

SELF-REGULATION OF QUR'AN MEMORIZERS IN PESANTREN SALAF IN THE MILLENNIAL ERA (A phenomenological Study at Pesantren Al-Hidayah Karangsucu Purwokerto)

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Abstract

In the millennial era, more and more people are interested in memorizing the Qur'an with new techniques and digital applications, the traditional techniques have become less popular. Memorizing the Qur'an is a big challenge for the millennials due to their unstable emotion. Particularly, those who live in pesantren and at the same time pursue a college degree, they must adopt proper self-regulation in managing their times for memorizing, pesantren's activities, and university lectures. This study examined 30 students of *Tahfidz* program at Pesantren al Hidayah Karangsucu who are also students of IAIN Purwokerto and STMIK AMIKOM Purwokerto. This study applied a qualitative phenomenological approach. The results showed that there were dynamics of self-regulation adapted by the students who memorized the Qur'an with traditional model in the pesantren. The digital age does not necessarily abandon the traditional memorization model because the key to the success of the Qur'an memorization is self-regulation.

Keywords: Qur'an memorizers, Digital Era, Traditional Education, Self-Regulation

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Introduction

In the current disruption era, memorizing Qur'an has become more and more desired because of the privileges that can be obtained by the memorizers. On the afterlife viewpoint, Allah will turn those who are willing to learn, teach, and memorize Qur'an as the best humans (HR Bukhori), will elevate their degree (HR of Muslims), will give them *shafa'at* (intercession) (HR of Muslims), and will allow them to place crowns on their parents' head (HR Abu Daud) (An-Nawawi, 2018, pp. 5-14). On the worldly viewpoint, Allah will provide them with the ease of sustenance, knowledge, degrees, and glory. These privileges make people strive to get the title of *hafidz/hafidzah*. Historically, the ultimate goals of the first generation in memorizing the Quran were to keep the Qur'an from being forgotten and extinct. They were the disciples (*sahabat*) of Prophet Muhammad who were taught the Qur'an verses by the prophet straight after the revelation.

Pesantren salaf teaches students to always straighten their intention in memorizing the

Qur'an *e.i.* only to reach Allah's blessing. Memorizing the Quran is not for the benefits of the worldly life, but to reach Allah's blessing by learning it directly from the teachers, *istiqomah* (consistent) in maintaining the memorization, and further spread the science of Quran to others. Nowadays, the interest to memorize the Qur'an come from different circles of society including university students. Many students amid the tight schedule of university lectures, they live in pesantren salaf, study the yellow book (classical Islamic books), memorize the *Nadhoman* distiches, and memorize the Qur'an.

There are many new memorization methods developed outside the walls of pesantren salaf. Those methods utilize all human senses to visualize the verses (Muhtaromah, 2017; Putri E. W., Fauzan U., Toba, R. (2018), they combine pieces of knowledge from psychology, neuroscience, and human resource science, they also combine the seven human intelligences (Firdausi, 2017; Budiharso, 2016). There are also mobile applications based on Android to assist the

memorization process (Afrianto & Herdiansyah, 2015; Haryanto, 2020). However, nowadays, some students are motivated to memorize the Qur'an for aspiring personal interests, such as full-scholarship for the whole period of study which is usually offered by campuses for those who memorize a complete 30 *juz* of the Quran, and higher salary packages offered by certain workplaces for *hafidz/hafidzah*. For some children, they wish to give a crown to their parents in the afterlife.

Memorizing the Quran with the purpose to preserve the authenticity of the Quran is rarely put as the ultimate goal by today's memorizers. This study is essential because it aims to examine the self-regulation methods of the Qur'an memorizers, who are *santri* (Kyai's apprentices in pesantren) and university students at the same time, in achieving their main memorization goals and to find out how they regulate themselves amid digital technology development. There are several motivational differences between those who memorize the Qur'an inside pesantren salaf and those outside it, which results in the dynamics of self-regulation of the Quran memorizers. Indeed, Allah has guaranteed the authenticity of the Quran, but as humans who have the nature of forgetting, the students might not be able to maintain their memory for some reason. Al-Qur'an is a way of life for every Muslim. The changes of goals in memorizing al-Qur'an are interesting to investigate because Islam is a religion adhered to by the majority of the world community.

