Uncovering the Key Elements and Supporting Factors of *Tahfiz* Houses in Shaping the Spiritual Education of the Younger Generation in Indonesia

Ahyar, L. Ahmad Zaenuri and Subhan Abdullah
Universitas Islam Negeri Mataram, Indonesia

Tahfiz houses have become the choice of parents for their children's education, while spiritual education for children has become a challenge for urban families due to the busy schedules of their parents. The presence of *tahfiz* houses is one solution to this challenge. This study aims to uncover the key elements and supports of *tahfiz* houses in shaping the spiritual education of young people in Indonesia. This research uses a case study approach, which emphasizes in-depth analysis of specific cases with the aim of finding specific aspects of *tahfiz* programs. The research findings indicate that the presence of An-Nur *tahfiz* house has brought spiritual education to children through a trilogy of education programs: Night of Building Faith and Piety (MABIT), Quranic camp living, preserving Islamic traditions, *shalawat*, creativity, and the role model of *Mudabbir-Mudabbirah*. This program has instilled a sense of consistency in performing night prayers, morning prayers, fasting on Mondays and Thursdays, reading good readings, eating and drinking in accordance with religious teachings, and a love for the Quran. Not only does it foster spiritual attitudes, but it also nurtures social cohesion. These findings suggest that the integration between *tahfiz* programs and worship practices with consistent and sustained spiritual education has resulted in children's spiritual development.

*Keywords***:** young generation, *tahfiz* houses, spiritual education.

Tahfiz education has become an alternative form of education in Lombok, Indonesia. The presence of *tahfiz* houses is a response to the concerns of parents who see their children occupied with smartphones and online games. Several studies, including the Kaiser Family Foundation Study, have shown that two-thirds (66%) of children aged 8 to 18 have their own phones, up from 39% five years ago (Roberts et al., 2010). Recent studies indicate a relationship between gadget use and the development of early childhood character (Pratiwi et al., 2022). The use of gadgets in school-age children has negative impacts, such as a reluctance to read books or engage in activities, a propensity for anger, and disrupted concentration (Hidayat & Maesyaroh, 2022). The same study showed that children addicted to gadgets exhibit negative behavior, such as failing to answer their parents' calls and crying to use gadgets (Adinda et al., 2021). Additionally, the use of gadgets can diminish children's active power and their ability to interact with others, making them less social and more solitary (Widya, 2020). Similarly, Yildiz Durak's study revealed nomophobia and smartphone addiction among teenagers in Turkey (Yildiz Durak, 2019). The increasing access to mobile phones in rural India has led to technology addiction among school students (Jamir et al., 2019). The psychological risk factors of social networking site (SNS) addiction among Chinese smartphone users showed that those who spend more time on SNS also report a higher tendency to be addicted (Wu et al., 2013). The relationship between smartphone addiction and physical activity among Chinese international students in Korea revealed that smartphone addiction has a negative impact on physical health

by reducing the amount of physical activity (Kim et al., 2015). The use of gadgets can negatively affect children's growth and development (Sagr & Sagr, 2020). Teenagers' cybersecurity knowledge about smartphones is negatively correlated with their Smartphone Addiction Tendency (SAT) (Chou & Chou, 2019). These findings underscore the importance of providing young generations with adequate spiritual education so that they can maintain their golden age, although Katz notes that technology has become an infrastructure of family life that is difficult to avoid (Katz, 2010), and the efficacy of digital technology tools in teaching pronunciation to Saudi EFL learners (Nasim et al., 2022) has played a significant role.

On the other hand, children have a spiritual vulnerability, as Chairani et al.'s study found that strengthening resilience through the cultivation of spiritual values can be a coping source for families (Chairani et al., 2019), spirituality and inclusivity of children for strengthening spirit, resilience, and joy by digging a curriculum that emphasizes holistic education (Harris, 2015). The results of this study provide important information on the need to prepare adequate spiritual education facilities.

Studies on the urgency of *tahfiz* programs for children have provided new information that this program has a strategic role in nurturing the spiritual development and education of children, although the current digital era has given rise to the trend of online *tahfiz* programs (Nisa, 2018; Wajdi et al., 2020; Zulaili, 2018), and (Tahfidzonline.com., 2020). Another study found that parents of students take pride in enrolling their children in educational institutions that implement *tahfiz* programs (Wahyuni & Syahid, 2019), making *tahfiz* programs a phenomenon in formal institutions (Elementary Schools, *Madrasah Ibtidaiyah*, Quran Education Park) (Solikhin & Hartono, 2010), especially in Lombok.

Furthermore, children will grow emotionally and spiritually well if provided with adequate environments and appropriate approaches. Several related studies have shown that the success of Quranic *tahfiz* education is supported by the environment (Fatah, 2014). The success of Quranic learning in elementary school children is supported by good motivation, methods, and media (Usman, 2016; Sofyan, 2015), and *tahfiz* programs can increase spiritual intelligence (Sarwanto, 2018). In another study, one of the current challenges of children's spiritual education is that they are not accustomed to reading the Quran (Khoerusyfah, 2019). Therefore, if children's spirituality grows well, it can build harmonious living (Pelu, 2009), and they can grow into dynamic teenagers with increasingly developed spirituality, as there is a significant relationship between age and spiritual development (Jalaluddin, 2015).

Therefore, researchers have found many studies related to *tahfiz* programs (environment, approach, habituation, methods, media, programs, and family support), but there are not many studies on the integration between worship practices, *tahfiz*-MABIT, and religious studies for children aged 6-12 years old. Integration between nature-tradition-Human Resources (HR) also becomes important amidst the challenges of spiritual education at present. The researcher's hypothesis is that early age is quite vulnerable to spiritual and social cohesion development, especially in Lombok, known as the island of 1000 mosques, where the Provincial Government of West Nusa Tenggara (NTB) Indonesia has re-launched the mandatory recitation program as a literacy culture of NTB's society (Diskominfotikntb, 2021).

Tahfiz An-Nur House was established on September 9, 2019, by M. Haris, S.Pd.I., and community figure Didik Sumardi, although it had been initiated since 2014. This institution is located on Jl. TGH. M. Siddiq, number 26/B, Monjok Barat Village, Selaparang District, Mataram City, Lombok, West Nusa Tenggara Province, Indonesia. This location is the birthplace of the Islamic scholar *Waliyullah Almagfurullah* TGH.M. Siddiq and the tomb of

Waliyullah TGH. Ahmad Tretetet. The researcher chose *Tahfiz* An-Nur House for several reasons: firstly, although relatively young, it has attracted many sympathies from the wider community to entrust their children, so in 2021 it has 300 *Tahfiz* children. Second, the integration between worship practices, *tahfiz*, and book studies is supported by the integration between nature-tradition-HR interaction. Third, spiritual education through the MABIT program. Therefore, the research aims to find and analyze key elements and supporting factors of *Tahfiz* An-Nur House in shaping children's spiritual education. The significance of this research is intended for *tahfiz* managers who still use conventional models (memorization and listening), which are quite prevalent in Lombok, West Nusa Tenggara Province, Indonesia. For busy Muslim families in urban areas, *Tahfiz* House can be a solution for their children's spiritual education in the era of 4.0. It can also be utilized by *tahfiz* education practitioners and policy-makers such as the Ministry of Religion at the district/city, provincial, and national levels.

