

The Role of the Hidayatullah Tahfidz Foundation in the Religious Social Life of the Kukup Village Community in Koya Koso, Jayapura City

Indra Rizki^{1*}, Muh. Syukri Nawir², Muhammad Taslim³

^{1,2,3}Program Pasca Sarjana, Institut Agama Islam Negeri (IAIN), Fattahul Muluk Papua

*Corresponding Author: E-mail: indrarizki@gmail.com

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ABSTRACT

The low awareness in community life both in terms of social interaction and in the religious behavior of the people of Kukup Village, Koya Koso has become a common concern in the social environment of people who want good in this world and the hereafter. In general, this study aims to describe the portrait of the socio-religious life of the people of Kukup Village, Koya Koso and describe the role of the Tahfidz Hidayatullah Foundation in the religious social life of the people of Kukup Village, in Koya Koso, Jayapura City.

This research used a descriptive qualitative approach with data collection methods through observation, in-depth interviews, and documentation. The subjects of the study included community leaders, guardians of students, traders, mosque administrators and foundation administrators who were all members of the people of Kukup Village, Koya Koso.

The results of the study show that the social life of the people of Kampung Kukup, Koya Koso is a life full of busyness from economic activities and in religious life, such as religious behavior is a difficult thing to carry out as a command of God, so in order to compensate for this busyness, the Hidayatullah Tahfidz Foundation has created a program as a role that can be taken such as: Rumah Qur'an Hidayatullah or Hidayatullah Qur'an House (RQH) for children and Majelis Qur'an Hidayatullah or Qur'an Assembly Hidayatullah (MQH) for the community and Raudhatul Athfal (RA) as a level of formal education, which is a forum for the community to carry out the educational process by sharing and learning with each other in order to become a good Muslim person.

INTRODUCTION

Koya Koso Village is an expansion village from the Nafri Village area which is located in Abepura District, Jayapura City, Papua Province, Geographically, Koya Koso Village is bordered by West Koya to the east, Holtekamp Village to the north, Nafri Village to the west and the border with Keerom Regency to the south.

Koya Koso Village has a very large area so there are mentions to indicate an area within the village such as the mention of the Koya Karang area, Spring Water, Mosquito Area, Kemiri River, Kilo12 and Kukup areas.

Meanwhile, the Tahfidz Hidayatullah Koya Koso Foundation is located in the RT 02, RW 02 area in Kampung Kukup Koya Koso. The community is more familiar with this area as Kampung Pisang, because many of its residents are farmers who grow a lot of bananas which are then sold on the side of the road where they live. In RT 01, it is also sometimes called Enrekang Village because the majority of the population of RT 01 is from the Enrekang tribe. Meanwhile, in RT 02, many people call it Kampung Bugis, because in RT 02 the majority of the population is from the Bugis tribe.

The residents of Kukup Koya Koso Village are generally nomads who come from Sulawesi Province who then settle as residents of Kukup Koya Koso Village, in this Kukup Koya Koso Village they compete against their fate in search of a decent livelihood.

The residents of Kampung Kukup Koya Koso nomads are the early adopters of the life of this Village in addition to the natives of the Village, they came to this Village which used to be still included in the administration of Kampung Nafri, they have lived in this Kampung Nafri since 1993 which was confirmed as an expansion village by the Government in 2007 under the name of Kampung Koya Koso, at the beginning of their stay, they worked as chainsaws or loggers and made bearing wood for sale, then developed into chocolate farmers, On the sidelines of their busy schedule, their main task was to plant banana trees which in the end the chocolate yield decreased and what still exists today is Bananas. Among the community leaders from the Enrekang tribe is Haji Herman and from the Bugis tribe is Haji Bakri, while H. Zaenal Abidin is one of the members of the Village Consultative Body (BAMUSKAM) in Koya Koso Village.

Over time, the residents of Koya Koso Village have regenerated with various professions in their lives, some have become police and soldiers, some are engaged in the field of teacher training as well as nurses and midwives and some are still farming but with different plants, namely betel nut or areca nut.

However, many of them are loyal in the field of agriculture and trade, namely also consistent in selling their products. In addition to Youtefa market as the main destination for selling agricultural products, they also sell them on the side of the road in front of their houses.

