

THE QUR'AN RECEPTION WITHIN *DAUROH TAHFIDZ AL-QUR'AN* OF SDI AL-AZHAAR STUDENTS TULUNGAGUNG

Lalak Lailathus Syaqqiah

Universitas Islam Negeri Sayyid Ali Rahmatullah Tulungagung
lalaklailatus2020@gmail.com

Ubaidillah

Universitas Islam Negeri Sayyid Ali Rahmatullah Tulungagung
ubaidillah830@gmail.com

Abstract: The tradition of memorizing Al-Qur'an in SDI Al-Azhaar is more than just a fatalistic attitude and mentality but also a social achievement in the case of paying attention to memorization aspects; memorizing the Qur'an quickly and correctly. The Qur'an tradition personally gives unique and diverse experiences. It gives the inherent meaning of each Hafizh Qur'an. This study aims to explain how the phenomenon of living Qur'an in dauroh tahfidz Al-Qur'an. This research uses the data collection techniques are observation, interviews, and documentation Milles and Huberman. The approaches used are the sociological theory of Karl Manheim and the traditional actions of Max Weber. The results of this study are first, the activities of dauroh tahfidz Al-Qur'an must be followed by the accelerated students every semester break, second, sociologically the activities of dauroh tahfidz Al-Qur'an has an objective meaning as a symbol of obeying the teacher's words meanwhile the traditional action as a habit that has been passed down for generations. Expressively these activities also show the changing of students' psychology for the better. It is realized through the calm feeling of students. Meanwhile, effective action can be solace. Documentarily those activities form a comprehensive cultural system that needs to be preserved, whereas in instrumental rationalist action the students begin to realize the importance of dauroh tahfidz Al-Qur'an to finish the goal of memorizing 30 juz.

Keywords: Living Al-Qur'an; Dauroh Tahfidz Al Qur'an, SDI Al Azhaar

Introduction

The Qur'an's transmission and tradition in the formal curriculum have become factual evidence of fatalistic attitudes and mentality towards a logical awareness of the mental, ritual, spiritual, also social as a succession of education and future leadership. Across the history of interaction between the Muslim community and its holy book, the Qur'an has experienced dynamic and varied developments. If traced through the history of the Qur'an decline, it showed that the formation of the Qur'anic text was not in one period, but it was gradually for approximately twenty-three years as a response to the sociocultural problems that happened for the Arab community at that time. As Nasr Hamd Abu Zayd argues that the text of the Qur'an is a unique text which has the uniqueness is derived from The Holy, but the text of the Qur'an remains related to a particular civilization that produces cultural products.¹ So it becomes reasonable if the Qur'an is integrated into the culture and customs of local people who actively interact with the Qur'an either realized by reading, *tadabbur*, examining, or being used for certain practices.² So that each community group has its characteristics regarding the pattern of interaction with the Qur'an.

The patterns of people's interaction with the Qur'an are divided into two ways: namely the approach and the study of the text, and the direct interaction with the text. The interaction through approaches and studies of the text is carried out by scholars from classical to modern times that produce products of interpretation, while the direct interaction with the text produces certain practices called *Al-Qur'an Al Hayy*.³ The phenomenon of *Al-Qur'an Al Hayy* is Al-Qur'an which is read in a beautiful voice,⁴ Memorized Qur'an, The Qur'an is

¹ Nasr Hamid Abu Zayd, *Tekstualitas Al-Qur'an*, trans. Khoirun Nahdliyyin (Yogyakarta: IR CISoD, 2016).

² Zaenuri and T Abdullah, "Mudarasah Al-Qur'an Sebagai Dialog Santri Tahfidz Dengan Al-Qur'an Dalam Menjaga Hfalan (Studi Living Qur'an)," *Hermeneutik* 11, no. 2 (2017): 1-6, <https://doi.org/http://dx.doi.org/10.1234/hermeneutik.v11i2.5563>.

³ Mansyur Muhammad, *Living Qur'an Dalam Lintas Sejarah Studi Al-Qur'an*, Mansyur DKK. In *Metodologi Penelitian Living Qur'an Dan Hadis* (Yogyakarta: TH-Press, 2007).

⁴ Aina Mas Rurin, "Resepsi Alquran Dalam Tradisi Pesantren Di Indonesia (Studi Kajian Naghah Alquran Di Pondok Pesantren Tarbitayul Quran Ngadiluweh

believed to be a curing medium,⁵ as charms or talisman,⁶ *wirid*,⁷ etc. Those phenomena eventually form a cultural diversity in societies influenced by the type of community.

