



Islamic Communication of Rumah Quran Aisyah in Increasing Interest In Learning The Quran

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Abstract

This qualitative type of research aims to explain the implementation, model, and impact of Islamic communication at Rumah Quran Aisyah Radliallahu'Anha in increasing public interest in learning the Quran in Tanjung Morawa. Information was obtained that the implementation of Islamic communication carried out by the manager of the Aisyah Radliallahu'Anha Quran House in increasing public interest in learning the Quran in Tanjung Morawa Deli Serdang was carried out by managers, teaching staff, and participants who had joined. They communicate it directly or through mass media, print, electronic, and internet/online. The communication runs Islamically in some moments, but in others, it only adopts Islamic values because the place and time are irrelevant. The Islamic communication model used is a persuasive communication model that is equivalent to da'wah communication and prophetic communication on the side of the stages passed.

Keywords: Islamic Communication; Rumah Quran Aisyah, Interest Learning.

Abstrak

Penelitian kualitatif ini bertujuan untuk menjelaskan implementasi, model, dan dampak dari komunikasi Islami di Rumah Quran Aisyah Radliallahu'Anha dalam meningkatkan minat masyarakat dalam mempelajari Al-Quran di Tanjung Morawa. Informasi didapatkan bahwa implementasi komunikasi Islami yang dilakukan oleh pengelola Rumah Quran Aisyah Radliallahu'Anha dalam meningkatkan minat masyarakat dalam mempelajari Al-Quran di Tanjung Morawa, Deli Serdang, dilakukan oleh pengelola, staf pengajar, dan peserta yang telah bergabung. Mereka berkomunikasi secara langsung atau melalui media massa, cetak, elektronik, dan internet/online. Komunikasi ini dijalankan secara Islami dalam beberapa momen, tetapi dalam beberapa situasi lainnya, hanya mengadopsi nilai-nilai Islam karena tempat dan waktu tidak relevan. Model komunikasi Islami yang digunakan adalah model komunikasi persuasif yang setara dengan komunikasi dakwah dan komunikasi para nabi dalam tahapan-tahapan yang dilaluinya.

Kata Kunci: Komunikasi Islam, Rumah Qur'an Aisyah, Minat Belajar

INTRODUCTION

The Quran, the holy book of Islam, plays a central role in guiding the lives of Muslims.¹ Familiarity with and understanding of the contents of the Quran are key factors in developing a deeper connection with Allah SWT and applying His teachings in everyday life.² However, amid the busyness and challenges of modern life, the interest in learning the Quran often faces various obstacles. It is unfortunate that a significant number of Muslims in Indonesia are unable to read the Quran. In a study conducted by the Institute of Quranic Sciences, it was revealed that 65 percent of Indonesia's population is illiterate in reading the Quran.³ Among those who are not considered illiterate in the Quran, 35 percent can read the Quran fluently. The percentage of people unable to read the Quran varies depending on the region. Nevertheless, the results of the study depict the lamentable state of attention given to the Quran. Even some who were once able to read the Quran now struggle or have completely lost their ability due to a lack of practice.⁴

The lack of access or opportunities to learn how to read the Quran properly is one of the factors contributing to the community's low interest in Quranic studies. Furthermore, the influence of technology and modern lifestyles plays a role in reducing enthusiasm for delving into the Quran among the younger generation, as technological advancements introduce various distractions and enticing entertainment.⁵ Additionally, the hectic and pressured lifestyle often diverts people's attention away from spiritual aspects, including the study of the Quran.⁶

¹ Mohd Aderi Che Noh and Miftachul Huda, "Understanding the Quran Resources as Main Principle for Family Institution in Islamic Education," *Journal of Critical Reviews* 7, no. 2 (2020): 688–92, <https://doi.org/10.31838/jcr.07.02.126>; Mutathahirin Mutathahirin et al., "Ten Students' Motivation in Memorizing Quran: A Case Study at Rumah Quran in Padang Indonesia," *International Journal of Islamic Studies Higher Education* 1, no. 1 (2022): 1–13, <https://doi.org/10.24036/insight.v1i1.86>; Muhammad Ayaz and Muhammad Ameen Saeedi, "English-the Quranic Concept of Guidance and Ignorance, a Critical Study," *The Scholar Islamic Academic Research Journal* 6, no. 2 (2020): 30–47, <https://doi.org/10.29370/siarj/issue11ar2>.

² Wahyudi Prabowo, Bambang Sumardjoko, and Ari Anshori, "The Role of Asaatidz in Developing an Interest in Memorizing the Quran in Santriwan With the Kulliyatu Tahfiidzil Quran Program at the Assalaam Islamic Modern Boarding School Pebelan Kartasura Sukoharjo," *JETISH: Journal of Education Technology Information Social Sciences and Health* 2, no. 1 (2023): 495–502, <https://doi.org/10.57235/jetish.v2i1.326>; Mochamad Nasichin Al Muiz and Choiru Umatin, "Upaya Peningkatan Kemampuan Membaca Al-Quran Santri Melalui Metode Ummi Di Pesantren Pelajar Al-Fath Kediri," *Edudeena: Journal of Islamic Religious Education* 6, no. 1 (2022): 78–86, <https://doi.org/10.30762/ed.v6i1.518>.

