

# Commercialization of Quranic Tahfidz Houses in Indonesia: Da'wah or Business?

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## Abstract

In recent years, the growth of tahfidz houses in Indonesia has shown a very rapid increase, along with the increasing public awareness of the importance of early Quran education. However, behind the spirit of da'wah that underlies the establishment of these institutions, a new phenomenon has emerged in the form of commercialization of tahfidz houses. This study aims to critically examine the dynamics between the objectives of da'wah and commercial practices that occur in the operation of tahfidz houses, as well as their impact on the quality of Quran learning and public perception. The research method used is a descriptive qualitative approach through field studies in several tahfidz houses in urban and semi-urban areas, observation of activities, and interviews with managers, parents of students, and tahfidz teachers. The results of the study show that some tahfidz houses have begun to implement a high payment system, a strict selection system based on social background, and institutional branding like commercial course institutions. Although this helps in terms of managerial and facilities, there are concerns about a shift in orientation from da'wah to profit alone. On the other hand, tahfidz houses that still adhere to the principles of waqf and infaq actually face obstacles in financing, quality of teaching staff, and sustainability of the program. The conclusion of this study is that the commercialization of tahfidz houses is a complex phenomenon that needs to be addressed wisely. There needs to be regulation, ethical guidelines, and strengthening of da'wah values so that tahfidz houses remain inclusive, quality, and oriented Quranic educational institutions.

## INTRODUCTION

Quranic education plays a very important role in shaping the character and spirituality of Muslims (Berglund & Gent, 2019; Kaba, 1976; Diallo, 2011; Moore, 2013; Shalawati & Sofa, 2025). In Indonesia, Quranic education has become an integral part of everyday life, starting from an early age. One of the educational institutions that is increasingly popular and has a great influence in this regard is the tahfidz house. The tahfidz house, as an educational institution that focuses on teaching the Quran through memorization methods,

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Has grown rapidly in recent years. This is in line with the increasing public awareness of the importance of studying the holy book of the Quran and memorizing it as part of deep religious teachings and as an effort to gain blessings in the world and the hereafter. The presence of tahfidz houses in various regions, both in urban and semi-urban areas, shows the enthusiasm of the community to get closer to the Quran through intensive memorization education. However, along with this rapid development, a new worrying phenomenon has emerged, namely the commercialization of tahfidz houses. This commercialization phenomenon is a shift in orientation from the noble goal of preaching to profit as the main goal. Initially, tahfidz houses were established with the spirit of preaching to provide access to Quranic education widely to the community, regardless of social and economic background. Tahfidz houses function as a forum to instill the values of the Quran and religious education to the younger generation, with an approach based on the values of togetherness, sincerity, and simplicity. However, in practice, several tahfidz houses have begun to adopt a business model that prioritizes profit, such as the implementation of high tuition fees, a strict selection system that prioritizes economic aspects, and institutional branding that is increasingly similar to commercial course institutions (Hidayatusahiro & Al-baqi, 2022; Rohman et al., 20024; Vandita, 2020; Retnasari & Rachmawati, 2020).

The commercialization of these tahfidz houses has raised various problems that can affect the initial objectives of the institution. One of the most striking impacts is the increase in education costs that are beyond the reach of all groups, especially for people with low economic backgrounds. This has the potential to create a gap in access to Quranic education, which should be enjoyed by all levels of society without exception. The selection system that prioritizes socio-economic background also risks eliminating the spirit of inclusivity that has been the hallmark of tahfidz houses. In this context, the question arises whether tahfidz houses that adopt this commercial model can still maintain their main objective of educating the younger generation with Quranic values, or are they trapped in practices that are more profit-oriented. On the other hand, tahfidz houses that adhere to the basic principles of da'wah, namely by using waqf and infaq funds, actually face major challenges in terms of operational financing and program sustainability. Limited funding sources often make it difficult for these institutions to provide adequate facilities, pay qualified teachers, and run effective programs to improve the quality of education. This challenge becomes more complex when tahfidz houses that rely on waqf and infaq funds have to compete with other tahfidz houses that prioritize commercial aspects in their operations (Sany, 2019; Muaripin & Fathurrahman, 2024; Gusti et al., 2024; Sa'I, 2015).