As the religious phenomena occurred in SDI Al-Azhaar, based on the experiment of Clifford Geertz,⁸ the student of SDI Al-Azhaar is one of the *santri* types, so it can produce the products of religious traditions, such as *dauroh tahfidz* Al-Qur'an. Practically this activity must be followed by the accelerated students of SDI Al-Azhaar carried out every semester break, and it is carried out as a tradition of the cottage or *Pondok*; settled in the dormitory to memorize the Qur'an under the guidance of the teachers. All activities have been arranged in such a way from waking up to going back to sleep.⁹ *dauroh tahfidz* Al-Qur'an is believed to be an accelerated activity in memorizing the Qur'an because by living in the dormitory and always guided by teachers or *asatidz*, the students are more focused and faster to memorize the Qur'an.¹⁰

The search results of several articles related to this article found five tendencies. The first research discussed the tahfidz culture of the Qur'an in the archipelago.¹¹ Second, the previous research discussed the motivation for memorizing the Qur'an.¹² Third, the research tended

Kediri),” *Al-Bayan: Jurnal Studi Ilmu Al-Qur'an Dan Tafsir* 3, no. 2 (2019): 101–18, <https://doi.org/10.15575/al-bayan.v3i2.3202>.

⁵ Muhammad Zainul Hasan, “Resepsi Al-Qur'an Sebagai Medium Penyembuhan Dalam Tradisi Bejampi Di Lombok,” *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 21, no. 1 (January 2020): 133–52, <https://doi.org/10.14421/QH.2020.2101-07>.

⁶ Anwar Mujahidin, “Analisis Simbolik Penggunaan Ayat-Ayat Al-Qur'an Sebagai Jimat Dalam Kehidupan Masyarakat Ponorogo,” *Kalam: Jurnal Studi Agama Dan Pemikiran Islam* 10, no. 1 (2017): 43, <https://doi.org/10.24042/klm.v10i1.159>.

⁷ Muhammad Asnajib, “Resepsi Dzikir Al- Ma'tsurat Dalam Menghafal Al-Qur'an (Analisis Tindakan Pada Santri Islamic Boarding House Budi Mulia Dua Pada Masa Pandemi Corona),” *Al-Bayan* 5, no. 1 (2020).

⁸ Clifford Geertz, *The Religion of Java* (Chicago: The University of Chicago Press, 1960), 121.

⁹ Interview with Mr. Saifuddin on October 19th, 2021

¹⁰ Interview with Mr. Saifuddin on October 19th, 2021

¹¹ Ahmad Atabik, “The Living Qur'an: Potret Budaya Tahfiz AL-Qur'an Di NusanTara,” *Penelitian* 8, no. 1 (2014): 161–78, <https://doi.org/10.21043/jupe.v8i1.1346>.

¹² Taufikurrahman and Fuji Nur Iman, “Tradisi Hafalan Al-Qur'an Di Yogyakarta Perspektif Sosiologi Pengetahuan (Kajian Living Qur'an),” *Ilmiab Al-Mu'asirah* 17, no. 1 (2020): 107–25, <https://doi.org/10.22373/jim.v17i1.7909>.

to discuss the method of memorizing The Qur'an.¹³ The fourth research investigated the implication of psychology for the *tahfidz* Qur'an.¹⁴ Fifth, the research discussed the correlation between memorizing the Qur'an and academic values.¹⁵ So this research discussed related to the Qur'an's reception in the activities of *dauroh tahfidz* Al-Qur'an. To complement the previous research, the researcher proposed a research problem entitled "The Qur'an Reception Within *Dauroh Tahfidz Al-Qur'an* of SDI Al-Azhaar Students Tulungagung".

The studies of The Qur'an's reception, especially the phenomenon of *tahfidz* al-Qur'an, have been widely carried out, but the distinguishes of this research from the previous researcher are that this research focuses on the model of Qur'an memorization through *dauroh tahfidz Al-Qur'an's* activities also knowing the student's reception of the Qur'an through *dauroh tahfidz Al-Qur'an's* activities. The research problems of this study are: first, what is the historiography and how is the practice of *dauroh tahfidz Al-Qur'an* in the acceleration class of SDI Al-Azhaar Tulungagung?; second, how is the student's perception of the Qur'an in *dauroh tahfidz Al-Qur'an's* activities?; third, how does *dauroh tahfidz Al-Qur'an* contribute to the Qur'an's learning in Indonesia?

Methodologically, this research is included in the field research using the data collection technique in the form of observation, interview, and documentation. The data sources that the researcher used were primary data sources and secondary data sources. The primary data sources were obtained from the people who are involved in the activities of *dauroh tahfidz al-Qur'an*; those are the chief coordinator of *tahfidz* Al-Qur'an SDI Al-Azhaar, the teachers who guide the *tahfidz* Qur'an, the students of acceleration class totaling 33

¹³ Ali Akbar and Hidayatullah Ismail, "Metode Tahfidz Al-Qur'an Di Pondok Pesantren Kabupaten Kampar," *Ushuluddin* 24, no. 1 (2016): 91–102, <https://doi.org/10.24014/jush.v24i1.1517>.

¹⁴ Yusron Masduki, "Implikasi Psikologis Bagi Penghafal Al-Qur'an," *Medina-Te* 18, no. 1 (2018): 1–25, <https://doi.org/10.19109/medinate.v14i1.2362>.

