Leadership: Jurnal Mahasiswa Manajemen Pendidikan Islam
ISSN (P): 2721-7108, ISSN (E): 2715-0399
DOI: http://dx.doi.org/10.32478/leadership.v7i2.4683
Available online at: https://e-journal.staima-alhikam.ac.id/mpi

# KH. HASYIM MUZADI'S EDUCATIONAL MANAGEMENT FOR MEMORIZER 30 JUZ OF AL-QUR'AN

**Rosidin*[1], Yuli Salis Hijriyani[2], Subur Wijaya[3], Iklil Athroz Arfan[4]**
[1]STAI Ma'had Aly Al-Hikam Malang, [2]UIN Kiai Ageng Muhammad Besari Ponorogo, [3]STKQ Al-Hikam Depok, [4]Ibn Haldun University Istanbul

Corresponding author: mohammed.rosidin@gmail.com

**Submission Track:**
Submission : 06-04-2026
Accept Submission : 20-06-2026
Available Online : 30-06-2026

© 2026 The Author(s). This open-access article is licensed under CC-BY-SA 4.0 (creativecommons.org/licenses/by-sa/4.0/).

**Abstract**

A crucial problem facing Islam in Indonesia is that those who have memorized Al-Qur'an (hafiz) are not trained to become ulama (Islamic scholars), while ulama do not hold the status of hafiz. KH. Hasyim Muzadi addressed this problem through the educational management at the Sekolah Tinggi Kulliyatul Qur'an (STKQ) Al-Hikam in Depok, which only accepts students who have memorized all Thirty-Juz of Al-Qur'an. This article was written using a qualitative approach with a field research design. Data were collected through observation, interviews, and documentation. The data were then analyzed using the interactive model. The article presents three findings: First, the preservation of the Thirty-Juz Qur'an memorization through three strategies: a) structured review conducted daily, weekly, monthly, and by semester; b) flexible independent review during obligatory prayers, voluntary prayers, and free time; c) assigning first- and second-semester students to lead congregational prayers using the khataman system. Second, the development of Qur'anic knowledge through three programs: a) STKQ Al-Hikam's intracurricular courses that study disciplines in accordance with Ilmu Al-Qur'an dan Tafsir (IAT) program; b) the Diniyah Ma'had Jami'ah extracurricular program that studies classical Islamic texts (turath); c) organizing academic forums ranging from local to international levels. Third, the practical application of the Qur'an through three activities: a) serving as educators at the Al-Hikam Qur'anic Education Center (TPQ) for children and adolescents; and the Qur'an Reading and Writing Guidance Program (BBTA) for adults and the elderly; b) actively participating in local community activities; c) participating in the Prosakti (Community Service Program) for one year in 3T (Frontier, Remote, and Underdeveloped) areas spread across various provinces in Indonesia. The contribution of this article is to present the best practices of

KH. Hasyim's educational management, which transforms Qur'an memorizers into scholars of the Qur'an.
**Keywords**: Educational Management, Hasyim Muzadi, Memorization of Qur'an, STKQ Al-Hikam, Tahfiz al-Qur'an.

**Abstrak**

Problem krusial Islam di Indonesia adalah penghafal Al-Qur'an (hafizh) tidak dibina menjadi ulama, sedangkan ulama tidak berstatus hafizh. Problem ini diberikan solusi oleh KH. Hasyim Muzadi melalui manajemen pendidikan di Sekolah Tinggi Kulliyatul Qur'an (STKQ) Al-Hikam Depok yang hanya menerima hafizh 30 Juz sebagai mahasiswa. Artikel ini disusun menggunakan pendekatan kualitatif, jenis studi kasus dan desain penelitian lapangan. Data diperoleh melalui observasi, wawancara dan dokumentasi. Lalu dianalisis dengan model interaktif Miles, Huberman dan Saldana. Ada tiga temuan artikel: Pertama, pelestarian hafalan Al-Qur'an 30 Juz melalui tiga strategi: a) muraja'ah terstruktur yang bersifat harian, mingguan, bulanan dan semester; b) muraja'ah mandiri secara fleksibel dalam shalat fardhu, shalat sunah dan jam kosong; c) penugasan sebagai imam shalat jamaah bagi mahasiswa semester satu dan dua dengan sistem khataman. Kedua, pengembangan wawasan Al-Qur'an melalui tiga program: a) perkuliahan intrakurikuler STKQ Al-Hikam yang mempelajari disiplin ilmu sesuai Program Studi Ilmu Al-Qur'an dan Tafsir (IAT); b) program ekstrakurikuler Diniyah Ma'had Jami'ah yang mempelajari kitab kuning (turats); c) penyelenggaraan forum ilmiah berskala lokal hingga internasional. Ketiga, praktik Al-Qur'an melalui tiga kegiatan: a) menjadi pendidik di Taman Pendidikan Al-Qur'an (TPQ) Al-Hikam untuk anak-anak dan remaja; serta Bimbingan Baca Tulis Al-Qur'an (BBTA) untuk orang dewasa dan lansia; b) menjadi peserta aktif dalam kegiatan masyarakat sekitar; c) menjadi peserta dalam Prosakti (Program Masa Bakti) selama satu tahun di daerah 3T (Terdepan, Terpencil dan Tertinggal) yang tersebar di berbagai provinsi di Indonesia. Kontribusi artikel ini adalah menyajikan best practice manajemen pendidikan KH. Hasyim yang memproses hafiz Al-Qur'an menjadi ulama ahli Al-Qur'an.
**Kata Kunci:** Hafalan Al-Qur'an, Hasyim Muzadi, Manajemen Pendidikan, STKQ Al-Hikam, Tahfiz Al-Qur'an.

## A. INTRODUCTION

"Most Islamic scholars (*ulama*) abroad memorize Al-Qur'an. In Indonesia, *ulama* do not memorize Al-Qur'an, while people who memorize Al-Qur'an do not become *ulama*. This phenomenon is odd. Therefore, the memorizers of Al-Qur'an (*hafiz*) should be processed again to become *ulama*. However, there is no such institution in Indonesia". This statement was made by KH. Hasyim Muzadi when explaining the background of the establishment of Sekolah Tinggi Kulliyatul Qur'an (STKQ) Al-Hikam in Depok (Muzadi, 2017).

The aspiration to process *hafiz* into *ulama*, began with the recruitment of forty students who passed the entrance selection of STKQ Al-Hikam, because they had memorized Thirty-*Juz* of Al-Qur'an (Redaksi, 2011). What sets STKQ Al-Hikam apart is that memorizing all 30 *Juz* of Al-Qur'an is mandatory requirement for admission as a freshman. At other universities, memorizing Al-Qur'an is generally a requirement for obtaining a scholarship. Of the ten state universities (*Perguruan Tinggi Negeri* or PTN) offering *tahfiz* scholarships in 2026, only the Sepuluh Nopember Institute of Technology (ITS) in Surabaya requires students to have memorized all 30 *Juz* (Sutardi, 2026).

One of the miracles of Al-Qur'an is that it is read and memorized by people who understand or do not understand its meaning (Shihab, 1998). This means that not all of *hafiz* understand the content of Al-Qur'an. Therefore, there is a strongly need for educational institutions that process the *hafiz*, in order to understand the content of Al-Qur'an. This is the innovative offer of educational management by KH. Hasyim at STKQ Al-Hikam.

Marking its 15$^{th}$ year of birth, STKQ Al-Hikam successfully held its 10$^{th}$ batch graduation ceremony on October 18, 2025, which included a scientific oration by Professor of Qur'anic Exegesis at UIN Raden Mas Said Surakarta, Prof. Dr. Islah Gusmian, S.Ag., M.Ag., on the topic "Challenges and the Role of Qur'anic Scholars in the Information Age" (STKQ Al-Hikam Depok, 2025).

STKQ Al-Hikam's success in educating *hafiz* sparked the researcher's curiosity about educational management, considering how difficult it is to memorize Al-Qur'an from scratch, let alone maintain the memorization of Thirty-*Juz* of Al-Qur'an with the status of a student who has academic duties in college. Moreover, STKQ Al-Hikam is located near the University of Indonesia (UI), which presents the metropolis lifestyle of students, which is a unique challenge for STKQ Al-Hikam students in maintaining the memorization.

The problems of memorizing and maintaining memorization of Al-Qur'an have become a concern of academics. Intrinsically, the challenge of memorizing Al-Qur'an is related to the characteristics of its verses. Each verse of Al-Qur'an consists of 1–129 words. The longer the verse, the more difficult it is to memorize. Consequently, Qur'anic memorization generally begins with Juz 30, which contains relatively short verses. Longer verses, on the other hand, must be divided into several sections to facilitate memorization (Tajabadi F., 2019).