Literature Review
Spiritual Education for Young Generation

The term spiritual is taken from the Latin word spiritus, which means something that gives life or vitality to a system. Quoting Zohar & Marshall, spirituality is seen as an improvement in the quality of life in this world and the afterlife. Similarly, spirituality refers to the basic values and meanings that underlie our lives, both worldly and otherworldly, consciously or unconsciously enhancing our commitment to those values and meanings (Pelu, 2009). Spiritual is the golden thread that connects intelligent ideas with reality. The spiritual foundation includes recognition (believing in reward and worship), commitment (total loyalty in worship), and supplication (staying on the straight path) (Solikhin & Puji Hartono, 2010). Thus, the awareness of God within oneself is the main foundation and capital in carrying out all dimensions of life and all activities performed.

Spiritual is defined as life (Wilson et al., 2003), enlightenment (Houtman & Mascini, 2002), liberation (Kovel, 1999), emotional involvement (Lynch, 2007), spiritual condition (Tacey, 2004), ethics (Taylor, 2002), integrated cancer care (Barraclough, 2001), and the dynamics of spiritual trends (Wuthnow, 1998). These various meanings have provided a true picture that spirituality is a condition of spirituality, life, enlightenment, control, emotional involvement, ethics, individualization, and spirituality of a person. These elements are important, where people will behave well when they have good spirituality, control, emotions, and ethics, and vice versa, people will behave poorly when their spiritual condition, control, emotions, and ethics are unstable. Dincer and Öksüz (2012) provide the view that the importance of core values such as spirituality, spiritual intelligence, and the contribution of spiritually intelligent leaders in educational institutions.

In the context of spiritual education, *tahfiz* schools provide educational experiences and activities with a divine spirit (divine nature). The educational building is based on the divine spirit in various *tahfiz* activities. Integration between the divine and the human to build spirituality, and habituation for spiritual education (Al-Ahmadi, 2022; Hasbullah, 2019), is important to be developed in *tahfiz* children. The divine spirit can become the spirit and moral responsibility of the *tahfiz* house manager, where the *tahfiz* house can become a medium in the spiritual education of children so that a generation with adequate spirituality is expected to emerge.

Method

This research uses a case study research method. Several considerations prompted the researchers to use a case study method. Firstly, the researcher focuses on one object of study in order to emphasize a deeper understanding of the researched problem. Secondly, the method enables an in-depth examination to uncover the reality behind phenomena occurring in the field. Thirdly, the method allows for an intensive, detailed, and in-depth examination of events or phenomena with a narrow scope related to the spiritual education trilogy, supporting factors, and the impact of the An-Nur *Tahfiz* House. Therefore, in this study, the researcher does not merely report the number of *tahfiz* children and informants, but rather emphasizes the depth of the subject of the study.

Role of Informants and Researchers

Informants or sources of data in this study are categorized into two groups: human and non-human sources. Human sources of data act as key subjects or informants, such as the program manager, *Mudabbirs*, *Mudabbirahs*, and *tahfiz* children. Key informants were determined using snowball sampling, which involved asking previous informants to identify additional informants. In order to maintain the confidentiality of the informant's identity, the researcher assigned codes such as informant 1, informant 2, and so on (see table 1). The selection of informants was based on criteria suggested by Linconl and Guba (1985), namely: 1) full enculturation, which refers to informants who have been intensively integrated with the research location for a long time, 2) direct involvement, which refers to those who are still actively involved in activities at the research location, 3) still have time to be asked for information, 4) can provide information honestly, and 5) are still considered strangers to the researcher. These informants provided information directly or indirectly (via What Apps, SMS) related to the key elements of the spiritual education trilogy, supporting factors, and the impact of the An-Nur *Tahfiz* House. Non-human sources of data were derived from artifacts, daily, weekly, and monthly activity documents, MABIT programs, and programs supporting *tahfiz* children's activities, such as preserving traditions, *shalawat*, and the roles of *Mudabbirs* and *Mudabbirahs*.

Table 1
Informant Details

No.	Informant Code	Informant	Role	Date
1	Informant 1	Khaetami	Islamic Teacher	July 20th 2021
2	Informant 2	Ira Indrianingsih	Parent	July 20th 2021
3	Informant 3	Muhammad Haris	Head of Tahfiz House	July 12th 2021
4	Informant 4	Muhammad Sadri	Islamic Teacher	July 20th 2021
5	Informant 5	Hafidzah	Islamic Teacher	July 12th 2021
6	Informant 6	Nuri Aulia Fitriani	Islamic Teacher	July 20th 2021
7	Informant 7	Fitria Wardani	Islamic Teacher	July 12th 2021

The researcher's role in this study was to collect and process data, analyze the data, and subsequently verify and draw conclusions regarding the three research focuses. The author conducted an analysis and interpretation of the data obtained by sorting, coding, categorizing, and arranging it into units based on the problem formulation. The data analysis process was carried out from the beginning of the research until its completion.

Data Collection Method, Analysis, and Validity

The data collection method used in this study included in-depth interviews, non-participant observations, document utilization, and focus group discussions (FGD). In-depth

interviews were conducted by the researcher involving ten informants, including one program manager, five *Mudabbirs*, *Mudabbirahs*, and four *tahfiz* children. The interviews were carried out simultaneously with observations. At certain moments, the interview was a follow-up to the observation. The results of the interviews were recorded and noted to avoid bias when conducting analysis. For example, after observing the atmosphere of the *tahfiz* children, the researcher wrote down the results in field notes. Interviews were conducted to reveal the meaning of each interesting observation result.

Non-participant observations were carried out meticulously until the researcher found characteristics or elements in a situation that were highly relevant to the An-Nur *Tahfiz* program. The program manager provided very flexible time, allowing the researcher to conduct intensive and in-depth observations without feeling awkward or constrained. Observations took place over three months, from May to September 2021. During that time, the researcher conducted ten observations at different times of the day and on different days of the week to capture a comprehensive picture of the An-Nur *Tahfiz* program

The observations were conducted in various locations, including the prayer hall, classrooms, dining hall, and recreational areas. The researcher also observed the interactions among students, teachers, and staff members, as well as the daily routine of the program. Additionally, the researcher observed the teaching methods, materials used, and the effectiveness of the curriculum in achieving the program's objectives.