¹⁵ Amalia Sholeha and Muhammad Dahlan Rabbani, "Hafalan Al-Qur'an Dan Hubungannya Dengan Nilai Akademis Siswa," *Tarbawi: Jurnal Pendidikan Islam* 17, no. 2 (2020): 1–10.

students and the alumni of SDI Al-Azhaar acceleration class. Meanwhile, the secondary data sources were obtained from various journals, books, and literature related to this research. The theories used for this research are Karl Manheim's sociological theory, namely the objectives meaning, expressive meaning, and documentary meaning. Also using Max Weber's social action, namely traditional actions, affective actions, instrumental rational actions, and value rational actions.

Result and Discussion

Describing of *Dauroh Tahfidz Al-Qur'an* in SDI Al-Azhaar Tulungagung

SDI Al-Azhaar is a formal educational institution that was started in 1990 by Mr. Amin Tamba in the form of *Taman Pendidikan Al-Qur'an (TPA)* called TPA Al- Munawwaroh. The development of TPA Al- Munawwaroh was not as smooth as imagined because many students dropped out of their studies. They were busy with their formal schools. Solving these problems, in 1993 began to open formal education at the kindergarten and elementary school levels, until now, the Al-Azhaar foundation already has various levels of formal education with their respective excellent programs.¹⁶ One of its excellent programs is the Qur'anic tahfidz or *tahfidz Qur'an*.

The existence of the Qur'an tahfidz program at SDI Al-Azhaar began with the initiative of one of the teachers named Mr. Saifuddin. Starting from school extracurricular activities until the Qur'an tahfidz program was included in formal lessons at all grade levels of SDI Al-Azhaar in 2018 by the principal. This is done because of the good impact on the students, including the class becoming more conducive because students are busy with memorizing the Qur'an.¹⁷ From year to year, the Qur'an tahfidz program at SDI Al-Azhaar continues to develop the program to become better and more qualified. Mr. Saifuddin, appointed as the coordinator of the Qur'an tahfidz, plans to

¹⁶ SDI AL AZHAAR Tulungagung, "A Brief History of Al-Azhaar Tulungagung Islamic Elementary School," n.d., <http://sdi-alazhaar.sch.id/html/index.php>.

¹⁷ Interview with Mrs. Nikmatul on October 19th, 2021

open an acceleration program for students who have the advantage of memorizing the Qur'an where the class was realized in 2018.¹⁸

There is a selection that must be carried out for students who want to enter the accelerated class, namely complete Yanbu'a, have a good reading of the Qur'an, and parental agreement¹⁹ so that students who enter the accelerated class are ready to memorize the Qur'an quickly, well, and correctly. From this acceleration class, Mr. Saifuddin developed various special programs to speed up the memorization of the students, one of which was the *dauroh tahfidz Al-Qur'an*. This idea arose based on Mr. Saifuddin's experience carrying out the duties of the institution to participate in various kinds of *dauroh* activities, one of which was *the dauroh tahfidz Al-Qur'an* at Huffadz Gondang villa, Tulungagung. From this experience, he was convinced the teacher direction that memorizing the Qur'an could be carried out quickly, well, and correctly. Finally, 2018 coincided with the semester break, and Mr. Saifuddin began to test the activities of *the dauroh tahfidz Al-Qur'an* on students in the acceleration class.²⁰

Dauroh tahfidz means memorization training or memorization management.²¹ The *dauroh tahfidz Al-Qur'an* program at SDI Al-Azhaar is an activity of memorizing the Qur'an carried out by students during semester breaks, during a week in odd semesters and two weeks in even semesters on a stay (*mukim*) basis or staying in a dormitory during activities. The purpose of this *dauroh* activity is to support the students' acceleration of Qur'an memorization. In practice, after-dawn prayers added additional memorization of one or more pages. After dhuhr prayers, students did *deresan* for three-page. Likewise, after Ashar's prayers. After the maghrib prayer added additional memorization of one or more pages and after the prayer isya did *deresan* for three-page. As for how to memorize during the *dauroh tahfidz of the Qur'an* is to read with *tartil* repeatedly before memorizing, memorizing earnestly,

¹⁸ Interview with Mrs. Nikmatul on October 19th, 2021

¹⁹ Interview with Mr. Saifuddin on October 19th, 2021

²⁰ Interview with Mrs. Alvina on October 19th, 2021

²¹Nurul Qomaria Usman, "Religious Guidance Through the Dauroh Qolbiyah Program in Shaping Muslim Personality," *Educater Scientific* 4, no. 2 (2004): 4, <https://doi.org/https://doi.org/10.33222/educater.v4i2.404>.

listening to memorization to others, and depositing the results of memorization to the teacher, other supporting activities are joint sports, motivational events, relay verses and *murojaah* in groups.²² This activity is carried out continuously during the activities of *dauroh tahfidz Al-Qur'an*.

As for *fadhillah* or the virtue of memorizing the Qur'an is widely explained in the Qur'an even the hadiths of the Prophet Muhammad saw which have been summarized in the book of *At-Tibyan fi Adabi Hamalatil Al-Qur'an* among others Allah SWT will exalt the degree of those who are always with the Qur'an and the Qur'an will come on the day of kiyamat as intercession.²³ The kinds of *fadhillah* regarding the memorization of the Qur'an are what the teachers always convey in encouraging students in memorizing the Qur'an.