³ Tedi Supriyadi et al., "Eradicating Al-Qur'an Illiteracy of Prospective Primary School Teachers," *Mimbar Sekolah Dasar* 6, no. 2 (2019): 219–38, <https://doi.org/10.17509/mimbar-sd.v6i2.16583>.

⁴ Ibrahim A. El-Hussari, "Allegorical Language in the Holy Quran A Semiotic Interpretation of Surat Al-Hujurat," *Tafkir: Interdisciplinary Journal of Islamic Education* 3, no. 2 (June 24, 2022): 105–18, <https://doi.org/10.31538/tijie.v3i2.132>; Sardjana Orba Manullang, Mardani Mardani, and Aslan Aslan, "The Effectiveness of Al-Quran Memorization Methods for Millennials Santri During Covid-19 in Indonesia," *Nazhruna: Jurnal Pendidikan Islam* 4, no. 2 (June 12, 2021): 195–207, <https://doi.org/10.31538/nzh.v4i2.1334>; Siti Muawanah et al., "Evaluating Mandatory Tahfiẓ Quran Program Implementation at Madrasah," *Jurnal Pendidikan Islam* 8, no. 2 (2022): 239–54, <https://doi.org/10.15575/jpi.v8i2.20330>.

⁵ Rahmi Afriani and Muhammad Fadli Habibi, "The Role of Al-Quran Hadith Teachers in Increasing Qur'an Reading Interest During the Digital Age," *ISLAMIC PEDAGOGY: Journal of Islamic Education* 01, no. 01 (2023): 1–17; Yusuf Hanafi et al., "Student's and Instructor's Perception toward the Effectiveness of E-BBQ Enhances Al-Qur'an Reading Ability," *International Journal of Instruction* 12, no. 3 (2019): 51–68, <https://doi.org/10.29333/iji.2019.1234a>.

⁶ Nora Hennessy et al., "End of Life in Acute Hospital Setting—A Systematic Review of Families' Experience of Spiritual Care," *Journal of Clinical Nursing* 29, no. 7–8 (2020): 1041–52, <https://doi.org/10.1111/jocn.15164>.

Another significant factor is the lack of support and attention from the surrounding environment, which also contributes to the decreased interest in Quranic studies. When the community fails to encourage or provide positive motivation for learning the Quran, individuals may lose their drive to invest time and effort in understanding its content. As a result, many individuals become reluctant to dedicate themselves to the study of the Quran.⁷

Given the lack of interest in learning the Quran, there is a pressing need for authorities, religious institutions, and community leaders to address this matter seriously. Concrete measures should be implemented to raise awareness and enthusiasm for Quranic studies.⁸ It is crucial to promote engaging and inclusive educational programs, backed by relevant institutions and the full support of the local community, such as establishing Quran houses. Rumah Quran Aisyah Radhiallahu 'Anha serves as a non-formal institution dedicated to Quranic and Sharia knowledge for women and children in the village of Bangun Sari, Tanjung Morawa Sub-district, Deli Serdang Regency, North Sumatra. The author observes that Rumah Quran Aisyah Radhiallahu'anha possesses distinct advantages compared to other institutions or Quranic centers. Participants in this institution include both mothers and children, and there is an acceptance of religious diversity between the management and participants. Some administrators even wear hijabs. Additionally, the programs attract a significant number of participants. Due to the earnestness and efficient management of Rumah Quran Aisyah Radhiallahu'anha, the achievement level in the tahfiz program reached 92% for mothers and 95% for children. The highest memorization achievement was 8 juz for mothers and 7 juz for children. Notably, these accomplishments are not solely pursued through rote memorization, as commonly observed in other Quranic institutions. Instead, they fall into the "mutqin" category, indicating strong memorization skills.

The success of Rumah Quran Aisyah Radhiallahu'anha is greatly attributed to the implementation of Islamic communication in its teaching methods, which has resulted in enhanced trust and comfort among community members when it comes to learning.⁹ Surprisingly, despite the existence of varying views on fiqh and other matters between the local community and the management of Rumah Quran Aisyah Radhiallahu'anha, conflicts have not arisen within the institution. Instead, the community's confidence in this institution as a place to study the Quran has grown. This positive response can be credited to the application of the Islamic communication system in Rumah Quran Aisyah Radhiallahu'anha's socialization and learning processes. The Islamic communication system adopted by Rumah Quran Aisyah has played a significant role in piquing the interest of the Tanjung Morawa community to learn the Quran. This holistic and targeted approach to Islamic communication encompasses various

⁷ Miftakhul Ulumiyah, Muhammad Anas Maarif, and M. Afif Zamroni, "Implementation of the Tallaqi, Tafahum, Tikrar and Murajaah (3T+1M) Method in the Tahfidz Istana Palace Learning Program," *Jurnal Pendidikan Islam Indonesia* 6, no. 1 (October 14, 2021): 23–33, <https://doi.org/10.35316/jpii.v6i1.342>.

