

Touching the Qur'an for Menstruating Women Perspectives of Imam An-Nawawi and Imam Ibn Hazm: a Case Study of the Tahfiz Al-Faiz Islamic Boarding School

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Abstract. *This study aims to examine the views of Imam An-Nawawi and Imam Ibn Hazm regarding the permissibility of touching the Qur'an for women who are menstruating (haid), with a focus on its implementation at Pondok Pesantren (Islamic Boarding School) Tahfiz Al-Faiz in Deliserdang Regency. The study analyzes the differing opinions of these two scholars on the issue. Imam An-Nawawi, in his al-Majmu', holds the view that menstruating women are not allowed to touch the Qur'an directly. In contrast, Imam Ibn Hazm, in al-Muhalla, argues that there is no prohibition against touching the Qur'an during menstruation, as there is no authentic hadith to support such a ban. This research employs a qualitative approach with a case study at Ponpes Tahfiz Al-Faiz, involving interviews with the administrators and students to understand the practices followed in the institution. The findings reveal that the majority of the administrators and students adhere to Imam An-Nawawi's opinion, although some are inclined to follow Imam Ibn Hazm's view, depending on their understanding and the approach practiced in their environment. This study is expected to contribute to the development of a more inclusive and contextually relevant understanding of Islamic jurisprudence in the context of religious education in Islamic boarding schools.*

Keywords: *Qur'an, menstruating women, Imam An-Nawawi, Imam Ibn Hazm, Tahfiz Al-Faiz Islamic Boarding School*

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INTRODUCTION

The Qur'an is a verse of Allah revealed to the Prophet Muhammad PBUH as a miracle with a surah (Ahmad, 2016). The Qur'an is a great miracle that contains instructions and guidelines for all aspects of human life (Ghani & Ahmad, 2023). In addition to reading it as worship, memorizing it is also a very noble activity in the eyes of Allah swt (Hakim et al., 2023). The Qur'an is a miracle that subdues all generations of nations throughout time. Therefore, learning the Quran must be taught early, which serves as a form of introduction to children and a guideline to navigate their future lives. Teaching children to memorize the Qur'an is a noble and essential thing for children's provision in this world and the hereafter (Ash'ari & Trisno, 2022). In the view of Islam, memorizing the Qur'an will have a worship value if we intend solely to expect the pleasure of Allah SWT. Memorizing the Qur'an is used as a motivation and a necessity for life for some people (Mu'minatun & Misbah, 2022).

The application of Qur'an learning in Islamic educational institutions is something absolute. While the development of Qur'an learning methods in Indonesia is so rapid, this shows that the public's awareness and enthusiasm for the importance of reciting and studying the holy book of the Qur'an is improving and is always striving to continue to develop (Rizalludin, 2019). Internally, education at the Al-Qur'an tahfiz pesantren is expected to be of higher quality and can provide positive changes for students so that students are not only good at reading the Qur'an but also try to understand the teachings of the Qur'an and make it a guideline for life, so that they can overcome various problems they face, in addition to having life skills as a support for the survival they are living. Through the Al-Qur'an tahfiz Islamic boarding school, students are prepared to become the Qur'ani generation, which uses the Qur'an as a guideline for life so that they can live a good life (Rasyidi, 2023).

The dynamics of tahfiz Islamic boarding schools are educational institutions that constantly adapt to the times (Rasyidi, 2023). In the current era, tahfiz Al-Qur'an education is widely organized by schools and Islamic boarding schools. Its presence is inseparable from the demands of Muslims. From an educational perspective, pesantren is the only academic institution that still survives the various ups and downs of modernization that have hit the world of education (Asy'ari & Trisno, 2022). Regarding touching the mushaf, memorizing the Quran has several factors that can support and hinder its learning. Internal and external factors (Azizah, 2022; Febriyanti et al., 2022; Anggraini et al., 2022). Among these internal factors are physiological conditions that affect a person's memory, especially during menstrual (Menstruation).