Extrinsically, various methods have been implemented to facilitate the memorization of Al-Qur'an, such as the "One Day One Verse" (ODOV) program at Darul Hufadz Islamic Senior High School in Sumedang. However, this method only enables students to memorize 1 Juz in a year (Suryana et al., 2024). Consequently, high school students who graduate as memorizers of the entire 30 Juz of Al-Qur'an are considered elite.

At the university level, *tahfiz* programs have different orientations. For example, the orientation of the *tahfiz* program at UIN Maliki Malang is memorization. Therefore, the memorization target per semester is 6 *Juz*, with

the goal of memorizing 30 *Juz* by the time of graduation. Meanwhile, the orientation of the tahfiz program at UIN Sunan Kalijaga Yogyakarta is understanding. Consequently, the memorization target is only 2 *Juz*, the popular Surahs and Juz *'Amma*, which is completed in the 3rd and 5th semesters (Nasrulloh et al., 2022). This means that the output of *tahfiz* programs at Islamic universities is either the memorization of the entire 30 *Juz* of Al-Qur'an or a deep understanding of Al-Qur'an. A gap in the research is the lack of studies on memorization programs that combine the achievement of memorizing all 30 Juz with a deep understanding of its content, as is the focus of this article.

A bibliometric analysis by (Anisaturrizqi et al., 2025) reveals a trend in articles addressing the theme of holistic *tahfiz* education through the integration of cognitive (memorization), affective (internalization), and psychomotor (daily practice) aspects. This bibliometric analysis presents a synthesis of articles on *tahfiz* boarding schools written by researchers from ten public and private universities in Indonesia. The findings are general in nature based on the results of the synthesis; therefore, they are not specific to a single *tahfiz* program, as is the focus of this article.

The activity of memorizing Al-Qur'an has a positive and significant effect on the academic achievement of 38 Islamic Religious Education (*Pendidikan Agama Islam*; PAI) Study Program students, especially in PAI and Arabic subjects, with an average score of 90.3 in the 2015-2016 Academic Year (Ginanjar, 2017). The findings of previous articles were limited to students who had memorized a maximum of 8 *Juz* of Al-Qur'an. In contrast, this article discusses students who have memorized 30 Juz.

Research on KH. Hasyim has been dominated by studies of his thought in the field of National Fiqh or *Fiqh Siyasah* (Harisudin, 2017; Solikhudin et al., 2025), the authentic concept of Islam as *Rahmatan lil 'Alamin* in the Indonesian context (Nasih et al., 2024; Rasyid, 2016), and education in religious moderation (Muhajir & Nurcholis, 2024).. Thus, there has been no research examining the educational management of Qur'anic memorization proposed by KH. Hasyim.

The description above shows that there are still many empty spaces as gap research that can be studied. In this context, researchers will examine KH. Hasyim's educational management for *hafiz* Thirty-*Juz* of Al-Qur'an at STKQ Al-Hikam Depok related to memorization preservation, insight development and actualization of Al-Qur'an practice.

## B. RESEARCH METHOD

This article is based on a qualitative approach and case study research. Data collection techniques include observation, interviews and documentation. The data obtained was analyzed using content analysis techniques based on the interactive model, namely collection, condensation and presentation of data, then drawing conclusions (Miles et al., 2018).

STKQ Al-Hikam originated from the idea of Dr. KH. A. Muhaimin Zen, MA as the Chairman of the Central Leadership of Jam'iyyatul Qurra' wal Huffazh Nahdlatul Ulama (JQH-NU) who proposed the establishment of a Qur'anic college specifically for *huffaz* Thirty-Juz of Al-Qur'an. This is the distinction of STKQ Al-Hikam compared to Qur'anic colleges in Jakarta and surrounding areas, such as Perguruan Tinggi Ilmu Al-Qur'an (PTIQ), Pusat Studi Al-Qur'an (PSQ) and Institut Ilmu Al-Qur'an (IIQ) Jakarta. KH Muhaimin Zen's idea was well received by KH Hasyim as the founder of STKQ Al-Hikam (Admin, 2021).

STKQ Al-Hikam is located at Jl. H. Amat No 21, RT 6, RW 1, Kukusan Village, Beji District, Depok City, West Java, 16425. The choice of this location is based on KH. Hasyim's view that Depok is a scientific center symbolized by the existence of the University of Indonesia (UI) as a *bona fide* institution in producing scholars and leading figures in Indonesia. KH. Hasyim wants the integration of religious knowledge and science for student (*santri*) (Admin, 2021).




**Figure 1. STKQ Al-Hikam Is Located Near the University of Indonesia (UI)**

STKQ Al-Hikam's vision is "To become the leading center for Qur'anic studies that is a reference for Islamic studies in Indonesia". The mission of STKQ Al-Hikam including: a) Organizing Qur'anic studies based on interdisciplinary insights; b) Organizing education as a leading center for the study of Qur'anic science in Indonesia; c) Guiding and directing students of the Qur'anic Science Study Program to become experts in Qur'anic Science and Tafsir who are professional, qualified and responsive to the challenges of the times

To realize the vision and mission, STKQ Al-Hikam conducts two models of student recruitment. *First*, student selection through tests in each province. *Second*, recruitment of students through JQH-NU institutions or through local NU administrators. While the registration requirements are: Memorize Thirty-*Juz* of Al-Qur'an, have a high school diploma, have Arabic and English language skills, and are between 18-23 years old (Admin, 2022).

More information about STKQ Al-Hikam, can be accessed on its official website: walisongoonline.com and stkq.alhikamdepok.ac.id.

## C. RESULTS AND DISCUSSION

### 1. Preservation of Thirty-Juz of Al-Qur'an Memorization

KH. Hasyim stated that the duties and responsibilities of STKQ Al-Hikam students are very demanding, as they must maintain their memorization of Al-Qur'an so that it does not fade. Therefore, they must review their Qur'anic memorization regularly. They are given time from after *Maghrib* until *Isha'* and from after *Fajr* until 7:00 a.m. WIB. Only then do classes begin (Muzadi, 2017).

KH. Hasyim's educational management approach is implemented at STKQ Al-Hikam through three main strategies: Structured *Muraja'ah*, Independent *Muraja'ah* and Assignment as a Prayer *Imam*.

a. Structured *Muraja'ah* (Repetition)

This structured *muraja'ah* is monitored and evaluated by the *Tahfiz* Quality Assurance Unit (*Unit Penjamin Mutu Tahfiz* or UPMT). The UPMT management comes from among the teacher (*asatidh*). Izharuddin as a student of STKQ Al-Hikam stated: "UPMT from among *asatidh* who organize and coordinate the memorization and *muraja'ah* schedule of the student at STKQ".

Structured *muraja'ah* is divided into several categories. *First*, daily *muraja'ah* in two sessions, namely in the morning and in the evening. Ustadh Sulladi as the Head of UPMT commented:

> "*Muraja'ah* daily, in the morning after *Fajr*, after *Tafsir Jalalain* session. At least until 6:30 am. Every day, except Sunday. The system is depositing to each supervisor. Both from among the *asatidh* and seniors. (Seniors) who are considered the best at reading or the most diligent, are asked to help listen".

The number of daily *muraja'ah* that must be done by student every week is one *Juz*. Ustadh Saifullah as the UPMT administrator commented: "The time of *muraja'ah* is in the morning and at night. Five pages or a quarter of a *Juz* per day. Sunday, off". Izharuddin emphasized: "For each week, there are two times a week, Wednesday and Saturday, repeating the memorization that has been deposited, being half a *Juz* to the *asatidh* who have been placed according to their respective batches".

As part of controlling, UPMT provides a variety of sanctions for students who do not meet the daily *muraja'ah* attendance standards, as Ustadh Saifullah said: "If 4-8 times absent (not depositing), the head of UPMT will be called. Absent 8-15 times, must *khatmil Qur'an* (30 Juz) alone at the grave of the founder (KH. Hasyim). Absent more than 15 days, then facing the Head of STKQ".

While the *muraja'ah* system in the evening session is almost identical to the morning session. In detail, the duration is about one hour, and the location is according to the policy of the supervisor of each batch. Ustadh Saifullah explained, "The night deposit is held at 21.00-22.00 WIB". Clarified by Izharuddin, "It continues after *dirasah*, at 21.00-22.00 WIB. The students are placed in one place, such as the hallway of the mosque".