⁸ Dewi Rustiana and Muhammad Anas Ma'arif, "Manajemen Program Unggulan Tahfidz Qur'an Dalam Meningkatkan Kualitas Hafalan Al-Qur'an Siswa," *Kharisma: Jurnal Administrasi Dan Manajemen Pendidikan* 1, no. 1 (October 5, 2022): 12–24.

⁹ "Communication Strategy for Islamic Boarding School Leaders in Improving the Quality of Education," *International Journal of Social Science and Education Research Studies* 03, no. 04 (2023): 2770–82, <https://doi.org/10.55677/ijssers/v03i4y2023-01>.

aspects in pursuit of this noble objective.¹⁰ One of the primary functions of the Islamic communication system is to create an inspiring environment that encourages enthusiasm for Quranic learning within the community. Through an inclusive, inspiring, and practical approach, Rumah Quran Aisyah has positively influenced the community, fostering a deeper connection with the holy scripture among its Muslim members in the local area.

Numerous prior studies have explored the interest in learning the Quran¹¹ For instance, conducted research on the factors influencing students' motivation in learning and memorizing the Quran at Quranic houses in Padang. However, their study did not delve into the communication strategies used by Quranic houses to enhance the local community's interest in reading the Quran. Another study by Siti Nurzanah, and Haikal Fudoil¹² focused on enhancing learning interest and Quranic reading among residents of Anggran Karang Tengah village, with particular attention to children at Roudhotul Jannah Rumah Tahsin Qur'an. They utilized group murojaah and listening to the teacher's *murotal* as part of the learning process. Nevertheless, this research did not emphasize the Islamic communication strategies employed by Roudhotul Jannah Rumah Tahsin Qur'an. Similarly, ¹³ explored the role of Quranic houses in increasing the community's interest in learning. Their research highlighted that Quranic houses provided facilitators and motivation for learning the Quran. However, they did not focus on Islamic communication as a method to enhance the community's learning interest. Considering the aforementioned previous research, this current study is vital as there remains a scarcity of research on Islamic communication's role in boosting the community's interest in learning the Quran. Hence, this research aims to analyze and identify the Islamic communication strategies implemented by Rumah Qur'an Aisyah Radhiallahu'anha in increasing the community's interest in learning the Quran in Tanjung Morawa.

METHOD

The type of research that the author uses in this thesis is qualitative research with a descriptive approach. Qualitative research is used to describe and analyze phenomena, events, social activities, attitudes, beliefs, perceptions, and thoughts of people both individually and in groups¹⁴. According to Sugiyono, qualitative research is used to examine the natural condition of objects (as opposed to experiments), where researchers are the key instruments, data collection techniques are triangulated (combined), analysis is inductive or qualitative, and qualitative research results emphasize meaning rather than generalization.¹⁵

¹⁰ Amiruddin Amiruddin, Nurdin Nurdin, and Moh. Ali, "Islamic Education Teacher Communication Strategy in Increasing Students' Learning Interest," *International Journal of Contemporary Islamic Education* 3, no. 1 (2021): 41–61, <https://doi.org/10.24239/ijcied.vol3.iss1.31>.

¹¹ Mutathahirin et al., "Ten Students' Motivation in Memorizing Quran: A Case Study at Rumah Quran in Padang Indonesia."

¹² Siti Nurzanah, Haikal Fudoil, and Wahyunengsih, "RUMAH TAHSIN QUR ' AN ROUDHOTUL JANNAH ' S ROLE FOR KAMPUNG AGGARAN KARANG TENGAH COMMUNITY RECITING," *Interdisciplinary Social Studies* 1, no. 4 (2022): 366–73.

¹³ Abdul Mufarik A. Marhum and Adriansyah A. Lasawali, "Peran Rumah Qur'an Ihsan Dalam Meningkatkan Minat Belajar Membaca Al-Qur'an Pada Anak Di Kelurahan Tanamodindi Kota Palu," *Jurnal Kolaboratif Sains* 5, no. 3 (2022): 146–54, <https://doi.org/10.56338/jks.v5i3.2369>.

¹⁴ Nana Syaodih Sukmadinata, "Metode Penelitian Pendidikan," 2006.

¹⁵ Dr Sugiyono, "Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif Dan R&D," 2013.

