

Tahfiz Al-Qur'an as a Brand of Modern Islamic Education in Lombok

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Abstract

This research explores the widespread and trending phenomenon of al-Qur'an memorization (tahfiz) programs in Islamic education, encompassing traditional and modern settings such as Islamic boarding schools and public schools. Using a qualitative approach and drawing on Kotler's (2002) and Keller's (2001) brand image theory, data is collected through observation, interviews (with key figures in educational institutions, including leaders, teachers, parents, students, alumni, and government agencies in West Nusa Tenggara), and documentation. The findings highlight distinct types of tahfiz programs in the three selected educational institutions: Al-Aziziyah Islamic Boarding School requires the precise memorization of the entire Qur'an (30 chapters), Abu Hurairah Islamic Boarding School integrates the program within the formal curriculum, covering 13 chapters, and SDIT Anak Sholeh Mataram includes the program in the formal curriculum, completing two chapters (30 and 29). Theological, pragmatic, and sociological factors influence public responses to these institutions. The study suggests that the theological aspects play a significant role in shaping the perception of the Qur'an tahfiz program as an Islamic educational brand, which extends beyond the attributes, benefits, values, culture, personality, and users emphasized in existing brand image theories.

Keywords

Tahfiz Al-Qur'an; Brand Image; Modern Islamic Education

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1. INTRODUCTION

Memorizing the Koran is not something new for Muslims because memorizing the Koran has been going on for a long time in Islamic boarding schools (Hidayah, 2016). However, the tahfiz al-Qur'an program managed systematically and widely, has become a striking contemporary phenomenon in Islamic education in the last two decades. Many Islamic educational institutions make the tahfiz al-Qur'an program one of their programs, even making it the primary and superior program. Not only in private educational institutions such as Islamic boarding schools, but tahfiz al-Qur'an is also implemented in formal schools, both private and public (Falah, 2017; Bisri & Abdillah, 2018; Rasyidi, 2023).

The recent trend shows that tahfiz al-Qur'an, a product of Islamic boarding schools (Pondok Pesantren), is now not merely a worship practice but is experiencing an expanded role, namely as a brand of an educational institution. The three educational institutions that were used as cases represented a variant of Islamic education in Lombok, namely the Al-Aziziyah Islamic Boarding School, the Abu Hurairah Mataram Islamic Boarding School, and Mataram Sholeh Children's Elementary School that placed tahfiz al-Qur'an as a particular program that became a brand image of their respective institutions. These three educational institutions are recorded in the memory of the Lombok Islamic community as educational institutions that program tahfiz al-Qur'an as a characteristic. These schools are selected based on their success in promoting the Tahfiz al-Qur'an, and well regarded by local people.

The distinctive feature of Al-Aziziyah is that it uses the halaqoh system, which is held by every *mustami'* and *mustami'at* in guiding the students and female students in completing the memorization of the Qur'an. Al-Aziziyah uses the guided method (listening to the student's reading of the Qur'an by *mustami'* and *mustami'at* before starting to memorize the Koran so that they are better protected from mistakes in reading and memorizing the Qur'an). This system is used in the Grand Mosque and the Nabawi Mosque (TGH. Fathul Aziz, the head of Al-Aziziyah School, interviewed on 27/6/2021). At the same time, the cause of failure in memorizing the Qur'an at Al-Aziziyah is the weak management of tahfiz al-Qur'an. This management includes time, place, environment, and material for memorizing the Koran (H. Rudi Irawan, a teacher at Al-Aziziyah, interviewed, 28/6/2021).

A characteristic of Abu Hurairah is that the tahfiz al-Qur'an program is included in the formal curriculum at every level of educational institutions, starting from the elementary, junior high, and MA-Plus levels. Each institution must complete memorizing five chapters of the Koran as one of the conditions for graduation at each institution (Pani Arga, a teacher at Abu Hurairah School, interviewed, 29/6/2021). Likewise, in Abu Hurairah, there are obstacles in the tahfiz al-Qur'an program, such as weak control and motivation from superiors. As the leader, the foundation only fully surrenders to the instructor regarding the patterns and methods applied without conducting control and evaluation.

Furthermore, the hallmark of the tahfiz al-Qur'an program at SDIT Anak Sholeh Mataram is to use an auditory system (read memorized) and a method known as the wafa method (right-brain method) as the Qur'an curriculum. Students must complete memorizing the Qur'an at least two chapters as a graduation requirement. At the same time, one of the obstacles experienced by this institution is the weak support of parents. Parents usually feel sorry for their children who seem to be overburdened with heavy tasks, both regarding school assignments and memorizing the Koran, so there is no effort for them to guide their children by motivating their children to memorize the Koran at school while at home. Sometimes they also think that the tahfiz program at the Islamic boarding school is only an extracurricular program (Hafifi, a teacher at SDIT Anak Sholeh Mataram, interviewed, 1/7/2021).