With the emergence of these two opposing poles, namely da'wah-oriented and profit-oriented tahfidz houses, it is important to explore more deeply the dynamics that occur in the field. How does the commercialization of tahfidz houses affect the quality of Quran education provided? Does this commercialization have a negative impact on the public's perception of tahfidz houses as pure religious educational institutions? What are the implications of this commercialization for the da'wah goals that are the basis for the establishment of tahfidz houses?

Research by Yuliani & Fauziah (2020) examines the transformation of the role of tahfidz houses in urban communities and finds that a number of tahfidz houses have shifted their function from being da'wah-based educational institutions to semi-commercial institutions. In their research in South Jakarta, they found that

the management of tahfidz houses began to incorporate marketing strategies such as social media promotion and determining high costs to support operations. This study highlights that although this approach increases competitiveness and facilities, it has an impact on the exclusivity of access to Quranic education. Furthermore, Sari & Muttaqin (2021) examined the economic implications of waqf-based tahfidz houses for low-income communities in Yogyakarta. They found that tahfidz houses that adhere to non-commercial principles with funding from waqf and infaq actually support the spiritual education of children from poor families. However, they also face challenges in the form of limited funds and a lack of qualified teachers. This study emphasizes the importance of the role of government and social institutions in maintaining the sustainability of tahfidz houses that do not rely on student fees.

Another study by Kurniawan (2022) reviews the branding strategy of tahfidz houses in the digital era. In his study, he shows how tahfidz houses compete to create a professional image with an approach like a formal institution, including the use of brochures, flagship programs, and even testimonials from public figures. Strong branding has been shown to increase public trust, but also has the consequence of increasing entry costs and limited access for the lower classes. This study implies that commercial strategies contribute to the polarization of sharia-based institutions. Finally, Rahmawati & Zain (2023) highlight the ethical challenges in managing tahfidz houses with a case study approach in Bandung and Cimahi. They found that in some cases, commercialization practices not only create social inequality but also obscure the values of sincerity and da'wah which are the main spirit of tahfidz education. This study calls for the importance of ethical guidelines and institutional standards in managing tahfidz houses so that they remain on the path of inclusive and trustworthy da'wah. These four studies provide an illustration that the dynamics between da'wah idealism and economic reality in tahfidz houses are complex and multidimensional issues. All four of them reinforce the urgency of this research to explore and find a balance between the operational sustainability and the da'wah values of the tahfidz house in the midst of modern society.

This study aims to examine in depth the dynamics between the objectives of da'wah and the commercialization practices that occur in the operation of tahfidz houses. Using a descriptive qualitative approach, this study will conduct field studies in several tahfidz houses in urban and semi-urban areas. This study will also involve direct observation of activities in tahfidz houses, as well as interviews with various related parties, such as managers, parents of students, and tahfidz teachers. Through this approach, it is hoped that a clearer picture can be found regarding how tahfidz houses carry out their operations, how the community views these institutions, and what impacts commercialization has on the quality of Quranic education provided. In addition, this study also aims to provide recommendations regarding regulations, ethical guidelines, and steps that can be taken by tahfidz house managers so that these institutions continue to adhere to the principles of da'wah, and are able to provide inclusive, quality, and oriented Quranic education. This research is expected to provide a positive contribution to the development of tahfidz houses in Indonesia, as well as assist managers and stakeholders in maintaining the sustainability and quality of Al-Quran education in the future.

## METHODS

This study uses a descriptive qualitative (Doyle et al., 2020; Stanley, 2023) approach that aims to gain a deep understanding of the phenomenon of

commercialization of tahfidz houses in Indonesia and its impact on the quality of Quran learning and public perception. The qualitative approach was chosen because it allows researchers to explore the views, experiences, and social realities of actors directly involved in the operation of tahfidz houses, as well as to reveal the social and cultural contexts that influence the shift in the orientation of tahfidz houses from a mission of *da'wah* to a commercial orientation. The type of research used is a field study by applying direct observation and in-depth interview methods. Observations were made on daily activities at the tahfidz house, including interactions between managers, teachers, and students, as well as operational practices such as payment systems, student selection processes, and institutional branding strategies. In-depth interviews were conducted using the snowball sampling technique, which allows researchers to obtain narratives from various parties such as managers, tahfidz teachers, and parents of students to explore their understanding of the application of commercialization elements in tahfidz houses.