An interview is a method of collecting data in the form of meeting two or more people directly to exchange information and ideas with oral questions and answers so that meaning can be built on a particular topic.¹⁶ In this method, the implementation is freer than in structured interviews because in-depth interviews have the aim of finding problems more openly, where respondents are asked to express their opinions and ideas.¹⁷ At its core, the document method is the method used to search historical data. Documents in this study are used to collect data from various types of information, which can also be obtained from documents, such as official letters, meeting notes, reports, articles, media, clippings, proposals, agendas, memoranda, progress reports that are considered relevant to the research being done.¹⁸

Qualitative research uses inductive data analysis methods where this method is emphasized to examine cases that are patterned into new theories, after making observations and gaining direct experience with respondents.¹⁹ So that it allows researchers to use an inductive approach, with an inductive approach it opens the possibility of making discoveries or discoveries. In this study, researchers used the data analysis method model of Miles and Huberman.²⁰

RESULTS AND DISCUSSION

The background of the establishment of the House of Quran, 'Aisyah Radliyallahu Anha, is the understanding that da'wah is not only devoted to men, but women also have a big role in da'wah. The proposition of the duty of da'wah for every individual Muslim, both male, and female, is in the Qur'an Sura Ali 'Imran, verse 104: Translation: "And let there be among you a class of people who call upon virtue, command the accrued and prevent the unfortunate. And those are the lucky ones." Prof. Dr. H. Abdullah, M.Si., mentioned that the proposition of the obligation to preach is understood from this verse. Although there is also an obligation for da'wah institutions to carry it out as an obligation of kifayah (fardhu kifayah), This obligation is understood to mean that when these da'wah institutions have carried out da'wah, then the obligation of 'ainiyah (fardhu 'ain) for the surrounding individuals falls.²¹

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Implementers or persons directly involved in program dissemination activities Related to this, Ustadzah Nelpika Dewi, as the Head of the Qur'an House, said that all who have joined this institution are involved in the promotion of the programs implemented. Not only administrators or managers, but teachers are also involved; even participants consisting of mothers and adolescent girls are indeed working together to promote this institution to the community. "The people involved in disseminating brochures and directly communicating with

¹⁶ Andi Prastowo, "Metode Penelitian Kualitatif Dalam Perspektif Rancangan Penelitian," *Jogyakarta: Ar-Ruzz Media* 43 (2011).

¹⁷ Dr Sugiyono, "Memahami Penelitian Kualitatif," 2010.

¹⁸ Suharsimi Arikunto, "Prosedur Penelitian Suatu Pendekatan Praktik," 2019.

¹⁹ Burhan Bungin and L J A Moleong, "Jenis Dan Pendekatan Penelitian," *Proses Kerja Kbl Dalam Menjalankan Program Corporate Social Responsibility Di PT. Pelindo 1 (Persero) Cabang Pekanbaru Untuk* 33 (2007).

²⁰ Matthew B Miles and A Michael Huberman, "Analisis Data Kualitatif" (Jakarta: UI press, 1992).

²¹ Abdullah Abdullah, "Ilmu Dakwah: Kajian Ontologi, Epistemologi, Aksiologi Dan Aplikasi Dakwah," 2019.

the general public are managers, teaching staff, participants, and anyone else who can disseminate information related to Rumah Qur'an 'Aisyah Radhiyallahu 'Anha Tanjung Morawa Deli Serdang", said Ustadzah Nelpika Dewi.

However, of course, as Chairman, he did not go directly into the field because the field of duty assigned to him was as a maker of activity plans and supervising the course of activities. "I only distribute flyers to my closest friends and family. I didn't go to the field. But I, as chairman, oversee the course of promotional activities in the field. And they report the results," continued Ustadzah Nelpika Dewi. Ustadz Taufik Hidayat as the Trustee also said that all components in the Qur'an House became "agents" to promote institutional programs. "Both the management, teacher council and staff here are part of the people involved in promoting the activities of this Qur'an House," said Ustadz Taufik Hidayat. All components are involved to carry out activities to promote institutions engaged in *taklim* for these women. One of the teacher councilors also said that he was also tasked with promoting activities carried out by the Qur'an House where he taught. "I am also happy to be assigned to distribute brochures to friends, to family, and to the community in the neighborhood where I live. I run. It is a mandate assigned to me," said Ustadzah Hananah, S.Pd.I. Mrs. Ustadzah Yuli Elfiza, A.Md., also explained that activities promoting Rumah Qur'an programs were also carried out. "I was also assigned to deliver brochures about the Qur'an House to the community. I carried out the task well," said Ustadzah Yuli Elfiza.