The city of Jayapura in particular has experienced various advances in the field of infrastructure, especially in this case with the success of the construction of the Youtefa Bay Bridge or commonly known by the community as the Red Bridge, easy road access also affects the ease of economic growth in the Muara Tami District area in particular and also the surrounding area in general.

Before the new road access through the Youtefa Bay Bridge, Kampung Kukup Koya Koso was a place that was passed as the main route from Jayapura City to Muara Tami District, Border or even Kerom Regency as well as a trans Papua route to Wamena. So that Kampung Kukup Koya Koso was a crowded place at first, especially in RT 01 as a center for selling agricultural products in the form of bananas and others. So that the public generally knows RT 01 as the Banana Village.

However, after the opening of a new route to pass, Kampung Kukup Koya Koso is no longer the only road that can be taken to Muara Tami District or others, this results in a drastic decrease in sales from the people of Kampung Kukup Koya Koso. So that to catch up with the opportunity to get a decent livelihood through trade, most of the residents of Enrekang Village, as they are called, have reopened their stalls on the red bridge route to Muara Tami District, precisely at the end of the Holtekamp Village road.

With a high level of busyness every day, the people of Kampung Kukup Koya Koso seem to be more concerned with their worldly life than their life in the hereafter, even ruling out the religious education of their children, this can be seen from the number of prayer saf at the Al-Isra mosque in Kampung Kukup Koya Koso at this time, as well as the enthusiasm of the children in pursuing knowledge, especially studying religious knowledge.

The people of Kampung Kukup Koya Koso which are around the Al-Isra Mosque and the Tahfidz Hidayatullah Foundation, the majority of them are Muslims, their spirit of building is extraordinary, at first they lived in Kampung Kukup Koya Koso was very far from the place of worship, namely the mosque, and they really needed a place to worship, especially congregational worship on Fridays, and with a high spirit of worship the community immediately built a mosque in the RT 01 area which This mosque is the work of Muslim worshippers in general and the people of Kampung Kukup Koya Koso in particular.

However, as time goes by, the socio-religious life of the people of Kampung Kukup Koya Koso, especially in the religious field, namely togetherness in congregational prayers at the Al-Isra mosque, seems to be reduced. This is because some of their people sell at their stalls in Holtekamp Village, sometimes they leave in the morning and return home at night. They attend meetings and chat between communities only when carrying out Friday prayers and if there are community activities that are required to be attended by the head of the RT or local village officials.

This is a special concern for us who also live in the Koya Koso Village area in RT 02, From the results of deliberations with the mosque management, we make a joint recitation between you and you once a month to further strengthen the relationship between the friendship.

For the children of Kampung Koya Koso, we made TPQ as a forum to gain knowledge for the children in Kampung Koya Koso, and for mothers there is a routine weekly study held every Friday afternoon. With the hope that in addition to being a gathering place, it will also be a place to carry out the educational process by sharing and learning with each other so that they can become a good Muslim who tries hard to get a decent livelihood, both in this world and in the hereafter.

A person who always purifies himself, both from small and large sins, from small sins and even great sins, who always establish prayer and then prioritize the life of the hereafter over the life of their world, are believers who should take lessons from every second of life, because the essence of an education is not only for a person to live properly in this world but how one can live properly both in this world and in the world. in the hereafter.

A person who just follows his lust sometimes cannot use the grace that Allah swt has given him, namely the ability to think. However, only a few of mankind are ready to be properly educated by taking the lessons of life in this world for a decent life in the hereafter.

RESEARCH METHODS

The type of research that will be used in this research is research with a descriptive qualitative type, where this research will look at many phenomena that occur in people's lives as analytical material to obtain valid data. Lexy J. Moleong provides a definition of qualitative research that qualitative research is a data mining mechanism that objects to a phenomenon, facts, community actions, arguments, ideas, or psychological allures that are directly felt by the researcher, which is then systematically compiled from the results and then outlined in a description of the presentation that provides a complete picture of the research object guided by the the concept and mechanism of the natural method agreed.

Based on the object of research, the researcher feels that this type of descriptive qualitative research is very suitable to be carried out in describing people's lives clearly, both in terms of real life and in order to achieve a dream and future ideals that seem to be very far from the reality of the daily life of the community, especially in Kampung Kukup Koya Koso.