Student's Reception in *Dauroh Tahfidz Al-Qur'an*

Theologically the Qur'an becomes the source of mankind's truth, as His guidance which, when studied and practiced, will help to find values that can be used as guidelines to solve various life problems.²⁴ Among the forms of faith reflection on the Qur'an is reading or memorizing it. This is in line with the practice of *dauroh tahfidz Al-Qur'an* which makes memorization an activity, aimed at memorizing the Qur'an thirty *juʿ* quickly, well, and correctly. By memorizing will be obtained various virtues that have been promised by Allah SWT.²⁵ Mr. Saifuddin explained that the activity of *dauroh tahfidz Al-Qur'an* as a program of memorizing the Qur'an quickly was based on the information in the word of Allah Almighty in the surah Al-Qamar verses 17th, 22nd, 32nd, 40th:²⁶

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

²² Interview with Mrs. Ulya on October 19th, 2021

²³ Imam Abu Zakaria Yahya ibn Syaraf An-Nawawi, *At-Tibyanu Fi Adabi Hamalatil Qur'ani* (Maktabah Ibn' Abbas, 2005), 5–14.

²⁴ Muhammad Quraish Shihab, *Membumikan Al-Qur'an: Fungsi Dan Peran Wahyu Dalam Kehidupan Masyarakat*, pertama (Bandung: Mizan Pustaka, 1994).

²⁵ Interview with Mrs. Bapak Saifuddin on October 19th, 2021

²⁶ Interview with Mr. Saifuddin On October 19th, 2021

*We make the Qur'an easy to read (recitation) and we also make it easy for people who want it so that they give warning to others.*²⁷

The verse is interpreted by Ar-Razi in his book *Mafatih Al-Ghaib* into two, first the easily memorized Qur'an quoted from the sentence “*wa la qad yassarna Al-Qur'an li al-dhikr*”, the interpretation is as follows:

لِلْحِفْظِ فَيُمْكِنُ حِفْظُهُ وَيَسْهُلُ وَلَمْ يَكُنْ شَيْءٌ مِنْ كُتُبِ اللَّهِ تَعَلَى
يَحْفَظُ عَلَى ظَهْرِ الْقَلْبِ غَيْرِ الْقُرْآنِ

*For memorization, then memorizing is possible and easy. None of the books of Allah SWT can be memorized outside the head except the Qur'an.*²⁸

Second, the sentence “*fahal min muddakir*” is interpreted as follows:

قَوْلُهُ تَعَلَى : فَهَلْ مِنْ مُدَكِّرٍ أَيْ هَلْ مَنْ يَحْفَظُ وَيَتْلُوهُ (الثَّانِي) سَهْلَانَا
لِلْإِتْعَازِ حَيْثُ أَتَيْنَا فِيهِ بِكُلِّ حِكْمَةٍ

The Word of Allah SWT: "fahal min muddakir" means whether anyone wants to memorize and read it. (Secondly) we have made it easy to be learned a lesson in which we have given it every wisdom.

So, from the sentence *wa laqad yassarna al-Qur'an li al-dhikr fahal min muddakir*, Ar-Razi understands that the Qur'an consists of two conveniences, namely easy to read and memorize and easy to understand.

The same thing is also explained by Ibn 'Ashur in his interpretation *At-Tabrir wa At-Tamvir* about that verse. He details two sides, namely the side of the recitation where memorizing it is very easy for the oral while in terms of meaning it is shown for people who pay attention to the Qur'an; repeating its verses, as called *tadabbur* in its understanding.²⁹ From this interpretation, Ibn 'Ashur and Ar-Razi have

²⁷ Muhammad Nasib Ar-Rifa'i, *Kemudahan Dari Allah: Ringkasan Tafsir Ibnu Katsir*, trans. Syihabuddin, jilid 4 (Jakarta: Gema Insani press, 2000).

²⁸ Muhammad al-Razi Fakhr al-Din Ibn al-'Alamah Diya' al-Din 'Umar, *Mafatih Al-Ghaib* (Beirut: Dar Al-Fikr, 1981), 43.

²⁹ 'Ashur Muhammad Thahir Ibn, *Tafsir Al-Tabrir Wa At-Tamvir* (Tunis: Dar al-Tunisiyyah, 1984).

the same concept, namely, the Qur'an is easy to read and memorize and the Qur'an is easy to understand its meaning.³⁰ In line with the surah Al-Qamar, it is easy to memorize the Qur'an for those who want, is also explained in Sura Al-Hijr verse 9th which means:

“Surely we have revealed the Reminder and we will most surely be its guardian”.

