

## THE TRADITION OF RESPONDING TO THE QUR'AN (Ethnography Studies: Systematic and Cultural Analysis)

M.Ikhsan Nawawi<sup>1</sup>, Nazwa Momen Omar<sup>2</sup>

<sup>1</sup> IAI Agus Salim Metro Lampung, <sup>2</sup>International Islamic University Malaysia

Correspondence address:

[m.ikhsannawawie@gmail.com](mailto:m.ikhsannawawie@gmail.com), [nazwa1020@gmail.com](mailto:nazwa1020@gmail.com)

### ABSTRACT

*This paper aims to show the extent to which a memorization system is still needed in maintaining the purity of the Qur'an by looking for a point of accuracy having a system that is used to maintain authentication of various forms or symbols embedded through writing (writing) or in the form of sound that is recorded for integrity. , the purity of the verses of the Koran. Although its usefulness has been widely used in the needs of the study of the Qur'an. Armed with an ethnographic (study) method, the orientation towards the tradition of memorizing the Koran in research is divided into three types, as pure worship, as maintenance of the authenticity of the Koran, and examples of studies in Islamic education. Through ethnography studies (research methods) as a systematic description and analysis of the culture of a group, people or ethnic group collected from the field in the same period.*

*The system and process of recording revelations (jam al-qur'an) can then be classified into two words used, namely jam al-qur'an, which is memorizing and writing the Koran. Hammalah al-qur'an in the sense of rote, such as recording the memorized al-qur'an from being destroyed by remembering (saving) in the heart or mind (memory). As for the term jam' al-Qur'an, the meaning of writing in the form of verses of the Qur'an is written as a result of revelation that is revealed in verbal form. Until the time the activities of memorizing and writing the Qur'an continue to be more established. In countries inhabited by Muslims in various parts of the world, finding centers of Islamic learning uses the primary activity of memorizing the Qur'an. when the protection of the memorized Qur'an is no longer played as a method or stage of understanding, but rather as a scientific model, as a goal. On the other hand, there are some Muslims who interpret the text of the Qur'an by studying and deepening it critically.*

**Keywords: Responding, Tahfiz Tradition, Ethnography.**

## A. INTRUDUCTION

Basing a reality (memorizing the Qur'an) into an activity that is actualized by a group of people (Muslim communities in Indonesia in particular) manifested in an activity event in each institution.<sup>3</sup> Submission through observational studies, analysis, and drawing conclusions is supported by literature that collects several activities or momentum in learning to memorize the Koran, trying to articulate the legacy that is transmitted and implemented to several Indonesian Muslim communities who memorize the Koran, during a certain period.<sup>4</sup> The reason is, for someone who does not know writing, it is impossible to repeat exactly the texts that have been memorized, (the absence of a standard reference in exclusive memorization is able to bring up).<sup>5</sup>

Various versions of text clarification originating from the same memorization serve as an explanation for the assumption that people who do not have a pen (writing), the only way to secure verbal creations means through memorization, while illiterate citizens (illiterates) will find it very difficult to memorize works. long. Jack Goody (an anthropologist) based his observations on the people of West and West Africa. Strengthening his opinion he presented four reasons. First, the new memorization technique allows for written texts to be used as guidelines and important text memorization customs, for oral people there is no standardized text that can be memorized exactly (exactly). Second, people who knew the script began to have schools, while schools as areas investigated science (including reading and writing) and spread memorizing techniques according to written texts. Third, through writing (writing), knowledge can be rearranged systematically so that it is practically memorized, for example through lists, tables, and language. Fourth, through writing there will be the possibility of visualization and memorization through the eyes. Through sight, the memorization process will feel easier than through the ear. Or, at least by looking at the text that will be memorized will be able

---

<sup>3</sup> Ali romdhoni. *Tradisi Hafalan Qur'an di Masyarakat Muslim Indonesia*. Journal Of Qur'an And Hadith Studies – vol. 4, no. 1, (2015), h. 1-18