Menstruation has a variety of meanings. According to the language, menstruation comes from Arabic, the mashdar of fi'il khaada-yahidu-khaidon. In the Maqoyisul Lughoh dictionary, it is stated that khaada means to discharge red water (Rahmah, 2021), while in the book Kifayat Al-Akhyar, menstruation (menstruation) is the blood of a woman who reaches puberty that comes out of the end of her womb with several predetermined conditions (Alhusaini, 2017). In addition to the marker of puberty, women, for the first time, are charged with big hadas. This means that it impacts the entire worship process that he carries out. It is not surprising that in various fiqh books, you can find special chapters that discuss menstruation (menstruation). The discussion of menstruation (Menstruation) revolves around the form of menstrual blood (Menstruation), the time it takes place, and the purification procedure.

Menstrual problems are closely related to other worships such as prayer, fasting, zakat, and hajj (Hafsah et al., 2023). Mianoki further explained several prohibitions for menstruating women (Menus), including prayer, fasting, jima', tawaf, and reading the Qur'an (Rahmah, 2021). Just like female students whose daily activities are memorizing and touching the Qur'an, menstruation (menstruation) is one of the factors that will hinder the process of santriyati in memorizing the Qur'an so that the daily target imposed on her will make it challenging to learn the Qur'an only during the holy period.

On the issue of whether or not it is possible to touch the Qur'an for menstruating women (menstruation), Awwam and Majidi commented that scholars have different opinions. Some allow menstruating women to read the Qur'an, and some do not. Among those who do not allow are scholars of the Shafi'i madhhab, such as Sufyan Tsauri, Ibn Mubarak, and Ahmad (Rahmah, 2021). Likewise, Imam Nawawi emphasized in his book the prohibition of touching the Qur'an for menstruating women (Menus). This is because the Qur'an is undoubtedly different from the books of scholars or ordinary readings. A Muslim who is mulāzamah with the Qur'an should pay attention to the manners of the Qur'an because the Qur'an is the holy verses of Rabbul 'Ālamīn (Anshor et al., 2021). An indicator that creates controversy about the ability to touch the Qur'an is surah Al-Waqi'ah verses 78 to 80, which means: (78) *In the preserved book. (79) No one touches it except the sanctified servants (Allah). (80) (The Qur'an) was revealed from the Lord of all worlds.* (QS. Al-Waqi'ah 78-80).

Shaykh Muhammad Ali As-Shobuni, one of the scholars of Tafsir, wrote in his book Rawā'iu al-Bayan fi Tafsiri Ayāt al-Ahkam, which explains the interpretation of the verse about the law of

touching the Qur'ān al-Karim. The Qur'ān is the purified book of Allah that must be glorified and respected. As for the way to glorify it is not to touch it except for a holy person. The problem of not being allowed to touch the Qur'an for those who have had a face is an opinion that is almost agreed upon by the scholars of the jurists. As for the jurists who allow it, it is only because of the existence of dharurah (seeking knowledge and teaching) that people who have hadas, junub, menstruating women, postpartum women, and all of them are haram to touch the Qur'an because they are not in a holy state. Ibn Taymiyah's opinion makes the sharia law postulate from a more subtle direction. So if Allah SWT states that the sacred mushaf in the sky should not be touched except for holy beings, then the Qur'ān mushaf that exists in our country is also, on the contrary, more entitled not to be touched by someone unless he is holy.

To overcome these obstacles, many Islamic boarding schools, especially Tahfiz Islamic boarding schools, offer Taqlid to scholars who allow menstruating women (Menus) to touch the Qur'an. To help the santriwati achieve the memorization target and avoid non-muraja'ah santriwati, which results in the loss of memorization of the Qur'an. One of the Islamic boarding schools in Deli Serdang Regency that is Taqlid to Ibn Hazm is the Tahfiz Al-Faiz Islamic boarding school. Students are targeted to memorize 30 juz of the Qur'an for 6 years, so they must deposit their memorization per year of at least five juz. Therefore, the author is interested in researching the Qur'an for menstruating women (Menus) from the perspective of Muhyuddin bin Syarf an-Nawawi and Ibn Hazm at the Tahfiz Al-Faiz Islamic Boarding School.