Based on the description of the problem above, the researcher is interested in researching the phenomenon of the tahfiz program, which has recently mushroomed and become a trend in Islamic education, both traditional and modern, in Islamic boarding schools, madrasas, and schools. Based on the evidence, this study argues that the Al-Qur'an memorization program has become a trademark for Islamic schools to attract parents to send their children to these educational institutions. This condition

is relevant to the view of Keller (2001) that brand image is a consumer response to a brand based on the good and bad brands that consumers remember. Brand image is a belief formed in consumers' minds about product objects they have experienced.

Examining the phenomenon of tahfiz al-Qur'an from the economic management perspective (marketing strategy) in this study has relevance. The midst of competition in Islamic education and internal Islamic religious group movements (Saparudin, 2017a; Hefner, 2009) requires educational institution administrators to find specific strategies to maintain and increase the number of students and their respective input sources. In this context, tahfiz al-Qur'an becomes one strategic choice of Al-Aziziyah, Abu Hurairah, and SDIT Anak Sholeh Mataram. As stated by Keller, branding can form a mental structure and help customers understand products and services to make decisions. The key in branding is that consumers see differences from other products in one category. When consumers decide on an alternative, the brand plays an important role (Keller & Swaminathan, 2020).

There is a shift in the trend of developing tahfiz al-Qur'an above, from just being a spirituality-ubudiyah push to branding in the development of Islamic education, leading researchers to submit a problem statement as to why this shift occurred. It seems that this has not received specific attention in several studies on the practice of tahfiz al-Qur'an. So far, studies on tahfiz al-Qur'an have shown a dominant tendency to be normative. The results of previous research generally place the phenomenon of tahfiz al-Qur'an as a practice of worship, methodology of tahfiz al-Qur'an, factors that influence memorization of the Qur'an, and the intense religiosity of Islamic society. This is evident from the results of Surur's study (1994), which compared the tahfiz education systems in Indonesia and Saudi Arabia; Umary (2005) examined the background and motivation for memorizing the Koran; Atabik (2014) regarding various social events related to the presence of the Koran or the existence of the Koran; and Hidayah (2016) who examines the high level of public enthusiasm for tahfiz al-Qur'an. They do not analyze the Tahfiz Al-Qur'an based on the brand image theory.

On the other hand, considering the terminology of a brand image used in the business world, most, not to mention everything, previous studies place business factors and aspects such as quality, service satisfaction, price, promotion, and so on as determinants of brand image (cf. Sinaga, 2014; Suryani & Rosalina, 2019; Rachmawati & Widana, 2019). Regarding the identification of researchers, the aspect of religiosity or religion as an essential factor in determining brand image in Islamic education has escaped the attention of previous researchers. In other words, studying the phenomenon of tahfiz al-Qur'an as a product of educational institutions has not received special attention.

Based on the phenomena, arguments, and trends of the studies above, this research is considered to have its distinction so that it has significance to be carried out. The educational institutions that are the focus of the study are Al-Aziziyah Islamic Boarding School, Gunungsari, West Lombok, Abu Hurairah Islamic Boarding School in Mataram, and SDIT Anak Sholeh Mataram. The determination of these schools is not based on the level but on the success of the schools in implementing the Tahfiz Al-Qur'an program. The three institutions are seen as representative entry points in seeing the latest trends in the development of tahfiz al-Qur'an in Lombok. All three are known as educational institutions that make tahfiz al-Qur'an their superior. Hence, they are now an alternative education for the Islamic community of Lombok or West Nusa Tenggara.

Theoretical Framework

The branding theory formulated by Koller and Kotler is the theoretical framework for analyzing the phenomenon of tahfiz al-Qur'an as a brand image of modern Islamic education. This is based on the assumption that the phenomenon of tahfiz al-Qur'an from the economic management perspective (marketing strategy) in this study has relevance.

The midst of competition for Islamic education and the movement of internal Islamic religious groups (Saparudin, 2017b; 2018) requires Islamic boarding school organizers to find strategies to

maintain and increase the number of students and their respective input sources. Therefore, tahfiz al-Qur'an is one of the strategic choices for the Al-Aziziyah Islamic Boarding School, Abu Hurairah, and SDIT Anak Sholeh Mataram. Keller and Swaminathan (2020) state that branding can form a mental structure and help customers understand products and services to make decisions. The key in branding is that consumers see differences from other products in one category. When consumers decide on an alternative, the brand plays an important role.

In this context, Kotler (2001) says that a brand is not just a brand or name but, more than that, is related to the meaning of values, culture, and personality. Based on this meaning, Kotler formulates six levels of brand meaning, namely (i) attributes, (ii) benefits, (iii) values, (iv) culture, (v) personality, and (vi) users. He described that a brand brings to mind specific attributes; attributes must provide functional and emotional benefits; the brand provides specific information about value; the brand represents a particular culture; the brand represents a specific person; and the brand has a driving value for product users.