The researcher took detailed notes during the observations and recorded any significant events or interactions that took place. The researcher also made note of any issues or concerns that arose during the observations, such as discipline problems or communication barriers.
Overall, the non-participant observations provided the researcher with a rich and detailed understanding of the An-Nur *Tahfiz* program. The observations revealed the strengths of the program, such as the dedication and passion of the teachers and the supportive environment for students. The observations also highlighted areas for improvement, such as the need for more structured activities and a more diverse curriculum.

The researcher used the insights gained from the non-participant observations to inform the design of the subsequent phases of the research project, which included interviews with teachers and students and a survey of program participants. By conducting non-participant observations at the outset of the project, the researcher was able to gain a deep understanding of the program and identify areas for further investigation.

Result

Three Elements of Spiritual Education for Tahfiz Children

Tahfiz An-Nur House has designed a concept of spiritual education trilogy. The first trilogy aims to develop individuals with the noble character through programs such as *tahajud* prayer, *dhuha* prayer, *dhikr*, and congregational prayer. The second aims to enhance the children's ability in memorizing the Qur'an through a MABIT program that is divided into four clusters. The third aims to enhance their understanding of religion through a *diniyah* curriculum (including books such as *Nahu Sharaf Book, Safinatun Naja, Khulasah Nurul Yaqin Aqidatul Awam, and Akhlak al Banin*).
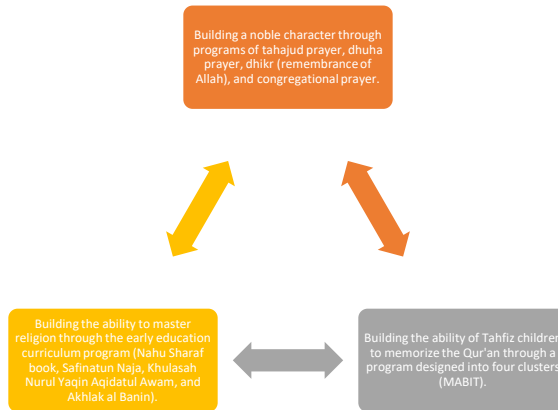

Figure 1. Trilogy of Spiritual Education of Tahfiz An-Nur House.

The First Element of the Spiritual Education Trilogy

The first element is to build a person with a noble character through programs such as *tahajud* prayer, *dhuha* prayer, *dhikr*, and obligatory congregational prayer. The direction of spiritual education is to produce *tahfiz* children who not only have many memorizations but also have depth in their character and spirituality. Therefore, An-Nur *Tahfiz* House has designed a routine program to continuously train *tahfiz* children to perform the congregational obligatory prayer, *dhikr*, dua, *tahajud* prayer, and *dhuha* prayer in congregation.

> Informant 1:
> *"The failure of tahfiz children is often the result of their inability to consistently maintain their prayers, zikr, dua, tahajjud, and dhuha prayers. This reality is the basis for An-Nur Tahfiz House to establish the first element of spiritual education trilogy as the key for tahfiz children to develop their enthusiasm for memorization and at the same time develop their spiritual strength. It has been proven that An-Nur Tahfiz children who are able to consistently maintain their prayers, dikr, dua, tahajjud, and dhuha prayers have a better and stronger memorization"*

The Second Element of Spiritual Education Trilogy

The second element is designed through the MABIT program. MABIT is divided into four clusters. The first cluster is the coaching for the recitation class, which includes strengthening the memorization of daily prayers, short surahs, and practicing worship. The second cluster is the coaching for the tahsin class, which includes strengthening the recitation of *tahfiz* children in chapter 30, strengthening the memorization of selected verses, and practicing worship. The third cluster is the coaching for the early *tahfiz* class, which includes strengthening

the memorization and examination of chapter 30, strengthening the memorization of selected verses, practicing worship, and the fourth cluster is the coaching for the middle and upper *tahfiz* class, which includes the examination of *tahfiz* chapter 29 and strengthening the memorization of all selected verses and practicing worship.

MABIT is held every end of the month for five days at Camp Narmada Lombok Indonesia. MABIT not only strengthens memorization but also provides spiritual experiences through various worship practices.

Table 2
MABIT Sahlan Program Curriculum at An-Nur Tahfiz House

No.	Program	Activities	Spiritual Experiences	Graduation Standards and Program Targets
1	Content for Group Class *Tilawati* (Participant Quota: 25 People)	Strengthening the memorization of daily prayers Strengthening the memorization of short surahs Practice of Worship *Qiyam al-lail, dhuha'*, and morning exercise.	Growing love for the Quran and love to do good things.	Fluent and fluent in reciting daily prayers Fluent and fluent in pronouncing short surah (Letters)
2	The subject of the Group: *Tajweed* Class (Quota of Participants: 25 People)	Consolidation of Children's Reading of *Tahfiz* Tahsin in Chapter 30 Strengthening the Memorization of Selected Verses listed in the Achievement Control Book *Qiyam al-lail, dhuha'*, and morning exercise.	Able to organize and make the best use of time. Children are used to holding the Al-Qur'an *Mushaf*, and are used to being in a state of ablution'. Growing a strong sense of responsibility towards himself, is disciplined, patient, conscientious, and focused on his activities	Fluent and fluent in reciting and memorizing chapter 30 of the Quran Fluent and fluent in reciting selected verses listed in the Achievement Control Book
3	Material for *Tahfidz Awaliyah* Class Group (Participant Quota: All *Tahfiz* Children)	Strengthening and Chapter 30 Memorization Test Strengthening Memorizing Selected Verses of *Qiyam al-lail, dhuha'*, and morning exercise.	Creating *tahfiz* children who are honest, accept gracefully, do not give up easily, and think positively.	Fluent and fluent in reciting and memorizing Chapter 30 Fluent and fluent in reciting and memorizing selected verses listed in the Achievement Control Book
4	Material for *Tahfidz Wustho* and *Ulya* Class Groups (Quota: All *Tahfiz* Children)	*Tahfidz* Exam chapter 29 Strengthening Memorizing All selected verses listed in the Achievement Control Book. *Qiyam al-lail, dhuha'*, and morning exercise.	Creating *tahfiz* children who are honest, accept gracefully if they fail, don't give up quickly, do not give up, and think positively	Fluent and fluent in reciting and memorizing Chapter 29 Fluent and fluent in reciting and memorizing all selected verses listed in the Achievement Control Book

MABIT Cluster I (Tilawati Class)

MABIT cluster I with tilawati class and beginner level *tahfiz* children category with a maximum of 25 participants. The activities include reinforcement of daily prayer, short surahs, and practice of worship such as *qiyam al-lail, dhuha'*, and morning exercise. The integration of memorization with worship practice is expected to provide a positive contribution to cultivating the spiritual growth of beginner-level *tahfiz* children. They are not required to meet the standard 100 percent, but they are introduced to new experiences through the practice of Quranic messages in real life.