*Second*, monthly *sima'an* or *khataman* (completion of Al-Qur'an). The monthly *khataman* uses two techniques, namely *bil-ghaib* (without looking at Al-Qur'an Mushaf) and *bin-nazar* (by looking at Al-Qur'an Mushaf). Bahri as a student of STKQ Al-Hikam commented:

> "Every month there is *sima'an* on Sunday night. The officers are rotated by batch. (This month) class 10, next month class 11. Rotate so on. The monthly *khataman bil-ghaib* (is done) after Isha' until 24.00 WIB, using loudspeaker. For the 30 *Juz khataman*, 10-15 *Juz* are read using loudspeaker, while the rest without using loudspeaker. The next day after Fajr, gather with the *asatidh*, then *khataman bin-nazhar*".

*Third*, *Tasmi'* (evaluative recitation without looking at Al-Qur'an Mushaf) per semester. Ustadh Sulladi commented:

> "Every semester, starting from the first semester, students are required to do *tasmi'*. First semester, *tasmi'* 5 *Juz*. Until the 6th semester, *tasmi'* Juz 1-30. Finally, students *tasmi'* 30 Juz as a requirement for undergraduate thesis defense (*munaqashah*). If they do not finish *tasmi'*, students are not allowed to take the final exam".

Then Ustadh Saifullah commented: "*Tasmi'* must be done by each batch. So, 30 *Juz* can be paid in installments for six times." Ustadh Rahman added: "Before going to the next *Juz*, the previous *Juz* is deposited. Before the thesis defense, there is a comprehensive, must read at the grave of KH. Hasyim". Izharuddin explained: "Semester sevent, (students) are required to deposit 30 *Juz* in a maximum of six occasions. If you can do it in one occasion, it will be an achievement".

Given that not all student are able to meet the *tasmi'* target per semester, there is a control system as stated by Ustadh Sulladi below:

> "If the *tasmi'* is not smooth, then the memorization does not reach the requirements, due to negligence. Then (student) will be dismissed and returned to their original hut, to smooth the memorization. Then the following year they can attend lectures at (STKQ) Al- Hikam".

If summarized, the *tasmi'* system per semester applied at STKQ Al-Hikam is: 1st semester (*Juz* 1-5); 2nd semester (*Juz* 6-10); 3rd semester (*Juz* 11-15); 4th semester (*Juz* 16- 20); 5th semester (*Juz* 21-25); 6th semester (*Juz* 26-30). Before the thesis defence, it is mandatory to *tasmi'* 30 *Juz*, which is done a maximum of 6 times occasions. It is even greater if you are able to *tasmi'* 30 *Juz* in one occasion, as successfully done by Safirul Haq Almuhtadi Billah, on Sunday, June 21, 2026, which was carried out since after dawn in the grave area of KH. Hasyim Muzadi. This tasmi' system can be accessed via the following YouTube link: https://www.youtube.com/watch?v=AB0RRn03JrA

The implementation of a structured *muraja'ah* system at STKQ Al-Hikam, is part of the awareness that maintaining memorization is an obligation for *hafiz* Qur'an, because forgetting to memorize the Qur'an is a major sin, based on the Hadith narrated by Anas ibn Malik RA: "The sins of my people were revealed to

me, then I did not see a greater sin than a *Surah* or verse of the Qur'an that someone had memorized, then he forgot it" (H.R. Abu Dawud) (Hasani, 2019).

The *muraja'ah* and *tasmi'* systems serve to improve the quality, accuracy, reliability, and supports *hafiz* in achieving sustained memorization (Ismail et al., 2024; Kholis & Zunaidah, 2026). The *muraja'ah* and *tasmi'* also enhance the psychological well-being of *hafiz*, as they foster empathy, sympathy, and mutual support among fellow *hafiz* (Shofiah et al., 2025). Thus, the *muraja'ah* and *tasmi'* systems provide both cognitive and affective benefits for *hafiz*.

b. Independent *Muraja'ah*

As a support for structured *muraja'ah*, students are always active in doing independent *muraja'ah*. In terms of time, independent *muraja'ah* is carried out according to the conditions of each student.

Ustadh Sulladi commented: "There are some student who *muraja'ah* on their own times". Bahri explained: "Independent *muraja'ah* after *Dhuhr*, about half or one hour. After *Asr* and *Maghrib* can be used for *muraja'ah*". Agus added: "One of the ways we do it is *muraja'ah* in prayer. After the morning deposit, we use it (*muraja'ah*) in the *sunnah* prayer".

The challenge of independent review for students is a lack of time. As Habibullah stated: "The obstacle is the lack of time. The way to maintain memorization in the midst of busy activities is to choose a break or empty time, (then) fill it with *muraja'ah*, because it is difficult to find consistency time".

Thus, independent *muraja'ah* time is divided into three categories, namely after obligatory prayers (*Dhuhr*, *Asr*, *Maghrib*); in *sunnah* prayers (such as *Duha*); and free time. So, independent *muraja'ah* time is flexible, not rigid.

In terms of methods, in addition to using *sunnah* prayers for *muraja'ah*, there are also student who use the *murattal* listening method. Habibullah commented: "Because of the lack of time, while the activities are full, the way to maintain it is in between activities. (I also) listen to *murattal*. Although not reading, but by listening, it can maintain memorization".

In order for this independent *muraja'ah* not to run uncontrollable, the student are equipped with a deposit book. Ustadh Saifullah explained: "Some of them are independent, but are controlled by a deposit book. There are also those who want to deposit, they are welcome".

Accumulatively, the *muraja'ah* of the student can reach 5 *Juz* per day, as stated by Izharuddin: "Each person adds their own (*ziyadah*) in their spare time, such as after *Dhuhr* or free time. In total, a day can get 2-5 *Juz*".

If the student's *muraja'ah* 5 *Juz* per day, it means that they recite 30 *Juz* of Al-Qur'an once a week. When referring to the *salaf* tradition, there are several alternatives to *khatam Al-Qur'an*. *First*, *khatam* in a day (one, two, even three times). *Second*, *khatam* in two days. *Third*, *khatam* in three days. *Fourth*, *khatam* in four, five, six or seven days. *Fifth*, *khatam* in eight or ten days. *Sixth*, *khatam* in a month. *Seventh*, *khatam* in two months. *Eighth*, *khatam* twice a year. This is the minimum limit of *khatam Al-Qur'an* according to Abu Hanifah (Hasani, 2019).

To improve the quantity and quality of *muraja'ah*, STKQ students can utilize AI applications specifically designed for memorizing the Qur'an, such as Tarteel AI and Memorize Quran AI. These applications help hafiz identify recitation errors and motivate them to engage in systematic muraja'ah. However, AI applications cannot replace the role of teachers in instilling the ethics and understanding of the Qur'an (Yahya et al., 2025). The use of AI applications must be approached with caution, as several errors have been found in these applications, such as incorrect recitation marks, invalid verses, and inaccurate juz references (Ahmad & Musa, 2025).

In general, the effectiveness of *tahfiz* apps designed to support *muraja'ah* varies. There are three models of Qur'an memorization apps: a) the Voice Technology-Based Model, which is still not very effective; b) the Gamification-Based Model, which has proven to be effective; and c) the Modular-Based Model, which has been shown to be partially effective (Akbari et al., 2024).

c. Assignment as Congregational Prayer Leader (*Imam Shalat Jamaah*)

STKQ Al-Hikam is an educational institution that has a high concern for the quality of students input related to memorizing Al-Qur'an. Ustadh Rahman commented: "There is no campus that is as strict as us in (checking) the memorization of Al-Qur'an. At the beginning (of admission), we have checked the memorization (of) the front and back, 30 *Juz*".

As proof, as well as strengthening the memorization of the Qur'an, first and second semester or first year students are appointed to be the leader of congregational prayers (*imam shalat jamaah*) at the Al-Hikam Mosque and nearby mosques. Ustadh Sulladi explained: "Students are required to be *imams* at Al-Hikam Mosque for one year. To train so that they are not surprised when they enter the community". Then Bahri emphasized: "Being a *imam* is reserved (for) the first and second semester or first year".

Outside Ramadan month, all congregational prayers apply the *khataman* system. Especially in *Jahriyah* prayers (*Fajr*, *Maghrib*, *Isha'*), the *imam*'s reading can be listened to by *ma'mum* (congregational prayer member). While in the month of Ramadan, the *khataman* system is added to the Tarawih and Witr congregational prayers which are also classified as *Jahriyah* prayers.