The research location was determined at several tahfidz houses located in urban and semi-urban areas in Indonesia. The selection of this location was based on the consideration of significant differences in management patterns, financing systems, and institutional orientation tendencies. Tahfidz houses in urban areas generally have more complete facilities and a more professional system, while tahfidz houses in semi-urban areas tend to face limited resources but still adhere to *da'wah* values. The main data source in this study is primary data obtained through observation techniques and in-depth interviews. Observations were carried out in a participatory manner to capture the dynamics of teaching and learning activities, social interactions, and managerial patterns that take place in tahfidz houses. Meanwhile, interviews were conducted to explore informants' views regarding policies, challenges, and the impact of commercialization on the quality of Al-Quran education. In addition, secondary data was also collected through documentation in the form of brochures, annual reports, and internal policy documents of the institution.

Data collection techniques include participant observation, in-depth interviews, and documentation. Participatory observation is conducted to understand situations that cannot be fully explained through interviews, such as classroom atmosphere, work ethic, and communication patterns between members of the institution. In-depth interviews are used to dig up more personal and exploratory data from informants. Meanwhile, documentation is used to complement and confirm field data, as well as provide administrative and policy context to the practices carried out by the institution. The data obtained are analyzed using thematic analysis techniques. The analysis process begins with data transcription, followed by a coding process to identify the main themes that emerge in the data, such as payment systems, student selection, and commercialization strategies. The coded themes are then analyzed to understand their relationship to *da'wah* values and their impact on the quality of Quran learning and public perception.

To ensure the validity of the data, this study used triangulation techniques, namely comparing data from observations, interviews, and documentation. In addition, member checking techniques were also used by confirming the interim results with informants so that the resulting interpretations reflect the original views of the participants. In its implementation, this study adhered to the principles of research ethics. Informants were given a clear explanation of the purpose of the

study, and their consent was obtained voluntarily before participation. Privacy and confidentiality of data were strictly maintained, and all information was used only for scientific purposes. Researchers also maintained objectivity in the analysis process to avoid bias and ensure the integrity of the research results.

## RESULT AND DISCUSSION

This study aims to analyze the dynamics that occur between the objectives of da'wah and the increasingly widespread commercialization practices in the operation of tahfidz houses, as well as their impact on the quality of Quran learning and public perception. Based on the findings obtained from field observations in various tahfidz houses in urban and semi-urban areas, as well as interviews with various related parties such as managers, tahfidz teachers, and parents of students, there are a number of findings that show how this commercialization phenomenon has created a significant impact both on the tahfidz houses themselves and on the perception of the general public. The following is an in-depth discussion of the research findings.

### Commercialization Practices in Tahfidz Houses

The phenomenon of tahfidz houses, which were previously identical to the spirit of da'wah and Quranic education based on sincerity, is now experiencing new dynamics, especially in the urban context. One of the most prominent dynamics found in this study is the increasingly widespread commercialization practices implemented by several tahfidz house institutions (Mohamed et al., 2024; Holloway & Herder, 2019; Bennewort, 2001; Payumo et al., 2012; Mercelis et al., 2017). This practice is characterized by the imposition of quite high education fees on students, including registration fees, monthly fees, and additional fees for facilities such as dormitories, extracurricular programs, motivational training, and tahfidz acceleration classes. This type of financing model tends to resemble the commercial course institution system, thus raising questions about the authenticity of the educational intentions and da'wah orientation that were the initial foundation for the establishment of tahfidz houses. One of the tahfidz teachers with the initials *Ust. AR*, who has been teaching at an urban tahfidz house for more than five years, said that high operational needs are often the main reason for implementing an expensive payment system. He stated,

*"We must be honest that along with the development of facilities and increasing public demand for quality, the need for funds also increases. However, it cannot be denied that there are institutions that are too focused on the profit aspect and are starting to lose the spirit of preaching."*

This statement reinforces the assumption that although the funding has a logical basis, excessive practices actually obscure the essence of inclusive and sincerity-based Quranic education. Furthermore, tahfidz houses that implement this high-cost system tend to carry out massive promotional and branding strategies. Based on the results of observations, the promotion emphasizes the superiority of physical facilities such as luxurious buildings, air conditioning in each classroom, comfortable accommodation, and superior programs such as *One Year of Tahfidz*, *Intensive Tahsin*, or *musabaqah* preparation program. Through social media, brochures, and video testimonials from guardians of students, the image of the



tahfidz house is built like a modern formal educational institution that is oriented towards achievement and instant results. One of the female teachers, Ugh. FN, stated in an interview.