> Informant 6:
> *"They are trained and tested while enjoying the outdoors. The hope is that with the memorization of the Quran and the practice of worship, it can cultivate the spiritual attitude of tahfiz children and develop positive behavior"*

> Informant 2:
> *"The aim of this program is not only to maintain the smoothness of memorization but also to improve the quality of memorization and worship practice. Improving the quality of memorization and worship practice is considered important because it will increase the enthusiasm and strengthen the spiritual growth of tahfiz children, eventually making their worship a personal need as a servant of Allah SWT"*

MABIT Cluster II (Tahsin Class)

MABIT cluster II, tahsin class with a maximum of 25 participants. This program includes the improvement of tahsin recitation in chapter 30 and the solidification of memorization of selected verses listed in the Prestasi Control Book. The improvement of recitation and memorization of selected verses and short verses is done smoothly and fluently with the rules of tajwid. The goal is to cultivate enthusiasm and motivation and train patience, responsibility, discipline, accuracy, and focus. Additionally, children are trained in *qiyam al-lail*, dhuha prayer, and congregational prayer.

> Informant 3:
> *"The memorization and practice of worship in this cluster emphasize the spiritual attitude, qiyam al-lail, dhuha' prayer, obligatory congregational prayer, and dua are not just routine activities but can become a living part of daily activities. The aim is to cultivate a spiritual attitude, such as growing self-awareness to wake up for tahajud prayer, dhuha prayer, and making dua without being ordered. It also fosters good manners during meals together, socializing, building solidarity, and cooperation among them. Practicing worship as a means of transforming and internalizing children's spirituality, so it is hoped that they will grow up to be young generations with ethics and manners that reflect the Quranic ethics"*

MABIT Cluster III (Tahfidz Awaliyah Class)

MABIT cluster III, Tahfidz Awaliyah class with a program of strengthening and testing memorization of chapter 30 (Quran) and selected verses. The target is to deliver the memorization and add more to it. The *tahfiz* children must go through an exam. If they pass, they can continue to chapter 29, while those who fail must repeat or have remedial. The goal is to create *tahfiz* children who are honest, accept with an open heart, are not easily discouraged, and think positively. The ibadah practice in this cluster is similar to cluster II, which includes *qiyam al-lail*, *dhuha* prayer, congregational prayer, and prayer.

MABIT Cluster IV (Tahfidz Wustho & Ulya Class)

This cluster is designed to test the ability of *hafiz* children to memorize chapter 29 and strengthen their memorization of all selected verses listed in the Performance Control Book. Similar to the Awaliyah class group, the Wustho & Ulya *Tahfidz* class follows a competency exam, but the difference lies in the amount of memorization. The *Awaliyah Tahfidz* class targets complete memorization of chapter 30, while the Wustho & Ulya *Tahfidz* class targets complete memorization of chapter 29.

Informant 7:
"The goal is to create hafiz children who are honest, accepting, resilient, never give up, and think positively, increasing motivation to complete their memorization. Spiritual education is practiced through qiyam al-lail and dhuha prayers, congregational prayers, and supplication"

The Third Trilogy of Spiritual Education

Developing the ability of *hafiz* children in the field of religion through the early curriculum program. The An-Nur *Tahfiz* House not only emphasizes memorization and practice of worship aspects but also focuses on the basic knowledge of the Islamic religion. This trilogy is intended to lay the foundation for understanding the tools to further explore religious knowledge. Introducing religious knowledge early on is a strategic and anticipatory step. This book study takes place on Saturdays, learning several books including *Nahwu Sharaf, Safinatunnaja, Khulasah Nurul Yaqin, Aqidatul Awan, and Akhak al Banin).*

Table 3
Tahfiz Children's Activities at the Tahfidz An-Nur House

Time (Monday to Friday)	Program	Time	Program (Saturday)
05.00	Session I of the *Tahfidz Program*	12.30-13.30	*Nahwu*
07.30	Session II of the *Tahfidz Program*	13.30-14.30	*Sharf*
10.00	Session III of the *Tahfidz Program*	14.30-15.30	*Safinatun Naja*
13.00	Session IV of the *Tahfidz Program*	15.30-16.30	*Khulashah Nurul Yaqin*
16.00	Session V of the *Tahfidz Program*	17.00-19.00	*Aqidatul Awam*
19.30	*Diniyah* Program	18.00-19.00	*Akhlaqul Banin*

Support Program for the Spiritual Education of Tahfiz Children

The support program for the spiritual education of An-Nur *Tahfiz* children is built through the concept of integration between Nature (*Tadabbur Alam*) -Tradition (preserving Islamic traditions, *shalawatan*) and Human (creative *Mudabbir* and *Mudabbirah*, *Mudabbir*, and *Mudabbirah* as role models). The integration between nature, tradition, and humans must be in harmony in order to provide balance in nurturing and strengthening the spirituality of An-Nur *Tahfiz* children.
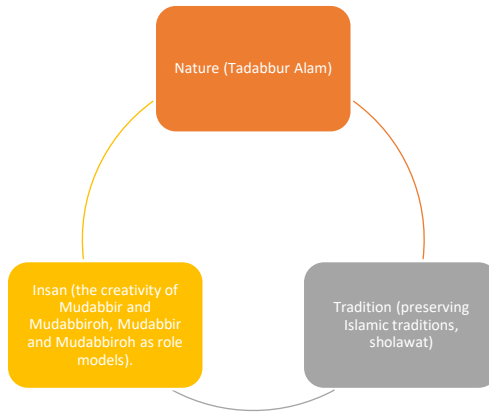
Figure 2. Spiritual Education Supporting Elements Trilogy

Tadabbur Alam as Living Al-Quran

The An-Nur *Tahfiz* children have learned through nature. They were introduced to the importance of caring for and preserving nature. They spent the night in the open air at Narmada, Lombok, Indonesia. This place has an esoteric and natural atmosphere. Introducing nature from an early age is one way to love nature and love God as the Creator. As the children confess, they feel happy and comfortable.