The appointment of *hafiz* as the *imam* of the congregational prayer is in accordance with the story of Abu Bakar RA who is a Thirty-*Juz* Qur'an memorizer. When the Prophet PBUH was sick, he *appointed* Abu Bakar RA as the *imam*. This appointment is actual evidence of the Hadith narrated by Ibn Mas'ud RA:

**يَؤُمُّ الْقَوْمَ أَقْرَؤُهُمْ لِكِتَابِ اللهِ (رَوَاهُ التِّرْمِذِيُّ).**

*The imam of a people is the one who recites or memorizes the Qur'an best* (H.R. al-Tirmidhi) (Hasani, 2020).

The competence of *hafiz* in leading congregational prayers aligns with the current trend among mosque administrators, who require *hafiz* to lead congregational prayers. This is evident in the experiences of hafiz students at the As'adiyah Islamic Boarding School in South Sulawesi (Hijriah et al., 2024). The

competencies required of an *imam* leading congregational prayers in a mosque are Qur'anic recitation (*Tahsin*), Qur'anic memorization (*Tahfiz*), and Islamic law of congregational prayer (*Fiqh al-Salat*) (Musyanto et al., 2024).

The following are the conclusions of KH. Hasyim's educational management regarding the preservation of the 30 *Juz* Qur'an memorization program implemented at STKQ Al-Hikam:

**Table 1**
**Educational Management for Preserving the Memorization of Al-Qur'an**

| No | Activity | System | Time | Remarks |
|---|---|---|---|---|
| 1 | Structured *Muraja'ah* | Daily | Morning: After the *Tafsir Jalalain* lesson. At least until 06.30 WIB<br>Evening: After the *Dirasah* session, around 20.00-21.00 WIB | ¼ *Juz* per Day |
| | | Weekly | Wednesday: Recite half a *Juz*<br>Saturday: Recite half a *Juz* | 1 *Juz* per Week |
| | | Monthly | *Sima'an* or *Khataman* on Sunday night | 30 *Juz* per Month |
| | | Semester | Regular *Tasmi'*: 5 *Juz* per semester<br>Before the thesis defense: 30 *Juz* (to be completed in a maximum of six "sessions") | 5 *Juz* per semester and 30 *Juz* before the thesis defense |
| 2 | Independent Muraja'ah | Mandatory Prayers | Dhuhr, Asr, Maghrib | Approximately 2–5 *Juz* per day, depending on the student |
| | | Voluntary Prayers | Duha | |
| | | Free Times | In between activities | |
| 3 | Congregational Prayer Leader | Ramadan | Fajr, Maghrib, Isha' | 1st and 2nd semester students are required to lead the prayer |
| | | Outside of Ramadhan | Fajr, Maghrib, Isha', Tarawih, and Witr | |

## 2. Development of 30 Juz Qur'anic Insights

KH. Hasyim emphasized that the competency standard for STKQ Al-Hikam graduates is to graduate with a thorough understanding of Al-Qur'an and its contents within a four-year period. To that end, they are taught foundational subjects, such as Arabic, English, and Indonesian; the science of exegesis (*Tafsir*), the sciences of the Qur'an (*Ulumul Qur'an*), *Asbabun Nuzul*, and the relationship between Al-Qur'an and Hadith. They are required to attend intracurricular, extracurricular, and complete reading assignments (Muzadi, 2017).

KH. Hasyim's educational management to broaden the horizons of STKQ Al-Hikam students is implemented through three programs: intracurricular lectures, extracurricular Madrasah Diniyah, and Scientific Forums.

a. STKQ Al-Hikam Intracurricular Lectures

All STKQ Al-Hikam students have similarities in terms of their status as *hafiz* 30 *Juz*. However, they have different academic backgrounds, which affects the intracurricular lecture process. This is what Ustadh M. Sulladi stated,

> "Even though we are majoring in *tafsir*. Not all students can read the book of *tafsir*. Only a small number (can read the book). For this reason, we prioritize courses related to *tafsir*, such as *Ulumul Qur'an*. The development of *Ulumul Qur'an* and *Tafsir* lasts until the seventh and eighth semester".

The heterogeneity of the students' academic backgrounds was verified by students of STKQ Al-Hikam. Habibullah commented:

> "My friends' backgrounds are different. Some have special education in *tahfiz* huts. There are also those who participated in (formal education) equations, so their knowledge and (ability to read) the Islamic book (*kitab kuning*) is minimal. There is also a background in *tahfiz* education, school and *kitab kuning*. That makes it easier at STKQ".

Bahri emphasized: "The ability of the student is uneven. Some of their backgrounds are pure *tahfiz* huts, so it is still a bit difficult to access Arabic books in the library. They are only able to do so when they have compiled their thesis, because they have studied for three years at STKQ".

For this reason, students in the first and second semesters of STKQ Al-Hikam must attend a matriculation program which is held twice a week. Habibullah explained: "In the first year, *kitab kuning* is emphasized. If the ability is lacking, there is special guidance, namely matriculation, every morning on Wednesday and Thursday. They are guided in terms of *nahwu*, *saraf*, and so on".

Intracurricular lectures at STKQ Al-Hikam only last for three hours, while the main courses are on Qur'anic Science and *Tafsir*. Bahri commented: "Lectures are held from 09.00-12.00 WIB. Two courses. In the first and second semester, there are some lectures that are held after Dhuhr".

Ustadh Sulladi explained: "Tafsir sciences such as *Usulut Tafsir* by Khalid Sabt and Abdurrahman al-'Aql, are used for understanding *tafsir*, so that students understand *tafsir* literature, plus know the style. It is also combined with studies of Arabic and Indonesian interpretation. (For example) in the study of *tahlili tafsir*, students are required to read directly the classic and

contemporary *tafsir* books. It is presented in front of the class by explaining the interpretation".

Methods in intracurricular lectures, mostly using the papers system, and some lecturers use non-papers methods. Bahri commented: "Some (lecturers) use the papers system. There are also lecturers who explain (lecture). But more use the papers and discussion system". Ustadh Saifullah elaborated: "I teach in the field of *tahfiz* in the first and second semesters. I discuss the wrong readings (of students) when they become *imams* (prayers) at Al-Hikam Mosque. We also discuss the differences in readings, based on the history of Hafsh *tariq* Shathibiyyah. For example, if the verse at the end of Surah al-Anfal can be recited with three recitations (*qira'ah*), then all three must be recited".

On the other hand, there is a relationship between courses, so they support each other. Ustadh Saifullah added: "I fill the *tahfiz* material with *Qira'ah Sab'ah* material, to support the *Qira'ah Sab'ah* course taught by KH. Fathoni in semester two. For other subjects, they make papers. Students have quoted several books and utilized the library for lecture references".

Proficiency in the *Qira'ah Sab'ah* (Seven Recitations) is demonstrated in the 30 *Juz tasmi'* program, which features *Qira'ah Sab'ah* based on 14 *riwayah* and is conducted in six sessions. Each session consists of 5 juz. As posted on the following Instagram account:

https://www.instagram.com/p/DLHLzlgz4DN/?img_index=1




**Figure 2. *Tasmi' Qira'ah Sab'ah* 30 *Juz Bil Ghaib***

When experiencing problems in lectures, STKQ Al-Hikam students actively carry out independent learning activities. Habibullah commented:

> "I read lecture modules related to what will be discussed (in lectures), read more books and listen to lectures related to the Qur'an, Jurisprudence, and the like. There are some people who follow *sorogans* privately. (For example)

learning specifically about *qira'at* after all activities are completed, (i.e.) above 22.00 WIB. They study with ustadh who are experts in *qira'at*".

The implementation of the sorogan method at STKQ Al-Hikam is consistent with the findings of (Mas'ud et al., 2025), who emphasize that the sorogan method remains relevant to 21st century education because it aligns with the deep learning approach, which is considered capable of improving the quality of education in Indonesia (Lestari, 2025).