<sup>4</sup> Tradition in responding to the culture of memorizing (tahfiz) the Qur'an is one of the realities of Muslims in bringing (present) in daily life by completing (al-Qur'an) such as Islamic boarding schools, ta'lim assemblies and etc. Tradition has become so entrenched that it has even developed, especially among santri, which has formed a local cultural entity, for the Indonesian Islamic people, the Qur'an is claimed as something sacred that must be glorified. As a result, they assume that reading the Qur'an, let alone memorizing it, is a noble act that can bring blessings. Although this is difficult to explain or analyze logically. But it is precisely from this blessing that makes it last for all time. In fact, many people read and memorize the Qur'an from day to day; there are also those who deliberately spend their lives just reading the Koran. This is all due to his presence in the Qur'an, providing spiritual food for the human soul, peace of mind and the high belief of a creature in the kholik. Although the majority of the Indonesian people are Muslim, in terms of quality, many are experiencing difficulties. when reading it must be spelled letter by letter or sentence by sentence. Even some of the other times required to read it assisted using spelling or transliteration of Latin letters. So reading like this will take a long time and require extra energy. Ahmad atabik. *The living qur'an: potret budaya tahfiz al-qur'an di nusantara*. Jurnal penelitian, vol. 8, no. 1, februari 2014

<sup>5</sup> A. Teeuw, Indonesia: *Antara Kelisanan serta Keberaksaraan* (Jakarta: Pustaka Jaya, 1994), h. 4-5. The anthropologist Goody's statement is based on his observations of western society and West Africa that people who do not know writing do not have a brain memorization system (memory).

to strengthen the mental ability to memorize it, through written text there will be memorization, copying of the script literally (copying).<sup>6</sup>

Not (yet) there is no recognition of writing (writing) is considered a difficult thing to happen to the brain's memorization system (memory). however, it is precisely through memorizing a phenomenon that is specifically bound up in a culture that is already familiar with writing (writing), apart from perfect repetition as a standard language. it is possible for the existence of written texts to become a tradition that is used in new techniques of memorizing in an expression society, there is no standardized text that can be memorized exactly. in addition to only people who are familiar with manuscripts, it becomes a learning area (including reading and writing) as well as developing memorization techniques based on written texts. Using writing activities as a result of knowledge which can then be systematically rearranged so that it is easy to memorize, for example through lists, tables, and rules through writing (writing), the possibility of visualizing memorization through the eyes of sight, will be simpler (practical) than hearing, seeing text What will be memorized will increase the mental capacity to memorize it, through written texts there will be preservation and transcription word for word. However, Goody's conclusion is understood or understood, considering the phenomenon of the rise of Muslims memorizing the Qur'an without looking at the text, the meaning even though they do not stick to the text, but around them are found many people who understand the reading of the Qur'an is valid, as a result if they make a mistake it can practically be justified by others. This condition is what Goody meant by using the perfect "standard text" language. History informs, when the revelation (al-Qur'an) was delivered to the Prophet Muhammad S.A.W., immediately the Prophet ordered (his companions who mastered the Arabic literacy system well) as a form of one of the methods used to perpetuate revelation (al-Qur'an). 'an) in written form (al-sutur), in addition to using the system by memorizing it (al-Sudur). The process of writing and memorizing (jam') the Qur'an. In the days of the revelation of the Qur'an, the Prophet s.A.W. Surrounded by reliable revelation writers - His secretaries. When a revelation from Allah comes down, immediately summon some of them. The chosen companions include al-khulafâ' al-râshidûn, mu'âwiyah, abân bin sa'îd, khalid bin walîd, ubay bin ka'b, zaid bin thâbit, thâbit bin qais, arqam bin ubay, and hanzhalah bin al-rabî'.<sup>7</sup>

So great was the importance of the activities in the codification of the Qur'an that as a result it was not completed at the same time as the primary program plan, several generations participated during the period of Islamic growth. The first codification began at the time of the Prophet, then continued with the second codification during the reign of the caliphate of Abu Bakr, and the third period occurred during the reign of Usman ibn Affan.<sup>8</sup>

Goody explained not only the case (codification) of the Koran. Such a system also occurs in Hindu culture with the Vedas developed a strong preservation system according

---

<sup>6</sup> Jack goody, *The Interface Among the Written and the Oral* (Cambridge: Cambridge university press, 1987), h. 177, see also on A. Teeuw, Indonesia: Antara Kelisanan serta Keberaksaraan (Jakarta: Pustaka Jaya, 1994), h. 4-5