Informant 5:
"I am happy, I can learn in the open air, nature teaches me a lot of things. I can interact with nature, that nature must be cared for and its ecosystem must be preserved so that nature is friendly to humans"

Figure 3. Living Al-Quran for Children in An-Nur *Tahfiz* House
Source: Author's document

Shalawatan Program

The *shalawatan* program is part of the spiritual character strengthening - building positive values such as confidence, honesty, responsibility, and discipline so that these values can become part of the attitude of the *tahfiz* children. These positive attitudes can become the spirit of interacting with each other at *Tahfiz* An-Nur House. *Mudabbir* and *Mudabbirah* train and encourage *tahfiz* children to recite *shalawat* before starting the *tahfiz* program, with the hope of loving their Prophet, his teachings, and the Quran.

Preserving Islamic Traditions

Tahfiz An-Nur House not only lays the foundation for children's love of the Quran but also preserves Islamic traditions. For example, the tradition of welcoming the Islamic New Year, 1 Muharram, and other important Islamic days. This tradition can foster the spiritual growth of *tahfiz* children. Celebrating the new year with worship activities as a spiritual activity. Children are presented with spiritual programs such as congregational prayers, classical Quranic recitation, *tahajjud* prayer, and memorization reviews. This series of spiritual activities have provided important affirmation that direct experiences are more meaningful than indirect learning experiences. *Tahfiz* children can experience and feel inner happiness and emotional states through these experiences. This tradition is also expected to cultivate problem-solving creativity and strengthen positive values such as confidence, honesty, responsibility, and discipline.

Mudabbir-Mudabbirah Creativity and Role Model

Mudabbir-Mudabbirah has responded to the enthusiasm of the community to enroll their children in *Tahfidz* An-Nur House. Field findings show that the creativity of *Mudabbir-Mudabbirah* at *Tahfiz* An-Nur House is marked by program design, innovation, and method development. Program design is arranged through MABIT design, outbound activities, *shalawatan*, and preserving Islamic traditions.

The role of *Mudabbir-Mudabbirah* as a role model is one of the key factors in supporting the formation of the spiritual growth of *tahfiz* children and their ability to create memories of love and interest in memorizing the Quran. The role model in question includes attitude, speech, humanistic attitude, and parental and maternal care. Throughout the author's observations in the field, *Mudabbir-Mudabbirah* has always been consistent and responsible in accompanying and guiding children, always monitoring and improving their memorization continuously, guiding worship practices, and always performing sunnah practices such as fasting on Mondays and Thursdays, *tahajjud* prayer, and *dhuha* prayer.

Discussion

In this study, the researchers have examined all the field data. According to Porter, religious training serves as a medium for the formation of spirituality, character, and morality (Porter et al., 2019). Several studies have been conducted to understand the key elements of *Tahfiz* education in the context of spiritual education. Among them, Huda and Kartanegara (2015) argue that instilling Islamic values and spiritual character values is good if based on the Qur'an and Hadith. Nurdiawati (2018) suggests that spiritual intelligence is formed through the traits of *shidiq, istighosah, istiqomah, fathanah*, and *amanah*, as well as habituation methods. Mudrikah (2017) states that spiritual education is formed through motivation and advice. Therefore, the researchers divided the analysis into two parts, namely the key elements of spiritual education and the supporting factors.

Key Elements of Spiritual Education at Tahfiz An-Nur House

The key elements of spiritual education at *Tahfiz* An-Nur House are known as the trilogy of spiritual education (the practice of worship, *Tahfiz*-MABIT, and religious teachings). These key elements have provided new ideas for the spiritual education of *Tahfiz* children. The first key element is the practice of worship. Consistent practice of worship, including Tahajud prayer, *Dhuha* prayer, remembrance of Allah, and obligatory prayer in the congregation has nurtured their spiritual growth positively and dynamically. Spiritual intelligence has emerged, such as encouraging their friends to pray in congregation, praying at night, and reviewing memorized verses. The practice of worship among *Tahfiz* children has also strengthened their

social relations, such as being trustworthy, enthusiastic about and enjoying fulfilling their duties, caring for their younger siblings, and respecting their older siblings.

The second key element is the *Tahfiz*-MABIT program with four clusters. This program serves as a monthly routine for memorizing and practicing worship. Children are taught and trained in *qiyam al-lail*, *Dhuha* prayer, obligatory prayer in congregation, and supplication. They are taught manners, ethics of eating and drinking, bathing, memorizing daily supplications, short chapters of the Quran, practicing worship, socializing, building solidarity, and working together in groups. The *Tahfiz*-MABIT program is a good model for the spiritual education of children and should be developed for the future. There is little research on this subject. Some studies related only to the factors supporting *Tahfiz* education, and not the MABIT concept. For example, Fatah (2014) found that the success of Quranic education was supported by the environment. Usman's study found that learning the Quran for elementary school children was supported by motivation, methods, and media (Usman, 2016). Theoretical studies (Nisa, 2018; Wajdi et al., 2020; Zulaili, 2018), and (Tahfidzonline.com, 2020) show that Tahfiz houses have a strategic role in nurturing the spiritual development and education of children, although the current digital era has given rise to the trend of online *Tahfiz*. Sarwanto's study found that *Tahfiz* activities can enhance spiritual intelligence (Sarwanto, 2018), and children should be accustomed to reading the Quran (Khoerusyfah, 2019). Therefore, this study found that the *Tahfiz*-MABIT program could be a new discourse in strengthening the spiritual and social dimensions of Tahfiz children's education.

The third key element is the *Diniyah* program. There are few studies related to this program. For example, students have difficulty understanding the meaning of verses because teachers do not emphasize the process of understanding the verses during learning sessions. As a result, the practice of *tadabbur* among *Tahfiz* students is limited. The children's memory of the Quran is low, and their ability to understand the verses is limited due to not paying attention to the meaning of the verses (Hashim, 2013; Saad et al., 2020; Saad et al., 2021; Nurain et al., 2017). Therefore, this research discourse is important in formulating the relationship between the *Diniyah* program-religious knowledge, *Tahfiz*-MABIT, and the practice of worship, as a package program that supports and complements each other in the midst of the spiritual split of millennial children. Through the *Diniyah* program, *Tahfiz* children can understand the tools for delving deeper into religious knowledge. Religious knowledge serves as the foundation while the practice of worship acts as the application of that knowledge. The *Diniyah* program is meant to create a balance between the two, allowing students to not only memorize the Quran but also understand its meaning and significance in their lives.

One possible solution to address the issue of limited understanding of verses among *Tahfiz* students is to incorporate the practice of *tadabbur* during learning sessions. Tadabbur involves reflection, contemplation, and deeper analysis of the Quranic verses to understand their meanings and implications in our lives. Teachers can guide students in this practice by encouraging them to ask questions and explore different interpretations of the verses.