This data mining was carried out in a planned and systematic manner in order to find the correct information from the source which was then presented in a paper with the research topic, namely "The Role of the Tahfidz Hidayatullah Foundation in Religious Social Life in the Community of Kukup Village in Koya Koso, Jayapura City" with the hope that it can be useful and become a reference in making a decision and so on.

This research was carried out in Koya Koso Village, Abepura District, Jayapura City, Papua province. In this location, there is a tahfidz foundation based on the Islamic boarding school, namely the Hidayatullah Tahfidz Foundation. The researcher has been conducting his research since being assigned by the hidayatullah organization in Koya Koso Village, because the researcher is a pioneering Foundation administrator from the beginning of the establishment of the Hidayatullah Tahfidz Foundation in 2018 AD until now, so that the researcher and the community have been strongly emotionally intertwined and even the researcher has also entered as a member of the community living in Koya Koso Village. However, technically the research was carried out after the issuance of a research permit which was then made in the form of a thesis proposal in the 3rd semester of the IAIN Fatahul Muluk Papua Postgraduate and then completed as a thesis in semester 4 of 2024/2025.

Data Processing and Analysis Techniques

In the tradition of qualitative research on the daily life of a society, events, events, actions are a table of existing reality and must be interpreted either in written or oral form that can clearly be described what the meaning of each event is.

Therefore, the activities and use of observation methods in research can recognize various kinds of events, events, circumstances, and actions that pattern from day to day, not only done against the visible reality but what is heard and even what is felt is a reality that can be observed.

Then the data obtained from observation is followed up by understanding the meaning contained in the event or events that occur because the ultimate goal of qualitative research is to understand the social phenomenon being studied.

Furthermore, to achieve a good level of understanding, an in-depth interview technique is needed, in order to be able to dig up information hidden in a person's heart, whether it concerns the past, present or future. And then reinforced with supporting documentation of ongoing research.

From the results obtained through the process of observation, interviews and documentation, an analysis was carried out with qualitative descriptive analysis techniques to be able to clearly describe how the portrait of religious social life in the community in Kampung Kukup Koya Koso can be seen from social interaction, social environment, community income level, religious behavior of the community and then how is the role of the Tahfidz Hidayatullah Foundation in religious social life in the community in Kampung Kukup Koya Koso can be established such as making programs in the aspect of education with the Hidayatullah Quran House (RQH) and the Hidayatullah Quran Council (MQH) and also Raudhatul Athfal (RA) integral al kautsar as a level of formal education, then help in efforts to improve the community's economy by becoming distributors of products produced from the community such as chips, feathers, bolen and others.

RESULTS AND DISCUSSION

Portrait of the Religious Social Life of the Kampung Kukup Koya Koso Community

Portrait according to the great dictionary of the Indonesian language means images made with a camera; photos; overview; paintings (in the form of displays). Portrait also means an image with any tool to depict something with only the face or with other limbs.

Meanwhile, social life means a life that is intertwined between one human being and another human being who is in one community environment, in other words, social life is a network of life in society that is intertwined between fellow members of society.

Meanwhile, religious life is a life of a community that has rules in its joints of life with values and norms that will lead to belief in God Almighty for the common good that is harmonious.

Meanwhile, Kukup Koya Koso village is a designation for an area in the area of Koya Koso village which is very large, precisely located in RT 01 and RT 02 in the RW 02 area of Koya Koso village.

The portrait of the social and religious life of the people of Kukup Koya Koso village means an image or exposure of a community life that is interwoven between members of the community who have values and norms to be able to live together harmoniously, both with fellow humans and even with God Almighty, in order to achieve a decent life in the area of Kukup Koya Koso village in particular and the city of Jayapura in general with the noble ideal, namely getting a decent life in the hereafter. So the picture can be seen in the following aspects:

Portrait of the social interaction of the community.

From the results of a joint interview with Mr. H. Herman Saleh, we can see that the people of Koya Koso kukup village look like people who live individualist only thinking about their own interests, the life with village nuances no longer feels warm because of the dense activities of the village community itself, this is the cause of the decline in the sense of brotherhood, cohesiveness or togetherness, Although in fact the community will feel responsible and burdened in community life, they will try to be present if there are activities such as mutual cooperation, or celebrations.