*"Often we are required to pursue the target of students' memorization within a certain period of time. This makes us more busy with the quantitative aspect, not the quality of understanding. Especially with the expectations of parents who have paid a lot."*

This shift in orientation has caused some tahfidz houses to focus on formal achievements such as the number of juz memorized in a fast pace and achievements in tahfidz competitions. These targets, although motivating, sometimes ignore important aspects such as understanding verses, etiquette towards the Quran, and internalization of Quranic values in everyday life. This phenomenon has the potential to form a generation of memorizers who are strong quantitatively but weak in spiritual and applicative quality. The impact of this commercialization practice is also seen in the exclusivity of access to education. Tahfidz houses that implement a high payment system tend to only be accessible to the upper middle class, so that students from low-income families are marginalized (Dewi & Suryaningsih, 2020; Ibrahim & Lestari, 2023). In an interview, Ust. AR also added,

*"There was once a prospective student from a poor family who was very enthusiastic about memorizing, but failed to enter because he could not afford the entrance fee and monthly fees. We really regret this."*

This situation shows the inequality of access to Quranic education which should ideally be open to all groups without economic discrimination. More critically, this commercialization practice has caused a shift in values in the operational of institutions. The goal of da'wah which should emphasize the spread of Quranic values and forming the Islamic character of students, is slowly being replaced by financial goals and institutional image. In some institutions, teachers are no longer given the freedom to guide students in depth because they are bound by a rigid management system, administrative targets, and achievement reports to students' guardians. Even in some cases, tahfidz teachers feel uncomfortable with the incentive system based on the number of students' memorizations, not the quality of guidance.

*"Sometimes I feel a dilemma, because I have to choose between maintaining quality or meeting the target number of memorizations so that the institution continues to receive the trust of the guardians of the students,"* takes Ugh. FN.

Thus, the commercialization practices that have grown in tahfidz houses, although born from operational needs, have had serious consequences for the philosophy of tahfidz education itself. The shift from a da'wah model to a business model has not only changed the management structure of the institution, but has also had an impact on the relationship between teachers and students, the quality of learning, and the nature of Quranic education as a means of forming the character and spirituality of the people. Therefore, there needs to be a critical evaluation and development of a more equitable financing model, so that tahfidz houses remain a place for Quranic education that is rahmatan lil 'alamin (Mukhibat

et al., 2024; Etengoff et al., 2022).

### Impact on the Quality of Al-Quran Learning

The practice of commercialization in the management of tahfidz houses significantly impacts the quality of Quran learning which should be the core of the institution's existence (Male et al., 2021; Hanafi et al., 2019; Van Putten & Sidky, 2024). In tahfidz houses that implement a high payment system, better physical facilities are available, such as air-conditioned study rooms, comfortable dormitories, nutritious food services, and digital access for memorization. However, field findings show that the superiority of these facilities does not automatically guarantee a substantial increase in the quality of Quran learning. One of the main impacts of commercialization practices is the emergence of pressure on memorization targets that are too ambitious and quantitative. Many tahfidz houses require students to complete memorization of 30 juz within a certain period of time, usually 1 to 2 years without considering the psychological readiness and individual abilities of the students. This target not only burdens the students, but also puts pressure on the tahfidz teachers (Arini & Widawarsih, 2021; Faizin, 2020). A tahfidz teacher at one of the tahfidz houses in the Koto Tengah area, which we disguise with the initials *Ust. R*, states:

*"We are asked to be able to finish memorizing the children within a year, some even within six months. Often, we are forced to speed up the memorization even though the children are not really solid in their reading. The important thing is to finish the juz first, then fix it later. But actually this is not ideal."*