The STKQ Al-Hikam curriculum spans seven semesters and consists of 73 courses and 152 credit hours. The following is the curriculum for the Al-Qur'an and Tafsir (IAT) program as implemented at STKQ Al-Hikam (Salim, 2023):

**Tabel 2**
**Courses in the Al-Qur'an and Tafsir Studies Program**

| No | Courses | SKS | No | Courses | SKS |
|---|---|---|---|---|---|
| **Semester 1** | | | **Semester 2** | | |
| 1 | *Ulumul Qur'an* I | 2 | 1 | *Ulumul Qur'an* II | 2 |
| 2 | *Ilmu Tajwid* | 2 | 2 | *Ilmu Qira'at* I | 2 |
| 3 | *Mustalah al-Hadith* | 2 | 3 | *Ulumul Hadith* | 2 |
| 4 | Arabic *Muhadathah* I | 2 | 4 | Arabic *Muhadathah* II | 2 |
| 5 | *Qawa'id al-Lughah* I | 2 | 5 | *Qawa'id al-Lughah* II | 2 |
| 6 | Arabic *Kitabah* I | 2 | 6 | Arabic *Kitabah* II | 2 |
| 7 | English Grammar I | 2 | 7 | English Grammar II | 2 |
| 8 | English Reading I | 2 | 8 | English Reading II | 2 |
| 9 | *Qira'atul Kutub* I | 2 | 9 | *Qira'atul Kutub* II | 2 |
| 10 | Indonesian Language | 2 | 10 | *Ushul Fiqih* | 2 |
| 11 | *Tahfizul Qur'an* I | 2 | 11 | *Tafsir Ayat Ibadah* | 2 |
| | | | 12 | *Tahfizul Qur'an* II | 2 |
| **Total** | | **22** | **Total** | | **24** |

| No | Courses | SKS | No | Courses | SKS |
|---|---|---|---|---|---|
| **Semester 3** | | | **Semester 4** | | |
| 1 | *Ulumul Qur'an* III | 2 | 1 | *Ulumul Qur'an* IV | 2 |
| 2 | *Ilmu Qira'at* II | 2 | 2 | *Ilmu Qira'at* III | 2 |
| 3 | Arabic *Muhadathah* III | 2 | 3 | Arabic *Muhadathah* IV | 2 |
| 4 | *Qawa'id al-Lughah* III | 2 | 4 | *Qawa'id al-Lughah* IV | 2 |
| 5 | Arabic *Kitabah* III | 2 | 5 | Arabic *Kitabah* IV | 2 |
| 6 | English Speaking I | 2 | 6 | English Speaking II | 2 |
| 7 | English Writing I | 2 | 7 | English Writing II | 2 |
| 8 | *Tafsir Tahlili* | 2 | 8 | *Tafsir Ayatul Ahkam* | 2 |
| 9 | *Qawaidul Fiqih* | 2 | 9 | *Balaghah* I | 2 |
| 10 | *Qira'atul Kutub* III | 2 | 10 | The History of Islam | 2 |
| 11 | *Tahfizul Qur'an* III | 2 | 11 | *Tahfizul Qur'an* IV | 2 |

| No | Courses | SKS | No | Courses | SKS |
|---|---|---|---|---|---|
| **Total** | | **22** | **Total** | | **22** |

| No | Courses | SKS | No | Courses | SKS |
|---|---|---|---|---|---|
| **Semester 5** | | | **Semester 6** | | |
| 1 | A Study of Classical Exegetical Texts | 2 | 1 | *Al-Dakhil fi Tafsir* | 2 |
| 2 | Contemporary Discourse on Exegesis | 2 | 2 | *Qawa'id Tafsir* | 2 |
| 3 | *Ilmu Qira'at* IV | 2 | 3 | *'Ilm Rasm Uthmani* | 2 |
| 4 | *Balaghah* II | 2 | 4 | Methodology of Thematic Exegesis | 2 |
| 5 | Arabic *Muhadatsah* V | 2 | 5 | Orientalist Studies of Al-Qur'an | 2 |
| 6 | English Speaking III | 2 | 6 | Arabic *Muhadathah* VI | 2 |
| 7 | English Writing III | 2 | 7 | *Balaghah* III | 2 |
| 8 | *Fiqih Muqaran* | 2 | 8 | Research Methodology in Exegesis | 2 |
| 9 | *Madhhab Tafsir* | 2 | 9 | Proposal Seminar | 2 |
| 10 | *Tahfizul Qur'an* V | 2 | 10 | Civic Education | 2 |
| | | 2 | 11 | *Tahfizul Qur'an* VI | 2 |
| **Total** | | **22** | **Total** | | **24** |

| No | Courses | SKS |
|---|---|---|
| **Semester 7** | | |
| 1 | Study of Contemporary Exegetical Texts | 2 |
| 2 | Study of Nusantara Exegesis | 2 |
| 3 | *Mantiq* | 2 |
| 4 | Da'wah Methodology | 2 |
| 5 | Community Service Program (KKN) | 4 |
| 6 | Thesis | 6 |
| 7 | *Tahfizul Qur'an* VII | 2 |
| **Total** | | **20** |

The courses studied at STKQ Al-Hikam are projected to fulfill the requirements and manners of *mufasir*, as summarized by Manna' al-Qaththan: *First*, interpreting Al-Qur'an with Al-Qur'an, *al-Sunnah*, the opinions *sahabat* and *tabi'in*. *Second*, having a good knowledge of Arabic, including *nahwu*, *saraf*, *balaghah* (*ma'ani*, *bayan*, *badi'*) and mastery of vocabulary. *Third*, knowledge of the principles of science related to Al-Qur'an, such as *qira'at*, *usul al-tafsir*, *asbab al-nuzul* and *nasikh-mansukh*. *Fourth*, mastering the methodological steps of interpreting the Qur'an textually and contextually (Al-Qaththan, 2006).

On the other hand, mastery of these subjects serves to minimize the main causes of errors in interpreting Al-Qur'an, as identified by Shihab: *First*, the subjectivity of the *mufasir*. *Second*, not understanding the context, both related to *asbab al-nuzul* and *munasabah*. *Third*, not knowing who the speaker or speaking partner is and who is being talked about. *Fourth*, superficiality regarding the sciences of tools (including Arabic). *Fifth*, mistakes in applying the methods and rules of interpretation. *Sixth*, superficial knowledge of the verse material (Shihab, 2013a).

The lectures applied at STKQ Al-Hikam use the *muhadarah* (presentation) method. The problem is that this *muhadarah* method will only lead students to master *tafsir* products, not *tafsir* science. This is due to the limited time in the lecture system. In one semester, a lecturer can only teach no more than 40 verses. This means that students will graduate with only 320 verses or 5% of the total number of verses of the Qur'an (Shihab, 2013b).

In addition to their regular coursework, students at STKQ Al-Hikam periodically gain insights into Qur'anic exegesis through lectures by KH. Hasyim. In fact, a compilation of KH. Hasyim's interpretations has been published in a book titled: "*Tafsir syafahi KH. A. Hasyim Muzadi: Kontekstualisasi, Biografi, dan Anotasi*." The author is Ali Fitriana Rahmat, an alumnus who is now a lecturer at STKQ Al-Hikam.




**Figure 3. Cover of the Book Tafsir Syafahi KH. Hasyim Muzadi**

b. Extracurricular Diniyah Ma'had Jami'ah

The extracurricular program goes hand in hand with the intracurricular, which is taken for 4 years. Ustadh Sulladi explained,

> "In extracurricular activities, there is the Madrasah Diniyah Al-Hikam program. It takes four years. It teaches the sciences that support campus activities. This includes matriculation for first-year students. The management

strives so that students who leave (from STKQ), can read and understand the book of *tafsir*. Learning is supported by *sorogan* practice, such as *fiqh* books to understand the *fiqh* content in the Qur'an".

In summary, the extracurricular curriculum is designed to support the intracurricular, as stated by Ustadh Saifullah: "The Diniyah curriculum is devoted to books that support the understanding of *tafsir*. There are *Balaghah*, *Ulumul Qur'an*, *Nahwu-Saraf*, Sufism (*Sharh Al-Hikam*) and Jurisprudence (*Fiqh al-Awlawiyah*). All to support the lecture material".

This extracurricular activity lasts for 1 hour, which is at 20.00-21.00 WIB. While the material is in accordance with their respective levels. Izharuddin explained: "Every night, (from) Monday night to Wednesday night, there is a *dirasah* activity, starting at 20.00-21.00 WIB. We improve our knowledge of *lughat*, *fiqh*, *tafsir*, *Ulumul Qur'an*. We study *al-Tibyan* (by al-Nawawi) to *Fiqh al-Aulawiyat* by al-Qardhawi. Each semester students are different. From each *asatidh* or alumni of STKQ Al-Hikam, they organize additional hours of study".

In addition to extracurricular activities at night, STKQ Al-Hikam students attend recitations taught by the caregiver and the board of *asatidh*, such as *Tafsir Jalalain*. Izharuddin added:

> "Every morning after Shubuh prayer in congregation, there is an activity to recite *Tafsir Jalalain*. From Monday to Friday. The system is that the *ustadh* reads, while the students interpret. The *ustadh* who guide *Tafsir Jalalain*, add explanations that they know, or as if they are explainer. They have their own system. Sometimes they quote from more extensive books of *tafsir*; sometimes they discuss aspects of *qira'at* and *nahwu-saraf*. This encourages the development of the quality of our knowledge in the field of *tafsir*".