If the six levels of brand meaning are associated with tahfiz al-Qur'an as an aspect, it can be said that tahfiz al-Qur'an is a sacred program that has high prestige values – attributes; tahfiz al-Qur'an gives birth to hafiz needed by society, who religiously has a psychological-spiritual appreciation of Muslims - benefits; memorizing the Koran or becoming a hafiz through the tahfiz program for Muslims is worship that is valued and appreciated – values; tahfiz al-Qur'an is an Islamic culture that has a history concurrent with the birth and development of Islam itself – culture; tahfiz al-Qur'an represents the personality of the Prophet Muhammad as the recipient of the treatise – personality; and remembering that the Koran is a holy book so that Muslims are encouraged to memorize it – user.

Kotler (2002) formulates brand awareness, brand acceptability, and brand loyalty by emphasizing the importance of brand equity in building brand image. First, consumers will choose a brand depending on the price (no brand loyalty). Second, consumers are satisfied that there is no reason to switch to another brand. Third, consumers are satisfied but want to reduce costs by choosing another brand. Fourth, consumers value brands and make friends. Fifth, consumers sacrifice for the brand. Meanwhile, brand equity is relevant to how many consumers are in classes 3, 4, and 5. Brand recognition, quality, and intense mental and emotional relationships will form a brand image.

Furthermore, brand image is significant for a company. The brand image represents the brand's overall perception and is formed from information and past experiences with the brand. Brand image is related to attitudes in the form of beliefs and preferences for a brand. Consumers who have a positive image of a brand will be more likely to make a purchase. According to Kotler and Keller (in Setiawan, 2013), brand image is the perception of a brand as reflected by brand associations in the minds of consumers. He added that brand image, according to Henslowe (in Mamahit, 2015), is an impression obtained according to the knowledge and understanding of facts about people, products, and situations. So, brand image is the impression consumers, and the public has of a brand as a reflection of the evaluation of the brand in question.

As for aspects of brand image, Fitria and Simamora (in Syabrina, 2022) explain that brand image has three images of contribution, namely (a) the image of the product/service maker or the company's image; (b) user image; and (c) the image of the product/service itself. Meanwhile, the factors that form a brand image include product superiority, strength, and uniqueness. Schiffman and Kanuk mention that the factors forming the brand image are product quality, reliability, usability, risk, and price (Saputri & Pranata, 2014).

Furthermore, regarding the components of brand image formation, Aaker suggests the importance of environmental and personal factors as the initial formation of a brand image because environmental and personal factors affect one's perception (Herliza & Saputri, 2016). Environmental factors can influence the technical attributes that exist in a product, and the manufacturer can control these factors. In addition, social culture is included in this factor. Personal factors are consumers' mental readiness to

carry out the process of perception, consumer experience, mood, needs, and consumer motivation. At the same time, the brand owns the image in the form of customers, opportunities, and information related to a particular product brand.

2. METHODS

Following the focus of the study, this research is a qualitative research type of field research, which was conducted in a natural setting with a focus on studying the tahfiz of the Koran as a brand image of modern Islamic education by making Al-Aziziyah Islamic Boarding School Gunungsari West Lombok, Abu Hurairah Mataram, and SDIT Anak Sholeh Mataram as case studies. The type of research used in this research is qualitative research which produces descriptive data in the form of written or spoken words from the people and the observed behavior.

Furthermore, to understand more clearly, the form of the research approach is descriptive analysis; namely, the research conducted aims to describe the condition of tahfiz al-Qur'an as a brand image of modern Islamic education for studies at Al-Aziziyah Islamic Boarding School, Abu Hurairah Islamic Boarding School, and Children's Elementary School. Sholeh Mataram. Then observe, understand, and describe the symptoms or social phenomena among the Islamic community in Lombok.

In carrying out this research, researchers were present in the field since they were permitted to conduct research by visiting research locations at certain scheduled times. Concerning research in the field, there were several activities carried out by researchers, namely: (a) conducting initial surveys, (b) follow-up observations, (c) interviews with informants, such as religious leaders, community leaders, foundation leaders, heads of tahfiz institutions, the mustami' or teachers and students at the Al-Aziziyah Islamic Boarding School, Abu Hurairah and SDIT Anak Sholeh, and (d) taking notes and collecting data related to the research topic.

This study's data and data sources are divided into primary and secondary. In qualitative research, the term population is not used as the primary data source but instead uses the term informant. The determination of informants was based on several considerations from researchers such as religious leaders, community leaders, foundation leaders, heads of Al-Qur'an tahfiz institutions, mustami' 'teachers,' students and guardians of students at the Al-Aziziyah Islamic Boarding School, Abu Hurairah and SDIT Sholeh Children and documents related to tahfiz al-Qur'an as a brand image of Islamic education in Al-Aziziyah Islamic Boarding Schools, Abu Hurairah, and SDIT Anak Sholeh Mataram. At the same time, secondary data sources are studies related to research issues or matters that support the fulfillment of primary data from this research, such as research reports, journal articles, or mass media reports.