From the results of the interview with Mr. H. Bakri, we can conclude that the arrival of the community in the Kukup Koya Koso village area is none other than in order to find a decent livelihood both in terms of economy and tranquility in life, especially in carrying out religious orders.

Portrait of the social environment of the community.

From the results of our interview with Mr. H. Zaenal Abidin, we can conclude that the people of Kukup Village have a clean and beautiful environment that must be maintained along with its cleanliness and beauty, especially springs that are the source of clean water in Kampung Kukup Koya Koso, such as mosques, Islamic boarding schools or the Tahfidz Hidayatullah Foundation, village halls, patrol posts and residential environments.

In addition, there are basic facilities that must be fulfilled by every family, namely clean water, clean water that supplies the people of Kukup Koya Koso village is not managed by the government but is managed by ondoafi or the tribal chief of the Kukup village area, the certainty of the success of the supply of clean water to residents' homes is the responsibility of the community in general because ondoafi only receives payments every month.

This shows the community that in a social life, loyalty is needed both to the leadership and to fellow members of the community in order to achieve harmony in togetherness and maintain the community.

Portrait of Community Religious Education.

The people of Kukup Koya Koso village with an age range of 40 years to 60 years can formally only complete their formal education by graduating from elementary school, and some even do not have time to graduate from school, then the age range of 30 years to 40 years many have been able to complete their education up to junior high school and high school, then the age range of 20 years to 30 years has completed their education as a bachelor and some are still in college. However, only a few people take a level in Islamic religious education. Most of the Islamic people of Kukup Koya Koso village have not been able to read the holy book of the Qur'an, especially in terms of understanding Islamic shari'a in particular.

The Role of the Tahfidz Hidayatullah Foundation in the Social and Religious Life of the Village Community of Kukup Koua Koso

This research uses a comparison of the theory that has been put forward by Robert King Merton with his theory, namely Functional Structural Theory and then looks at the relationship between functional structural theory and the role of the Tahfidz Hidayatullah Foundation in the socio-religious life of the community in the village of Kukup koya koso.

The understanding or school of sociology that views society as a system consisting of various forms of parts that are interconnected with each other, and one part cannot function properly without the relationship and function of the other part, this is what is called functional structural.

In this case, it can be seen how the role of the Tahfidz Hidayatullah Foundation in the socio-religious life of the people of Kampung Kukup in Koya Koso, Jayapura City, is it functioning as it should be carried out. We can see this role from the following aspects:

Education aspects of the Kukup koya koso village community

The Tahfidz Hidayatullah Foundation is present in Kukup Koya Koso village and acts as a structure that carries out its function in the socio-religious life among the people of Kukup Koya Koso village which is mentioned in R.K.Merton's theory carrying out its function in the structure.

The people of Kukup Koya Koso village, in terms of social interaction, social environment and also income level, then the religious behavior of the community will be greatly helped by the existence of the Tahfidz Hidayatullah Foundation because there are many programs that can be done together in order to realize a community that grows its awareness in community life, so that it will automatically create good conditions for a social religious community through the programs of the Tahfidz Foundation Hidayatullah is koso. This is as mentioned by Bernad Raho in the book *Modern Sociology Theory* with the postulate that the wider society will run well and normally if all elements and or institutions can carry out their functions properly.

This is also in line with what Andreas Suroso said, before mentioning that everything that can function well will exist by itself, and vice versa if something does not function properly it will disappear on its own. If in the life of the wider community the Tahfidz Hidayatullah Foundation with its programs is still considered to exist, then according to this functional structural theory, the Tahfidz Hidayatullah Foundation still has a function and role in the social and religious life of the community.

In his functional analysis, Robert K. Merton said that there are manifest functions and latent functions where something happens in accordance with what is expected, desired and realized as a result of a social action or a social situation and there are also things that happen unconsciously and not in accordance with expectations and desires.