Method

This research used a phenomenological approach. The participants were female students of Pondok Pesantren al-Hidayah Karangsucu who were also students at the State Islamic Institute of Purwokerto (IAIN Purwokerto) and the College of Informatic Management and Computer AMIKOM (STMIK AMIKOM) Purwokerto. Of the 35 *santris* of *Tahfidz* program, 30 of them fulfilled the memorization requirements *e.i.* passing the memorization tests (reading fluency, precise articulation, and *tajwid* understanding) and their determination in the program. The data were collected through descriptive observation, structured interviews, questionnaires, documentation, and data triangulation. The researchers had conducted field observation for the past 1 year and had joined the program. The obstacles encountered by the researchers during the data collection were some memorizers avoided questions that are not in accordance with their

principles. Some of them did not want to mention the amount of *juz* they had memorized.

Results and Discussion

Pesantren is the oldest traditional educational institution in Indonesia. At present, there are 28,194 pesantrens, 84,966 Madrasa Diniyyah Taklimiyah (MDT), 135,130 Qur'an Kindergarten (TPQ), 3,135 Non-formal education for School Equivalence, 74 formal Diniyyah education, 88 *Mu'adalah* (equivalence) education, and 35 *Ma'had Aly* (pesantren tertiary education) (Data Pesantren, 2020). Pesantrens are developed and managed by traditional Islamic groups based in rural areas or termed as "rural-based institutions" (Nihwan & Paisun, 2019, p. 69). Every pesantren has its own characteristics and curriculum. Some pesantrens are worried that the genuine Islamic education will erode with the development of formal education, therefore some pesantrens start to adopt new programs to go along with the era development.

Among the new programs are the additional program of *tahfidz* (Quran memorization). Despite the inevitable development of the digital age, pesantren salaf continues to maintain its educational principles for several reasons, namely to continue the education tradition inherited by the Prophet, to respond to the demands of the public, to fulfill the call of the soul and to instill good behaviors to the students. The existing pesantren today, besides offering classic book studies, they also offer *tahfidz* program. However, students who are interested in and determined to memorize the Qur'an are also required to sit in the classes of Arabic structure (*ilmu alat*) and the classic books, just like other students.

Through the changing of times, the interests to the *tahfidz* program in pesantren salaf does not come only from common people, some interests come from university students. They memorize the Quran, study the yellow books, and go to university lectures. This phenomenon happens in pesantren Al-Hidayah Karangsucu Purwokerto, a pesantren adopting the curriculum of Pesantren Salaf Al-Falah Ploso and Pesantren Salaf Lirboyo, Kediri. There are two programs at Pesantren al-Hidayah, namely *Madrasah Diniyyah* and *Madrasa Qur'aniyyah*. The *Madrasah Salafiyah* is divided into two, namely *Madrasah Salafiyah al-Hidayah* (MDSA) and *Madrasah Diniyyah al-Kautsar* (MDA). MDSA is provided for *santris* of university-level while MDA is

provided for *santris* of high school level (ranging from MTs, SMP, SMA, SMK, and MA). There is one Madrasah Qur'aniyyah named Al-Hadi whose program is focused on the Quran sciences, taught by several teachers (*asatidz*) including Ning (Kyai's daughters), clerics, and several senior students who are claimed to have excellent Quran reading skills and knowledge.

The *tahfidz* program is under the program of Madrasah Qur'aniyyah that is especially led by Ning Nahdliyanah. She is the wife of the principal of Pesantren al-Hidayah who is a Qur'an memorizer (*hafidzah*). This program was initiated in 2014, when the principal opened the special program for *tahfidz*, there were only 4 students who joined the program in the beginning, then 7-8 more students registered in the following years, and now the amount of the students has reached 35 at the beginning of 2020. The increase of the students comes along with various problems; many of them quitted before completing the program (*khatam*) and moved to other places after graduating from the university; many felt that they did not fit into the environment since it is not a special pesantren to memorize the Qur'an, and some dropped out for marriage. In 2019 the pesantren held *khataman bil ghoib* (reciting the whole Qur'an without sight) for the first time, and this program succeeded in graduating two *hafidhoh* after 5 years.