<sup>7</sup> *Manâhil al-'Irfân*, juz 1, 368

<sup>8</sup> Muhammad 'ali al-sâbûnî, *al-tibyân fî ulûm al-qur'ân* (beirut: 'âlim al-kutub, cetakan pertama, 1985), h. 49-61 al-shâlih, *mabâhith*, h. 65-89 al-zarkashi, *al-burhân*, h. 164-171 alzarqânî, *manâhil al-'irfân*, juz 1, h. 246

to the writings that will help each other and complement each other in documenting data (issues) as a result there is no significant reduction. Panini's Sanskrit grammar, supporting the highly complex technique of memorizing the Vedas among the Brahmins, would not have been possible without the use of written symbols.<sup>9</sup>

Avoiding the emergence (possibility) of disputes and differences in control between the collections of recorders through the written, recorded, and stored. Time to document in writing. Since then, the memorization and writing systems have strengthened each other in maintaining the integrity related to the interests of future Muslims, namely studying, understanding, reviewing and protecting the Qur'an in all forms of forgery (change).

## B. METHODOLOGY

The research method (study) through an ethnographic approach, oriented towards tradition in this case memorizing the Qur'an is divided into three types, as pure worship, as maintenance of the authenticity of the Qur'an, and examples of studies in Islamic education. Through ethnography studies (research methods) as a systematic description and analysis of the culture of a group, people or ethnic group collected from the field in the same period.<sup>10</sup>

## C. RESULTS AND DISCUSSION

### 1. Arab society before the Qur'an was revealed

The Arabs<sup>11</sup> are known to have characters that are less supportive of the growth of the reading and writing tradition.<sup>12</sup> Compared to the surrounding nations, such as Egypt, Babylon, or China, so they are said to be late in terms of reading and writing. The habit of moving away from the possibility of an enemy attack from another tribe.<sup>13</sup> Live nomadic (moving) from one place to another using various purposes, looking for fertile land (soil), following the growth of steppes or meadows that grow rarely in Arabian soil, more or less oases (puddles of water) after the rain. These grasses are very much needed by the people to support the sheep, their superior animal,<sup>14</sup> This is the reason for not having the opportunity to build, such as an established culture of reading and writing (intellectuality).

Based on the narrative of Bernard Lewis, before the arrival of Islam, the city of Mecca was inhabited by the Quraysh tribe from northern Arabia. Many of them live by trading. Even the Quraysh merchants had created cross-border trade syndicates which later resulted in trade contracts with the rulers of Byzantium, Abyssinia (Ethiopia), and the Persian border countries. For a very long time, the merchant community (merchants) from

<sup>9</sup> Jack goody, *the interface between the written and the oral*, h. 110-122

<sup>10</sup> Koentjaraningrat, *pengantar ilmu antropologi* (jakarta: rineka cipta, 2009), h. 57

<sup>11</sup> Built according to family ties, descent (nasab) relations, and ethnic ties, agriculture and urban, market economy, monotheistic religion, and bureaucratic empire. M. Lapidus, *A History Of Islamic Societies, second edition* (Cambridge: Cambridge University Press, 2002), h. 3.

<sup>12</sup> Yasin hamid safadi, *Islamic Calligraphy* (london: themes and hudson, 1978), h. 7. D. Sirojuddin AR., *Seni Kaligrafi Islam* (Jakarta: Multi Kreasi Singgasana, 1992), h. 18

<sup>13</sup> Philip k. Hitti, *History Of The Arabs*. Tenth edition (london: macmillan education, 1970), h. 20

<sup>14</sup> Ali mufrodi, *Islam di Tempat Kebudayaan Arab* (jakarta: logos, 1997), h. 5

the Quraysh tribe continued to lead the trade alliance.<sup>15</sup> Nevertheless, it is almost certain, war is always the final solution, even able to drag on for years.<sup>16</sup> A very popular term for referring to a prolonged war involving Arab tribes, namely *ayyâmu al-'arab*. Indeed, there are some Arab citizens who live permanently in an exclusive area, but their number is very small. The origin of the Arab community who live permanently is the Quraysh tribe. They produced a trade alliance in Mecca.<sup>17</sup> The life of tribal Arab society uses a very strong sense of tribal fanaticism (chauvinism; 'Asabiyyah). Between one tribe there is a very tight competition. Not infrequently they are involved in conflicts, boasting to each other of their respective descendants while demeaning other groups and descendants.<sup>18</sup>