The activities and programs that have been carried out by the Hidayatullah Koya Koso Tahfidz Foundation as a role in the social and religious life of the community, are as follows:

The House of the Qur'an hidayatullah (RQH)

The Hidayatullah Qur'an House is a place of learning for students who are in the area of Kukup Koya Koso village in particular and from any area in general, the Hidayatullah Tahfidz Foundation as a structure plays the role of parents who teach religious knowledge to their children, because the essence of educating children is the responsibility of every parent who believes and is devoted to Allah swt so that children can understand the true religious knowledge which can then be applied in life with hope The child becomes a child who is devoted to his parents.

Indicators that we can see in simple terms such as reading prayers before eating, after eating, prayers before going to bed and after sleeping and other da'a, then greeting their parents and kissing their hands while praying with prayers for the goodness of both parents, or also in the activities of the body of the child can also help parents by cleaning their own beds.

From the results of the research carried out, the Tahfidz Hidayatullah Foundation has carried out its function, because the Tahfidz Hidayatullah Foundation is very much needed in the community of Kukup Koya Koso village in particular, as the results of our interview with one of the parents of the students, where he said that the Tahfidz Hidayatullah Foundation carries out the role of parents in providing duties and obligations in teaching religious knowledge which is actually the duty and responsibility of parents in the future will be held accountable by Allah swt. The Tahfidz Hidayatullah Foundation carries out its function in the social and religious life of the community in accordance with what is expected, which in functional structural theory is called the manifest function.

However, if the Tahfidz Hidayatullah Foundation cannot carry out its functions well, such as not being able to teach religious knowledge with full responsibility, both which are taught directly only from the knowledge itself, such as learning fiqh, the procedure of ablution, but not showing how to do the right udhu according to the hadith of the prophet or teaching the good prayer of both parents but does not provide a good understanding, then an unexpected social situation will arise Such as children become misunderstood, naughty and difficult to manage if this happens, then this is referred to as dysfunction or in functional structural toeri referred to as latent function.

The program run by the Tahfidz Hidayatullah Foundation with the Hidayatullah Qur'an house is one of the mainstream programs of Hidayatullah, namely the Tarbiah Movement.

Raudhatul Athfal (RA) Integral Al Kautsar

Among the structural functional theories related to this research is that the Tahfidz Hidayatullah Foundation is a structure that plays the role of a parent who teaches religious knowledge to his children with love and affection, teaches religion that is inherent in every person who believes in God Almighty, fosters awareness that he is a servant who always needs his support in every matter of this life both in this world and in the hereafter.

In this study, the Tahfidz Hidayatullah Foundation becomes a structure for the community, teaching religion to students who are attached to students in order to be able to produce good religious behavior in the

social and religious life of the community, In functional structural theory, it is referred to as a manifest function, which is a social phenomenon of society that is expected and desired to occur.

A teacher who provides guidance to students needs a perfect soul, even though on his journey it may still be far from perfection because for a teacher the spirit is everything, being a teacher is very important in the world of education because a teacher not only teaches but also must be able to carry out the role of a parent, doctor, servant, and even a role model who will be emulated by his students so that the purpose of education can be achieved. achieved and teachers can function as they should.

The socio-religious aspects of the people of Kukup koya koso village Efforts to increase revenue

People who migrate from different areas to Kukup Koya Koso village who then settle as residents of Kukup Koya Koso village are people who want to also migrate economically in the hope of having more results so that they can get a decent life in this world, with the hope that if their world life is decent by having more income, then religious obligations will be carried out properly and calmly.

The Tahfidz Hidayatullah Foundation takes a role to enter the social life of the people through the economic side with the hope that it will be an effort to increase people's income. In addition, this is a method of approach to the community in the hidayatullah da'wah movement.

The real program taken by the Tahfidz Hidayatullah Foundation is to become a distributor or assist in the field of marketing for community production, people who carry out business development through the production of finished food, such as banana chips, banana bolen, sponge and or brownis are marketed by the Tahfidz Hidayatullah Foundation and given a label with the name of barokah, with the hope that their business will become barokah and bring the pleasure of Allah swt.

As a community leader, H. Bakri strongly supports the program carried out by the Tahfidz Hidayatullah Foundation, the program is a form of community life which is also da'wah to the people, because da'wah is not only through the pulpit but da'wah can also be with attitudes and behaviors in congregational or community life.