The Qur'an as a guide to humanity (QS al-Isra: 9) will always be maintained (QS al-Hijr: 9); the Qur'an memorizers are those who determined to memorize it for the blessing of Allah. They play a role in maintaining the authenticity of the Qur'an which is *fardhu kifayah*, so they become the chosen ones by Allah. Memorizing the Qur'an shapes good morals of the memorizers themselves and the morals of their surroundings, besides it increases their intelligence (Hidayah, 2016).

Based on the observation conducted by the researchers, the motivation to memorize the Qur'an of Al-Hidayah students is to maintain the authenticity of the Qur'an (6.7%), get the glory before Allah (3.3%), be fluent in memorizing (0%), seek Allah's blessing (50%), glorify the parents (26.7%), understand the contents of the Qur'an (3.3%), make the Qur'an as a daily guide (3.3%) and others (6.7%). Meanwhile, the students' motivation in Pesantren *Tahfidz* Purworejo is to have the ideal life, social and economic benefits, and the facility supports provided by the people in power (authority/government) (Huda, 2018).

At this point, it is clear that there are differences in the motivation of the memorizers who live in Pesantren Salaf and those in the Special pesantren for *Tahfidz*. The majority of pesantren salaf students prioritize the Qur'an memorization to solely seek the grace of Allah, and a few of them do it for the sake of privileges in life; the privileges here referred to the social and economic benefits. None of them memorize the Quran just to pursue a scholarship and just to have fluent memorization. However, there are similarities in their motivation, *e.i.* a few of them memorize the Quran to learn the meaning of the Qur'an verses in-depth and make them as their main daily guide. As it is shown on how they do not maintain good cleanliness, they like to litter around, they do not keep their sight, and some are even in a love affair with the opposite sex.

Pesantrens as traditional education institutions still exist today. Some values including religious values, independence values, *berkah* (blessing) values, and sincerity values are believed to be the factors behind the pesantren's resilience amid the fast development of human life (Ibrahim, 2014, pp. 258-259). The Qur'an teachers always taught these values to the students, instructing them to be *Istiqamah* (perseverant) in memorizing, always pray to Allah, and ask for the *ridha* (approval) of the teachers and parents (Ning Nahdliyanah, personal communication, April 2, 2020). Memorization must be intended for the sake of Allah's grace (*lillahita'ala*), not for worldly affairs (N. Noeris, personal communication, March 10, 2020). Motivation is an essential issue in memorizing the Qur'an to be emphasized to the students because it is the initial stage of self-regulation. A research conducted by Widiatoro, et. al. on the relationship of self-control to the happiness of the Qur'an memorizers showed that self-control resulted in commitment, consistency, and discipline in carrying out activities. Following daily rules and activities makes the students fully involved in the pesantren's daily grind, which is a source of their happiness (Mubarq, 2019).

In carrying out the daily activities, the students of al-Hidayah *tahfidz* program must obey the rules of the pesantren. They are required to attend the Madrasa Diniyyah and Qur'aniyyah at the same time even though they have decided to choose the *tahfidz* program and are preoccupied with university lectures. Some of them stated that the pesantren's rules are "strict causing pressure" (3.3%), "strict but trying to survive" (73.3%), and "not strict" (23.3%). Those who viewed the rules as "not strict" are those who have lived in

pesantren before, so they are not surprised by the atmosphere. Meanwhile, those who viewed the rules as “strict” are those who never lived in a pesantren before. The majority of the students argue that the pesantren’s rules are indeed strict, but they try to survive with the reason to look for the *ridha* (approval) of the teachers and get blessed knowledge in the future.

There are methods in the process of Qur’aan memorization. In the past, the Prophet Muhammad taught the Qur’aan verses to his disciples by making them listen to the verses, the disciples then repeated the verses multiple times until they memorized them by heart, after that, they wrote it on simple media. This method is called the *Kuttub* method (Imtihana, 2016). At present, this method is still practiced under a different name, called *the Jibril* method (Imtihana, 2016). Qur’aan memorizers (*hafidz/hafidzah*) have a various background of life. Each of them has a different cultural, social, and knowledge background so that the strategies and methods for memorizing have to be varied as well. For junior memorizers (early childhood) the method of *talaqqi* is good for them (Susianti, 2017), the method of KAISA (Salamah, 2018) and jarimatika formula, with visual, audio and kinesthetic patterns (Dahlani et al., 2019) is also an effective method for memorizing.

