced by existing values and social dynamics. For example, in urban communities, Rumah Tahfiz often faces challenges to attract the interest of the younger generation who live in the midst of modernity and an all-digital lifestyle. In this case, the manager of Rumah Tahfiz must be able to adjust the teaching and management methods of the institution to the needs of the times, without sacrificing the basic religious values.

This adaptation reflects the principles taught in the Qur'an, such as in Surah Al-Hujurat verse 13, which states that Allah created humans in various tribes and nations so that they could know each other. This principle teaches the importance of understanding and appreciating diversity, including in the context of ever-changing modernity. Rumah Tahfiz, as an institution that prioritizes Islamic values, must be able to become an inclusive space that not only teaches religion, but also instills values of tolerance and respect for diversity.

In the view of structure, social practices that are carried out continuously in Rumah Tahfiz contribute to the reproduction of existing social structures. For example, the teaching of the Qur'an that takes place every day not only forms students' understanding of religion, but also strengthens religious norms and values in society. This process creates continuity between religious traditions and social practices, so that Rumah Tahfiz can function as a guardian of Islamic values in the midst of rapid social change.

However, the reproduction of these structures also presents challenges. The development of technology and globalization requires Rumah Tahfiz to continue to innovate, both in teaching methods and in the management of institutions. In this case, Rumah Tahfiz needs to integrate religious values with an approach that is relevant to the needs of the times, without losing the essence of Islamic teachings. As mentioned in Surah Ar-Ra'd verse 11, Allah will not change the condition of a people until they change the situation that exists in themselves. This verse reminds the importance of active efforts in facing challenges and changes.

Rumah Tahfiz, as a social structure based on religious values, plays an important role in shaping patterns of social interaction and reproducing religious norms in society. In the perspective of Anthony Giddens' structural theory, Rumah Tahfiz is not only understood as a static institution, but also as a dynamic arena where social rules, resources, and practices are constantly updated. By prioritizing the values of the Qur'an,

Rumah Tahfiz can continue to contribute to the formation of a solid religious community that is relevant to the needs of the times. However, the sustainability of this role requires constant innovation and adaptation, so that Rumah Tahfiz can remain a significant institution in the midst of social and cultural change.

Social Relations and Authority Structure

The existence of Rumah Tahfiz displays unique social relations compared to traditional institutions such as Islamic boarding schools. Teachers in Rumah Tahfiz, for example, do not always have as much symbolic authority as kyai or ustaz in pesantren. Tahfiz houses, which tend to be more flexible and extracurricular-based, have to adapt to other social structures, such as formal schools and government policies. This shows that the leadership pattern and authority structure in Rumah Tahfiz have undergone a significant transformation.

Religious authorities in Rumah Tahfiz often act as initiators, advisors, or protectors. This role depends on the internal conditions of the institution and the applicable regulations on Qur'an education. In some cases, religious authorities are not fully involved in decision-making regarding curriculum or teaching methods, but rather serve as religious symbols that give legitimacy to institutions.

Transformation of Authority and Leadership in the Dynamics of Rumah Tahfiz

Rumah Tahfiz as a religious educational institution has unique characteristics that distinguish it from traditional institutions such as Islamic boarding schools. One of the prominent aspects is the transformation of the role of religious authorities and the leadership pattern in them. This transformation reflects the adaptation of Rumah Tahfiz to the social, economic, and cultural changes that occur in modern society. In this study, it is important to understand how religious authority, leadership roles, and organizational structures in Rumah Tahfiz have changed to remain relevant to the needs of the times.

Religious authorities in the context of Rumah Tahfiz often have a significant role in maintaining the sustainability of the institution, especially through fundraising. Religious leaders, whether founders or institutional advisors, often use their charisma and social influence to attract support from the public. In many cases, the success of fundraising depends heavily on the ability of religious leaders to build trust and foster good relationships with donors, both individuals and institutions. This is in line with the teachings of the Qur'an, such as in Surah Al-Baqarah verse 261, which emphasizes the importance of alms as a form of goodness that multiplies its rewards. This financial support allows Rumah Tahfiz to provide adequate facilities and carry out educational programs on an ongoing basis.

