

Transformation Of The Tahfidz Tradition In Indonesia: Between Traditional And Contemporary Education

Mahmud Hibatul Wafi¹, M. Nurzen S², M. Beni Saputra³, M. Munawir
Pohan⁴, Ade Putra Hayat⁵

¹²⁴⁵ Institut Agama Islam Negeri (IAIN) Kerinci, Indonesia

³Australian National University, Australia

Correspondence: mahmudwf@gmail.com

Abstract: Quran memorization education in Indonesia has recently experienced significant developments, both in terms of style and method. This indicates a shift in the perception of the Muslim community towards *tahfidz* education. This study aims to reveal the transformation of *tahfidz* education in Indonesia and the changes in people's perspective on *tahfidz* tradition. This research focuses on two Islamic educational institutions, namely the National Quran Tahfidz Quarantine Foundation as a representation of contemporary *tahfidz* education and Pondok Pesantren Tahfidz Yanbu' al-Qur'an Kudus as a representation of contemporary *tahfidz* education. This research uses a descriptive-qualitative approach, while data sources come from various literatures, including books, journal articles, and internet media. While the data analysis technique used is descriptive-analytic. This study found that between *tahfidz* education in Yanbu' al-Qur'an and the National Quran Tahfidz Quarantine Foundation there are very contrasting differences both in terms of methods and learning orientation. The difference indicates the transformation of *tahfidz* tradition from classical to modern (method) and oriented towards the fulfillment of identity. In addition, the transformation of *tahfidz* tradition is influenced by the new trend of Islamism, especially among urban communities who position *tahfidz* as a standard of piety.

Keywords: Transformation; Tahfidz; traditional

Introduction

Tahfiz education in Indonesia has long been concentrated in Islamic boarding schools, so tahfiz education is always identified with Islamic boarding schools. In its development, tahfiz education in Indonesia has spread in various forms and formats, such as TPQ (Qur'an Education Park) and Tahfiz House. Even today, tahfiz education is also organized virtually. However, these various forms of educational institutions do not replace and displace each other.¹ Zameer and Husam said "memorization learning must be perfected from time to time to get good and effective-efficient results".² Moreover, Islamic boarding schools continue to be challenged by modernity which requires adaptation and change, especially in terms of educational methods and management.³

In Indonesia, the spread of pesantren is very rapid, not only because of the high public trust in pesantren,⁴ but also because of the strong authority of pesantren as Islamic educational institutions. Of course, each school has a different style and method of learning tahfidz. Some put tahfidz material as the main program, so this kind of school is called "Pondok Qur'an". There are also those that include tahfidz material as additional material, so this model school is popularly called "Pondok Modern", or also commonly called "Pondok Salaf".

In addition to the traditional *tahfidz* education model, in recent years there have been temporal *tahfidz* institutions. *Tahfidz* institutions like this are popularly called contemporary *tahfidz* institutions. The most striking difference from traditional *tahfidz*, contemporary *tahfidz*

¹ Muhammad Jakfar, Abdul Rauf Haris, and Fahmi Zulfikar, "Lembaga Tahfiz Al-Qur'an Dalam Sejarah Pendidikan Islam," *Jurnal Pendidikan Luar Sekolah* 14, no. 1 (2020): 1.

² Zameer Ahmed Adhoni and Husam Ahmed Al-Hamad, "A Cloud Qur'an Application Using Drupal Technology," *International Journal of Web Applications* 6, no. 1 (2014): 23.

³ Qolbi Khoiri, Abdullah Idi, and Akmal Hawi, "Pondok Pesantren Di Provinsi Bengkulu Dalam Dinamika Peradaban Moderen," *Madania: Jurnal Kajian Keislaman* 21, no. 1 (2017): 31-46.

⁴ Bassam Abul A'la and Moh. Rifqi Rahman, "The Response From Pesantren Recognition in The Configuration of The National Education System," *AJIS: Academic Journal of Islamic Studies* 7, no. 2 (2022): 323.

prioritizes quantity in memorization or acceleration. In addition, the audience is also more dominated by adults and people of working age. Usually, they carry an easy and practical way (method) in memorizing the Qur'an, and it only takes a short time. In this study, the Foundation of National Tahfidz Qur'an Quarantine (YKTN) in Kuningan is representative of the contemporary type of *tahfidz* education.

Research on this subject is of course quite classic and common. Moreover, the problem of tahfidz methods and development, such as research conducted by Salamah⁵, Anwar⁶, Fatmawati⁷, Rahmi⁸, Mardhotillah.⁹ In addition, other studies conducted by Huda¹⁰, Mubarak¹¹, Cahyani¹², Heriyanto¹³ focused on *tahfidz* tradition and living Qur'an. However, the emphasis of this study is to further explore the transformation of tahfidz education in Indonesia, as well as to examine the perspective of Muslims towards tahfidz education. Therefore, comparing contemporary and traditional tahfidz education models is one of the efforts to explain the phenomenon.