The task given is to promote or communicate activities, especially *taklim*, carried out by the Qur'an House in order to increase public interest in learning the Qur'an in Tanjung Morawa. In order to promote the activities of the Qur'an House, two types of activities are carried out: directly and through the media. Directly done with face-to-face communication. While indirectly done by communication through media and online. Face-to-face communication is carried out for activities to deliver brochures related to the registration of new participants and activities involving the wider community. Media communication is carried out by utilizing advertising media in the form of banners, brochures, advertisements in print mass media such as bulletins and Alert Daily, and electronic mass media owned by the Ar-Risalah Al-Khairiyah Foundation such as Ar-Risalah Radio and Ar-Risalah Television.

One of the teachers assigned to meet the community directly, and communicate with the audience face to face communication with brochures to distribute to the community is Ustadzah Budiarti, S.E.I who in the management structure as Secretary said that he was also tasked with communicating the programs of Rumah Qur'an to the community. Ustadzah Budiarti said further: "I, along with other teachers, promote this institution to the community. I communicate with people, especially my friends, as well as my family. Then my friends distribute brochures about participant registration. The hope is that they will join in.

The activities carried out are related to the Rumah Qur'an 'Aisyah Radhiyallahu 'Anha program in increasing public interest in learning the Qur'an in Tanjung Morawa Deli Serdang, in addition to *taklim* for mothers and adolescents and *taklim* for children (both *taklim* for women), as well as other community activities. When the activities mentioned above were carried out, the enthusiasm of the community was very high. Usually, the committee is overwhelmed by handling the overflowing participants. However, despite experiencing very tough challenges due to the surge of participants who participated in these activities, the committee always succeeded in the event well. Supervision from the Trustees and Chairmen of

the Qur'an House is a motivation that can encourage the committee to always be sincere in carrying out these activities to completion.

Although not required to participate all participants in these activities, in certain activities there are quite a lot of participants. Only a few activities were not of interest to the participants of the Rumah Qur'an, for example, the Comparative Study in May 2016 was only attended by 25 participants, the Monthly Dauroh to Medan in September 2016 was only attended by 13 participants, and the Study Tour in March 2017 was only attended by 5 participants. The lack of interest in these activities is caused by several things, namely improper cost and time. "In terms of communication, there is no problem, everything has been communicated well, but the issue of cost and time is not right for some participants," said Ustadzah Nelpika Dewi.

Unlike activities that meet the community directly or in formal activities in which there are official events, the application of Islamic communication principles can be carried out properly. As stated earlier, the principles of Islamic communication consist of 1) starting communication by saying greetings, 2) speaking softly, 3) using good words, 4) mentioning good things about the communicant, 5) using wisdom and good advice, 6) be fair, 7) adapt the language and content of speech to the communicant's situation, 8) discuss in a good way, 9) first do what is communicated, 10) consider the views and thoughts of others, and 11) pray to Allah when carrying out heavy communication activities. These principles can be applied if the activities take place formally and the events in it begin with an official schedule.²²

At health seminars, free cupping, mass circumcision, suuq khair (cheap market), as well as cooking demonstrations and competitions, the principles of Islamic communication can be applied because there is a schedule for the opening ceremony that is officially carried out. Even in certain activities such as seminars and competitions in addition to the opening, closing events were also held. At the closing ceremony like the opening ceremony, Islamic communication principles can be applied.²³

Based on the results of research that has been conducted by researchers at Rumah Qur'an 'Aisyah Radliyallahu 'Anha Tanjung Morawa Deli Serdang, informants feel that marketing communication planning carried out by the management is basically a concept of marketing communication planning that introduces added value from the plan. For example, general advertising as usual advertising on social media, tv and radio, direct response if the customer is a direct contact and here the manager directly responds, promotional sales do have his team to do promotions. Innovation is an important thing to do to attract public interest so that the brand is satisfied with Rumah Qur'an Rumah Radliyallahu 'Anha Tanjung Morawa Deli Serdang. The existing innovations were carried out to attract the attention of the community to

²² Nofika Ria Nur Farida, Muhammad Anas Ma'arif, and Ari Kartiko, "Implementation of the Wahdah Method in Improving Students' Ability to Memorize the Qur'an," *Nazhruna: Jurnal Pendidikan Islam* 4, no. 3 (October 19, 2021): 518–30, <https://doi.org/10.31538/nzh.v4i3.1084>; Wan Nor Atikah Che Wan Mohd Rozali et al., "The Impact of Listening to, Reciting, or Memorizing the Quran on Physical and Mental Health of Muslims: Evidence From Systematic Review," *International Journal of Public Health* 67 (2022): 1604998, <https://doi.org/10.3389/ijph.2022.1604998>.