However, the dominant role of religious authorities in fundraising is not always permanent. When the leadership of Rumah Tahfiz is held by the younger generation who are more skilled in modern management, the role of religious authorities tends to shift to become more symbolic. They often act as advisors or protectors of the institution, while the technical aspects of management are left to a professional manager or administrative team. This shift not only reflects a change in organizational structure, but also shows how Rumah Tahfiz seeks to balance traditional values with the demands of modern efficiency.

The transformation of authority at Rumah Tahfiz also reflects efforts to adapt to the challenges of modernity. In this context, leadership in Rumah Tahfiz no longer depends only on religious authority figures who have traditional legitimacy, such as ulama or kyai, but also on individuals who have managerial abilities and strategic vision.

This can be seen in the application of more flexible educational methods, such as integrating the Qur'an curriculum with formal or extracurricular education. This flexibility allows Rumah Tahfiz to appeal to urban communities who want religious education that can be tailored to their schedules and needs.

However, behind this flexibility there are challenges. One of them is the limitation of the role of religious authorities in determining the curriculum or teaching materials. In many cases, Rumah Tahfiz only adopts the teaching method of the Qur'an that has been popular or developed by other institutions, so that the role of religious authorities in educational innovation is limited. This shows a shift in the role of religious authorities from cultural brokers – which connect religious traditions with the modern context – to more passive, only as symbolic supervisors or advisors.

The transformation of religious authority in Rumah Tahfiz also reflects a shift in the leadership structure of modern religious educational institutions. In the traditional model, such as in Islamic boarding schools, the kyai authority has a great influence in every aspect of the institution's life, from the curriculum to financial management. However, in the Tahfiz House, leadership is more decentralized. Administrators often act as administrators tasked with ensuring operational sustainability, while religious authorities are only involved in strategic decision-making or in matters related to the moral legitimacy of the institution.

This transformation shows that Rumah Tahfiz not only adapts to the demands of modernity, but also creates a structure that allows wider participation from various actors, including the younger generation. For example, many Rumah Tahfiz now employ college graduates who not only have religious knowledge, but also skills in technology and management. The presence of this young generation brings a new perspective that is more progressive and innovative, as well as answering the challenges of the times that require a multidimensional approach in religious education.

In the perspective of the study of the Qur'an, the transformation of authority and leadership in Rumah Tahfiz can be understood as an effort to realize Islamic teachings that are relevant to the social and cultural context. The Qur'an, as the main source of Islamic teachings, provides guidance for humanity to continue to innovate without abandoning the basic principles of religion. For example, Surah An-Nahl verse 125 emphasizes the importance of wisdom in conveying religious teachings, which can be translated into a modern context as the need to use a wise and adaptive approach in the management of educational institutions.

This transformation also reflects the spirit of *ijtihad*, which is an effort to find new solutions to contemporary problems based on Islamic principles. In this case, Rumah Tahfiz shows how the values of the Qur'an can be applied in a constantly changing context, while maintaining the essence of its teachings. Flexibility and innovation in leadership allow Rumah Tahfiz to become an institution that not only educates individuals spiritually, but also prepares them to contribute constructively in modern society.

The transformation of authority and leadership at Rumah Tahfiz reflects the dynamics of adaptation to changing times. The role of religious authorities shifting away from traditional domination to a more symbolic and strategic approach shows how these institutions seek to balance Islamic values with the demands of modernity. From the perspective of Qur'anic studies, this transformation illustrates the contextual implementation of Islamic teachings, making Rumah Tahfiz a clear example of how

religious institutions can innovate without leaving their traditional roots. To support the sustainability of this transformation, closer collaboration is needed between various stakeholders, including the community, government, and religious institutions, so that Rumah Tahfiz can continue to make a significant contribution to spiritual and social development in the modern era.