3. FINDINGS AND DISCUSSIONS

The phenomenon of the tahfiz al-Qur'an program, which has recently mushroomed and become a flagship program in Islamic education, both traditional and modern, Islamic boarding schools and public schools, has sparked researchers to try to present it (in the form of research) from the perspective of branding theory formulated by Philip Kotler and Kevin Lane Keller. The contextualization of the theory can be seen in six aspects: attributes, benefits, values, culture, personality, and users. The following describes the contextualization of the branding theory.

Tahfiz al-Qur'an as Attributes and Culture

Tahfiz al-Qur'an is one of the products of Islamic educational institutions and can be an attribute or culture of an educational institution. According to Kotler and Armstrong, product attributes are the development of a product or service involving the benefits that the product or service will offer (Rupilu

& Khuzaini, 2020). This definition aligns with Muchlisin Riadi's statement that attributes are elements that develop or differentiate a product so that it provides added value and benefits and is considered in purchasing decisions (Nurvaedah, 2021). Based on the view above, it can be interpreted that attributes are elements of product development and services as a differentiator from other products or services.

Meanwhile, according to Schiffman, culture is a collection of beliefs, values, and customs that direct consumer behavior in particular members of society (Cahyono, 2017; Saharudin, 2019). Kotler and Keller argued that culture determines desire and reference behavior, and human behavior is determined by the most basic (Rahadhini, 2018). What is relevant to this expression, according to Prasetijo and Ihalauw is "that culture is an important external influence on consumer behavior" (Giantara & Santoso, 2014). Based on this explanation, culture is a collection of beliefs, values, and customs that function to direct consumer behavior. However, this aspect is inseparable from the attributes aspect in explaining the tahfiz Maybe Al-Qur'an program so that the narration is combined with the attributes aspect. Thus, it can be underlined that attributes and culture in the context of tahfiz al-Qur'an are elements of the development of tahfiz al-Qur'an institutions as a differentiating program from other educational institutions or programs that function to direct a person's behavior to choose the tahfiz program Al-Qur'an as an option.

Tahfiz al-Qur'an is one of the attributes in several Islamic boarding schools and educational institutions in NTB. Al-Aziziyah is one of the Islamic boarding schools that makes tahfiz al-Qur'an the main attribute and particular program in organizing the world of education. While Abu Hurairah Mataram made tahfiz al-Qur'an an attribute, it did not become the primary and superior program like PP. Al-Aziziyah. Likewise, SDIT Anak Sholeh Mataram makes tahfiz al-Qur'an an attribute. However, it is not a particular program because the target for memorization at SDIT is two chapters, namely chapters 30 and 29.

TGH confirmed this. Fathul Aziz Musthofa (interview, 2/10/2021) that tahfiz al-Qur'an is an attribute in Al-Aziziyah. Al-Aziziyah Islamic Boarding School, since it was first established until now, has been intended for the tahfiz program. This Islamic boarding school has produced thousands of Al-Qur'an memorizers who are scattered in remote corners of the region and even abroad. TGH also conveyed the same thing. Muhammad Ridwan (interview, 2/12/2021). Since it was first established, Al-Aziziyah has opened a particular program for tahfiz Maybe al-Qur'an, and it has become its hallmark, which has entered its 37th year. H. Rudi Irawan (interview, 4/12/2021) added that Al-Aziziyah is increasingly known as a storehouse for memorizers of the Qur'an and has a lot of achievements in the field of tahfiz al-Qur'an from the district, provincial, national levels even international. Until now, Al-Aziziyah is called the printer of the first memorizers in the province of NTB.

Furthermore, the way to group students in the tahfiz program at Al-Aziziyah is by using the halaqah system, which consists of groups of beginners (halaqah iqro' and tahsin) who are new students. Usually, new students are given tahsin in the next few months until their reading is really considered good by the teacher (mustami'). After the reading is considered good, each mustami' is allowed to memorize half a page to one page, starting from chapter 30 of sura An-Nas to sura An-Naba'. The teacher reads the memorization up to the specified limit of verses and will be listened to during the tahfiz program. This method is intended for new students at Al-Aziziyah (observation, 16/12/2021).

While the middle group (halaqah wustho) consists of old students who will go to a particular group, the special group is halaqah which is handled directly by the leadership of Al-Aziziyah (TGH. Fathul Aziz Mustofa). This group of students who have memorized ten juz and above will complete memorizing the Qur'an 30 juz. The process for taking new memorization for this particular group is by reading it by the teacher or the students themselves. The new memorization will be listened to during the tahfiz al-Qur'an program in the morning and evening every day except Friday (observation, 16/12/2021).

Furthermore, Husnussabandi (teacher of tahfiz al-Qur'an Al-Aziziyah, interview, 13/12/2021)

explained that to encourage the students to complete memorizing the Koran, the tutors of the cottage use the target of memorizing the Koran annually. For example, since starting to enter Al-Aziziyah or the first year, it has been targeted to complete three chapters of memorizing the Qur'an, the second year ten chapters, the third year fifteen chapters, the fourth year twenty-two chapters, the fifth year thirty chapters, and the year sixth is muraja'ah memorization of Al-Qur'an memorization or mutqin-memorization of 30 chapters of Al-Qur'an at the same time as a period of service for students who have completed memorizing the Al-Qur'an.