²³ Manullang, Mardani, and Aslan, "The Effectiveness of Al-Quran Memorization Methods for Millennials Santri During Covid-19 in Indonesia"; Mizanul Hasanah, "The Role of Parents in Children Memorizing the Qur'an in Middle School Based on the Amanatul Ummah Islamic Boarding School," *Tajkeir: Interdisciplinary Journal of Islamic Education* 2, no. 2 (July 25, 2021): 139–56, <https://doi.org/10.31538/tjije.v2i2.43>.

remain loyal to join the Qur'an House 'Aisyah Radliyallahu 'Anha Tanjung Morawa Deli Serdang. The manager explains to the community about the benefits of joining his institution. The reason this institution chose IMC in their marketing program is to achieve the vision and mission of Rumah Qur'an 'Aisyah Radliyallahu 'Anha Tanjung Morawa Deli Serdang itself because they definitely want everything to be achieved. People need to be constantly reminded through various communication media.

The direct marketing system at Rumah Qur'an 'Aisyah Radliyallahu 'Anha Tanjung Morawa Deli Serdang also runs smoothly, this is thanks to good cooperation between managers and the surrounding community and also good cooperation with the Ar-Risalah Al-Khairiyah Foundation. The marketing system that uses direct channels reaches directly to the community without intermediaries, so you can know how to respond from the community about the programs offered. The direct marketing service center received a public response, so that the community joined the activities at this Qur'an House. So far everything is going well and the community is satisfied because the teaching method run by the Qur'an House is not too burdensome for the community. Even when the activities are free, public interest every year has increased significantly.²⁴

The promotion of Rumah Qur'an 'Aisyah Radliyallahu 'Anha Tanjung Morawa Deli Serdang program to increase public interest due to several things, including the explanation delivered by the manager and the brochures delivered can be easily understood and so clear. The information conveyed is clear. The community also wants the best for the future, so they participate in the activities carried out. The manager strives to make the community feel that they have benefited from participating in activities at Rumah Qur'an 'Aisyah Radliyallahu 'Anha Tanjung Morawa Deli Serdang.

The form of personal selling Rumah Qur'an 'Aisyah Radliyallahu 'Anha Tanjung Morawa Deli Serdang is two-way communication where an officer assigned to visit the community or distribute brochures explains the features of a brand for the benefit of the community. In personal selling, face-to-face communication is involved and its activities are now focused on problem solving and value creation for customers / society. Personal selling can affect community satisfaction because personal selling is required by institutions to get to know the community more directly, so that people quickly understand the information conveyed. Here the most important role in personal selling is customer service because CS has the opportunity to meet directly with the community and do personal selling. The form of relationship between Rumah Qur'an 'Aisyah Radliyallahu 'Anha Tanjung Morawa Deli Serdang with the community after publicity, is the existence of public trust in the brand—in this case the program offered.²⁵

Every time there is an activity that is open to the public carried out by Rumah Qur'an 'Aisyah Radliyallahu 'Anha Tanjung Morawa Deli Serdang, the community feels comfortable and happy with the publicity strategy carried out by the manager. The managers are also friendly

²⁴ Nur Zaytun Hasanah et al., "Regeneration of Al-Qur'an Love Education Realized Through Tahfidz Extracurricular Education," *Nazhruna: Jurnal Pendidikan Islam* 5, no. 2 (March 31, 2022): 339–50, <https://doi.org/10.31538/nzh.v5i2.2069>.

²⁵ Safariah Safariah and Masykur Masykur, "Strategi Tahfidzul Qur'an Di Dayah Ulumul Qur'an Kecamatan Seunagan Kabupaten Nagan Raya," *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah* 5, no. 2 (2022): 182–93, <https://doi.org/10.54069/attadrib.v5i2.377>.

to the community and even the community is invited to participate in the committee. For example, when carrying out a cheap market, the surrounding community is invited to participate as managers of these activities.²⁶ Services provided to the community are still prioritized, because as managers are required to provide wholehearted services so that the community feels happy about the existing publicity. Integrated marketing communication Rumah Qur'an 'Aisyah Radliyallahu 'Anha Tanjung Morawa Deli Serdang is an approach taken by the institution to attract public interest to join this *tahfīz* institution. In practice at Rumah Qur'an 'Aisyah Radliyallahu 'Anha Tanjung Morawa Deli Serdang, IMC that is run cannot be separated from persuasive communication. This persuasive communication will introduce and persuade the public to recognize more about the Rumah Qur'an program and in turn will join in the success of its activities. By getting to know the Qur'an House 'Aisyah Radliyallahu 'Anha Tanjung Morawa Deli Serdang well, it is hoped that the community will feel happy so that it will be created and result in significant sustainability of the program being run. For this reason, it is very important to choose effective marketing communication as a marketing strategy for social products Rumah Qur'an 'Aisyah Radliyallahu 'Anha Tanjung Morawa Deli Serdang.