The Qur'an, as a divine revelation, holds a central place in Islamic life, guiding individuals in all aspects of existence. Its sanctity is universally acknowledged, and its memorization is regarded as a noble act of worship. However, the practice of Qur'an memorization intersects with societal norms and challenges, particularly concerning women. Menstruation, a natural biological process, has traditionally been associated with ritual impurity in many Islamic legal interpretations, influencing women's participation in religious activities.

This study explores the perspectives of Imam An-Nawawi and Imam Ibn Hazm regarding the permissibility of menstruating women touching the Qur'an, focusing on its implementation at the Tahfiz Al-Faiz Islamic Boarding School. By examining these differing jurisprudential views, the research also sheds light on how societal attitudes toward menstruation and gender roles influence the adoption of religious practices. The findings aim to contribute to a nuanced understanding of how Islamic educational institutions navigate traditional jurisprudence while addressing contemporary societal needs, fostering inclusivity and equity in religious education.

METHODS

In this study, the main focus is to explore the views of Imam An-Nawawi and Imam Ibn Hazm regarding the touch of the Qur'an by menstruating women, with a case study at the Tahfiz Al-Faiz Islamic Boarding School, Deliserdang. Imam An-Nawawi, in his works, emphasizes the importance of maintaining the sanctity of the Qur'an and provides clear guidance on certain conditions that allow or prohibit touching the holy book. In contrast, Imam Ibn Hazm has a more flexible view, which helps menstruating women to feel the Qur'an under certain conditions. By understanding these two perspectives, this study aims to provide deeper insights into how these teachings are applied in daily practice in Islamic boarding schools and how students and caregivers respond to and interpret these views in their lives.

The research method used is qualitative, with data collection techniques through in-depth interviews, participatory observations, and documentation studies. Interviews were conducted with students and caregivers to explore their views on the touch of the Qur'an during menstruation. At the same time, participatory observation allowed researchers to see firsthand the religious practices in the pesantren. Data analysis was done thematically to identify emerging patterns and themes and relate the findings to the social and cultural context at the Tahfiz Al-Faiz Islamic Boarding School. With this approach, it is hoped that this research can make a meaningful contribution to the study of fiqh and religious practices in Indonesia, as well as enrich the discussion about the role of women in religious traditions.

RESULTS AND DISCUSSION

Comparative Views of Imam Nawawi and Imam Ibn Hazm

Imam Nawawi's view in the book Al-Majmu' Syarh Al-Muhadzab

The full name of Imam Nawawi is Abu Zakariya Mahyuddin Yahya bin Syaraf bin Murii bin Hasan bin Husain bin Muhammad bin Jumuah bin Hizam An-Nawawi Ad-Dimasyqi. Abu Zakariya is his kunyah name, which does not mean he has a child named Zakariya because he has never been married. Imam Nawawi was born in the middle of the month of Muharram in 631 AH in the village of Nawa, and he grew up in the area. After completing his memorization of the Quran, he moved to Damascus, the capital of Syria, when he was 19 years old and settled there (Kurniati, 2017).

The character of Imam al-Nawawi as a muhaddith and faqih that is relied upon is explained by 'Abd al-Ghani Daqr in his work *Al-Imam al-Nawawi Shaikh al-Islam wa al-Muslimin wa 'Umdat al-Fuqaha' wa al-Muhaddithin* who discusses Sirah and its contribution to the science of hadith and fiqh. He also discussed his contributions to the science of Tafsir, da'wah, language, and tarbiyah and elaborated on the impressions of his thoughts in the study of hadith and fiqh almu'asir. This writing is essential in continuing the historical continuity in the tradition of writing about tabaqat al-fuqaha. This book also examines the writings and works that are very influential and have a profound impact on the history and tradition of Islamic thought and discusses the results of his thinking and ijtihad and the reforms he put forward in madhhab and fiqh thought shafi'i. In addition, he also called for his struggle and determination to uphold amar ma'ruf and nahi munkar under Baibar's rule. His research also outlines the framework of thought and debate patterns presented in his hadith and fiqh texts, as well as debates on the method of writing and the influence and implications of fatwas produced on society. Most of the fiqh books he wrote have been translated into various languages and continue to be the subject of research for researchers to rediscover his ideas and thoughts that are pretty meaningful and admired (Amir, 2022).