As in Al-Aziziyah, Abu Hurairah Mataram also made tahfiz al-Qur'an one of the attributes of his Islamic boarding school. This was conveyed by Fakhruddin Abdurrahman (Chairman of Abu Hurairah, interview, 22/12/2021) that Abu Hurairah Mataram was founded in 2002 based on the importance of studying syar'i knowledge, which relies on the Qur'an and sunnah and is understood by the understanding of the companions of the Prophet Muhammad. Very high virtues are obtained by people studying and practicing religion, especially in memorizing the Qur'an. Abdurrahman added that Abu Hurairah Mataram integrated the government curriculum (Ministry of Religion) with the pondok curriculum (most of which adopted material from the curriculum used in Saudi Arabia. On the other hand, Abdurrahman Ruman (Head of SMP Diniyah Putra Abu Hurairah, interview, 24/12/2021) explains that as an Islamic educational institution, the learning system refers to a separate system (namely the room and location of the school) between boys and girls.

From this, Jabir Sahirman (Chairman Coordinator of the Tahfiz Al-Qur'an Department, interviewed, 26/12/2021) said that Abu Hurairah, from the beginning, was founded until now, has included the tahfiz program into the formal school curriculum and has become one of the flagship programs at the Abu Hurairah Islamic Boarding School. Sahirman added that the planning for the tahfiz al-Qur'an program at Abu Hurairah was to determine the achievement targets for memorizing at each level according to their level of education and to form particular persons in charge at each level. The memorization target for the SDIT level is 3 chapters, namely chapters 30, 29, and 28. The SMPIT level has a target for memorizing 5 chapters 1, 2, 3, 4, and 5. The SMAIT and MA-Plus levels have a target for memorizing 5 chapters by continuing to memorize from SMPIT consisting of chapters 6, 7, 8, 9, and 10. Full-day students are targeted to complete 3 chapters of memorizing the Koran, starting from chapters 30, 29, and 28.

At the beginning of each teaching and learning activity (KBM), all school levels in Abu Hurairah Mataram are opened daily by reading the Koran together. This program of reading the Koran at the beginning of each KBM is called muraja'ah together. After the muraja'ah program, it is continued with the tahfiz al-Qur'an program. Especially for the SDIT level, the tahfiz al-Qur'an program uses the talaqqi method. New memorization material is read by mustami' and mustami'at who enter each class until it is smooth. The memorization material is only five lines of the Qur'an daily, which will be listened to (paid) the following day to the mustami' or mustami'at in every hour of tahfiz al-Qur'an. As for the SMPIT, SMAIT, and MA-Plus levels, they do not use the talaqqi method but use the sima'i method, namely listening to their recitations to the mustami' or mustami'at new memorization material of five lines of the Qur'an which will be memorized and deposited on the following day next (observation, 26/12/2021). In addition, Harjan (teacher at Abu Hurairah, interview, 29/10/2021) added that in addition to the tahfiz al-Qur'an program, Abu Hurairah also taught students to deepen their study of several books and the Arabic language.

Likewise, SDIT Anak Sholeh Mataram makes tahfiz al-Qur'an an attribute. Wahidah (Director of SDIT Anak Sholeh Mataram, interview, 2/10/2021) stated that "the thing that distinguishes SDIT Anak Sholeh Mataram from other institutions is its vision and mission." It is set as a natural school by developing 3 main aspects to be achieved while students are studying: intelligence, creativity, and piousness. The establishment of SDIT Anak Sholeh Mataram aims to become a school with a religious character, learners, and independent, creative, and spirited leadership. Then it is supported by professional educators and school management in a strong and sustainable home-school partnership.

Laila Nurmayani (Deputy Director of Al-Qur'an Development at SDIT Anak Sholeh Mataram, interview, 18/12/2021) added that the purpose of implementing the tahfiz al-Qur'an program at SDIT Anak Sholeh is to prepare students to be able to read, memorize, studying, practicing, and upholding the values contained in the Qur'an.

From the above, the tahfiz al-Qur'an program at SDIT Anak Sholeh Mataram is planned at the beginning of the school year by setting targets at all levels from level 1 to level 6. The planning and implementation process of the tahfiz al-Qur'an program at SDIT will be conveyed to all tahfiz teachers and to all parents of students to find out the achievement targets of the tahfiz Al-Qur'an program while studying at SDIT Anak Sholeh Mataram (Saiful Makmun, deputy tahfiz SDIT Anak Sholeh Mataram, interviewed, 23/12/2021).