**Figure 4. *Dirasah* of *Kitab Kuning* and Study of *Tafsir Jalalain***

Studying Islamic books relevant to the study of the Qur'an, such as *Fiqh*, *Ushul al- Fiqh*, Sufism and Social Verses, which are presented through *sorogan* (individual) and *bandongan* (collective) methods typical of *pesantren*; as well as research methods typical of universities. For example, STKQ Al-Hikam lecturers show a concrete example of developing the study of Social Verses through

scientific research in the form of a dissertation entitled "Building Gender Relations through Qur'an-Based Andragogy Education" (Wijaya, 2021).

The variety of scientific disciplines taught to STKQ Al-Hikam students in the Diniyah Ma'had Jami'ah extracurricular activities is in line with the variety of approaches used to understand the Qur'an. For example, integrative tafsir that adopts the four approaches to Islamic studies proposed by Charles J. Adams, namely normative-religious, philological-historical, social and phenomenological approaches (Zenrif, 2008).

Through a multidisciplinary approach to the study of Islam, students at STKQ Al-Hikam have the potential to become moderate Qur'anic exegetes. As a result, their exegetical works align with the needs of Indonesian society. One example is the Thematic Exegesis, which serves to counter radicalism in Indonesia that operates in the name of jihad (Taufik et al., 2025). The moderate interpretation of Al-Quran taught at STKQ Al-Hikam is in line with the characteristics of KH. Hasyim's thought, which gave rise to a legal system that is inclusive and accommodating of the dynamics of human life (Dahlan, 2017).

c. Scientific Forum

Scientific forums are divided into three categories. *First*, STKQ as an organizer of scientific forums that invite experts. For example, local, regional, national and international seminars and webinars. Izharuddin commented: "Scientific forums are in the form of seminars and webinars. For example, we invited Dr. Ulin Nuha from IIQ to give a thematic seminar on the Qur'an". Then, Bahri added: "DEMA (Student Executive Council) has an agenda of 1 or 2 seminar activities per year".

*Second*, student activities in the field of writing. Al-Hikam Media Center and Walisongo Media Center facilitate student activities in the field of writing. Ustadh Sulladi stated: "Al-Hikam Media Center accommodates student writing activities".

STKQ students' written works can be in the form of essays, journal articles, books, and so on. Ustadh Rahman elaborated: "When there are competitions between faculties or campuses, students participate in essays and other competitions related to scientific work. There is also the Hukama' journal published by STKQ. Students have been active in writing in journals and the Walisongo Media Center which contains STKQ student works. STKQ alumni who have written a lot. There is a tajweed guidebook written by Ustadh Saifullah. There are also alumni who wrote books about memorizing the Qur'an".

STKQ students also actively participate in writing competitions organized by external institutions. Not infrequently, STKQ students achieve achievements, as stated by Izharuddin:

> "Students (of STKQ Al-Hikam) won the Arabic language championship held at several universities. (Won) the *Fathul Mu'in* book reading competition. In 2021, there were two students who qualified for the MHQ 15 *Juz* (3rd place) and 20 *Juz* (1st place) national level competitions held by Ponpes Darunnajah. There

was a student who won 3rd place in the essay competition at the arts and sports week held by UI. My friend and I participated in an essay competition related to the sound of the call to prayer held by Brawijaya University (Malang), and won 2nd place."

*Third*, cooperation with other institutions related to scientific development. For example, cooperation with the Lajnah Pentashihan Mushaf Al-Qur'an (LPMQ) of the Ministry of Religious Affairs regarding the training of pentashihan *Mushaf* Al-Qur'an. Every year it is held at Al-Hikam, then practiced at LPMQ. Ustadh Rahman commented: "Cooperation with other institutions for book review. There is also a perfect prayer training with a chain of command like the Prophet Muhammad held by STKQ".

The *pesantren* culture that actively, routinely and periodically organizes scientific forums related to the study of the Qur'an by inviting competent speakers from within and outside the country, such as Quraish Shihab, Gus Baha' to Wahbah al-Zuhaili.

Scientific forums at STKQ Al-Hikam are frequently published on the official website, thereby strengthening the institution's branding as a center for Qur'anic scholarly activities:




**Figure 3. Online News Coverage of the Scientific Forum on the STKQ Al-Hikam Depok Website**

The website's role in strengthening branding aligns with the strategy implemented by Rumah Tahfidz Darul Islah in Lampung, which utilizes social media as a means to strengthen its branding (Adnan & Susilo, 2025).

Among the benefits of organizing national and international scientific forums related to Qur'anic studies is enriching the intellectual capacity of STKQ Al-Hikam students related to the four main approaches in the tradition of Qur'anic interpretation: *First*, a linguistic-based approach oriented towards a "literal" understanding of the text. *Second*, a logic-based approach oriented towards contextual understanding. *Third*, the *tawasuf*-based approach which is oriented towards understanding the "hidden" behind the text. *Fourth*, the history-based

approach which is oriented towards understanding according to Hadith and *Athar* (Saeed, 2016).

**3. Practicing the 30 Juz Qur'an**

KH. Hasyim once said: "Do not be selfish or self-centered. Subordinate your own interests to those of the community, and you will grow alongside that community. But if you exploit the community for your own gain, you will become smaller and smaller with each passing day" (Muzadi, 2017).

KH. Hasyim explained that Islam cannot be defined solely by the *hijab* and the whip. These two things are only a small part of Islam. What is more significant is the social order—that is, how to foster prosperity, intelligence, and justice within society (Muzadi, 2017).

KH. Hasyim's approach to educational management, which emphasizes the role of STKQ Al-Hikam students in the social order, is implemented through three community service activities.

a. Become an Educator and Education Personnel

Not all STKQ students have the opportunity to become educators at Al-Qur'an Learning Center (*Taman Pendidikan Al-Qur'an* or TPQ) Al-Hikam. The minimum requirement is a 3rd semester student. Bahri commented: "All students can become teachers (TPQ), apart from the first and second semester, because they are focused on deepening their knowledge. Starting from the third semester, all teach".

Learning at TPQ Al-Hikam takes place in the afternoon and evening. Especially in the holy month of Ramadan, TPQ Al-Hikam is closed, but *Pesantren Ramadan* activities are held. Bahri added: "In the month of *Ramadan*, we have a *Pesantren Ramadan* program for children. Because during *Ramadan*, TPQ is closed. Usually TPQ is busy every afternoon and evening. During *Ramadan*, it is only in the afternoon, before *Maghrib*".

When they are educators at TPQ Al-Hikam, students also have the opportunity to develop their knowledge through various trainings organized by TPQ Al-Hikam. For example, the *Tilawati* method, as Izharuddin stated below:

> "There is a special certification for TPQ or Madin Al-Hikam educators. For example, conducting *Tilawati* training. The teaching system is based on the *Tilawati* method for elementary and intermediate levels. As for the intermediate level and above, it has entered the Qur'an".

TPQ Al-Hikam received an extraordinary response from the surrounding community. The main factor is that the teachers are STKQ students who have memorized 30 *Juz* Qur'an. Ustadh Sulladi commented: "TPQ has about 600 students. Almost all of the teachers are STKQ students. Public trust is very high, because the teachers all memorize the Qur'an. The risk is that many neighboring TPQs have gone out of business because of the existence of TPQ Al-Hikam. There are many students from different sub-districts".

The responsibilities of teaching at TPQ Al-Hikam are not seen to interfere with the memorization of STKQ Al-Hikam students. Bahri explained: "(I have experience) teaching for two years at TPQ. It does not interfere with memorization, because it is outside the mandatory *Muraja'ah* hours. Because there is enough time for *Muraja'ah*, which is after *Fajr* and at night. Two hours per day is enough".

After successfully organizing TPQ, the board of *asatidh* developed education for teenagers and adults, through the Al-Quran Reading and Writing Guidance (*Bimbingan Baca Tulis Al-Qur'an* or BBTA) program which has been established since 2017. STKQ Al-Hikam students are also the educators of this BBTA. Ustadh Sulladi commented: "For teenagers and adults, we took the initiative around the end of 2017. Seeing that many people are still illiterate. So to eradicate Qur'anic illiteracy, BBTA was held. There are beginners. The book uses *Tilawati*. If you have graduated, you can follow *Tahsin*, *Tajwid* guidance, and so on. The teachers are almost all STKQ students".