Imam Nawawi died on Wednesday night, the 24th of Rajab in 676 H, in his birthplace, Nawa, and was buried in the village due to the illness he suffered. He passed away at the age of 45. Although he was relatively young, his writings were extraordinary and were studied all the time. Among his works that scholars studied was the book *al-Majmu' Syarh al-Muhadzab*.

And the Imams of the Shafi'i School, with the hadith mentioned, and with the words of Ali and Sa'ad bin Abi Waqqash and Ibn Umar RA and some different and unknown companions to them answered the hadith that it is stated that from the story of Hiraqla, it is that the book that is in him is the verse of the Qur'an and is not named as a mushaf. It is permissible to bring it to his children because of the dharurah. And it is acceptable to read the Qur'an because there is a wish, and it is challenging to perform ablution for him all the time. And it is permissible to bring it in compiling it because it is not what is meant. And Allah is the owner of Taufiq (Al-Nawawi, 1990).

The view of Imam Ibn Hazm in the book Al-Muhalla

Ibn Hazm is known as a scholar of the Zahiri School, and he has a reputation in the field of jurisprudence. This honor is given through monumental work in jurisprudence such as *al-Muhalla* and *Ibthal Qiyaz*. He is also proficient in various disciplines: Comparative Science of Religion, jurisprudence, ushul fiqh, philosophy, hadith, Tafsir, and logic (Wangsa & Rayyn, 2022). Abu Muhammad Ali bin Hazm (Ibn Hazm) was born on the last day of Ramadan, 384 AH, in the southeastern region of Cordova. His full name is Ali bin Muhammad bin Said bin Hazm bin Ghalib bin Shalih bin Khalaf bin Ma'dan bin Sufyan bin Yazid bin Abi Sufyan bin Harb bin Umayyah bin Abd. Syam al-Umawi. His nickname is "Abu Muhammad," but he is better known as "Ibn Hazm" (Hazm et al., 2023).

Ibn Hazm learned a lot from the Ulama', who had a wide range of religious knowledge, such as hadith, fiqh, logic, and others. Among his teachers are Ahmad bin Muhammad al-Jaswar

(d.401 H), Ali Abdullah al-Azdy, al-Faqih Abu Muhammad Ibn Dahun al-Maliky, Abu al-Khayyar Mas'ud bin Sulaiman bin Maflat al-Zahiry, Muhammad bin al-Hasan al-Madzhaji (d.400 H), Abu al-Qasim Abdurrahman bin Abu Yazid al-Mishri, and Abu al-Husain al-Farisi (Wangsa & Rayyn, 2022).

There are many works of Ibn Hazm that we can read today that can be distinguished, some in the form of books such as *al-Fashal*, *al-Muhalla*, and *al-Ihkam*, and some in the form of treatises minor works. Unfortunately, of the extraordinary number of works, only a tiny part has reached the current generation, and most have not been found. His famous works still in circulation include addition to the three books mentioned above: *al-Ushul wa al-Furu'*, *al-Durrah fi Mayajib l'tiqadah*, *al-Taqrib Li Hadd al-Manthiq*, *al-Nabzah al-Kaafiyah fi Ahkam Ushul al-Din*, *Jamharah Anshab al-'Arab*, and *Thauq al-Hamamah* (Hazm et al., 2023).

As for (Ibn Hazm 1408) also argued by commenting on the basis of the postulates of the jurists who made surah Al-Waqi'ah verse 78

So if they mention the words of Allah SWT: In the book that is preserved (Al-Waqiah 78), no one touches it, except for the servant (Allah) who is purified (Al-Waqiah 79). So they cannot make this an argument because there is no *amr* (commandment), only *khabr* (reporting), and Allah SWT always says what is right. And it is not possible to use the word *khaby* to mean *amr* except with a clear *nash* and a convincing agreement.