Classification of students in the tahfiz al-Qur'an program at SDIT Anak Sholeh Mataram is carried out by a) dividing students into two groups at each level, b) placing tutors according to the abilities of the students, c) tutors delivering tahsin material and tahfiz al-Qur'an at that level, d) grouping each student according to the achievements of the wafa or adjacent volumes of the wafa, e) selecting students according to their level of ability, f) students who can be grouped with a larger number large groups and the rest are made into special groups so that tutors can condition them more easily, and g) use peer tutors at the upper level based on student abilities (Saiful Makmun, Deputy Tahfiz SDIT Anak Sholeh Mataram, interviewed, 23/12/2021).

The targets for completing the tahfiz al-Qur'an program at SDIT Anak Sholeh are: for level 1, complete ½ juz from sura an-Naba' to sura al-Ghosyiah; for level 2, complete the next ½ juz, namely from surah al-Fajr to sura an-Nas; for level 3 muraja'ah 1 juz within 3 months, after finishing 1 juz muraja'ah (juz 30), students are directed to continue their memorization to juz 29 and start completing the first ½ chapter of (juz 29) starting from sura Al-Mulk until sura Noah. After students advance to level 4, they must complete the second half of juz 29, from sura al-Jin to sura al-Mursalat. While at levels 5 and 6, students memorize what they have memorized, namely juz 30 and juz 29.

Based on the findings, it can be seen that the attributes attached to the PP. Al-Aziziyah, since it was first established until now, has been a program of tahfiz al-Qur'an. The tahfiz program at Al-Aziziyah is the main program. It is the flagship program because all students must memorize the Al-Qur'an from kindergarten to tertiary level. This program is what makes it different from other institutions. While PP. Since its inception, Abu Hurairah Mataram has included the tahfiz Al-Qur'an program in the formal curriculum using memorization targets according to their level of education from elementary to high school and has become one of the attributes of Islamic boarding schools but has not become a flagship program. Likewise, SDIT Anak Sholeh Mataram includes the tahfiz Al-Qur'an program in the formal curriculum by completing the target of memorizing 2 juz through internal and external public tests. Although the tahfiz al-Qur'an program is an attribute, it is not a flagship program at SDIT Anak Sholeh Mataram.

Tahfiz al-Qur'an as Benefits and Values

Tahfiz al-Qur'an is a product of Islamic educational institutions and can be a particular benefit or value for an educational institution. Flippo (in Albani, 2019) says, "Benefits or compensation is the price for services received or provided by other people for the benefit of a person or legal entity." Dessler further (via Samsudin, 2009) explains that benefits or compensation are any form of payment or reward given to employees arising from being employed by that employee. From the explanation of this theory, it can be said that the definition of benefits can be interpreted as the reciprocity obtained by the party entitled to it from another party, whether in the form of price, benefit, profit, or the result of something.

Meanwhile, according to Zeithami (in Ramadhan, 2022), values are related to customer value, namely, the customer's overall assessment of the utility of products, services, and experiences based on customer awareness of the benefits received, sacrifices made, or costs incurred. At the same time,

Sugiarti (in Ramadhan, 2022) states that customer value is the benefit of goods or services that customers feel compared to what customers have devoted to obtaining goods or services.

Based on this explanation, values are values or benefits that can be obtained from products or services that are exchanged or purchased. However, this aspect has something in common that cannot be separated from the benefits aspect in explaining the tahfiz Al-Qur'an program, so the narration is combined with the benefits aspect. Thus, it can be underlined that the benefits and values in the context of tahfiz al-Qur'an are the reciprocity obtained by the hafiz al-Qur'an in maintaining the memorization of the al-Qur'an in the form of values, benefits, advantages or results from the tahfiz al-Qur'an institution. Qur'an or the tahfiz al-Qur'an program that he has participated in.

One main factor that encourages the community to choose educational institutions with the tahfiz program as a place for their children to study is to get direct and indirect benefits. For example, parents who want to make their child a hafiz of the Qur'an will get safety in this world and the hereafter. There is a belief that memorizing the Qur'an will get a high reward and is worth worshipping from Allah Ta'ala, getting awards from individuals, communities, schools, government agencies, and the like.

The statement above follows what was conveyed by Mr. Rusdan (Al-Aziziyah student guardian, interviewed, 7/1/2022) that by being able to memorize the Qur'an until it has finished 30 chapters, later it can become a provision and basis for understanding the sciences. The same thing was conveyed by Muhammad Ardian, a student receiving the tahfiz scholarship, Al-Aziziyah alumni (interviewed, 9/3/2022). He stated that with his memorization, he became one of the tahfiz scholarship recipients at UIN Mataram. He was not only limited to getting a scholarship, but more than that, he added that it would be easier for him to take tahfiz Al-Quran courses or other courses. An equally important benefit of memorizing the Qur'an is continuing their studies in the Middle East (Egypt), where up to now, the number of Al-Aziziyah alums accepted in the Middle East is 97 people.

Meanwhile, Abu Hurairah Mataram has sent many students to continue their studies at the Islamic University of Medina in Saudi Arabia. In 2022, 12 people were accepted at UIM, and 12 others have completed their studies there. Likewise, SDIT Anak Sholeh Mataram has graduated many students who can be accepted at sizeable Islamic boarding schools and SMPIT under the auspices of the Yayasan Pendidikan Islam Terpadu (YPIT) Ibnu Abbas. These achievements are well regarded by the Lombok people.