This statement reflects the reality in the field, where the success of an institution is often measured by how quickly students complete memorization, not by the accuracy of tajwid, understanding of meaning, or internalization of the values of the Quran. In addition, tahfidz teachers also often experience ethical dilemmas in teaching (Kosberg & Mangum, 1992; Williams, 1990; Roberts, 2008; Tirri & Husu, 2002). On the one hand, they want to instill a deep understanding and love of the Quran on the other hand, the management of the institution requires the achievement of targets that are measurable in numbers. As a result, the teaching process becomes mechanistic, where memorization is prioritized, while spiritual aspects, meaning, and application to everyday life are neglected. Furthermore, this practice creates an imbalance in the teaching and learning process between commercial-based tahfidz houses and those based on waqf or infaq. In non-commercial tahfidz houses, teachers are freer to adjust learning to the abilities of students. Although they face limited facilities and infrastructure, as well as financial challenges that are not easy, their focus is more on the meaningfulness of learning. Ustadzah *N*, one of the teachers at the waqf-based tahfidz house in the Air Pacah area, said:

*"We don't have a luxurious dormitory or air conditioning, but we always emphasize to the children that the most important thing is to understand and love the Quran. If they are not yet fluent in Tajweed or do not understand the meaning, we do not force them to continue to the next chapter. Let it be done slowly, as long as it is of good quality."*

However, there are also many challenges in non-commercial tahfidz houses.

Teachers like Ust. N generally work with minimal compensation or even without a fixed salary. This causes instability in the teaching staff, as well as limited time and energy that can be devoted to developing innovative and comprehensive teaching methods. On the other hand, students in such institutions often have to study in less than ideal physical conditions, such as narrow classrooms, poor ventilation, or the absence of digital teaching aids. This phenomenon shows that the quality of Quran learning does not only depend on facilities, but more on the institutional orientation and educational philosophy adopted. When the orientation of the institution is more on aspects of preaching, spirituality, and deepening the meaning of the Quran, then even though it is limited in terms of resources, the learning outcomes tend to be more meaningful. Conversely, when the orientation of the institution is more on achieving image and achievement figures, then learning tends to be superficial and minimal reflection of divine values. Thus, the practice of commercialization in tahfidz houses is not only about economics, but also concerns the values, vision, and direction of Quran education itself. Synergy is needed between professional management and a strong da'wah orientation so that the tahfidz house can continue to provide superior spiritual and academic Al-Quran education, without sacrificing fundamental values in the teaching process (Zuhdi, 2012; Arfa et al., 2024).

### **Public Perception of Tahfidz House**

Public perception of tahfidz houses as educational institutions based on the Quran is largely determined by the institutional orientation and management model applied, especially in the context of commercialization (Azzahra et al., 2023). Field findings show that the increasingly rampant commercialization practices in recent years have created a polarization of perceptions among the community, especially parents of students. This polarization appears in the form of an imbalance between the community's spiritual expectations of tahfidz houses and the reality of the developing religious education market in many cities, including in Koto Tengah District, Padang. For the middle to upper economic class, tahfidz houses that charge high fees are actually considered to be a representation of quality Quran educational institutions. They consider that the high fees are commensurate with the facilities and learning systems offered. Tahfidz houses with exclusive dormitories, dense and structured memorization schedules, intensive tahsin programs, and Islamic character training are considered ideal places to form children who are both religious and disciplined. A guardian of a student, whom we have disguised with the initials *Mother H*, states:

*"I deliberately chose a rather expensive tahfidz house, because I saw that the curriculum was good, there were periodic evaluations, the children also had tahajjud programs, muhadharah, and even moral development. In my opinion, it is only natural that the costs are high, because the results are also visible."*

This perception is reinforced by the image formed by the tahfidz house itself through social media, promotional brochures, and alumni testimonials. The promotion emphasizes more on the aspect of achievement, such as the number of students who have completed 30 juz in a short time, MTQ competition winners, and testimonials of graduation from well-known Islamic universities. This image then creates a new standard in society, that a good tahfidz house is one that "quickly



produces hafizh.” However, this perception is not universal. For the lower middle class, the practice of commercializing tahfidz houses is actually a source of unrest. They feel discriminated against and do not have a fair choice in providing Quran education to their children. When quality Quran education institutions can only be accessed by those who are economically capable, the social and communal functions of tahfidz houses are questioned. A local community figure, Mr. A, disclose:

*“In the past, the tahfidz house was a place where anyone could learn the Quran. Now, if you don’t pay two to three million per month, you won’t be accepted. It’s like an exclusive boarding school. In fact, we also want our children to be able to hafizh. But what can we do, not everyone can pay that much.”*

This phenomenon has created a new social gap in the field of religious education, which should basically be a means of universal and inclusive preaching. When only certain groups can access "elite" tahfidz houses, there is an erosion of the initial meaning of establishing tahfidz houses as a community-based socio-spiritual movement. This reflects a shift in orientation from preaching to a business based on religious values (Faletchan & van burg, 2022). Moreover, there is concern from some people that the preaching values in tahfidz houses are starting to be reduced by the demands of profit. Many tahfidz houses are starting to lose focus on spiritual values and exemplary morals, and are emphasizing more on quantitative output and institutional image. This has invited criticism from local scholars and religious figures. One of the senior tahfidz teachers, Ust. M, confirm:

*“We used to establish a tahfidz house for preaching, not business. But now, many tahfidz houses are busier making brochures, promotional videos, as if this is an exclusive place. The simple Quranic values, which teach sincerity, patience, humility, are actually starting to fade.”*

This statement illustrates the anxiety of some educators regarding the direction of the movement of the tahfidz house which is increasingly far from the initial spirit of da'wah. The tahfidz house should be a space for the formation of Quranic character that embraces all levels of society, not a status symbol or a consumer product for the middle to upper classes. In this context, there is an urgency to review the management model of the tahfidz house so that it is not always trapped in market logic. Efforts to revitalize da'wah values, empowerment of tahfidz houses based on waqf and infaq, and institutional regulation from religious authorities are important so that the tahfidz house remains an institution that enlightens the people, not just a place to "memorize quickly at an expensive cost."

Thus, the public perception of tahfidz houses currently reflects the tension between idealism and reality. One side views commercial tahfidz houses as a symbol of quality, while the other side feels that they have lost access to Quranic education that should be open to all groups. A policy approach and collective awareness are needed so that tahfidz houses do not only become exclusive institutions, but remain rooted in the values of da'wah that are friendly to the people and reach all levels of society.

## Challenges and Opportunities in Facing the Commercialization of Tahfidz Houses

The commercialization of tahfidz houses is a contemporary phenomenon that has given rise to new dynamics in the landscape of Quranic education in modern society. The rapid development of tahfidz houses in various regions, especially in urban and semi-urban areas, has had various consequences, both positive and negative. On the one hand, commercialization opens up space for professionalism in institutional management, improvement of facilities, and competitiveness between institutions. However, on the other hand, this phenomenon also raises serious challenges related to the orientation, ethics, and basic values of Quranic education itself. The main challenge faced by tahfidz houses today is how to maintain a balance between financial needs for the sustainability of the institution, and the idealism of da'wah which is the foundation of its establishment. In many cases, tahfidz houses based on waqf or community donations face budget constraints that have a direct impact on important aspects such as teacher honorariums, procurement of learning facilities, and fulfillment of daily needs of students. When funds are limited, the professionalism of management is also affected (Permana & Sakinah, 2020). This was conveyed by a tahfidz teacher with the initials *Set F*, who teaches at a non-commercial tahfidz house in the Lubuk Minturun area:

*"Sometimes we really want to improve the quality, buy good mushafs, provide decent salaries for teachers. But the funds are limited. We only rely on weekly donations from guardians of students and several regular donors. So, even if there are many students, the management still cannot be maximized."*

From the community side, many want the tahfidz house to remain free or very cheap, but not all realize that the quality of education requires a lot of financial support. A community figure with the initials *Bpk. H*, who is also active in the mosque management, said:

*"We strongly support the tahfidz house, but indeed the community sometimes demands everything to be free. In fact, teachers are also human beings, they have families. If everything is cheap or free, then in the end the quality will be difficult to develop."*