Other methods that are proven effective for the application of Shariah program of Qur’aan memorization are the methods of *halaqah* and *recitation* that were applied at El-Haq Islamic Integrated Elementary School Banjarsari Buduran Sidoarjo (Muslimin, 2016), “One Day One Ayah” at Anwar NU Elementary School (Anwar & Hafiyana, 2018), “One Day Three Lines” at State Islamic Junior High School Limapuluh Kota (Maimori, 2017), *Talaqqi* and *Taqrir* at Pesantren Nurul Qur’aan where the memorizers are students of the Institute of Qur’aan Sciences (PTIQ) and State Islamic University Syarif Hidayatullah Jakarta (Rusadi, 2018). However, the popular methods applied by pesantren students are *tahsin*, *takrir* (Prasetyawan, 2016), *wahdah*, *sima’i*, and *jama’i* (Akbar & Hidayatullah, 2016).

In the context of Pesantren Salaf al-Hidayah, the memorizing methods used by the students are gradual memorization (in which students recite some verses before the teachers without seeing the verses) and *talaqqi*. Every Monday and Thursday morning, the students come to their teachers to memorize verses after the Fajr (Subh) prayer. By handing over the Qur’aan to their teachers, they recite the verses that they have

memorized. Evaluations on the articulation (*makhorijul huruf*) and *tajwid*, which they have to be correct, are carried out directly. If the recitation is not good, then the memorization must be repeated in the next session. The students are not allowed to continue the memorization if they have not succeeded it, if they are not fluent in reading, and if they are not able to read with good *Tajwid* skills. Likewise, in order to move to the next *juz*, the students have to memorize a complete *juz* fluently in one sitting time, so-called “*Nge-Juz*”, they are not allowed to add new verses from a new *juz* before doing a successful “*Nge-juz*”. *Simakan* means listening to one’s reading in front of the whole student. Usually, one student reads one *juz*. If a student has successfully memorized 5 *juz*, then he is obliged to have a *simakan* (listen) session to 5 *juz* in one sitting time before moving to *juz* 6. The same rules apply if someone has memorized 10 *juz* than he has to listen to the reading from *juz* 1 until *juz* 10. This pattern continues until the pupils reach the 30th *juz*. In this condition, some of them feel frustrated when they must repeat his recitation. Their emotion can be influenced by many factors like heart rate variability and breathing behaviour, internal and external to the human body. Quran recitation produced a significant relaxation which may be due to that Quran has specific effect on human heart which lead to effect some hormone and chemical are responsible for relaxation (Nayef & Wahab, 2018). But, most of them don’t conscious it.

Memorization lays certain burdens to the students who have a lot of tasks and responsibilities. Many of them are very active students who are involved in pesantren and campus activities. 83.3% of them even wish to become career women in the future. Because of their occupation, nearly half of them claimed to have thought to stop memorizing. There are several factors that cause their memorization less optimal, namely internal and external factors. The internal factors are laziness, poor time management, long menstrual periods, and the feeling of uncomfortable with the new environment. The external factors are personal problems with friends, lack of family support, college assignments, uncomfortable environment (being separated in rooms), and the influence of digital media.

The digital age is coined to depict the emergence of technology and the widespread use of it, and technology delighted human life with countless innovations. Those innovations are also made in the world of Qur’aan memorization.

Currently, many *tahfidz qur'an* programs are implemented in formal institution in the forms of extra-curricular activities to foster the characters of Muslim. The programs are relevant to the ideals and goals of national education: to educate the life of a nation that is faithful, pious, and virtuous. The extra-curricular activities has a role in strengthening the character education performed in intra-curricular activities (Kosim, 2019). There are various methods and media developed to support memorization. For instance, there is an application called Flash in which memorizers could compile verses based on flash. This application could help the users memorize the verses with attractive appearances, besides the resulted file is not too large (Norhan & Sanjaya, 2016). There is also an application is called *at-Taisir* which helps the users to memorize the verses per page (Hidayah et al., 2019). Another application was designed and implemented as a rule-based system that is called Tajweed rules, the system developed for proper recitation for any word in holy Qur'an and the results were very excellent since the system could provide the proper recitation (Aqel & Zaitoun, 2015). This development certainly leaves some effects on the *santris* of al-Hidayah *Tahfidz* program. Some *santris* of high school students were not allowed to use mobile phones in the pesantren, but now that they are university students, they are allowed to use mobile phones, they were delighted with the helpful applications and other things they could do on mobile phones.