The Tahfidz Hidayatullah Foundation as a structure can function in an effort to increase community income by helping to become a distributor of community production, with the hope that the community can have more results as a provision to worship Allah swt. But apart from that, that the tahfidz Foundation helps the community by becoming a distributor of community products is a form of approach to the community that is included in the hidayatullah da'wah movement.

Hidayatullah Qur'an Assembly (MQH)

If the people of Kukup Koya Koso village can carry out religious orders well, because they have studied at the Hidayatullah Tahfidz Foundation with its MQH program, it can be said that the structure functions for the community. However, the Hidayatullah Tahfidz Foundation can also become a dysfunction for the people of Kukup Koya Koso village if in their social life the community cannot carry out their obligations as a religious person and believe in God Almighty.

So this study reveals that the Tahfidz Hidayatullah Foundation can be present in the social and religious life of the community where most of the people of Kukup Koya Koso village can carry out the religion that is inherent in everyone as a functional structure for the community. The Tahfidz Hidayatullah Foundation is expected to function optimally as a structure that can have a positive impact in accordance with what is expected, namely being able to help the community carry out what is their obligation as a religious person in any condition even though the demands of family needs are very urgent, so as not to give rise to latent functions that make family needs more important and urgent so as to give rise to unexpected religious behaviors. That is, it prioritizes meeting his personal needs rather than having to carry out the religious commandments that have been attached to him as a structure that regulates norms and values.

The program from the Tahfidz Hidayatullah Foundation in the Hidayatullah Qur'an assembly is one of the main programs of Hidayatullah in general, namely the da'wah movement, This da'wah movement is also known as GRAND MBA or the da'wah movement to learn and teach the Qur'an.

Challenges in Running the Tahfidz Hidayatullah Foundation Program Internal Aspects

In carrying out this noble da'wah task, it is necessary to have someone who has the ability, especially in terms of science, so among the challenges in carrying out this da'wah is the knowledge of religious knowledge as the basic capital that will be taught to the ummah must be in accordance with the teachings of the Prophet (saw).

There are still Foundation administrators who do not have these basic abilities so hidayatullah in particular must make a program to be able to upgrade or improve their human resources in order to have these basic abilities, such as by participating in daurah, halaqoh and continuing school or studying to a higher level as capital for preaching, this is done to be able to improve the quality of its human resources.

The number of people who become mad'u or da'wah objects is so large that the number of personnel in da'wah must also be increased, therefore hidayatullah conducts a cadre program to recruit as many members as possible who are ready to take on this big role in order to carry out da'wah on a straight path.

The relationship of Robert King Merton's theory in the manifest function to the role of the Tahfidz Hidayatullah Foundation in the social and religious life of the Kampung Kukup in koya Koso can be seen. When the basic needs in the form of knowledge that should be possessed by an ustadz or preacher as human resources and the number of personnel can be fulfilled properly, the Tahfidz Hidayatullah Foundation can carry out its function as a structure in the community by creating a situation or results that are expected to occur in the community, then they can carry out the programs that have been set out in the basic organizational guidelines and organizational regulations regarding pesantren or foundations.

The relationship of Robert King Merton's theory in the latent function of the role of the tahfidz hidayatullah foundation in the socio-religious life of the people of Kampung Kukup in koya koso can also occur when basic needs in the form of knowledge from an ustadz or preacher are not upgraded into human resources that are in accordance with standards then the number of personnel cannot be met properly, There may be obstacles in da'wah or education such as a high level of organizational busyness so that with a shortage of personnel, the recitation schedule that should occur and has been properly scheduled will be delayed or missed to another day. In this case, the Tahfidz Hidayatullah Foundation carries out its function but as a latent function where something happens in the community but is not expected to happen by the community.

The relationship of Robert King Merton's theory as a dysfunction to the role of the Tahfidz Hidayatullah foundation in the socio-religious life of the people of Kampung Kukup in koya koso It can also happen if the Tahfidz Hidayatullah Foundation has human resources and the number of personnel, both of which are not in the Tahfidz Hidayatullah koya koso Foundation.