It is explained in Ibn Katsir's interpretation that the purity of the lafadz Qur'an is unquestionable because since the passing down of the Qur'an to the Prophet Muhammad saw, until doomsday, it will be guarded by Allah both in terms of lafadz and the content of its content.³¹ Many characteristics of the Qur'an that are known to man include the beauty, enjoyment, and ease that each verse of the Qur'an has. It is reiterated in the surah of Maryam verse 97th that the Qur'an has been made easy by Allah SWT with your language as a form of glad tidings for the devout.³² Allah's repeated explanations in the Qur'an, also give firmness about the ease of reading the Qur'an.

To reveal the meaning of SDI Al-Azhaara students' reception toward the Qur'an in *Dauroh Tahfidz Al-Qur'an*, as stated at the beginning, it uses Karl Manheim's sociological theory³³ and Max Weber's theory of social action. Karl Manheim divides human behavior into three meanings, namely objective meaning, expressive meaning, and documenter meaning.³⁴ Meanwhile, Max Weber classifies human actions into four types, namely traditional actions, affective actions, instrumental rational actions, and value rational actions.³⁵ Between the

³⁰ 'Ashur Muhammad Thahir Ibn, *Tafsir Al-Tabrir Wa Al-Tamwir* (Tunis: Dar al-Tunisiyyah, 1984), 188.

³¹ Imam Ibnu Katsir, *Tafsir Al-Qur'an Al 'Azhim*, jilid 5 (Kairo: Daar Al-Hadits, 2005).

³² Ar-Rifa'i, *Kemudahan Dari Allah: Ringkasan Tafsir Ibnu Katsir*.

³³ Karl Mannheim, *Ideology and Utopia: An Introduction to the Sociology of Knowledge* (New York: Mariner Books, 1955).

³⁴ Nur Huda and Athiyatus Sa'adah Albadriyah, “Living Quran: Resepsi Al-Qur'an Di Pondok Pesantren Al-Husna Desa Sidorejo Pamatan Rembang,” *Al-Munqidz: Jurnal Kajian Keislaman* 8, no. 3 (2020): 358–76, <https://doi.org/10.52802/amk.v8i3.266>.

³⁵ Pip Jones et al., *Pengantar Teori-Teori Sosial; Dari Teori Fungsionalisme Hingga Post-Modernisme*, 2nd ed. (Jakarta: Yayasan Pustaka Obor Indonesia, 2016).

two theories there are similarities in expressing meaning, which is explained as follows:

A. Objectives and Traditional Actions

Objective meaning is the meaning obtained from the social context in which the action takes place. In the activities of *Dauroh Tahfidz Al-Qur'an* at SDI Al-Azhaar, this objective meaning produces a meaning that leads to the symbolization of *keta'dziman* and obedience to the teachers.³⁶ Activities that are carried out for several days continuously are always accompanied and directed by the teachers, which then makes the students follow all the rules without feeling heavy. It was as said by a student named Amel:³⁷

“The Qur'an dauroh tahfidz activity is mandatory every semester break, I have participated in this activity twice. At first, I felt heavy when all activities were strictly regulated, especially being required to always murojaah and increase memorization, but because ustadz and ustadzah always accompany and provide motivation to memorize the Qur'an to khatam, I became more excited and always followed the rules of dauroh tahfidz Al- Qur'an well. Even when I follow that activity, I can add a lot of memorization, if ordinary days add memorization of four to five pages while when dauroh tahfidz Al- Qur'an can be up to ten pages in a day.”

Reading the Qur'an using *tartil* is one of the indicators for obtaining good and correct memorization, as Allah SWT said in Surah Al-Muzammil verse 4th that Allah SWT commanded to read the Qur'an slowly and correctly, in addition to the verse that commands to read *tartil* also contains in surah Al-Furqon verse 32nd and surah Al-Isra verse 106th. The affirmation of Allah SWT repeatedly is because the Qur'an is a noble reading so in reading it is not just reading but with maximum *tartil*.³⁸ The ways to read the

³⁶ Huda and Albadriyah, “Living Quran: Resepsi Al-Qur'an Di Pondok Pesantren Al-Husna Desa Sidorejo Pamotan Rembang.”

³⁷ Interview with Amel on November 17th, 2021

³⁸ Ahmad Fathoni, *Petunjuk Praktis Tahsin Tartil Al-Qur'an Metode Maisura* (Jakarta: Institut PTIQ Jakarta dan Pesantren Takhasus IIQ Jakarta, 2016).

Qur'an with *tartil* in addition to getting a good reading also get *fadhillah* reading the Qur'an.

Furthermore, the phenomenon describes the patience and obedience of students in seeking knowledge, it is explained in the Qur'an surah Al-Qashas verse 80th that Allah SWT gives high rewards and great virtues to those who are patient and obedient in doing charity and accept the trials and tests of Allah SWT.³⁹ Another student also said that following *dauroh tahfidz Al-Qur'an* is done because it has become a rule that is also implemented by seniors so following it becomes a necessity.⁴⁰ This is in line with Max Weber's traditional theory, which is a habit that has been rooted for generations,⁴¹ namely students follow the *dauroh tahfidz Al-Qur'an* because of the habit that has been carried out by seniors by obeying all the rules and all the *dawuh* guru. Imam An-Nawawi argues that an obedient attitude towards teachers is a factor in students' success in seeking knowledge.⁴² So, with the attitude of *nderek dawuh guru* (obeying the teacher's word), the students will find the right solution to the problem by seeking knowledge, especially memorizing the Qur'an.