So when we look at the mushaf that can be touched by the holy and the unholy, we know that Allah does not mean the mushaf mentioned in his verse, but he means another book, as reported by Muhammad bin Sa'id bin Nabat, narrated to us Ahmad bin Abdul Bashir; narrated to us Qasim bin Ashbagh; narrated to us Muhammad bin Abdussalam Al-Khasyanni; narrated to us Muhammad bin Al-Mustanna; narrated to us Abdurrahman bin Mahdy; told us Sufyan Tsauri from Jami' bin Abi Rashid from Sa'id bin Jubair about the words of Allah SWT: No one touched him, except for the servant (Allah) who was purified (Al-Waqiah 79) he commented: It is an angel in the sky.

Narrated to us Hamam bin Ahmad; narrated to us Ibn Mufarrij; narrated to us Ibn al-A'rabi; narrated to us ad-Darobi; narrated to us Abdurrazzaq; narrated to us Yahya bin al-'Ala from A'masy from Ibrahim An-Nakh'i from Al-Qamah he said: We went to Salman al-Farisi, so he came out of the toilet to us, and we told him, "If you perform ablution, O Abu Abdullah, then you recite the Qur'an to us in this way." So he replied, "Allah only says: In the book that is preserved (Al-Waqiah 78) no one touches it, except the servant (Allah) who is purified (Al-Waqiah 79). This verse is a name in the sky that is not felt except for the angels, so Ibn Hazm affirmed his opinion in his book Al-Muhalla, page 94, in the matter of reading the Qur'an.

Implementation of Al-Faiz Islamic Boarding School on Ibn Hazm's Views

As for the relevance of the results of interviews and observations that have been carried out at the Tahfiz Al-Faiz boarding school, it was found that the factors that made the Tahfiz Al-Faiz boarding school prefer Ibn Hazm's opinion to Imam Nawawi on the law of touching the Qur'an for menstruating women (Menus), among these reasons is because of carrying out the management of Tahfiz Al-Qur'an learning. Then Ibrahim mentioned that learning management is all efforts to regulate the teaching and learning process to achieve an effective and efficient teaching and learning process. Learning program management is commonly referred to as curriculum and learning management. The concept of management, if translated into learning activities, according to all learning management, is interpreted as an effort and action of the principal as an instructional leader in the school and the efforts and actions of the teacher as a learning leader in the classroom are carried out in such a way as to obtain results to achieve the goals of the school and learning program (Talibo, 2018).

In the learning management determined at the Tahfiz Al-Faiz boarding school, a student is targeted to be able to memorize and deposit the Qur'an as many as 30 juz within six years, counting from the three years he has been in the middle class and the three years he has been in

the upper class. It can be concluded that a student must be able to deposit one juz per year with a minimum deposit of one page per day. Although the student can deposit his memorization more than the target, not all students have the intellectual ability to make him memorize more than the target. So, to carry out the learning management evenly is with the consistency in running the system that has been determined.

Likewise, in memorizing the Qur'an, the power of memory is very important in learning Tahfiz Al-Qur'an. To gain the power of memorization, Santri must repeat his memorization and reign it when he is alone or at a predetermined time, such as after the Asr prayer and the Isha prayer. Ernawati Sinaga stated in her book *Menstrual Health Management* that menstruation (menstruation) is a normal state that will be experienced by every woman whose health is normal. The menstrual period of each period generally lasts about 3 to 6 days. Still, some menstruate only 1-2 days, and some have 7 days are still considered normal if each menstrual period does occur like that (Sinaga 2017). So, for those who have a prolonged menstrual period (menstruation), it will hinder the ziyadah of female students until other students leave them behind. Also, a long period routinely every month will hinder students from achieving the target so that the memorization target is destroyed and the memorization memory is strong.