Individual and Structural Dynamics

In structural theory, individual actions and social structures affect each other. This is also seen in the operation of Rumah Tahfiz. Managers often have to adapt educational programs to the needs of urban communities, such as parents' work schedules or children's secular education needs. For example, some urban Tahfiz Houses adopt flexible study schedules to meet these needs.

Conversely, the structure of the institution also influences the actions of individuals. The norms and rules applied in Rumah Tahfiz shape the pattern of social interaction and the way students learn. For example, the method of memorizing the Qur'an applied creates a distinctive learning atmosphere, where the interaction between teachers and students is based on religious values.

Economic and Social Contribution of Rumah Tahfiz

In addition to the educational function, Rumah Tahfiz also makes a significant contribution to local economic development. This institution creates jobs for teachers, support staff, and local business actors. For example, in some areas, Rumah Tahfiz has become the center of economic activity, with street vendors providing for the needs of students and their families.

Furthermore, Rumah Tahfiz also encourages the development of infrastructure around it. The road to Rumah Tahfiz often becomes more crowded, and vendors who provide uniforms or educational supplies benefit economically. This phenomenon shows that Rumah Tahfiz not only functions as a center for religious education, but also as a driver of the local economy.

Economic and Sustainability Challenges

Despite its economic impact, Rumah Tahfiz also faces challenges in terms of financial sustainability. Most of the operations of this institution depend on donations from donors or land owners. This dependence makes Rumah Tahfiz vulnerable to fluctuations in the economic condition of the community. In a difficult economic situation, fundraising becomes a big challenge for managers.

In addition, another challenge is to ensure the welfare of teachers. Although most of the lecturers are recent graduates from Islamic universities, their economic stability is not always guaranteed. Rumah Tahfiz needs to develop a more sustainable funding model to overcome this challenge.

Social Implications and the Formation of Religious Identity in the Dynamics of Rumah Tahfiz

In contemporary society, Rumah Tahfiz plays the role of a social agent that not only functions to teach the Qur'an, but also has a significant contribution in shaping the religious identity of individuals and communities. Rumah Tahfiz is not just a religious educational institution; it has developed into a social space that supports the internalization of Islamic values in daily life, especially for students. In the context of a dynamic urban society, Rumah Tahfiz is present as an alternative solution for Muslim families who want to instill religious education intensively but still in line with the needs of modern life.

Religious identity is one of the important elements inherent in the learning process at Rumah Tahfiz. In practice, Rumah Tahfiz not only focuses on the transfer of Qur'an knowledge, but also on moral and spiritual development which is the foundation of students' lives. This process includes habituation of Islamic values, such as discipline, responsibility, and obedience to religious teachings. In the study of the Qur'an, this is in line with Allah's command in Surah Al-Baqarah verse 2, which states that the Qur'an is a guide for people who are pious, showing how the teaching of the Qur'an in Rumah Tahfiz is a medium to form a generation of religious and integrity.

In the context of urbanization, many parents face a dilemma in providing religious education to their children in the midst of dense daily activities. Rumah Tahfiz is an institution that answers these needs, providing a conducive environment for learning the Qur'an while supporting the development of religious character. By integrating religious values into daily life, Rumah Tahfiz plays a role in forming a religious identity that is relevant to the challenges of modernity, thus making this institution more than just a place to learn to read and memorize the Qur'an.

Rumah Tahfiz creates a distinctive social pattern through interaction between various actors in it, such as managers, teachers, students, and the community. This interaction is not only vertical—between teachers as givers of knowledge and students as recipients—but also horizontal, including relationships between students and with the outside community. This reflects the values of Islamic ukhuwah, which are taught in many Tahfiz Houses as an integral part of Qur'an-based education. The concept of ukhuwah is rooted in the words of Allah in Surah Al-Hujurat verse 10, which affirms that believers are brothers and must maintain harmony between them.

For example, routine activities such as joint tadarus, congregational prayers, and Qur'an khataman create a sense of togetherness and solidarity among the students. This activity not only strengthens their relationship with the Qur'an, but also strengthens social bonds among the students. These relationships, in turn, form a solid religious community and serve as a model for the surrounding community.