B. Expressive Meaning and Affective Action

Furthermore, Karl Manheim's expressive meaning,⁴³ this expressive meaning is used to see psychological changes in each students who follows the *dauroh tahfidz Al-Qur'an*, where the perpetrators in this case al-Azhaar students felt a calmer feeling. As said by Fara⁴⁴:

“At the beginning of following the *Dauroh tahfidz Al-Qur'an*, I still felt scared, and afraid that I missed my family, but over time I felt happy because I could be together with

³⁹ Vivin Devi Prahesti, “Analisis Tindakan Sosial Max Weber Dalam Kebiasaan Membaca Asmaul Husna Peserta Didik MI/SD,” *An-Nur* 13, no. 2 (2021).

⁴⁰ Wawancara Dengan Yusuf pada tanggal 17 november 2021

⁴¹ Prahesti, “Analisis Tindakan Sosial Max Weber Dalam Kebiasaan Membaca Asmaul Husna Peserta Didik MI/SD.”

⁴² Imam Abu Zakaria Yahya Bin Syaraf An-Nawawi, *Al-Majmu' Syarh Al-Muhazzab*, trans. Ahmad Abdurrahman and Umar Mujtahid (Jakarta: Pustaka Azzam, 2009).

⁴³ Mannheim, *Ideology and Utopia: An Introduction to the Sociology of Knowledge*.

⁴⁴ Interview with Fara on November 17th, 2021

friends, besides that memorization added a lot, usually only getting one page on weekdays, if following *Dauroh Tahfidz Al-Qur'an* can memorize 4-5 pages, even when I am sad because I am not visited by my parents, I divert it with the *murojaah* of the Qur'an instantly my heart calms down.”

These showed that students who followed the *dauroh tahfidz* of Al-Qur'an acquire *fadillab* or primacy from the Qur'an itself. When humans feel restless and when something that is expected is not achieved then the best place to complain is Allah SWT. As explained in Surah Al-Isra verse 82nd, the Qur'an is a sedative and merciful remedy for the faithful, Allah SWT will always show the right way for his servants who return to Him.⁴⁵ Allah SWT will always be with those who return to Him, then as a helpless being always return the problems must only to Allah Almighty.

Some students took part in *dauroh tahfidz Al-Qur'an* activities because they just obey school rules, they feel that they have not benefited from these activities, memorization when *dauroh tahfidz Al-Qur'an* is the same as when memorizing in school as usual. But when they do not participate in one of the activities of *dauroh*, they felt uneasy; like they have an unfinished burden. On the contrary, if memorization and *murojaah* can be resolved, the heart feels peace and solace when sad.⁴⁶ This is in harmony with Max Weber's affective actions,⁴⁷ an action determined by the emotional state of the perpetrator, namely the Qur'an as solace. In addition, some students felt disappointed when seeing other friends have finished adding *murojaah* but still have not completed adding memorization and *murojaah*.⁴⁸ Some students were very enthusiastic when participating in *dauroh tahfidz Al-Qur'an* because they felt the benefits in the previous *dauroh*, namely more *murojaah* time, and more deposit time, so that memorization of the Qur'an

⁴⁵ Ahmad Mustofa Al-Maraghi, *Terjemah Tafsir Al-Maraghi*, jilid 11 (Semarang: CV Toha Putra, 1988).

⁴⁶ Interview with Alvin on October 19th, 2021

⁴⁷ Max Weber, *Economy And Society: An Outline Of Interpretive Sociology* (California: University Of California Press, 1978).

⁴⁸ Interview with Amel on November 17th, 2021

can be smoother and can add lot of memorization.⁴⁹ That means indirectly the *dauroh* activities that are carried out continuously inherent in them into *keistiqomahan* or regularly do.

As the alumni of SDI Al-Azhaar said that when following *dauroh tahfidz of Al-Qur'an* is very important to be applied and continue at home to maintain the memorization of the Qur'an. Because it has become a habit, there is a feeling that is not peaceful if did not *murojaah* after praying maghrib, and it continued when it is at home, there is a sense of peace and happiness when you have done *murojaah*.⁵⁰ As explained in Surah Al-Ankabut verse 69th which explains that people who are earnest in doing virtue and bear difficulties because of Allah SWT, then Allah SWT will surely help with an abundance of mercy, and affection and will show on the path of happiness and peace.⁵¹ The virtues in the verse have a broad meaning, one of which is to seek knowledge, so that students who are serious in the process of memorizing the Qur'an will be given convenience by Allah SWT, as well as enjoyment in the world and the hereafter.