Methodology

⁵ Umi Salamah, "Pengajaran Menggunakan Metode Kaisa Dalam Menghafal Al-Quran Pada Anak," *Ta'limuna: Jurnal Pendidikan Islam* 7, no. 2 (2018).

⁶ Khoirul Anwar and Mufti Hafiyana, "Implementasi Metode ODOA (One Day One Ayat) Dalam Meningkatkan Kemampuan Menghafal Al-Quran," *Jurnal Pendidikan Islam Indonesia* 2, no. 2 (2018): 181-198.

⁷ Eva Fatmawati, "Manajemen Pembelajaran Tahfidz Al-Qur'an," *Jurnal Isema: Islamic Educational Management* 4, no. 1 (2019).

⁸ Yuliani Rahmi, "Metode Muraja'ah Dalam Menghafal Al-Quran Di Pondok Pesantren Al-Mubarak Tahtul Yaman Kota Jambi," *Innovatio: Journal for Religious-Innovation Studies* 19, no. 1 (2019).

⁹ Nurul Mardhotillah, "Strategi Laissez Faire Dalam Mengembangkan Tahfidz Al-Qur'an Di Madrasah Tsanawiyah Miftahul Ulum Sukodono Lumajang," *Khazanah: Jurnal Edukasi* 2, no. 2 (2020): 148-172.

¹⁰ M. Nurul Huda, "Budaya Menghafal Al-Quran Motivasi Dan Pengaruhnya Terhadap Religiusitas," *Sukma: Jurnal Pendidikan* 2, no. 2 (2018).

¹¹ Jalaluddin Mubarak, "Extending Tradition Concept of Tahfidz Islamic Boarding School Design in Nganjuk Indonesia," *Journal of Islamic Architecture* 5, no. 2 (2018).

¹² Nadia Saphira Cahyani, Neila Sakinah, and Nur Nafisatul Fithriyah, "Efektivitas Tahfidh Dan Tahsin Al-Quran Pada Masyarakat Di Indonesia," *Islamic Insights Journal* 2, no. 2 (2020).

¹³ Heriyanto, "Potret Fenomena Tahfiz Online Di Indonesia Pergeseran Tradisi Menghafal Al-Qur'an Dari Sorogan Ke Virtual," *Jurnal Şuhuf* 14, no. 1 (2021): 153-177.

This research is type of qualitative approach with descriptive approach. Data sources come from various literatures, including books, journals, internet media, personal documents, and so on. While the data analysis technique used is descriptive-analytic, which explains and analyzes the transformation of the *tahfidz* tradition in Indonesia.

The data collection techniques in this study used library techniques by exploring various sources related to the problems. The first step is to describe the pattern and model of the *tahfidz* educational institutions that are the focus of this research, namely the Pondok Pesantren Yanbu' al-Qur'an Kudus and the National Tahfiz al-Qur'an Quarantine Foundation. The two educational institutions were selected in this study based on their track record and reputation so far. Next, explore the differences between the two educational institutions in order to find the transformation of the *tahfidz* tradition in Indonesia, and its relation to the construction of Muslim identity.

Result and Discussions

Pattern of Tahfidz Education

Yanbu' al-Qur'an Islamic Boarding School

In the world of education, the method is an important component, because a good method will lead to the intended educational goal. Armai Arief said, "Method is much more important than material. So urgent is the method in the educational process that the teaching and learning process will be in vain if it does not use the method, on the grounds that the method occupies the second most important position after the objectives of a series of learning components."¹⁴

So far, *tahfidz* education has been centered in Islamic boarding schools, and the students have to stay in the boarding schools for years. With the hope, someday the students will have a good quality of

¹⁴ Armai Arief, *Pengantar Ilmu Dan Metodologi Pendidikan Islam* (Jakarta: Ciputat Press, 2012), 21.

memorization after graduating from there. This type of cottage model is popularly called a traditional cottage (salaf). Among the salaf Qur'an pesantren in Indonesia, namely, Pondok Pesantren Tahfidz al-Qur'an Munawwir Krapyak,¹⁵ Pondok Pesantren Tahfidz al-Qur'an Yanbu'ul Qur'an Kudus, Pondok Pesantren Tahfidz al-Qur'an al-Muayyad Surakarta,¹⁶ and others.