Moreover, it is important to provide students with a comprehensive understanding of the religious knowledge they are studying. This includes not only the Quran but also other Islamic texts and teachings. By doing so, students can develop a holistic understanding of Islam and its principles, enabling them to apply this knowledge in their daily lives.

In addition to the *Diniyah* program, the *Tahfiz*-MABIT program plays a crucial role in shaping the spiritual and moral development of students. MABIT stands for *Muhadara*, Biah, and *Tarbiah*, which refers to lectures, interaction, and cultivation, respectively. Through this

program, students are exposed to a wide range of Islamic knowledge and teachings, and they also have the opportunity to interact with their peers and teachers to strengthen their faith and moral values.

In conclusion, the Diniyah program and the *Tahfiz*-MABIT program are two key elements that are essential for the spiritual and moral development of *Tahfiz* students. By emphasizing the practice of *tadabbur*, providing a comprehensive understanding of religious knowledge, and exposing students to a range of Islamic teachings and interactions, these programs can help to bridge the gap between memorization and understanding, and ultimately create a generation of *Tahfiz* students who have a deeper understanding and appreciation of Islam.

Trilogy of Supporting Elements for Spiritual Education in Tahfiz An-Nur House

The supporting elements of spiritual education in *Tahfiz* An-Nur House are known as the Trilogy of Supporting Elements for Spiritual Education (Nature-Tradition-Human). The first supporting element in the trilogy is nature. Literature on this element is limited, but Schein (2014) found in his article "Nature's Role in Children's Spiritual Development" that nature plays a role in the spiritual development of children. Spiritual moments are often created when children spend time in the great outdoors. Schein concludes that this early childhood nature program has significant implications for the spiritual development of children in the United States, as it involves special attributes that create spiritual moments in time, space, and nature and connects them with big questions that allow children to explore, think, and feel the presence of spirituality through outdoor activities.

The second supporting element in the trilogy is tradition. The people of Lombok are very strong in preserving their traditions, especially Islamic traditions. For this reason, *Tahfiz* An-Nur House has made Islamic tradition an important element in nurturing and strengthening the spirituality of its students. For example, they celebrate the Islamic New Year, 1 Muharram, and other Islamic holidays. These traditions are designed with various spiritual programs such as congregational prayers, classical recitation lessons, night prayers, and memorization submission.

The third supporting element in the trilogy is human resources. The *Mudabbir* and *Mudabbirah* (mentors) serve as role models for educating the children. Few studies have been conducted on the role of mentors in spiritual education, but some suggest that mentors should guide the children in memorization (Saad et al., 2020), and prioritize spiritual and moral values over material and practical values (Huang & Shih, 2011), be patient, gentle, and persistent in teaching (Nurhidayat, 2015), and be more active in guiding and motivating Quranic memorization students (Nurhidayat, 2015). The teachers also encounter obstacles in the *tahfiz* program, such as laziness and despair (Hirayani, 2020). The leadership style of the school also affects spiritual character (Dreyer & Hermans, 2014), and leadership influences the mediation of workers' psychological climate (Zainab & Sheeraz, 2022). However, this study proposes a new discourse on educating, teaching, and mentoring by accompanying and setting examples, despite the challenges that Quranic memorization students tend to experience stress due to a heavy workload.

The Impact of An-Nur *Tahfiz* House as Spiritual Education

Several related studies include Fatah (2014) who identified that students' achievements are influenced by memorization of the Quran. Another study by Usman found that Quranic learning and children's prayer activities at elementary schools have produced a generation with individual and social sensitivity that is creative, dynamic, and tolerant in accordance with their

developmental level (Usman, 2016). Therefore, the researcher added that children's spirituality will develop dynamically if an integration pattern is developed between worship practices, *tahfiz*-MABIT, and religious studies. Similarly, integration between nature-tradition and human resources role models can be an important element in supporting a better *tahfiz* education climate. This integration pattern has fostered sincere attitudes, humility, patience, independence, creativity, perseverance, and skills in consistently performing night prayers, morning prayers, Monday-Thursday voluntary fasting, reciting *thoyyibah*, giving greetings, eating and drinking in accordance with religious teachings, and loving the Quran among the *tahfiz* children. And *tahfiz* children have a correlation with their achievements in school.

Conclusion

Based on the findings and discussions, it can be concluded that the three key elements of An-Nur Islamic Boarding School in the formation of spiritual education are: first, the program of night prayer (*tahajud*), morning prayer (*Dhuha*), remembrance *(Dzikr),* and mandatory congregational prayer of the students have nurtured their spiritual growth positively and dynamically from the emergence of their *awareness* to consistently perform worship such as *qiyam al-lail* and *dhuha* prayer. Second, the *tahfiz*-MABIT program has provided a spiritual space for the students and made a positive contribution to strengthening their spiritual and social aspects. Third, the program of studying religious texts or Islamic knowledge has been used as the foundation of spiritual education and as a tool to understand the Quran and the function of worship. The three supporting elements are: first, nature as an eco-religious tool to cultivate the love of nature among the students; second, preserving Islamic traditions as a means and way to love the Prophet and the religion; and third, the creativity of the *Mudabbir-Mudabbirah* (educators) has played a role not only as teachers but also as role models who always guide, accompany, and set examples.

However, the limitation of this study is that the researcher has not been able to comprehensively capture the intangible and holistic phenomena related to the spiritual aspects of the students, although the students have shown better spiritual development than before they entered the boarding school. Another limitation is that the researcher suggests that nature can be used as representative eco-religious tourism to cultivate the spiritual awareness of children, and this area can be a subject for future research. Furthermore, this study was designed and implemented only in one boarding school in an urban community, Mataram City, Lombok, West Nusa Tenggara Province, Indonesia. It would be interesting to determine whether similar data can be obtained if this study is replicated in a different context, for example, the trend of the millennial generation with online *tahfiz*, and whether it can encourage children to strengthen their spirituality.

References

Adinda, R., Isni, F., & Anugrah, D. (2021). Penanganan Kecanduan Gadget pada Anak Usia Sekolah Selama Masa Pandemi Covid-19 di Desa Wantilan ,. *Proceedings*, *Vol: I No:*(November), 1–17. https://proceedings.uinsgd.ac.id/index.php/proceedings/article/view/538/478

Al-Ahmadi, A.-M. R. (2022). *Integrasi Nilai Ilahiyah dan Insaniyah Untuk Membangun Kesalehan Ritual dan Sosial Santri Smp Lenterahati Islamic Boarding SchooL.* Universitas Islam Negeri Mataram.

Barraclough, J. (Ed.). (2001). *Integrated Cancer Care: Holistic, Complementary, and Creative Approches*. Oxford University Press.