External Aspects

The people of Koya Koso Kukup Village, with a fairly large number of residents, are the ones who hinder the program and/or the Hidayatullah Tahfidz Foundation in carrying out its functions if the community is not directly touched by the approach and da'wah of understanding to the community.

Not all people have the awareness to carry out this life with what should be carried out, namely in accordance with religious orders because beliefs about religion are different for each person.

With the Hidayatullah Qur'an House program that has been running, there are still children who have not participated in reciting or studying due to the indifferent factor of their parents and do not support the Foundation's program. They only focus on their school which is the standard for their success.

If all people think the same way, then there are no children who are sent to study at the Tahfidz Hidayatullah Foundation, then the Foundation does not function as it should, only exists in the village but cannot carry out the program that has been determined.

But on the other hand, if the community supports and considers religious learning to be important, then the community will send their children to participate in the Hidayatullah Qur'an house program, so that the Hidayatullah Tahfidz Foundation can carry out its functions. Then this phenomenon is expected to happen.

That the Hidayatullah Tahfidz Foundation has carried out the roles and duties carried out by the organization that have been enshrined in the basic organizational guidelines and organizational regulations.

CONCLUSION

The portrait of religious social life can be described first, that in the social interaction of the community, the people of Kukup Koya Koso village have different characteristics and characters. The people of Kukup Koya Koso village who have a high level of busyness for the sake of family economic guidance seem to live by attaching importance to their personal lives so that they look less in their togetherness, less compact, less harmonious etc., even so at certain moments, their togetherness will be seen, for example in celebration events and others, secondly that the social environment of the people of Kukup Village is a clean and beautiful environment, third, that the people of Kukup Koya Koso village, most of whom are farmers and traders, have different levels of income, fourth, that in the religious behavior of the community, they still need guidance and assistance to be able to grow, religious awareness with a good understanding, so that religion that is an obligation to them becomes a necessity that will have a positive impact. Fifth, that the people of Kampung Kukup have different levels of education according to their age range, but most of them are still at the level of graduating junior high school or high school equivalent and the majority of people have never received Islamic religious education except for a few people.

The Tahfidz Hidayatullah Foundation is present in the village of Kukup Koya Koso with a noble vision, namely: building a miniature of Islamic civilization as a civilization in the time of the Prophet Muhammad (saw), which we both want to realize in the present time. Through various programs that have been implemented such as the Hidayatullah Qur'an House (RQH) as a forum to learn and gain religious knowledge for children in Kampung Kukup Koya Koso, then the Hidayatullah Qur'an Assembly (MQH) which

is a place to share experiences, discuss and learn from the community to be able to increase understanding of religion which plays a role in realizing public awareness in people's religious behavior towards a better life.

The Tahfidz Hidayatullah Koya Koso Foundation has a form of socio-economic cooperation as a form of effort to increase community income by helping to market the products of the community which are labeled with the name barokah, with products such as chips, sponges, brownies, coffee bread and bolen.

However, there are still challenges that must be solved in order to maximize its functions, such as in the internal aspect, namely improving the knowledge of the da'i to be able to ensure standard human resources, and in external aspects such as the community that does not support the program made by the Tahfidz Hidayatullah Foundation.

ADVICE

To the management of the Foundation who are directly involved with the community.

Inviting the community to become believing and pious human beings who have social sensitivity and can also behave well in religion is a noble job, so that this noble ideal will soon be realized if all foundation administrators are aware of the severity of this responsibility so that involving all the maysarakat is the best way that also makes this tahfidz Foundation able to take this role.

In order for the role of the Foundation to be truly felt in the social and religious life of the community, the Foundation must be present in every line of community life to help, discuss, and find solutions to every problem faced.

To the village government, religious leaders, and the community in general.

Providing full support both material and prayer to the Foundation in both social and religious activities by collaborating in carrying out programs that have been planned together, in order to achieve common goals.

Understand in essence that the existing Foundation does not belong to a certain individual, so that all elements of society can contribute to advancing the Foundation and also the beloved village where we are.

To other researchers who will research it in the future.

Prepare everything needed in observations, interviews and documentation before conducting research then analyze more deeply so that the research results will be better.

Involving all elements of society, both from the village government, community leaders, and related parties to provide data or conduct many discussions so that the data obtained is more relevant to the times and times that will be faced.

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