Then, these traditional Qur'an cottages are generally inhabited by school-age children (6-20 years) and only a handful of adults. According to Ahsin Sakho Muhammad quoted by Muhaimin Zen and Akhmad as saying that there is no age limit for someone who will memorize the Qur'an. This is because when the Qur'an was first revealed, many of the Prophet's companions only started memorizing the Qur'an after they were adults and even more than 40 years old. However, in the scientific world, the best age for memorizing the Qur'an starts from the age of 5-7 years until the age of 23 years.¹⁷ In other words, the participants in this model of the Qur'an cottage were relatively the same age and homogeneous.

Among the educational models that are identical with religious teaching is the "Pondok Pesantren". *Tahfidz* Islamic Boarding School aims to guide students to memorize the Qur'an, so that they have Quranic morality and character and are also expected to be able to apply the teachings of the Qur'an in life. A student with sufficient intelligence,

¹⁵ Pesantren Al-Munawwir, Krapyak-Yogyakarta is known as the pioneer of the tahfidz tradition in the Yogyakarta and Central Java areas. Founded by KH. M. Munawwir (1870-1941) who has lived in Mecca for 21 years. After obtaining a diploma teaching tahfidz al-Qur'an, then in 1911 he returned to Yogyakarta and founded a boarding school and taught tahfidz al-Qur'an. See: Muhammad Shohib and Bunyamin Yusuf Surur, *Para Penjaga Al-Qur'an: Biografi Huffaz Al-Qur'an Di Nusantara* (Jakarta: Lajnah Pentashih Mushaf al-Qur'an, 2011).

¹⁶ Pesantren Al-Muayyad, Surakarta-Central Java is recorded to be the oldest al-Qur'an Islamic boarding school in Surakarta. Al-Muayyad was first pioneered in 1930 by KH. Abdul Mannan with KH. Ahmad Shofawi and Prof. KH. Moh Adnan. Then in 1937 by KH. Ahmad Umar Abdul Mannan (1916-1980). See: Muhammad Shohib dan Bunyamin Yusuf Surur, *Para Penjaga al-Qur'an: Biografi Huffaz al-Qur'an di Nusantara*, 2011).

¹⁷ Muhaimin Zen dan Akhmad Mustafid, *Bunga Rampai Mutiara al-Qur'an pembinaan Qari Qari'ah dan Hafizh Hafizhah*, (Jakarta: Pimpinan Pusat Jam'iyatul Qurra' wal Huffazh (JQH), 2006), 111.

on average, can memorize the Qur'an between 2 to 4 years. Usually, students who have been allowed to participate in memorizing are students who have finished reciting the Qur'an by looking (*bi al-nadzr*) and can read the Qur'an fluently. In addition, they must have a strong determination to memorize and study the Qur'an and sincerely devote themselves to the Qur'an.¹⁸

Pondok Pesantren Tahfidz Yanbu' al-Qur'an is among the salaf cottages that apply this. This cottage was pioneered by KH. Arwani Amin in 1942. However, when the teaching process was still operating at the Kenepan Mosque, it was only in 1969 that he pioneered the establishment of a pesantren and was named Yanbu' al-Qur'an.¹⁹ This Islamic boarding school, which is located in Kajeksan Village, Kudus since its establishment, has produced countless *muhafidz* from various regions in Indonesia and abroad.

The Yanbu' al-Qur'an Islamic boarding school is a *tahfidz* salaf cottage that is calculated and is a favorite for prospective Qur'an memorizers. In addition to the nobility of this cottage, the method of memorizing the Qur'an applied in this cottage is also effective and good. The *tahfidz* method is also commonly referred to as the *Yanbu'a* method. The Yanbu' method is a method of reading and writing and memorizing the Qur'an, in which students are trained to read the Qur'an quickly, accurately, without stuttering, and should not spell, which is adapted to the rules of tajwid and *makhārij al-huruf*.²⁰

The Yanbu' method itself originated from the wishes and suggestions of Pondok Yanbu' alumni to popularize or promote Yanbu' *tahfidz* learning and education widely. Thus, in addition to benefiting the community, synergy is always maintained between the pesantren and alumni.

¹⁸ Ahmad Atabik, "The Living Qur'an: Potret Budaya Tahfidz," *Jurnal Penelitian* 2, no. 8 (2014): 169.

¹⁹<http://santripedia.wordpress.com/pondok-yanbu'ulqur'an-> diakses 15 Januari 2022.

²⁰ M. Ulin Nuha Arwani, *Thoriqoh Baca Tulis Dan Menghafal Al-Qur'an Yanbu'a Jilid I* (Kudus: Pondok Tahfidz Yanbu'u al-Qur'an, 2004).