C. Documentary Meaning and Instrumental Rationalist Action

Within the scope of SDI Al-Azhaar *dauroh, tahfidz Al-Qur'an* is an activity that has been routinely carried out, this *dauroh* activity is familiar within the scope of SDI Al-Azhaar students. This happens because the students who follow the *Qur'anic dauroh tahfidz* understand the benefits and functions they get from these activities. According to the *tahfidz* coordinator, the activities of *dauroh tahfidz Al-Qur'an* at SDI Al-Azhaar are positive and must be preserved, because they bring many benefits to students who are in the process of memorizing the Qur'an. This behavior corresponds to the meaning of Karl Manheim's documentary⁵² shows that the activity of accelerating the memorization of the Qur'an in t *dauroh tahfidz*

⁴⁹ Interview with Altha on November 17th, 2021

⁵⁰ Interview with Azkia on November 20th, 2021

⁵¹ Muhammad Quraish Shihab, *Tafsir Al-Misbab* (Tangerang: Lentera Hati, 2017).

⁵² Huda and Albadriyah, "Living Quran: Resepsi Al-Qur'an Di Pondok Pesantren Al-Husna Desa Sidorejo Pamotan Rembang."

Al-Qur'an that has been routinely carried out unconsciously forms a whole culture that needs to be preserved.

While Max Weber's instrumental rationalist theory of action,⁵³ the students began to realize the importance of memorizing the Qur'an thirty *juḏ* well and correctly by following *dauroh tahfidḏ of the Qur'an* to achieve its goals. Judging from the practice, the enthusiasm of the students is very high and eager to follow various routines during *dauroh tahfidḏ of the Qur'an* either during *murojaah* or memorization. This shows that students realize the importance of maintaining the Qur'an continuously by participating in these activities, especially for elementary-aged children who mostly still like to play. It is also supported by adequate facilities and infrastructure during *Dauroh* to provide a sense of comfort for the students. So that the activities of *Dauroh Tahfidḏ Al-Quran* can run and continue to be developed to this day.

D. Value Rational Action

This action is based on the value taken by the perpetrators because they knew about their wisdom and blessings.⁵⁴ In the context of *dauroh tahfidḏ Al-Qur'an*, the students wanted to imitate the behavior of the earlier scholars as memorizers of the Qur'an for the impossibility of their religious knowledge, that there was much glory and *fadhillah* for a memorizer of the Qur'an. Through these values, they feel in the form of blessings, ease, and smoothness in every solution to their life problems. From here, the importance of the role of a valued actor in the activities of *dauroh tahfidḏ Al-Qur'an* is to always maintain and preserve it.

⁵³ Asnajib, "Resepsi Dzikir Al- Ma'tsurat Dalam Menghafal Al-Qur'an(Analisis Tindakan Pada Santri Islamic Boarding House Budi Mulia Dua Pada Masa Pandemi Corona)."

⁵⁴ Prahesti, "Analisis Tindakan Sosial Max Weber Dalam Kebiasaan Membaca Asmaul Husna Peserta Didik MI/SD."

The Implications of *Dauroh Tahfidz Al-Qur'an* SDI Al-Azhaar in the Dynamics of Memorizing the Qur'an's Tradition in Indonesia

Memorizing the Qur'an is something that is much coveted in the Muslim community, especially in Indonesia. There are many various formal and non-formal educational institutions with superior programs *tahfidz Al-Qur'an* starting from cities to the remote areas is proof of the high interest in memorizing the Qur'an,⁵⁵ Especially in the modern era like today, most people want to get two educations at once, namely formal, and religious education. *Dauroh tahfidz Al-Qur'an as well as* in SDI Al-Azhaar can be one of the innovations for Qur'an learning in Indonesia's formal education. Because it has various positive values as felt by the students of SDI Al-Azhaar including:

Elaborating the formal curriculum and non-formal curriculum into one by increasing the portion of Qur'an memorization activities effectively has an impact on increasing the number of students' memorization. Meanwhile, during the semester break the Qur'an memorization process is carried out through *dauroh tahfidz Al-Qur'an* both a week and two weeks intensively. The series of activities is a method to speed up students' memorization. As research conducted by Mahdalena on the implementation of the *tahfidz* learning method for students of Bait Qurany Saleh Rahmany Banda Aceh, that method is much more important than the material, to achieve success in the teaching and learning process, the right method is needed.⁵⁶ So that *dauroh tahfidz Al-Qur'an* can help students achieve the goal of memorizing the Qur'an, namely *khatam* or finishing memorization for thirty *juz* of the Qur'an.

In addition to being supported by the right methods and activities, the students of the *dauroh tahfidz Al-Qur'an* are also instilled with an unyielding and earnest nature in memorization of the Qur'an. There needs to be a sense of confidence in themselves that memorizing

⁵⁵ Wahyuni Ramadhani and Wedra Aprison, "Urgensi Pembelajaran Tahfidz Al- Qur'an di Era 4.0," *Pendidikan Tambusai* 6, no. 2 (2022): 13163–71.