Bahri emphasized: "I teach at BBTA. Not *full* every day, only Saturday and Sunday. In the morning, there are several classes, starting from illiteracy, learning *Tajwid*, *Tahsin* and *Mujawwad* (*Qira'ah*). In the past, there were only 20 BPTA participants, but now there are 60 students".

STKQ Al-Hikam students become educators at the TPQ Al-Hikam to educate children and adolescents (generally elementary and junior high school levels), as well as in BBTA program for adolescents, adults to the elderly (generally high school level to elderly).

The role of the 30 *Juz* Qur'an memorizer as Qur'anic educator has been exemplified by the Companions (*Sahabat*). Al-A'zami identifies the names of the Qur'ānic memorizers who provided Qur'anic education in Medina and the Islamic conquered territories. Among others: Abu Bakr, 'Umar ibn al-Khaththab, Uthman ibn 'Affan, 'Ali ibn Abi Talib, Zaid ibn Thabit, Mu'adh ibn Jabal, Ibn Mas'ud, Abu Ayyub, Abu al-Darda', Abu Musa al-Ash'ari, Abu Hurairah, Ubay ibn Ka'ab, Ibn 'Abbas, Ibn 'Umar, Umm Salamah, and Hafsah (Al-A'zami, 2005).

b. Being a Community Event Participant

Community service is carried out in stages in terms of the scale of the community. Starting from the level of RT, RW, Kukusan Village, and outside Kukusan Village. This community service program only applies to students in semester 3 and above. Usually, this community service is carried out on Friday night or Saturday night.

Bahri commented: "Community service is tiered. Third semester at the neighborhood level. Fifth semester at the RW level. There is a T*ahlilan* (the pray for the dead), student are asked to lead *Tahlilan* or give a Islamic short speech (*Kultum*). There are also (people) who ask for *Khataman*".

The types of community service activities carried out by STKQ students are also varied, including preaching in mosques around and outside Kukusan Village, as stated by Izharuddin: "Some second or third year students are often

asked to give sermons at mosques around or outside the Kukusan area. For example, being the *imam* and *khatib* (preacher) of the eclipse prayer at the UI faculty mosque".

Then Ustadh Sulladi emphasized: "In the third year, the student were sent to the Kukusan village, divided to participate in community activities, such as *arisan* (social gathering), which were filled with *Kultum* and recitation of the Qur'an by the student".

In addition to taking part in the community in the context of institutions, such as mosques. STKQ students are also often asked to teach private Al-Qur'an lessons for children who do not have time to attend TPQ-style education. Izharuddin explained: "Many people come asking for the willingness of the STKQ students to teach their children. Some institutions, such as mosques or houses that accommodate a number of children, ask STKQ students to teach there. Students are often asked to teach private Qur'an lessons for children, especially those who do not attend TPQ".

The *Tahlilan* ceremony held by students at STKQ Al-Hikam is in line with the view of KH. Hasyim, who stated that those who recite the *Tahlil* for the deceased will have the *Tahlil* recited for them (Muzadi, 2017).

c. Performing Community Service

Prosakti (*Program Masa Bakti*) is carried out for a full year in 3T (Frontier, Remote and Disadvantaged) areas spread across various provinces in Indonesia, such as Matang Kulu, North Aceh; Nunukan, North Kalimantan; Pare-Pare, South Sulawesi; Tual, Maluku; and Timika, Papua; in the fourth year.

Ustadh Rahman commented: "In the fourth year, there is a Community Service obligation after the thesis proposal. Still continuing activities related to the Qur'an to eradicate illiteracy from children to adults".

The mechanism for determining the place of Prosakti through *istikharah* prayer. As for the location, it is based on KH. Hasyim's network in the 3T area. Or there is an institution that proposes, then verification is carried out by the STKQ management. After the verification results came out, it was agreed upon. There are so many 3T areas that ask for it, but it cannot be covered all.

Prosakti's transportation and accommodation financing scheme is transportation from Jakarta to the location, at the beginning of Prosakti, financed by the Foundation of Al-Hikam. Furthermore, daily transportation and accommodation are borne by the institution or *pesantren* where Prosakti is located. In the beginning, there was cooperation with the Ministry of Religious Affairs in the form of a *tabadul asatidh* (teachers exchange) program. Then the program no longer exists, so STKQ Al-Hikam seeks to cooperate with other parties, although the amount of funding is not much.

Through Prosakti, students contribute to partnering educational institutions. The types of institutions vary, some are finished, half-finished, and even still in the pilot stage. From various incoming information, the user

community is very satisfied with the performance of STKQ Al-Hikam students when conducting Prosakti. Ustadh Rahman explained: "Information from service users, students are very satisfying in the field of the Qur'an and other fields. Although they were not given special training, they were able to realize (their knowledge) in the Prosakti area".

The determination of Prosakti's location cannot be separated from the network owned by KH. Hasyim, who served as Chairman of PBNU for two periods, namely 1999- 2004 and 2004-2010 (Solahudin, 2017). The prosakti of STKQ Al-Hikam is in line with the character of *wasatiyyah* (moderation or middle position) which invites Muslims to interact, dialogue and be open to all parties (religions, cultures and civilizations) (Shihab, 2014).

## D. CONCLUSION

KH. Hasyim Muzadi's educational management at STKQ Al-Hikam Depok can be called a pioneer of educational management for Thirty-*Juz* Qur'an memorizers through memorization preservation, insight development and actualization of Al-Qur'an practice. The implication is that STKQ Al-Hikam deserves to be used as a role model for Qur'anic educational institutions that want to conduct benchmarking.

There are still many empty spaces that invite academics to participate in further, broad and in-depth research related to STKQ Al-Hikam in particular, such as STKQ Al-Hikam alumni; or related to Institut Hasyim Muzadi (IHM) in general, such as TPQ Al-Hikam whose number of students reaches 600.

## REFERENCES

Admin. (2021). *Tentang STKQ: Sejarah*. Stkq.Alhikamdepok.Ac.Id. https://stkq.alhikamdepok.ac.id/about/

Admin. (2022). *STKQ Al-Hikam*. Walisongoonline.Com. http://walisongoonline.com/stkq-alhikam/

Adnan, I. M., & Susilo, M. J. (2025). Branding Strategy for Darul Islah Tahfidz House through Social Media and Print Media. *Leadership: Jurnal Mahasiswa Manajemen Pendidikan Islam*, *7*(1), 14–25. https://doi.org/10.32478/leadership.v7i1.4267

Ahmad, A. M. Bin, & Musa, M. A. Bin. (2025). Artificial Intelligence (AI) in the Field of Tahfiz: A Simulation Study of ChatGPT Interaction in Qur'anic Murājaʿah. *Quranica*, *17*(2), 214–240.

Akbari, M. Y. A., Kusaeri, Bakar, Y. A., & Rusydiyah, E. F. (2024). Typology and Effectiveness of Al-Quran Memorization Applications. *Tafkir: Interdisciplinary Journal of Islamic Education*, *5*(4), 584–597. https://doi.org/10.31538/tijie.v5i4.1158

Al-A'zami, M. M. (2005). *Sejarah Teks Al-Qur'an: Dari Wahyu sampai Kompilasi* (S. Solihin, Ed.). Gema Insani Press.

Al-Qaththan, S. M. (2006). *Pengantar Studi Ilmu Al-Qur'an* (A. R. El-Mazni, Ed.).

Pustaka Al-Kautsar.

Anisaturrizqi, R., Hanifiyah, F., & Crismono, P. C. (2025). Holistic Tahfidz Education Based on Pesantren: Bibliometric Analysis of the Integration of Memorization and the Formation of Qur'anic Character. *J-PAI : Jurnal Pendidikan Agama Islam*, *11*(2), 153–166.

Dahlan, M. (2017). Moderasi Hukum Islam dalam Pemikiran Ahmad Hasyim Muzadi. *Al-Ihkam: Jurnal Hukum & Pranata Sosial*, *11*(2), 313. https://doi.org/10.19105/al-ihkam.v11i2.1039

Ginanjar, M. H. (2017). Aktivitas Menghafal Al-Qur'an dan Pengaruhnya Terhadap Prestasi Akademik Mahasiswa (Studi Kasus dada Mahasiswa Program Beasiswa di Ma'had Huda Islami, Tamansari Bogor). *Jurnal Edukasi Islami Jurnal Pendidikan Islam*, *06*(11), 39–58. https://jurnal.staialhidayahbogor.ac.id/index.php/ei/article/view/94

Harisudin, M. N. (2017). Islām wa qh Nusantara: al-Tanāfus 'alá al-huwīyah wa 'alāqat al-sulṭah wa al-ramz al-dīnī li jam'īyah Nahdlatul Ulama. *Studia Islamika*, *24*(3), 503–544. https://doi.org/10.15408/sdi.v24i3.4324

Hasani, S. M. bin A. A.-M. Al. (2019). *Al-Qawa'id al-Asasiyyah fi 'Ulum al-Qur'an*. Dar al-Hawi.