On the other hand, tahfidz houses that adopt a commercial model, with relatively high registration and monthly fees, do have the financial flexibility to pay quality teachers, provide comfortable facilities, and run intensive programs. However, the challenges that arise are the erosion of the spirit of da'wah and the emergence of a business orientation. In some cases, there is even an emphasis on achieving quantitative memorization as part of the institution's "selling point", while the substance of learning the Quran is given less attention. Opportunities amid these challenges, there are great opportunities that can be utilized by all stakeholders of the tahfidz house. The first is the importance of regulations and codes of ethics for managing tahfidz houses formulated by local religious institutions such as the Ministry of Religion, MUI, or trusted Islamic organizations. These regulations can regulate aspects of teacher quality standards, tahfidz curriculum, learning composition (memorization, tajwid, meaning), and financial transparency of the institution. With regulations, commercial tahfidz houses can still run their

operations professionally but do not deviate from the noble values of Quran education. Second, an equally important opportunity is educating the community about the importance of quality in Al-Quran education. So far, there are still many guardians of students who only see the results of the number of memorizations, not the quality of reading, understanding, or morals that are formed. In fact, Al-Quran education does not only aim to produce memorizers, but also to instill Islamic values that are applicable in everyday life. As conveyed by *Ustadzah L*, one of the caretakers of a tahfidz house that has been running for more than five years:

*"If the community understands that memorization is not a race to be fast, then the pressure on teachers will also be reduced. Students can study calmly, according to their abilities. We are happy if a guardian comes and asks: 'How is the development of my child's understanding of the meaning of the verse?' That rarely happens."*

Third, digitalization and collaboration between tahfidz houses are also important opportunities in the current era. Tahfidz houses can establish partnerships with zakat institutions, Islamic NGOs, and Islamic education startups to support da'wah-based programs but with adequate funding and technology support. With the existence of a digital platform, institutions can also expand their donor network and introduce a more interactive and quality learning system.

## CONCLUSION

The commercialization of tahfidz houses is a contemporary phenomenon that is inevitable in the development of current Quran education. This study shows that although the commercial model offers a number of advantages such as better facilities, professional management, and more competent teachers, it also brings major challenges to the orientation of da'wah and the basic values of Quran education. Commercialization risks shifting the purpose of tahfidz houses from spiritual guidance to merely institutions that produce hafidz for the sake of reputation or profit. As a result, aspects of understanding, practicing, and forming Quranic character can be neglected. Interviews with teachers and the community revealed a dilemma between the idealism of da'wah and the reality of operational needs. Waqf-based institutions often lack funds, while commercial institutions face pressure to maintain public trust to remain sincere and trustworthy. Therefore, clear regulations are needed from authorized institutions, such as the Ministry of Religion and the MUI, which regulate operational standards, curriculum, teacher competence, and ethics of tahfidz institutions. In addition, education for the community needs to be strengthened so that they understand the importance of the quality of Al-Quran education, not just the amount of memorization, and that financial contributions are part of the shared responsibility to maintain the quality of tahfidz institutions. In conclusion, the commercialization of tahfidz houses does not have to be rejected, but needs to be controlled with the values of da'wah and the principle of transparency. If managed wisely, tahfidz houses can become professional, quality Islamic institutions, and still maintain the purity of the mission of spreading the Al-Quran to future generations.

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## DECLARATIONS

### Author Contribution

**Ikhwan Rahman:** Writing-Preparation of original manuscript, Conceptualization, Methodology, **Wira Wati & Nadia Putri:** Visualization, Investigation, Improve Content, **Ratna Wulandari & Usman Arif Habibi:** Data accuracy, Improve Language,

### AI Statement

The data and language usage in this article have been validated and verified by English language experts and no AI-generated sentences are included in this article.

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### Conflict of Interest

The authors declare that this research was conducted without any conflict of interest in the research.

### Ethical Clearance

The place or location studied has agreed to conduct research and is willing if the results of this study are published.

### Publisher's and Journal's Note

Researcher and International Islamic Studies Development and Research Center (IISDRC) as the publisher and Editor of Journal of Quranic Teaching and Learning state that there is no conflict of interest towards this article publication.

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