Mobile phones give positive and negative influences. The positive influence is the easy access to countless information. Although mobile phones disturbed their memorization process, they need to use them for the lecture matters. Some students use mobile phones as a medium to support their memorization. Usually when they have a full day of lectures, they use the spare times between classes for *murojaah* (repeating the memorized verses) with the convenience of various applications that help them in doing so. However, most students do not use mobile phones as memorizing media, as they feel not comfortable with the lights of the phones and they feel distracted by the temptation to open other applications. Most students prefer not to use any media at all because they feel that they have been facilitated with qualified teachers. Learning directly from a teacher with a good *sanad* is highly prioritized by them.

Based on the analysis of two sample-students who have become *hafidzhah*, there are several factors supported their success. Excellent

self-regulation certainly is possessed by the two students. There are two supportive factors. First is the internal factors, such as the ability to control emotions, the ability to adapt to new environments, the time to memorize earlier, the good time management, the limitation of activities that are not related to the Qur'an, limiting themselves from relations with the opposite sex, trying to overcome problems by themselves and not relying upon others, setting targets, and always remembering the initial purpose of memorizing. Second is external factors, such as family tradition that is the Qur'an memorizers, supportive environment, and a teacher who is always motivating to memorize until reaching the final *juz*.

Qur'an memorizers have built different mindsets. Some psychological obstacles that demotivated them are pessimism, passiveness, and hopelessness. Meanwhile, the social obstacles are campus activities, friendships, and social media. In previous studies, the *tahfidz* students of Pesantren Al-Hidayah used coping strategies to deal with the problems. Coping strategies focus on seeking supportive information, confrontation, and problem-solving plans. As for the strategies to cope with emotional problems, they try to find emotional support, make positive suggestions, avoid the problems, and control the feelings (Sa'diyah, 2019). The students who are still in the process of memorization currently have pretty good self-regulation. They try to balance all activities to maintain and increase their memorization. They control themselves in their own way, they use media according to their needs and circumstances, they ask for advice from friends, parents, and family during difficult times, and they keep hanging out with the opposite sex but with a normal limitation. Meanwhile, the students who failed in self-regulation are those who have quitted from pesantren and moved to another place without continuing their memorization. Some of them made memorization as a sideline amongst the busy lecture activities. Some chose to leave the pesantren before finishing the whole book (*khatam*) because they had graduated from their universities, and some of the married ones were busy with their household works.

Conclusion

The self-regulation of the Qur'an memorizers in pesantren salaf is quite dynamic and varied. Those who have memorized the whole book have very good self-regulation. While those

who are still in the process of memorizing in pesantren have pretty good self-regulation. As for those who have left the pesantren and not continued elsewhere have low self-regulation. The development of digital media in memorizing al-Qur'an is indeed good since it facilitates the memorization process. However, pesantren salaf emphasized the *sanad* of the knowledge that could trace the teaching to the Prophet Muhammad. Therefore, *Talaqqi* is the best method for memorizing the Qur'an.

This study only examined the female students of the *Tahfidz* program of Pesantren al-Hidayah. In-depth interviews were only done to the samples who still lived in the pesantren. The researchers did not conduct direct interviews with those who have returned home because of the limited contacts and networks with them. There were some students who limited their responses to the questions that are not in accordance with their principles, such as the number of *juz* memorized and the relationships with the opposite sex.

Suggestions for further studies are to examine pesantren salaf which also has male students, whether or not gender correlates with self-regulation in memorizing the Qur'an. It is also necessary to investigate whether or not the study of Arabic structure and the yellow books done by the salaf students played a role in the process of understanding the Qur'an. In addition, studies on the differences in the Quran memorizing results among pesantren salaf, pesantren *takhasus* (special program), *tahfidz* house, and digital media utilization are also interesting to address.

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