There are so many wars between Arab tribes that have occurred, there is a war that is very famous and remembered by the Arab community, namely: first, the al-Bass war occurred before Islam was born and lasted for forty years the Bakr and Taghlib tribes—both of them were descendants of Wail. The occurrence of this war was triggered by a camel belonging to al-basûs, an old woman from the Bakr tribe. Because one of the Taghlib tribe personnel injured this camel, the two tribes ended up fighting for a relatively long time.<sup>19</sup> second, the war of *dahîs* and *al-ghubarâ'*. This war took place between 'abasa and *dzubiyân* - both sons of *Baghid bin Raith bin Ghathavan*, apart from the horse racing bets held by *Qais bin Zuhair* and *Haml bin Badr bin Raith* which lasted about forty years. Third, *Ayyâm al-fijâr* means the war that took place in the holy months between the tribes who lived in the land of the Hijaz. *Al-fijâr I* occurs between *kinanah* and *hawazan*. This incident did not cause serious casualties. *Al-fijâr II* occurred between the Quraysh tribes using *hawazan*. The two warring parties were reconciled by *Harb bin Uyamah*. *Al-fijâr III* occurs between *kinanah* and *hawazan*. *Al-fijâr IV* occurred between the Quraysh allied with the *Kinanah* against the *Hawazan*. The war of *al-fijâr IV* as the biggest war that ever happened.<sup>20</sup> This war took place in the twenty-sixth year before the Prophet Muhammad's apostolate (i.e. when he was fourteen years old).<sup>21</sup> Chaotic and tend to intersect with the surrounding community, it will certainly be difficult to establish a unified community together, the absence of security stability makes the residents do not have time to create intellectual traditions, including studying the literacy system. In the days (before Islam) writing was still a rarity. The ability to write is only controlled by a few people, (nobles and spiritual figures) in fact, ordinary people still consider it to be something miraculous and supernatural then when Islam was born, the Prophet Muhammad, on the guidance of the Qur'an, pioneered the introduction of writing (writing) to the general public. public). Pre-

<sup>15</sup> Bernard Lewis, *The Arabs In History*, cet.1 (New York: Harper Torchbooks, 1960), h. 23.

<sup>16</sup> Ja'far Subhani, al-selebaran: *Sejarah Kehidupan Rasulullah*, terj. Muhammad Hasyim dan Meth Kierana, cetakan ke-1 (Jakarta: Lentera, 1996), h. 12.

<sup>17</sup> W. Montgomery Watt, *Pengantar Studi Al-Qur'an: Penyempurnaan Atas Karya Richard Bell*, terj. Taufik Adnan Amal, cetakan 1 (Jakarta: cv. Rajawali, 1991), h. 98

<sup>18</sup> Abî 'Umar Ahmad Ibn Muhammad Ibn 'Abd Rabbih al-Andalusî, *Al-'Iq Alfarîd*, juz tiga (Beirut: Dâr Al-Kitâb Al-'Arabî, 1973), h. 313.

<sup>19</sup> Secara detail perang al-basûs diceritakan Hasan Ibrahim Hasan, *Sejarah dan Kebudayaan Islam*, terj. A. Bahauddin (Jakarta: Kalam Mulia, 2006), h. 90.