The Yanbu' style of memorizing the Qur'an was compiled by three pillar figures of the Yanbu' Islamic Boarding School, namely, KH. Arwani Amin with his son, KH. Ulin Nuha and KH. Ulil Albab, also assisted by several other caretakers of the cottage, such as, KH. Mansur Maskan and KH. Sya'roni Ahmadi.²¹

The presence of the Yanbu' method is expected to be able to meet learning objectives effectively and well. Among its aims are the following:

1. Take part in educating the nation's children to be able to read the Qur'an fluently and correctly.
2. *Nasyr al-'ilmi* (spread knowledge) especially, *ulum al-Qur'an*.
3. Socializing the Qur'an with the *rasm utsmani*.
4. To justify what is wrong and perfect what is lacking.
5. Inviting to always practice or recite the Qur'an and *musyafahah al-Qur'an* until finished.²²

The Yanbu' method is a practical and systematic method of reading the Qur'an. The method can be successful on target in a short period of time. While the systematic method means that this method is designed systematically, adjusting the psychological aspects of the child. Therefore, the Yanbu' method is a practical and systematic method, so in learning it must be in accordance with the method determined by the *mushannif* (author) so that the desired goal is achieved optimally.

The Yanbu'a method also has its own curriculum. The curriculum has a central position in the entire educational process and directs all forms of educational activity in order to achieve educational goals.²³ In short, the curriculum is a set of plans that serve as guidelines and appreciation in the learning process. Hamalik said "the curriculum is one

²¹ Ibid.

²² Ibid.

²³ Nana Sukma Dinata, *Perencanaan Kurikulum* (Jakarta: Rineka Cipta, 2003).

of the most urgent components in the structure of the educational framework". While the characteristics of the Yanbu'a method are:²⁴

- a. Emphasizing on the achievement of student competencies both individually and classically.
- b. Using a variety of approaches and methods.
- c. Emphasizing on the process and learning outcomes in an effort to master the achievement of competencies (reading, writing, and memorizing).

In general, the present Yanbu' method aims to care for and maintain the reading or memorization of santri. By prioritizing the quality and excellence of memorization, and not at all emphasizing the quantity aspect. So, it is not uncommon for the author to meet several Yanbu' alumni who donate their time to memorize the Qur'an for years, and then study the *qiraah sab'ah*.

Foundation of National Tahfidz al-Qur'an Quarantine (YKTN)

The *tahfidz* institution, which is located in the Cibulan tourist area, Kuningan, was established on July 25, 2014. Ustadz Makmun al-Qurtubi and Ustadz Yadi Iryadi are the figures behind the establishment of this institution under the name of the National Tahfidz al-Qur'an Quarantine Foundation or commonly abbreviated as YKTN. The quarantine system is a regulation that is applied at this *tahfidz* institution by applying a memorization method. This method is called the Yadain method.²⁵

This institution also stands under the care or guidance of KH. Ahsin Sakho Muhammad and Prof. KH. Didin Hafiduddin. Through the guidance of these two figures, YKTN is quite rapidly developing and its existence in promoting interest in memorizing the Qur'an. Until now, YKTN already has around 58 partners scattered in various regions in Indonesia and also in Malaysia.²⁶

²⁴ Arwani, *Thoriqoh Baca Tulis Dan Menghafal Al-Qur'an Yanbu'a Jilid I*, 4.

²⁵ <http://www.hafalanquransebulan.com> diakses tanggal 19 Januari 2022.

²⁶ <http://www.hafalanquransebulan.com> diakses tanggal 15 Januari 2022.

“The realization of every Muslim family one hafidz/hafidzah Indonesia 2030” is the mission of YKTN. For the realization of this mission, YKTN continues to open itself to participants almost every month. YKTN includes several Quran memorization programs. Among them are a month program of 30 juz, two weeks of 10 juz, and three months of *mutqin*.

The 30 juz month program is the main program of YKTN. The mechanism is to increase the intensity of the memorization time to 10-13 hours per day and the consistency of efforts and intensive guidance from *muhafidz*. The 10 juz two-week program is technically the same as the previous program. Meanwhile, the *mutqin* program is intended for participants who have memorized at least 20 juz and must stay for three months in a quarantine center to complete their memorization.

The interesting thing about YKTN is that they have a special acceleration method in memorizing the Qur'an. Of course, this is also what is in great demand by *tahfidz* participants. Especially for adults who have been struggling in the world of work and have a great desire to memorize the Qur'an. YKTN is here to fulfill this wish.