Islamic Communication Forms of Aisyah Radhiyallahu'anha Quran House in Increasing Public Interest in Learning the Quran in Tanjung Morawa

Ustadzah Nelpika Dewi as the Head of the House of Quran Aisyah Radhiyallahu 'Anha Tanjung Morawa Deli Serdang stated that the communication model carried out in promoting the activities of the institution he led could not be separated from the principles or rules of Islamic teachings. "At least the values of da'wah are contained in the communication carried out by everyone who promotes this Qur'an House," he said. When viewed from the involvement of all parties in promoting the House of Qur'an 'Aisyah Radhiyallahu 'Anha, then the spread goes in all directions as can be seen in the transactional communication model. The transactional communication model is as below:

²⁶ Raudhah Saragih, Mesiono Mesiono, and Inom Nasution, "The Management of Tahfidz Al-Qur'an Learning at Homeschooling Public Learning Center," *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 6, no. 3 (November 13, 2021): 537–47, <https://doi.org/10.31538/ndh.v6i3.1704>.



The transactional communication model as proposed by Barnlund emphasizes the process of sending and receiving messages that take place continuously in a communication system. In the mechanism of sending and receiving messages, the communication process takes place cooperatively where the sender and receiver are jointly responsible for the excesses / consequences of the communication process that takes place, whether effective or not, because in this model meaning is built by feedback from communication participants. The transactional model assumes that while we are constantly sending and receiving messages, we are dealing with both verbal and nonverbal elements. In other words, communication participants (communicators) carry out the process of negotiating meaning.

In this model, there are also fields of experience, but they intersect (intersect). Thus, each communication process shows an actively intertwined understanding process, resulting in a new understanding as a result of the process of interaction, integration, and communication between each communication participant with different experience backgrounds. This model belongs to the circular model, where communicators and communicants can exchange roles alternately.²⁷ Meanwhile, when viewed from an Islamic perspective, the communication carried out is da'wah communication (persuasive) and prophetic communication. Persuasive communication as already mentioned is communication that is carried out to persuade or invite others to carry out in accordance with the wishes of the communicator. In this case, what is ordered is the teachings of Islam, so that the invitation or persuasion to carry out good and stay away from everything that is forbidden according to the instructions of Islamic teachings.²⁸

²⁷ Dede Ahmad Muhtarom et al., "Manajemen Kurikulum Tahfidz Qur'an Di Rumah Qur'an Al-Falaah Yasmin Bogor," *Diversity: Jurnal Ilmiah Pascasarjana* 2, no. 2 (August 1, 2022), <https://doi.org/10.32832/djip-uika.v2i2.7536>; Naimah Muhammad et al., "Skills-Based Curriculum Design for Culinary Course in Traditional Tahfiz Institutions," *Heliyon* 8, no. 6 (2022): e09591, <https://doi.org/10.1016/j.heliyon.2022.e09591>; Mawaddatur Rojiyah et al., "Sima'an Tahfiz Al-Qur'an at Manbaul Ulum Islamic Boarding School, Banjar District," *Tafkir: Interdisciplinary Journal of Islamic Education* 4, no. 3 (July 16, 2023): 373–88, <https://doi.org/10.31538/tijie.v4i3.382>.

²⁸ Atikah Markhamah Ayyusufi, Ari Anshori, and Muthoifin Muthoifin, "Evaluation of The CIPP Model on The Tahfidz Program in Islamic Boarding Schools," *Nazhruna: Jurnal Pendidikan Islam* 5, no. 2 (May 18, 2022): 466–84, <https://doi.org/10.31538/nzh.v5i2.2230>; Arman Maulana, "Dhikr Tariqah Naqsyabandiyah as a Method of Formation of Spiritual Strengthening of Tahfidz Santri at Miftahul Khoir Al-Azhar Islamic Boarding School,"

Ustadzah Nelpika Dewi said: "The promotion of the Qur'an House is carried out to invite participants/at the same time to participate in inviting others, and organize useful activities in the context of da'wah and introduce the Qur'an House to the community". Likewise, as stated in this Brief History of the House of the Qur'an that the background for the establishment of this institution is due to the emergence of awareness to preach which is not only imposed on men but also the obligation is comprehensive, including to women. Herein lies the communication conveyed by the manager to the officers who will promote this institution, that they, and all women are also obliged to carry out da'wah according to their respective abilities. If at that time they had joined an educational institution called Rumah Qur'an 'Aisyah Radhiyallahu 'Anha in Gang Darmo, Bangun Sari Village, Tanjung Morawa District, Deli Serdang Regency, then the institution became their dedication land to carry out da'wah optimally. At the briefing before going into the field, such an understanding is conveyed to all those charged with the task of promoting the institution.

Furthermore, when viewed from the stages of communication carried out, the description is in line with prophetic communication carried out by the Prophet Muhammad. Prophetic communication as the Prophet Saw. starts from sirriyah communication, then moves on to jahriyah communication, then conducts open communication to all people in the open field, which is termed mass communication. At the beginning of the opening of the Qur'an House, communication was conveyed only to certain people. Invite them personally to join the institution. After it is felt that there are several people who join the Qur'an House, then a certain person is appointed to prepare leaflets or brochures to be delivered to relatives and close friends about the existence of the institution. The next step is conveyed openly to the general public, either through open distribution of brochures, or publishing the brochures through social media, such as WA, Instagram, and Facebook. In addition, banners are also displayed in the office yard and in other strategic places.