Tahfiz al-Qur'an as Personality

Tahfiz al-Qur'an is a product of an Islamic educational institution that gives every individual from a hafiz al-Qur'an an upbeat personality for themselves and their surroundings. Schiffman and Kanuk view personality as a psychological characteristic that determines and describes how a person responds to his environment (Surahmat & Astini, 2017). According to Kotler and Keller, personality is a human psychological trait that leads to relatively consistent and long-lasting responses to environmental stimuli (including consumer behavior) (Surahmat & Astini, 2017). Still, according to Kotler (in Surahmat & Astini, 2017), personality is a dynamic organization of an individual's psychophysical system that determines his unique adjustment to his environment. So, it can be said that personality in the context of tahfiz al-Qur'an is building the personality of every santri or student to become a strong personality and have broad knowledge insights.

This is following what was conveyed by Ahmad Firdaus (Head of teaching al-Qur'an affairs Abu Hurairah, interviewed, 25/10/2021) that the tahfiz al-Qur'an program can create a strong and whole generation with religious, scientific, and technology based on actual and pure Islamic teachings. Firdaus added that the tahfiz al-Qur'an program produces students who can read, memorize, understand, and practice the Qur'an and Sunnah. Produce students who can speak Arabic actively, orally and in writing, and understand Arabic literature correctly. Producing students who have aqidah and salaf manhaj, produces students who speak English which can help them communicate with others, especially in

science and Islam.

Continuing with this topic, Hasbially (Head of Academic Affairs Abu Hurairah, interviewed, 25/10/2021) emphasized that the tahfiz al-Qur'an program can produce generations of pious children with proper religious understanding, have a noble character, are qualified, skilled, achievers, able to compete, and master the mandatory curriculum from the government and ready to be accepted at domestic and foreign tertiary institutions.

This is relevant to what Atabik (2014) said, that this educational model has been applied to al-Azhar University in Egypt. Al-Azhar requires its Egyptian students to memorize all of the Koran for undergraduate graduation. Meanwhile, in Indonesia, several universities dealing with the Qur'an are trying to imitate the system at al-Azhar. UNSIQ (Wonosobo), STIQ (Bantul, Yogyakarta), IIQ, and PTIQ (Jakarta) fall into this category. The university has required some students to memorize 30 chapters of the Qur'an, although it is only applied to some. Thus, this college aims to produce Qur'anic scholars and scholars who memorize the Qur'an.

Based on the explanation above, memorizing the Qur'an is not just a cognitive activity in transferring memorization from text to the brain. However, memorizing the Qur'an is an internalization of Qur'anic values into the hearts and behavior of humankind. One positive impact of memorizing the Qur'an is that it can help increase concentration in gaining knowledge and shape human character in a better direction.

Tahfiz al-Qur'an User Perspective

Tahfiz al-Qur'an is one of the products of Islamic educational institutions and can become an educational institution user. According to Nasution (1995), consumers can be grouped into two groups: users of goods and services to obtain goods and services for resale and users of goods or services to meet their needs, families, or households. So, it can be underlined that users in the context of tahfiz al-Qur'an are users of hafiz al-Qur'an services for personal, family, and other people's interests and society.

Departing from the above, Lalu Sulman Riadi (chairman of ta'mir Masjid Hubbul Wathan Islamic Center NTB, interview, 3/5/2022) said that Husnul Hadi, Ahmad Munawir, Nasruddin, and Syahroini are Al-Aziziyah alumni who are currently receiving the return benefit from memorizing the Qur'an at Al-Aziziyah, namely having a role amid society which is currently a lecturer in the City of Mataram and also a permanent imam at the Hubbul Wathan Islamic Center Mosque in NTB. His current success is inseparable from his achievements in memorizing the al-Qur'an at Al-Aziziyah.

The same thing was conveyed by Sudiarti (Head of Karang Bayan Village, West Lombok, interview, 4/5/2022). He recounted that the achievements of Usman, currently a member of the West Lombok Regency DPRD in the Narmada-Lingsar Dapil for the 2019-2024 period, were due to Usman's figure as a hafiz of the Koran. Sudiarti added that apart from being a member of the West Lombok DPRD, the figure of Usman was also one of the founders of the tahfiz al-Qur'an Islamic boarding school in Karang Bayan Lingsar, West Lombok. The success that Usman has achieved today is closely related to his figure as a memorizer of the Koran, which led him to establish an Islamic boarding school in Karang Bayan Lingsar and become a member of the DPRD in the West Lombok Regency.