This method is called the Yadain method. Etymologically, the word Yadain comes from the word yadun which means hand. Meanwhile, according to the term Yadain method is an effort to make it easier to memorize the Qur'an with the aim of knowing the sound of the verses of the Qur'an, the name of the letter, translation, verse number, page number, left and right location, and the location of the juz with visualization language of both hands.²⁷

Among the advantages of this Yadain method are as follows:

1. Memorize the verses of the Qur'an
2. Make it easier for participants to memorize verse numbering
3. Participants easily remember page numbers
4. Easy to remember the left and right location

²⁷ <http://metodeyadain.org/metode-yadain.html>

5. Memorize 80% of the vocabulary that is repeated in the Qur'an
6. Indonesian translation techniques per sentence and per word
7. Knowing *makkiyyah* and *madaniyyah*
8. Help understand the interpretation and *asbāb al-nuzūl* of a verse

Ustaz Yadi Iriyadi as the formulator of this method stated that there were a lot of conveniences in memorizing through this method. Among them, beginners can memorize the Qur'an by knowing its meaning in Indonesian. Thus, it allows vocabulary in the Qur'an to be memorized, especially vocabulary that is often repeated.²⁸ Moreover, this Yadaim method has a special Qur'an in helping participants in the memorization process.

Meanwhile, the visualization language of the Yadaim method is specifically designed to help imagination, making it easier to understand vocabulary. Through the expression of hand movements, the reader will be easily stimulated to embed the Qur'an material in the subconscious or *qalbu*.²⁹

Table 1. Yanbu' al-Qur'an and YKTN Characteristics

No.	Aspects	Pondok Pesantren Yanbu' al-Qur'an	Foundation of National Tahfidz al-Qur'an Quarantine (YKTN)
1	Pattern	Traditional	Contemporer
2	Method	Yanbu'a Method	Yadaim Method
3	System	Stay long	Stay (short time)
4	Period	Several years	One month
5	Orientation	Quality	Quantity
6	Segment/Participant	School age and general	General

²⁸ Ibid.

²⁹ Ibid.

The Transformation of the *Tahfidz* Tradition

Hāfidz or huffādz (plural) is a term for someone who has completed memorizing the Qur'an and is able to take responsibility. That is *fā'il* from the word *hafidza yahfadzu hifdzan*, which means guard (to guard or remember).³⁰ While *tahfidz* al-Qur'an itself is a series of processes of collecting memorization in memory. Juju Saepudin, et al stated that the definition of *tahfidz* is the process of repeating something, either by reading or listening. Any work if it is repeated often, it will surely be memorized.³¹ In fact, this tradition has been very common in Islam, since the era of the companions of the Prophet this practice has been carried out. Every Prophet received revelation, then memorized by the companions. The *tahfidz* tradition was more popular at that time considering that generally they were not trained in writing.

From time to time this tradition has been maintained, apart from theological needs, but also because of intellectual demands. In Indonesia, the development of *tahfidz* education is quite significant and massive. In general, this education is distributed through Islamic boarding schools. The levels and models also vary, from the level of children, teenagers, to general (adults). In addition, each Islamic boarding school usually has a variety of methods and techniques. In the salaf cottage culture, there are known as *bi al-nadzr* and *bi al-ghaib*. Children who still have problems with pronunciation and *tajwīd* must pass the *bi al-nadzr* stage. *Bi al-Nazr* itself means "by seeing". That is, students read the Qur'an by looking at the manuscripts. While *bi al-ghaib* is intended for students who are specialized in perfecting the memorization of the Qur'an from juz 1 to 30.³²

Actually the principle of *tahfidz* al-Qur'an at the level of pesantren culture is guided by religious teachings which state that memorizing and developing the Qur'an is fardu kifāyah with the aim of

³⁰ Mahmud Yunus, *Kamus Arab-Indonesia*, (Jakarta: Hidakarya Agung, 1990), 105.

³¹ Juju Saepudin, *Membumikan Peradaban Tahfidz Al-Qur'an* (Jakarta: Balai Penelitian dan Pengembangan Agama Jakarta, 2015), 23.

³² Muhammad Sadli Mustafa, "Pelaksanaan Metode Pembelajaran Tahfizh Al-Qur'an," *Jurnal al-Qalam* 18, no. 2 (2012): 249.

maintaining the number of mutawatir of huffādz al-Qur'an. If this task has been carried out by some people, then the obligations for others fall.³³ Therefore, the task of memorizing the Qur'an is a noble thing. For someone who teaches *tahfīdz* al-Qur'an, of course he is a kiai/ustadz who really memorizes it by heart (lanyah). Usually, in the Indonesian tradition, an educator in a pesantren has a memorized sanad that is connected to the Prophet.

In this case, the Yanbu' al-Qur'an Islamic Boarding School in Kudus practices this. *Tahfīdz* learning that makes pesantren as the basis, with orientation to the aspects of the quality and personal integrity of the students.