Chairani, R., Hamid, A. Y. S., Sahar, J., Nurachmah, E., & Budhi, T. E. (2019). Strengthening resilience in families of street adolescents with embedding spiritual values. *Enfermeria Clinica*, *29*, 600–605. https://doi.org/10.1016/j.enfcli.2019.06.009

Chou, H. L., & Chou, C. (2019). A quantitative analysis of factors related to Taiwan teenagers' smartphone addiction tendency using a random sample of parent-child dyads. *Computers in Human Behavior*, *99*(January), 335–344. https://doi.org/10.1016/j.chb.2019.05.032

Dincer & Öksüz. (2012). Putting Heart and Soul in Education: Spiritually Intelligent Servant-Leaders In Educational Institutions. *Gaziantep University Journal of Social Sciences*, *11*(4).

Diskominfotikntb. (2021). *Sekda NTB Usulkan Mengaji Sebagai Parameter Penilaian Budaya Literasi Masyarakat*. https://www.ntbprov.go.id/post/sekda-ntb-usulkan-mengaji-sebagai-parameter-penilaian-budaya-literasi-masyarakat

Dreyer, J. S., & Hermans, C. A. (2014). Spiritual character traits and leadership in the school workplace: An exploration of the relationship between spirituality and school leadership in some private and religiously affiliated schools in South Africa. Koers: Bulletin for Christian Scholarship=. *Bulletin VirChristelikeWetenskap*, *79*(2), 1–9.

Fatah, A. (2014). Dimensi Keberhasilan Pendidikan Islam Program Tahfidz Al-Qur'an. *Edukasia : Jurnal Penelitian Pendidikan Islam*, *9*(2), 335–356. https://doi.org/10.21043/edukasia.v9i2.779

Harris, K. I. (2015). Childrens spirituality and inclusion: Strengthening a childs spirit with community, resilience and joy. *International Journal of Children's Spirituality*, *20*(3–4), 161–177. https://doi.org/10.1080/1364436X.2015.1086728

Hasbullah, M. (2019). *Implementasi pendidikan spiritual melalui metode pembiasaan di smk islamic village tangerang tesis*.

Hashim, A. (2013). *Latar Belakang Guru Tahfiz Dan Amalan Kaedah*. *1*(1), 28–39.

Hidayat, A., & Maesyaroh, S. S. (2022). Penggunaan Gadget pada Anak Usia Dini. *JURNAL SYNTAX IMPERATIF : Jurnal Ilmu Sosial Dan Pendidikan*, *1*(5), 356. https://doi.org/10.36418/syntax-imperatif.v1i5.159

Hirayani, S. (2020). Implications of Alquran Tahfiz on Adolescent Adults In Kelurahan Pasar Sibuhuan Kecamatan Barumun Kabupaten Padang Lawas [Institut Agama Islam Negeri Padangsidimpuan]. In *Programstudi Pendidikan Agama Islam Pascasarjana Program Magister Institut Agama Islam Negeri Padangsidimpuan*. http://etd.iain-padangsidimpuan.ac.id/7149/1/1823100245.pdf

Houtman, D., & Mascini, P. (2002). Why Do Churches Become Empty, While New Age Grows? Secularization and Religious Change in the Netherlands. *Journal for the Scientific Study of Religion*, *41*(3), 455–473. https://doi.org/10.1111/1468-5906.00130

Huang, Y. C., & Shih, H. C. (2011). The Prosocial and Moral Character of the Spiritual Leader. Social Behavior and Personality. *An International Journal*, *39*(1). https://www.ingentaconnect.com/content/sbp/sbp/2011/00000039/00000001/art00005;jsessionid=samusm0xdw0y.x-ic-live-01

Huda, M., & Kartanegara, M. (2015). Islamic spiritual character values of al-Zarnūjī'sTaʿlīm al-Mutaʿallim. *Mediterranean Journal of Social Sciences*, *6*(4), 229–229.

Faizulamri, M., Saad, M., Mohamad, S., Ishak, H., & Hussin, H. (2020). Kaedah Penerapan Tadabbur Untuk Huffaz al-Quran. *Tinta Artikulasi Membina Ummah*, *6*(2), 15–23.

Jalaluddin. (2015). Tingkat Usia dan Perkembangan Spiritualitas serta Faktor yang Melatarbelakanginya di Majelis Tamasya Rohani Riyadhul Jannah Palembang. *Intizar*, *21*(2).

Jamir, L., Duggal, M., Nehra, R., Singh, P., & Grover, S. (2019). Epidemiology of technology addiction among school students in rural India. *Asian Journal of Psychiatry*, *40*(May 2018), 30–38. https://doi.org/10.1016/j.ajp.2019.01.009

Katz, V. S. (2010). How Children of Immigrants Use Media to Connect Their Families to the Community. *Journal of Children and Media*, *4*(3), 298–315. https://doi.org/10.1080/17482798.2010.486136

Khoerusyfah, E. (2019). *Pengaruh Pembiasaan Membaca Al-Qur'an terhadap Kecerdasan*

Emosional Siswa SMK Islamic Centre Cirebon.

Kim, S. E., Kim, J. W., & Jee, Y. S. (2015). Relationship between smartphone addiction and physical activity in Chinese international students in Korea. *Journal of Behavioral Addictions*, *4*(3), 200–205. https://doi.org/10.1556/2006.4.2015.028

Kovel, J. (1999). The justifiers: A critique of Julian Simon, Stephan Schmidheiny, and Paul Hawken on capitalism and nature. *Capitalism Nature Socialism*, *10*(3), 3–36. https://doi.org/Pages 3-36 | Published online:https://doi.org/10.1080/10455759909358866

Linconl dan., Yvonna, S., & Guba, E. B. G. (1985). *Naturalistic Inquiry*. Sage Publications Inc.

Lynch, G. (2007). *The New Spirituality An Introduction to Progressive Belief in the Twenty-first Century*. 224.

Miles, M.B, Huberman, A.M, & dan Saldana, J. (2014). *Qualitative Data Analysis, A Methods Sourcebook* (3rd ed.). Sage Publications.

Mudrikah, U. (2017). Pengembangan Kecerdasan Spiritual. *MUADDIB: Studi Kependidikan Dan Islam*, *09*(02), 131–153.

Saad, M. F., Mohamad, S., Ishak, H., Hussin, H., & Zainol, N. Z. N. (2021). Implementation of Tadabbur Element in Quran Memorisation Process. *International Journal of Academic Research in Business and Social Sciences*, *11*(7). https://doi.org/10.6007/ijarbss/v11-i7/10381

Nasim, S. M., Altameemy, F., Ali, J. M. A., & Sultana, R. (2022). Effectiveness of Digital Technology Tools in Teaching Pronunciation to Saudi EFL Learners. *FWU Journal of Social Sciences*, *16*(3), 68–82. https://doi.org/10.51709/19951272/Fall2022/5

Nisa, E. F. 2018. (2018). Social Media and the Birth of an Islamic Social Movement: ODOJ(One Day One Juz) in Contemporary Indonesia. *Indonesia and the Malay World*, *46*(134), 24–43.