Rumah Tahfiz not only builds individual identity, but also forms a cohesive religious community. In the study of the sociology of religion, a religious community is a collection of individuals who share the same religious values, practices, and goals. Rumah Tahfiz functions as a center for religious activities that connect students, teachers, and the surrounding community in a network based on Islamic values. In many cases, these communities serve as agents of social change, helping to instill religious norms amid the challenges of urbanization and modernity.

This role is increasingly relevant in urban societies, where social relationships are often individualistic and fragmented. By offering an environment based on religious values, Rumah Tahfiz helps to strengthen the sense of community in the community. Activities such as social services, Islamic studies, and Islamic holiday celebrations organized by Rumah Tahfiz are a means to expand the reach of this religious community, involving the general public in a more harmonious pattern of interaction.

Rumah Tahfiz is also a model of Qur'an-based education that is relevant to the challenges of the times. In the study of the Qur'an, education has a very important position, as reflected in the first revelation received by the Prophet Muhammad SAW, namely the command to read (iqra'). Education at Rumah Tahfiz is designed to not only fulfill individual worship obligations, but also prepare students to contribute to society as knowledgeable and moral Muslims.

This success is supported by a learning approach that integrates the memorization of the Qur'an with an understanding of its meaning. Thus, students not only memorize the holy verses, but also understand the messages contained in them. This is important to build a generation that is not only religious, but also able to apply Islamic values in daily life.

Rumah Tahfiz acts as a social agent that not only educates individuals, but also forms a religious identity and a cohesive community. In its interaction, this institution creates a distinctive social pattern based on the values of the Qur'an, which is the foundation of the lives of students and the surrounding community. With its role in building religious communities and offering a Qur'an-based educational model, Rumah Tahfiz has made a significant contribution to the formation of Islamic identity in the modern era.

However, to maximize its potential, Rumah Tahfiz needs support from various parties, including the government, the community, and other religious institutions. This support is important to ensure that the institution can continue to provide benefits, both in educational, social, and spiritual aspects, as well as being an example of how the values of the Qur'an can be implemented practically in modern life.

The Role of Rumah Tahfiz in Modernity

Rumah Tahfiz reflects how religious educational institutions adapt to the challenges of modernity. By integrating religious values in a flexible structure, the institution has succeeded in meeting the needs of contemporary society. The applied educational model shows that religious traditions can be adapted without losing their essence.

However, this adaptation also raises new challenges, such as the need for regulations that support the sustainability of the institution. Government policies need to consider the unique characteristics of Rumah Tahfiz to ensure that this institution can continue to make a positive contribution.

Rumah Tahfiz is a dynamic representation of the interaction between social structures and individual actions. As a religious educational institution, this institution plays an important role in the formation of religious identity, local economic development, and adaptation to the challenges of modernity. By understanding the dynamics of Rumah Tahfiz through the lens of structural theory, we can see how this institution influences and is influenced by the surrounding community.

To optimize the contribution of Rumah Tahfiz, policy support is needed that supports the financial and operational sustainability of this institution. In addition, Rumah Tahfiz needs to continue to innovate to face the challenges that arise, while maintaining the religious values that are the basis of its existence.

4. Conclusion

Rumah Tahfiz has developed into a significant educational institution in big cities such as Banjarmasin, not only as a place to learn the Qur'an but also as an agent of social change. Its role reflects the adaptation of urban Muslim societies to the needs of more flexible and modern religious education. The interaction between Rumah Tahfiz and the community creates complex social formation dynamics. Rumah Tahfiz not only influences, but is also influenced by social, political, and economic changes around it. Its existence is a reflection of the construction of urban Muslim identity, which is influenced by the Muslim middle class and charismatic leadership. Although originally founded by

Yusuf Mansur's followers, Rumah Tahfiz has now developed with various models and methods. The presence of local authorities also plays an important role in directing the development of this institution, both in terms of management and adaptation to changing social dynamics.

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