However, recently there has been a transformation of *tahfīdz* education as shown by YKTN with a temporal format. This was allegedly a sign of the revival of Islam. In Anna Gade's terms it is called, "Islamic Awakening".³⁴ This is partly due to the increasing enthusiasm of parents to place their children in schools that have *tahfīdz* programs. The motivations of parents vary, but what is clear cannot be separated from modernization and globalization. In other words, they are worried that their children will be influenced by the West, or by infidels, or even by other Muslims who do not practice the same values. The high interest and promotion of 'true' Islam among Muslims coincided with their adoption of many aspects of the stricter Islamic way of life.³⁵

In addition, in Indonesia, there is a grand agenda that is routine every year, which is commonly referred to as MTQ (Musabaqah Tilawatil Qur'an). The *tahfīdz* al-Qur'an branch was included in the MTQ in 1981, then this model institution is growing in various regions in Indonesia. Of course, this competition in addition to providing a place for memorizing the Qur'an to realize the values of the Qur'an in society, also plays an important role in shaping Muslim identity.

³³ Jalaluddin As-Suyuthi, *Al-Itqôn Fi 'Ulum Al-Qur'An* (Beirut: Dar al-Fikr, 1999).

³⁴ Anna M. Gade, *Perfection Makes Practice; Learning, Emotion, and The Recited Qur'an in Indonesia* (USA: Hawai Press, 2014).

³⁵ Yanwar Pribadi, "Sekolah Islam (Islamic Schools) as Symbols of Indonesia's Urban Muslim Identity," *TRaNS: Trans-Regional and -National Studies of Southeast Asia* 10, no. 2 (2022): 203–218.

The revival of Islam is also marked by efforts to revitalize the substance of Islam with packaging that is relevant to modernization, or what is called “Popular Islam”. The practice of “Popular Islam” is interpreted by Weintraub as a step to ground and include islamic principles that are able to adapt to the dynamics that exist in society so that Islamic teachings can be practically actualized.³⁶

No exception in the scope of education *tahfidz* al-Qur'an. The proliferation of seasonal or temporal *tahfidz* institutions is one indication. The emergence of this type of institution is seen as an implication of the insistence on the requirements for being a true Muslim. Muslims from various circles and professions flock to ultimatum and implement this. That is, participants in *tahfidz* al-Qur'an no longer only involve school-age children but more broadly, on a general scale.

For example, the existence of monthly Qur'an memorization *dauraħ* in various cities that offer an accelerated and practical method of memorizing the Qur'an. As we know, that the participants or *jamaah* of *dauraħ* are dominated by the upper middle class. This is related to the cost during the *dauraħ* which is quite large. In this study, the author represents the Tahfidz Qur'an Quarantine Foundation in Kuningan, West Java.

New Model of Tahfidz Education

The *tahfidz* tradition is part of the living Qur'an phenomenon, which activates the vital role of the Qur'an in everyday life. Mun'im A. Sirry mentioned the phenomenon as part of 'lived religion', 'practical religion', 'popular religion', 'lived Islam', which aims to explore how humans and society understand and practice their religion.³⁷ Memorizing the Qur'an is one of the religious traditions that have long lived and been practiced by Muslims.

Various *tahfidz* educational institutions were built to cover this. Each institution also offers a variety of methods and ways of

³⁶ Andrew N. Weintraub, *Islam and Popular Culture in Indonesia and Malaysia* (New York: Routledge, 2011).

³⁷ Mun'im A. Sirry, *Scriptural Polemics: The Qur'an and Other Religions* (London: Oxford University Press, 2015).

memorizing. In the world of *tahfidz*, it is generally known that there are four methods of memorizing including the *lauh*,³⁸ *tikrar*, *sima'* and *fahm al-mahfudz* methods.

In this modernization era, the *tahfidz* tradition is not only loved by the learning age group, moreover it is disseminated to the general public from various backgrounds and professions. There is a special motivation for Muslims in this era to memorize the Qur'an as a condition to become a full Muslim. For many urban middle class Muslims, being Muslim means they have to be modern and pious, their family members to be educated in a 'true' institution of Islamic learning.³⁹ This image change indicates that there is a process of *repackaging Islam* through *tahfidz* education which has developed significantly recently. The impact on the construction of Muslim identity, which places *tahfidz* as the standard of piety.

Therefore, the emergence of contemporary *tahfidz* institutions that offer an accelerated method of memorizing the Qur'an has a place in urban communities. *Tahfidz* education is programmed in attractive and varied packages. As YKTN offers a month-long program of memorizing the Qur'an, so that memorizing the Qur'an no longer appears as a difficult and exclusive material, but becomes something that is fun and easy for anyone. In fact, *tahfidz* itself has become part of the lifestyle of a Muslim.