⁵⁶ Mahdalena Mahdalena, "Implementasi Metode Pembelajaran Tahfizh Bagi Murid Bait Qurany Saleh Rahmany (Bqsr) Banda Aceh," *Jurnal Ilmiah Didaktika* 18, no. 1 (2018): 47, <https://doi.org/10.22373/jid.v18i1.3084>.

the Qur'an is a matter that can be realized if accompanied by sincere intentions and earnest efforts. As Allah SWT said in Surah Al-Ankabut verse 69th, Allah will point the way for those who struggle to find their pleasure. Az- Zarnuji argues whoever earnestly seeks something then he will surely get it.⁵⁷ Similarly, the students' optimism to quickly memorize the Qur'an built by the teacher during *daurob tahfidz Al-Qur'an* will be achieved.

Forming The Ritual, Spiritual, Mental, and Social Piety through the Qur'an

Memorizing the Qur'an is a noble attitude and activity, by combining the Qur'an form of maintaining the authenticity of the Qur'an through reading, pronunciation, or memorization techniques to achieve a certain goal.⁵⁸ One of them is to be closer to the Qur'an, just like the perpetrators of *Daurob tahfidz Al-Qur'an* at SDI AL-Azhaar; the activities of reading, repeating readings, memorizing and *murojaah* continuously form a new habit of not being able to leave interacting with the *Qur'an* even one day. There begins to be a feeling of discomfort when you are unable to complete the dependents of adding memorization or *murojaah* of the Qur'an. Likewise, the Qur'an becomes an encouragement when the heart feels troubled, becomes calmer when the heart feels restless, and becomes a source of medicine for various diseases of the heart as the function of the Qur'an is *Shifa' Lima fi Al Sudur*.⁵⁹

Self-regulation strategies; disciplined and optimistic

Becoming a candidate for tahfidz Qur'an is an extraordinary decision considering the severity of the conditions that must be, but this is the special point, although it looks like as difficult, it does not discourage the intention to *khatam* or finishing the thirty *juz* of Qur'an.

⁵⁷ Arif Muzayyin Shofwan, "Metode Belajar Menurut Imam Zarnuji: Telaah Kitab Ta'lim Al Muta'alim," *Briliant: Jurnal Riset Dan Konseptual* 2, no. 4 (2017): 408, <https://doi.org/10.28926/briliant.v2i4.96>.

⁵⁸ Masduki, "Implikasi Psikologis Bagi Penghafal Al-Qur'an."

⁵⁹ Jacques Jomier, *The Great Themes of the Qur'an*, trans. Hasan Basri (Jakarta: Bale Kajian Tafsir Al-Qur'an Pase, 2002).

The substantial conditions must be accompanied by good self-regulation, self-regulation is a person's effort to regulate his feelings, thoughts, impulses, and actions to achieve his goals.⁶⁰ So that the memorizers of the Qur'an must have a strong will, be able to maintain a straight intention, be disciplined in adding memorization or transmitting it to the teacher, and be responsible for their memorization.

Through the *dauroh tahfidz* Al-Qur'an, students understand the true meaning of being a tahfidz, the amount of responsibility that must be carried out, and good self-regulation are requirements for memorizing the Qur'an so that students have good character and personality. As Allah SWT said in Surah Al-Anfal verse 2nd: The verse explains that hearing and reading verses of the Qur'an will make the human heart have more faith in Allah SWT and have a noble character.⁶¹ So indirectly the self-regulation of the tahfidz Qur'an will form a good character and personality.

Conclusion

The students' reception of *dauroh tahfidz Al-Qur'an* at SDI Al-Azhaar is factually based on the word of Allah SWT surah Al-Qamar verses 17th, 22nd, 32th, 40th and Surah Al-Hijr verse 9th which explains the ease of reading the Qur'an for those who want to learn the Qur'an, especially for tahfidz Qur'an. Through *dauroh tahfidz Al-Qur'an* forms personal piety to be *ta'dzim* or obedient to the teachers as role models. Then, *dauroh tahfidz Al-Qur'an* is a hereditary activity and psychologically gives a positive impact to create a calmer, more peaceful, and mentally stable feeling. Even *dauroh tahfidz Al-Qur'an* is realized and believed to be a medium to seek happiness as well as wisdom and blessings so that *dauroh tahfidz* Al-Qur'an is not just limited to academic demands but becomes a tradition that is preserved by all educators and tahfidz *Qur'an*. The ritual, spiritual, and mental to social

⁶⁰ Melisa Paulina, Listya Istiningtyas, and Lukmawati, "Regulasi Diri Dan Makna Hidup Pada Mahasiswa Penghafal Al- Qur'an Di Rumah Tahfidz Yatim Dhuafa Palembang." *Tazkiya* 9, no. 1 (2021), <https://doi.org/http://dx.doi.org/10.15408/tazkiya.v9il.20286>.

⁶¹ Yusuf Qardhawi, *Berinteraksi Dengan Al-Qur'an* (Jakarta: Gema Insani Press, 1999).

side formed through *dauroh tahfidz Al-Qur'an* becomes a succession of Qur'an future generations. For academic contributions, of course through the tahfidz hadith, become a traditional strategy for memorizing the Qur'an at an early age faster and better mentally.

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