Hasani, S. M. bin A. A.-M. Al. (2020). *Zubdah al-Itqan fi 'Ulum al-Qur'an*. Dar al-Kutub al-'Ilmiyyah.

Hijriah, H., Tang, M., Al Isra, A. B., Nur Wahyudin S, M., & Rahmi, U. (2024). Becoming a Hafiz: How a Santri becomes a Quran Memorizer in Majelis Qurra Wal Huffaz, Kabupaten Bone Sengkang. *Proceedings of the World Conference on Governance and Social Sciences (WCGSS 2023)*, (Advances in Social Science, Education and Humanities Research 843), 958–967. https://doi.org/10.2991/978-2-38476-236-1_105

Ismail, F. Z., Yusof, N. H., Osman, A. F. A., Omar, N., Embong, R., & Kamaruddin, K. (2024). Integrated Murajaah Practice and Prospective Recital Assessment Model. *2024 IEEE 13th International Conference on Engineering Education (ICEED)*, 1–6.

Kholis, N., & Zunaidah. (2026). A Dual-Strategy Approach: The Role of Muroja'ah and Tasmi' in Sustaining Qur'an Memorization Quality. *Indonesian Journal of Progressive Pedagogy*, *02*(01), 62–72.

Lestari, E. (2025). *Mendikdasmen Tekankan Peran Deep Learning dalam Meningkatkan Kualitas Pendidikan Indonesia*. Smk.Kemendikdasmen.Go.Id. https://smk.kemendikdasmen.go.id/berita/mendikdasmen-tekankan-peran-deep-learning-dalam-meningkatkan-kualitas-pendidikan-indonesia

Mas'ud, Subagyo, T., & Arifin, M. F. (2025). He Existence of the Sorogan Method in The 21st Century:Its Effectiveness, Role, and Relevance in Modern Education. *Leadership: Jurnal Mahasiswa Manajemen Pendidikan Islam*, *6*(2), 193–206. https://doi.org/10.32478/wm1cn365

Miles, M. B., Huberman, A. M., & Saldana, Johnny. (2018). *Qualitative Data Analysis: A Methods Sourcebook*. SAGE Publications.

Muhajir, A., & Nurcholis, A. (2024). Education in Religious Moderation to Counter Radicalism. *European Journal for Philosophy of Religion*, *16*(1), 194–213.

Musyanto, M. H., Shaleh, I., & Ramadhan. (2024). Mosque-Based Leadership Transformational: A Study On Mosque Imam Regeneration. *DAIMAN: Da'wah and Islamic Management Journal*, *1*(1), 1–9. https://ejournal.stidkiarrahmah.ac.id/index.php/Daiman

Muzadi, H. (2017). *Al-Hikam: Butiran Hikmah Abah Hasyim Muzadi* (Rosidin, Ed.). Tira Smart.

Nasih, A. M., Taufiqurrahman, F., Hidayatullah, M. F., & Yani, M. T. (2024). Islam Rahmatan Li-L-Ālamīn and Civil Tolerance in Indonesia: the Legacy of Ahmad Hasyim Muzadi. *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam*, *14*(2), 143–166. https://doi.org/10.15642/teosofi.2024.14.2.143-166

Nasrulloh, Mahendra, W., Rijal, H. S., & Muhammad. (2022). Effective Management to Support Tahfidz Al-Qur'ān Course in Indonesian Islamic Higher Education. *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis*, *23*(2), 325–346. https://doi.org/10.14421/qh.v23i2.3046

Rasyid, M. M. (2016). Islam Rahmatan Lil Alamin Perspektif KH. Hasyim Muzadi. *Epistemé: Jurnal Pengembangan Ilmu Keislaman*, *11*(1), 93–116. https://doi.org/10.21274/epis.2016.11.1.93-116

Redaksi. (2011). *Menteri Agama Resmikan STKQ Al Hikam Depok*. Kemenag.Go.Id. https://kemenag.go.id/read/menteri-agama-resmikan-stkq-al-hikam-depok-gy7o

Saeed, A. (2016). *Al-Quran Abad 21: Tafsir Kontekstual* (E. Nurtawab, Ed.). Mizan.

Salim, A. F. (2023). *Kepribadian Efektif dalam Meningkatkan Tanggung Jawab terhadap Tugas Mahasiswa di STKQ Al Hikam Depok Jawa Barat*. Institut PTIQ Jakarta.

Shihab, M. Q. (1998). *Mukjizat Al-Qur'an: Ditinjau dari Aspek Kebahasaan, Isyarat Ilmiah dan Pemberitaan Gaib*. Mizan.

Shihab, M. Q. (2013a). *Kaidah Tafsir*. Lentera Hati.

Shihab, M. Q. (2013b). *Membumikan Al-Qur'an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat*. Mizan.

Shihab, M. Q. (2014). *Wawasan al-Qur'an: Tafsir Tematik Atas Pelbagai Persoalan Umat*. Mizan.

Shofiah, V., Rajab, K., & Muhsin, S. B. S. (2025). Developing an Islamic Cognitive Behavioral Therapy (I-CBT) Model to Enhance the Psychological Well-Being of Huffaz Students. *Afkar*, *27*(2), 107–136. https://doi.org/10.22452/afkar.vol27no2.4

Solahudin, M. (2017). *Nakhoda Nahdliyyin: Biografi Rais Aam Syuriah dan Ketua Umum Tanfidziyah Pengurus Besar Nahdlatul Ulama (PBNU) Sejak 1926 hingga Sekarang*. Zamzam Pustaka.

Solikhudin, M., Nugroho, I. Y., Rohman, M. F., Meidina, A. R., & Faidati, A. (2025). National Fiqh and Maqasid Based Ijtihad: Reassessing Ahmad Hasyim Muzadi through Jamal al-Din 'Atiyyah. *Mawaddah: Jurnal Hukum Keluarga*

*Islam*, *3*(2), 383–405. https://doi.org/10.52496/mjhki.v3i2.38

STKQ Al-Hikam Depok. (2025). *STKQ Al-Hikam Depok Gelar Wisuda ke-10 dan Pengukuhan Mahasiswa Baru: Dari Tafsir Menuju Transformasi Peradaban*. Stkq.Alhikamdepok.Ac.Id. https://stkq.alhikamdepok.ac.id/2025/10/stkq-al-hikam-depok-gelar-wisuda-ke-10.html

Suryana, E., Supriadi, U., Fikri, M., Efriani, A., & Langputeh, S. (2024). Exploring Memorization Patterns in the Tahfidz and Tarjamah Qur'an Programs. *Jurnal Pendidikan Islam*, *10*(2), 375–386. https://doi.org/10.15575/jpi.v10i2.29969

Sutardi, D. (2026). *10 PTN di Indonesia Buka Jalur Khusus Penghafal Alquran, Ini Syarat dan Daftar Kampusnya*. News.Fin.Co.Id. https://news.fin.co.id/2026/04/14/10-ptn-di-indonesia-buka-jalur-khusus-penghafal-alquran-ini-syarat-dan-daftar-kampusnya?page=2

Tajabadi F. (2019). Surveying difficulty level of Quran's quotes memorizing based on word length effect and list length effect concepts in working memory method: A psycholinguistics approach. *Language Related Research*, *10*(2), 251–269.

Taufik, A., Anwar, H., Kusmana, Zakaria, W. F. A. W., & Kailani, M. (2025). Countering Radicalism through Tafsir: State and Jihad in Indonesia's Thematic Quranic Interpretation. *UlUl AlbAb: Jurnal Studi Islam*, *26*(1), 143–163. https://doi.org/10.18860/ua.v26i1.32141

Wijaya, S. (2021). *Membangun Relasi Gender melalui Pendidikan Andragogi Berbasis Al-Qur'an* [PTIQ]. https://repository.ptiq.ac.id/id/eprint/149/

Yahya, M. A. Bin, Mohamad, S., Malik, M. N. H. B. A., Bidin, S. A., & Muna, A. C. (2025). Empowering the Tradition of Quran Memorization through Artificial Intelligence (AI): A Conceptual and Contemporary Review. *Quranica*, *17*(14), 447–475.

Zenrif, M. F. (2008). *Sintesis Paradigma Studi Al-Qur'an*. UIN-Malang Press.