Nurain, Z. A., Faizulamri, M. S., & Nazri, M. A. (2017). Tahap Pengetahuan Pelajar di Madrasah Al-Musthafawiyah Littahfizil Quran Bangi Terhadap Tadabbur Al-Quran. *Jurnal Al-Turath*, *2*(1), 47–53.

Nurdiawati, R. (2018). *Pengembangan Kecerdasan Spiritual dan MetodePembiasaan di MI Diponegoro 1 Purwokerto Lor KecamatanPurwokerto Timur Kabupaten Banyumas*. (Doctoral dissertation, IAIN Purwokerto).

Nurhidayat, W. (2015). *Upaya Mudabbir Mudabbirah Dalam Meningkatkan KemampuanMembaca Al Qur'an Usia 40 TahunKe Atas Di Desa Sambitan Kecamatan Pakel Kabupaten Tulungagung*. http://repo.uinsatu.ac.id/4956/

Pelu, M. I. E. A. (2009). *Label Halal antara Spiritualitas Bisnis dan Komoditas Agama* (I). Madani Pustaka Hikmah.

Porter, S. L., Sandage, S. J., Wang, D. C., & Hill, P. C. (2019). Measuring the Spiritual, Character, and Moral Formation of Seminarians: In Search of a Meta-Theory of Spiritual Change. *Journal of Spiritual Formation and Soul Care*, *12*(1), 5–24. https://doi.org/10.1177/1939790918797481

Pratiwi, R. D., Dewi, S., Kusumawati, A., Unayah, M., Kusumawati, U., & Andriati, R. (2022). The Relationship of Gadget Use With Character Development in Late Childhood Children : Perkembangan Karakter Pada Anak Late Childhood : Studi Literatur. *JOURNAL OF NURSING RESEARCH*, *2*(1), 1–14.

Roberts., Victoria J., Rideout, Ulla G., Foehr A., & Donald F. (2010). *Generasi M2 Media in the Lives of 8- to 18-Year-Olds* (pp. 1–79). Kaiser Family Foundation.

Sagr, N. A. Al, & Sagr, A. N. Al. (2020). The effect of electronics on the growth and development of young children : A Narrative Review. *Journal of Health Informatics in Developing Countries*, *14*(1), 1–13.

Sarwanto, M. (2018). *Upaya Meningkatkan Kecerdasan Spiritual Melalui KegiatanTahfizul Qur'an (Studi Kasus Pada Siswa Kelas XII MA Darul Fikri Bringin Kauffman Ponorogo)*.

Schein, D. (2014). Nature Role in Children's Spritual Development , Youth and Environments. *Grenning Early Childhood Education*, *24*(2), 78–101.

Sofyan, M. (2015). The Development of Tahfiz Qur'an Movement in the Reform Era in Indonesia. *Heritage of Nusantara: International Journal of Religious Literature and Heritage*, *4*(1), 115–136. https://doi.org/10.31291/hn.v4i1.64

Solikhin & Puji Hartono. (2010). *Spritual Problem Solving*. Pro-U Media.

Sugioyono. (2011). *Metode Penelitian Kombinasi (Mixed Methods)*. Alfabeta.

Zainab, S.S., & Sheeraz, I. (2022). Impact of Servant Leadership on Employee Work Engagement: Mediating Role of Psychological Climate. *FWU Journal of Social Sciences*, *16*(3), 94–106. https://doi.org/http://doi.org/10.51709/19951272/Fall2022/7

Tacey, D. (2004). *The Spirituality Revolution The Emergence of Contemporary Spirituality*. Routledge.

Tahfidzonline.com. (2020). *Tahfidz Online*. Www.Tahfidzonline.Com. Https://Tahfidzonline.Com/about (February 8, 2020).

Taylor, C. (2002). Modern Social Imaginaries Charles Taylor Public Culture. *Public Culture*, *14*(1), 91–124. https://doi.org/https://doi.org/10.1215/08992363-14-1-91

Usman, E. S. M. N. (2016). Implementasi Manajemen Pembeajaran Al-Qur'an Di Sekolah Dasar Islam Terpadu Nurul Ishlah Banda Aceh. *Jurnal Magister Administrasi Pendidikan Pascasarjana Universitas Syiah Kuala*, *4*(4), 17–26.

Wahyuni, A., & Syahid, A. (2019). Tren Program Tahfidz Al-Qur ' an sebagai Metode Pendidikan Anak. *Tren Program Tahfidz Al-Qur'an Sebagai Metode Pendidikan Anak*, *5*(1), 87–96.

Wajdi, F., Fauzia, S., & Hakam, A. (2020). Evaluasi Program Tahfidz Melalui Media Sosial di Yayasan Indonesia Berkah. *Jurnal Online Studi Al-Qur An*, *16*(1), 69–88. https://doi.org/10.21009/jsq.016.1.05

Widya, R. (2020). Dampak Negatif Kecanduan Gadget Terhadap Perilaku Anak. *Jurnal Abdi Ilmu*, *13*(1), 29–34. https://journal.pancabudi.ac.id/index.php/abdiilmu/article/view/888

Wilson, M. S., Herrick, J. B., Jeon, C. O., Hinman, D. E., & Madsen, E. L. (2003). Horizontal transfer of phnAc dioxygenase genes within one of two phenotypically and genotypically distinctive naphthalene-degrading guilds from adjacent soil environments. *Applied and Environmental Microbiology*, *69*(4), 2172–2181.

Wu, A. M. S., Cheung, V. I., Ku, L., & Hung, E. P. W. (2013). Psychological risk factors of addiction to social networking sites among Chinese smartphone users. *Journal of Behavioral Addictions*, *2*(3), 160–166. https://doi.org/10.1556/JBA.2.2013.006

Wuthnow, R. (1998). *After heaven*. University of California Press.

Yildiz Durak, H. (2019). Investigation of nomophobia and smartphone addiction predictors among adolescents in Turkey: Demographic variables and academic performance. *Social Science Journal*, *56*(4), 492–517. https://doi.org/10.1016/j.soscij.2018.09.003

Zulaili, I. N. (2018). The Dissemination of the Qur'an in Urban Societies: PPPA Daarul Qur'an and its Social Activities in Yogyakarta. *Ulumuna*, *22*(2), 363–377. https://doi.org/10.20414/ujis.v22i2.296