The same thing was told by M. Zaki Amin (alumni of Abu Hurairah Mataram, interview, 30/3/2022) that the success achieved by Kaspul Asror alumni of Abu Hurairah Mataram today is with the asbab of memorizing the Koran, which his younger brother owns. Currently, he lives in East Jakarta with his family. He said that with his younger brother memorizing the Koran, he could become a lecturer and imam at several mosques in East Jakarta. M. Zaki Amin added that apart from being a lecturer and imam at several mosques, Kaspul Asror founded the Al-Madina Qur'an House in Sawangan, Depok, West Java. His current existence cannot be separated from his memorization of the Koran, which has made him a helpful person in Jakarta.

Based on the description above, it can be concluded that tahfiz al-Qur'an from the perspective of the user—alumni of PP. Al-Aziziyah, Abu Hurairah, and SDIT Anak Sholeh Mataram—had a very extraordinary contribution to broadcasting the Koran and meeting people's expectations for the tahfiz al-Qur'an program by having a pretty good standard of reading the Koran and wearing a very beautiful tartil to be heard by the public. Likewise, the presence of Islamic boarding schools or Al-Qur'an tahfiz institutions is the first implementation of its primary function, namely increasing faith and piety and having noble morals. Therefore, it is hoped that the existence and growing development of tahfiz al-Qur'an or institutions will also provide a direction for change and become a pillar of human moral mentality.

Tahfiz al-Qur'an as Theological Values

Tahfiz al-Qur'an becomes a product of Islamic educational institutions and can become a different value for an educational institution. Kotler (2002) and Keller (2001) say that customer values are something that not only gives customers satisfaction but also provides happiness beyond customer expectations. Furthermore, values are the customer's overall assessment of the utility of products, services, and experiences based on the customer's awareness of the benefits received, sacrifices made, or costs incurred. So, value does not mean only the functional benefits of a tool. However, the whole series, from the delivery process to customers to after-sales service, is a value that customers can enjoy.

Thus, values are values or benefits that can be obtained from products/services that are exchanged/purchased. However, what was conveyed by Kotler and Keller has a weak point because they have yet to capture the theological values of a brand. At the same time, the value referred to by Kotler and Keller is socio-economic. People get that value because of their social status or culture. Therefore, it can be said that the theological values in the context of tahfiz al-Qur'an are the reciprocity that parents and hafiz al-Qur'an get in maintaining their memorization of the Qur'an in the form of values, benefits, advantages, or results. From the Al-Qur'an tahfiz program/organization that he has participated in.

Based on existing findings, one of the main factors that encourage the community or parents to choose educational institutions with the tahfiz program as a place for their children to study is to get grades, directly or indirectly. Departing from this, in the view of the Muslim community, people who memorize the Qur'an will receive rewards from Allah, both in this world and in the hereafter. For example, parents who want to make their child a hafiz al-Qur'an will get safety in this world and the hereafter; they feel that their son's piety is increasing, and there is a belief that by memorizing the Qur'an, one will receive a high reward and is worthy of worship by Allah Ta'ala.

The above is relevant to the views of the scholars (kiyai, guru, or ustadz, who are also hafiz) when providing students with an understanding of some of the benefits and virtues of the position of memorizers of the Qur'an. First, memorizing the Koran means maintaining the authenticity of the Koran, which is fardu kifayah. Second, memorizing the Koran forms noble character both for the hafiz personally and as an example for the wider community. Third, memorizing the Qur'an increases intelligence. By looking at the significance and urgency of memorizing the Qur'an, it has opened high awareness and motivation for managers of educational institutions to open and develop learning tahfiz al-Qur'an for their students (Hidayah, 2016).

Kotler and Keller say that the values aspect generally emphasizes social, economic, and cultural values. This is relevant because Kotler and Keller are not looking at religious aspects. However, socio-economic aspects, so it is only natural that theological values are not included in branding theory. In contrast, the findings of this study are the most dominant theological values in motivating the community to choose the institution/program of tahfiz as the primary choice for their children's education.

4. CONCLUSION

The recent trend shows that tahfiz al-Qur'an as a product of Islamic boarding schools, is now not merely a worship practice but is experiencing an expanded role, namely as a brand of an educational institution. Theological, pragmatic, and sociological factors influence public response to the three educational institutions. Tahfiz al-Qur'an, as a brand of Islamic education, does not seem to contain only the aspects of attributes; benefits; values; culture; personality; and users formulated by experts. However, the factor of theological values is very dominant. So, there are six aspects of branding to Kotler and Keller's theory and seven, namely theological values. However, departing from all of this, it turns out that theological factors are very influential in determining whether the community chooses a tahfiz institution. This phenomenon is based on sacred values, namely spiritual orientation and safety in the world and the hereafter.

Based on the theory and data findings above, the branding theory formulated by Kotler and Keller, although very good at photographing the brand of a product, has not been able to reach different theological values, in this case, tahfiz al-Qur'an. The theory of Kotler and Keller, which divides branding into six aspects, turns out to be unable to ultimately reveal the phenomenon of tahfiz al-Qur'an as a whole because both theories cannot reach the theological aspect. Therefore, the results of this study found that there are solid theological factors that are then referred to as theological values. These theological values are based on very high and sacred values, namely spiritual orientation and safety in the world and the hereafter.

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