It is very necessary to note the manager of Rumah Qur'an 'Aisyah Radhiyallahu 'Anha Tanjung Morawa Deli Serdang in marketing communication and also institutions must choose the most effective communication approach so that the community increases their interest in following the programs offered. In the perspective of Islamic communication, it is related to Da'wah Communication and Prophetic Communication. These two models of Islamic communication cannot be separated from their existence as communication that is widely used by the Qur'an House 'Aisyah Radhiyallahu 'Anha Tanjung Morawa Deli Serdang. Da'wah communication or also known as persuasive communication is communication that is in line with the activity of inviting or persuading others to behave in accordance with the message conveyed. The characteristics of persuasive communication characterized by elements of persuading, inviting, influencing and convincing, when viewed from an Islamic perspective can be categorized as Islamic da'wah. The elements contained in persuasive communication become the basis of da'wah activities because da'wah etymologically means to invite or call. Da'wah is part of the duty of every Muslim, in some verses of the Quran it is mentioned that da'wah is towards the path of Allah Almighty.

In principle, persuasive and coercive goals are the same: to change opinions, attitudes and behavior. It's just that there are differences in the technique of delivering messages between the two. In persuasive communication, the delivery of messages is done by persuading, seducing, convincing, luring and so on so that there is awareness to change in the communicant which occurs voluntarily without any coercion. While in coercive communication changes in opinions, attitudes, and behaviors occur with feelings of force and displeasure due to threats from the communicator. The effects of this coercive technique can lead to displeasure, hatred, and possibly even resentment. While the effect of persuasive communication is awareness, willingness and feelings of pleasure.

Tabel. 1 The communication strategy of Rumah Quran 'Aisyah Radhiallahu'anha in increasing the learning interest of the community in Tanjung Morawa

Implementation of Islamic Communication of Aisyah Radhiallahu'anha Quran House in Increasing Public Interest in Learning the Quran in Tanjung Morawa	The implementation of Rumah Qur'an 'Aisyah Radhiallahu'anha's program involves all participants, including administrators, teachers, and participants themselves, who work together to promote the institution through direct face-to-face communication, media communication, and personal selling to increase public interest in learning the Quran in Tanjung Morawa. The institution prioritizes integrated marketing communication, using persuasive communication to introduce and persuade the public to recognize and join the success of the program, aiming for significant sustainability and community satisfaction.
Islamic Communication Forms of Aisyah Radhiyallahu'anha Quran House in Increasing Public Interest in Learning the Quran in Tanjung Morawa	The communication employed at Quran House Aisyah Radhiyallahu 'Anha adheres to Islamic principles, encompassing: <ol style="list-style-type: none"> 1. Da'wah and prophetic communication to promote institutional activities. 2. A transactional communication model that fosters a cooperative exchange of messages between communicators and communicants, leading to new understanding through interaction and negotiation. 3. Utilizing persuasive communication, the institution invites others to embrace Islamic teachings voluntarily, emphasizing awareness and willingness without coercion.

CONCLUSION

The research findings show that Rumah Quran Aisyah Radhiyallahu 'Anha in Tanjung Morawa Deli Serdang employs a communication model that conforms to Islamic teachings. The institution utilizes a da'wah and prophetic communication approach to promote its activities, aligning with the mission of spreading Islamic teachings. Moreover, it adopts a transactional communication model, fostering understanding through cooperative interaction and negotiation. When inviting people to follow Islamic teachings, Rumah Quran Aisyah employs persuasive communication, prioritizing voluntary acceptance without coercion.

The research significantly contributes to comprehending the role of Islamic communication in increasing the community's interest in learning the Quran. It emphasizes that an Islamic-based communication approach effectively engages and motivates people to study the Quran. The insights gained from the study can be valuable for similar institutions in devising communication strategies grounded in Islamic values to enhance learning interest and community involvement in comprehending and practicing the teachings of the Quran. Additionally, the research advances the development of Islamic communication studies and its application in educational and da'wah contexts.

However, the study has some limitations that should be acknowledged. Firstly, it concentrates solely on one institution, Rumah Quran Aisyah Radhiyallahu 'Anha in Tanjung Morawa Deli Serdang. Drawing conclusions for other institutions or diverse communities requires careful consideration. Secondly, despite presenting an effective communication model aligned with Islamic teachings to increase learning interest, measuring the tangible impact of this communication on the success of Quranic learning and its application in daily life poses challenges. Gaining a deeper understanding of the extent to which the heightened interest translates into improved Quranic proficiency and the practical embodiment of Islamic teachings necessitates further comprehensive research.

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