This is the difference from traditional *tahfidz* education, as well as indicating the existence of a new model in *tahfidz* education. The author notes several things that are the difference: *First*, in terms of

³⁸ Lauh and takrir is one of the methods used by predecessors such as Shaykh Abd. Qadir Abd. Adzim, professor of Tahfizh Qira'at and naghmah of PTIQ from Egypt. Lauh is depositing or listening to new memorization to the instructor or supervisor. While takrir is repeating the memorization that is heard to the instructor or supervisor. See. Muhaimin Zen and Mustafid Akhmad, *Bunga Rampai Mutiara Al-Qur'an Pembinaan Qari Qari'ah Dan Hafizh Hafizhah* (Jakarta: Pimpinan Pusat Jam'iyatul Qurra' wal Huffazh (JQH), 2006).

³⁹ Yanwar Pribadi, "Pop and 'True' Islam in Urban Pengajian: The Making of Religious Authority," in *In The New Santri: Challenges to Traditional Religious Authority in Indonesia*, ed. Norshahril Saat and Ahmad Najib Burhani (Singapore: ISEAS Yusof Ishak Institute, 2020), 213–238.

time. Contemporary tahfidz does not take a long time, it is temporal. *Second*, the learning method. Contemporary *tahfidz* offers various methods and names. The attractiveness and distinctiveness of the average *tahfidz* institution on this side, although they rarely have an authoritative kiai, ustaz, or teacher. This is different from traditional *tahfidz*, which has an authoritative and credible kiai/teacher from a scientific perspective, as KH. M. Munawwir (Krapyak Yogyakarta) and KH. Arwani Amin (Yanbu' al-Quran Kudus). *Third*, the student segment. *Tahfidz* institutions have students who are more heterogeneous in terms of age than traditional *tahfidz* cottages. Perhaps because the *tahfidz* institution offers a practical method with a minimal time period. A success for the *tahfidz* institution has changed the image of memorizing the Quran in the public's perception, which is generally considered difficult and exclusive.

Conclusion

This research raises important questions about the changing tradition of tahfidz in Indonesia. These changes reflect the new religious trends developing in society. The increasing interest of people to memorize the Qur'an indicates that the activity of memorizing the Qur'an is not only driven by theological motives, but also relates to social status and authority.

The findings of this study show that traditional and contemporary tahfidz education have the same principles, preserving and practicing the messages of the Qur'ān. If traditional institutions make pesantren the basis of education and require a long time, contemporary institutions are not, are temporal and practical. If contemporary tahfidz institutions come up with contemporary formulas, while traditional institutions still continue the old patterns and methods.

The findings presented show that the existence of contemporary tahfidz institutions is a product of modernization. The transformation process of tahfidz from traditional to contemporary cannot be separated

from the development of the world of education, changes in lifestyle and economy. The methods and orientations applied in contemporary tahfidz institutions are the implications of the religious tendencies of today's Muslim society. This also has an impact on the perspective of Muslim communities, especially urban and middle-class communities, towards the tahfidz tradition, which is positioned not only as a theological recommendation, but also a fulfillment of identity.

This research is limited to two educational institutions as the focus of the research. To strengthen the findings on the transformation of the tahfidz tradition in Indonesia, a wider range of research is needed. Direct involvement in educational activities in pesantren or tahfidz institutions can be a strong basis for analyzing changes in the tradition. Further studies that accommodate a wider sample and diverse sources of information can be a source of knowledge for a deeper understanding of the tahfidz tradition in Indonesia.

References

- A'la, Bassam Abul, and Moh. Rifqi Rahman. "The Response From Pesantren Recognition in The Configuration of The National Education System." *AJIS: Academic Journal of Islamic Studies* 7, no. 2 (2022): 323.
- Adhoni, Zameer Ahmed, and Husam Ahmed Al-Hamad. "A Cloud Qur'an Application Using Drupal Technology." *International Journal of Web Applications* 6, no. 1 (2014).
- Anwar, Khoirul, and Mufti Hafiyana. "Implementasi Metode ODOA (One Day One Ayat) Dalam Meningkatkan Kemampuan Menghafal Al-Quran." *Jurnal Pendidikan Islam Indonesia* 2, no. 2 (2018): 181-198.
- Arief, Armai. *Pengantar Ilmu Dan Metodologi Pendidikan Islam*. Jakarta: Ciputat Press, 2012.
- Arwani, M. Ulin Nuha. *Thoriqoh Baca Tulis Dan Menghafal Al-Qur'an Yanbu'a Jilid I*. Kudus: Pondok Tahfidz Yanbu'u al-Qur'an, 2004.
- As-Suyuthi, Jalaluddin. *Al-Itqôn Fi 'Ulum Al-Qur'An*. Beirut: Dar al-Fikr, 1999.
- Atabik, Ahmad. "The Living Qur'an: Potret Budaya Tahfidz." *Jurnal Penelitian* 2,

no. 8 (2014): 169.