Figure 1. Female Students Who Are Depositing Memories to Ustadzah

Among the daily activities of students that require students to touch and carry the Qur'an are: 1) Memorize and muraja'ah the Qur'an for morning deposit. One of the efforts to prevent students from memorizing easily is to repeat their memorization in front of the tahfiz teacher. The interview shows that the teacher does this after completing the deposit in the morning for students who have deposited and have prepared their memorization to be recalled. The morning deposit for students starts at 07.30 am after the morning apple is held. The students will deposit the memorization that has been memorized at night and then return it to their Tahfiz supervisor; 2) Muraja'ah Ashar to strengthen memorization. The tahfiz Islamic boarding school students must carry out muraja'ah after the ashar prayer until one hour afterward. This muraja'ah is carried out in the mosque by gathering in one corner so that the supervisor can see the activities of the students; 3) Memorizing and Muraja'ah the Qur'an is needed to prepare the morning deposit and strengthen the memorization that has just been deposited before. As is already known, the deposit is carried out in the morning, and the memorization for the memorization is held after the Isha prayer until 22.00 at night; 4) According to Umi Putri, when a woman is having a big hadast, it is haram for her to touch or ziyadah in memorization. Still, because we are a Santriyati, one Javanese requires us to have a target. No matter how we can reach the target, we are menstruating. We are also ziyadah. Although some people can read the Qur'an in their hearts without moving their lips or moving their lips on the condition that they cannot hear the recitation that some people can do, it still makes it difficult for most santriyati; 5) Some activities to recite the Qur'an in other ways are still not carried out for menstruating women (menstruation), such as muraja'ah by reading surah that has been memorized during obligatory and sunnah prayers, among others. Umi Mita Mawaddah, S.Pd, one of the ustadzahs from the Al-Faiz tahfiz Islamic boarding school, commented that the students here in general during menstruation according to this view, have many opinions, one of which is the opinion of Imam

Daud az-Zhahiry who allows reading all verses of the Qur'an. Even among other views, we can open it in Syarḥ al-Yāqūt al-Nafis, where it is explained: *"Many of the scholars legalize hafidzah and teachers of the Qur'an in menstruating conditions to read the Quran because when they are forbidden to read the Qur'an, they are afraid that their memorization will weaken or even forget what they have memorized."*



Figure 2. Interview with One of the Teachers

The santriyati also understand the basis of the law of touching the Qur'an for menstruating women (Menus) and realize that they need this opinion to be able to achieve the required memorization target. After several interviews, it can be concluded that Santriyati is not only blind to Taqlid in this matter but also knows the indicators of the difference and which opinion they practice.

Societal Reflections and Implications

The differing stances of Imam Nawawi and Imam Ibn Hazm on this issue also mirror societal norms and challenges. Imam Nawawi's stricter approach resonates with communities that emphasize ritual purity as a cornerstone of religious practice. This perspective upholds a traditional view of gender roles, where menstruation is often associated with a state of ritual impurity, influencing societal attitudes toward women's participation in religious activities.

In contrast, Imam Ibn Hazm's leniency aligns with contemporary societal shifts toward inclusivity and gender equity. His view supports the active participation of women in religious education, challenging traditional norms that may restrict women's roles during menstruation. The Tahfiz Al-Faiz Islamic Boarding School's adoption of this perspective illustrates how religious institutions can respond to societal demands for greater inclusivity while remaining rooted in Islamic jurisprudence.

Furthermore, this decision addresses broader societal challenges, such as the stigma surrounding menstruation. By normalizing the participation of menstruating women in Qur'an memorization, the institution contributes to dismantling taboos and fostering a more supportive environment for female students. This reflects a growing recognition of the need to balance religious observance with practical considerations in modern educational contexts.

CONCLUSION

Imam Nawawi and Imam Ibn Hazm have different views on the law of touching the Qur'an for menstruating women (Menus) which we can find in their spectacular works, namely Al-Majmu' Syarḥ al-Muhadzzab and Al-Muhalla bi al-Atsar where Imam Nawawi forbids menstruating women (Menus) to read the Qur'an while Imam Ibn Hazm allows it. So, some Islamic boarding schools in North Sumatra choose to use the opinion of Imam Nawawi, especially Salaf Islamic boarding schools, which are more focused on classical books and do not require santriyati to touch the Qur'an. Likewise, some Islamic boarding schools, especially those with a Tahfiz base,

choose Taqlid in the opinion of Imam Ibn Hazm because the daily activities and routines of Islamic boarding schools that have been scheduled cannot be separated from touching the Qur'an.

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