Cahyani, Nadia Saphira, Neila Sakinah, and Nur Nafisatul Fithriyah. "Efektivitas Tahfidh Dan Tahsin Al-Quran Pada Masyarakat Di Indonesia." *Islamic Insights Journal* 2, no. 2 (2020).

Dinata, Nana Sukma. *Perencanaan Kurikulum*. Jakarta: Rineka Cipta, 2003.

Fatmawati, Eva. "Manajemen Pembelajaran Tahfidz Al-Qur'an." *Jurnal Isema: Islamic Educational Management* 4, no. 1 (2019).

Gade, Anna M. *Perfection Makes Practice; Learning, Emotion, and The Recited Qur'an in Indonesia*. USA: Hawaii Press, 2014.

Heriyanto. "Potret Fenomena Tahfiz Online Di Indonesia Pergeseran Tradisi Menghafal Al-Qur'an Dari Sorogan Ke Virtual." *Jurnal Şuhuf* 14, no. 1 (2021): 153-177.

Huda, M. Nurul. "Budaya Menghafal Al-Quran Motivasi Dan Pengaruhnya Terhadap Religiusitas." *Sukma: Jurnal Pendidikan* 2, no. 2 (2018).

Jakfar, Muhammad, Abdul Rauf Haris, and Fahmi Zulfikar. "Lembaga Tahfiz Al-Qur'an Dalam Sejarah Pendidikan Islam." *Jurnal Pendidikan Luar Sekolah* 14, no. 1 (2020): 1.

Khoiri, Qolbi, Abdullah Idi, and Akmal Hawi. "Pondok Pesantren Di Provinsi Bengkulu Dalam Dinamika Peradaban Moderen." *Madania: Jurnal Kajian Keislaman* 21, no. 1 (2017): 31-46.

Mardhotillah, Nurul. "Strategi Laissez Faire Dalam Mengembangkan Tahfidz Al-Qur'an Di Madrasah Tsanawiyah Miftahul Ulum Sukodono Lumajang." *Khazanah: Jurnal Edukasi* 2, no. 2 (2020): 148-172.

Mubarok, Jalaluddin. "Extending Tradition Concept of Tahfidz Islamic Boarding School Design in Nganjuk Indonesia." *Journal of Islamic Architecture* 5, no. 2 (2018).

Mustafa, Muhammad Sadli. "Pelaksanaan Metode Pembelajaran Tahfiz Al-Qur'an." *Jurnal al-Qalam* 18, no. 2 (2012): 249.

Pribadi, Yanwar. "Pop and 'True' Islam in Urban Pengajian: The Making of Religious Authority." In *In The New Santri: Challenges to Traditional Religious Authority in Indonesia*, edited by Norshahril Saat and Ahmad Najib Burhani, 213-238. Singapore: ISEAS Yusof Ishak Institute, 2020.

- . “Sekolah Islam (Islamic Schools) as Symbols of Indonesia’s Urban Muslim Identity.” *TRaNS: Trans-Regional and -National Studies of Southeast Asia* 10, no. 2 (2022): 203–218.
- Rahmi, Yuliani. “Metode Muraja’ah Dalam Menghafal Al-Quran Di Pondok Pesantren Al-Mubarak Tahtul Yaman Kota Jambi.” *Innovatio: Journal for Religious-Innovation Studies* 19, no. 1 (2019).
- Saepudin, Juju. *Membumikan Peradaban Tahfidz Al-Qur’an*. Jakarta: Balai Penelitian dan Pengembangan Agama Jakarta, 2015.
- Salamah, Umi. “Pengajaran Menggunakan Metode Kaisa Dalam Menghafal Al-Quran Pada Anak.” *Ta’limuna: Jurnal Pendidikan Islam* 7, no. 2 (2018).
- Shohib, Muhammad, and Bunyamin Yusuf Surur. *Para Penjaga Al-Qur’an: Biografi Huffaz Al-Qur’an Di Nusantara*. Jakarta: Lajnah Pentashih Mushaf al-Qur’an, 2011.
- Sirry, Mun’im A. *Scriptural Polemics: The Qur’an and Other Religions*. London: Oxford University Press, 2015.
- Weintraub, Andrew N. *Islam and Popular Culture in Indonesia and Malaysia*. New York: Routledge, 2011.
- Yunus, Mahmud. *Kamus Arab-Indonesia*. Jakarta: Hidakarya Agung, 1990.
- Zen, Muhaimin, and Mustafid Akhmad. *Bunga Rampai Mutiara Al-Qur’an Pembinaan Qari Qari’ah Dan Hafizh Hafizhah*. Jakarta: Pimpinan Pusat Jam’iyyatul Qurra’ wal Huffazh (JQH), 2006.