<sup>20</sup> Hasan Ibrahim Hasan, *Sejarah dan Kebudayaan Islam*, h. 100-108

<sup>21</sup> *Al-fijâr* sebab terjadi pada bulan-bulan kudus, yaitu bulan-bulan yang dinyatakan haram melakukan perang, tetapi masyarakat Arab melanggar ketentuan itu. Hasan, *Sejarah Dan Kebudayaan Islam*, h. 100-108

Islamic Arabic poetry that is stored in memory is a common cultural practice, especially oral.<sup>22</sup>

Since 1000 BC a writing (writing) of the type of musnad has developed in the ancient Arab people, in later times its users were abandoned because of the release of other types of writing, namely kindi and nabtî.<sup>23</sup> This type of nabt writing is then claimed to be the earliest form of Arabic writing. The nabt pen (writing) was used by the Nabt tribe, an Arab race who inhabited the northern region of the Arabian peninsula in the Jordan State, using the center of their government in the city of Puerto in the 1st century BC.<sup>24</sup> According to al-muqrizî, the residents of Himyar and the kings of 'âd were used. Geographically the territory of the Nabt kingdom is very strategic. This kingdom had its heyday. The area underwent expansion, so that its territory stretched widely from the Arabian peninsula to its neighbors in the north.<sup>25</sup> This assumption is strengthened by using evidence in the form of ancient sculpture inscriptions. However, this assumption is difficult to prove because there are no historical relics to be found.<sup>26</sup>

*The Encyclopaedia Of Islam provides more visible news,*<sup>27</sup> that archaeological evidence showing a form of writing (writing) has been known in Arabia for centuries. In addition to finding an inscription in southern Arabic whose age, presumably, was before the Christian era, an inscription in North-West Arabia was also found in the Nabataea, Lihyânî and Samûd alphabets which were allegedly designed in the centuries before the release of the Prophet Muhammad. Classical Arabic and Arabic writing, the earliest remains are 3 graffiti on the walls of a temple in Syria, which are dated to about 300 BC, while four Christian inscriptions were found including the sixth century. However, it is clear that early inscriptions have not been found (the level of accuracy and authenticity cannot be disputed) around Mecca and Medina.<sup>28</sup>

So it is said that the people who inhabit the Arabian peninsula have known for a long time (about 1,600 years before the Qur'an was revealed) to know the culture of reading and writing. In other terms, whether the tradition of reading and writing has become a collective culture or only belongs to a small part of the Arab community, the Arab

<sup>22</sup> W. Montgomery watt, richard bell: *Pengantar Al-Qur'an*, terj. Lillian d. Tedjasudhana (jakarta: inis, 1998), h. 27.

<sup>23</sup> Abdul karim husain, khat, seni kaligrafi: tuntunan menulis halus alfabet arab (kudus: menara suci, t.Th.), 7

<sup>24</sup> Read. Kâmil al-bâbâ, *Rûh Alkhatt Al-'Arabî*, h. 20-23. W. Montgomery Watt, pengantar studi al-qur'an, 46- 47. D. Sirojuddin AR., *Seni Kaligrafi Islam*, h. 32-37. Baca c. Israr, *Dari Teks Klasik Sampai Ke Kaligrafi Arab* (Jakarta: Yayasan Masagung, 1985), h. 37-38. Habîbullâh fadâ'îlî, *atlas al-khatt wal-khutût*, h. 97-100

<sup>25</sup> D. Sirojuddin AR., *Seni Kaligrafi Islam*, h. 32-37. Baca c. Israr, berasal teks klasik sampai ke kaligrafi arab (Jakarta: Yayasan Masagung, 1985), h. 37-38. Habîbullâh fadâ'îlî, *atlas al-khatt wal-khutût*, h. 97-100.

<sup>26</sup> Kâmil Al-Bâbâ, *Rûh Alkhatt Al-'Arabî*, h. 20-23. Baca pula w. Montgomery watt, *pengantar studi al-qur'an*, h. 46- 47.

<sup>27</sup> *The encyclopaedia of Islam*, edisi ke 2 (Leiden dan London, 1960), dikutip Watt, Richard Bell: *pengantar al-qur'an*, h. 28

<sup>28</sup> It is possible to have a reading and writing tradition, some experts base the argument, that these two areas are busy with trading activities. In such a society, literacy skills have almost certainly been mastered by many people, namely for the purposes of commercial administration. Read W. Montgomery watt, richard bell: *pengantar al-qur'an*, h. 28.

community has not used writing (writing) for their daily needs aphorisms. This is also recognized by Hasan Ibrahim Hasan,<sup>29</sup> that there are two factors that make the history of the ancient Arabs almost completely unknown. First, because there is no political unity in the region. means a community consisting of tribes whose lives move around, practically at war between one tribe and another, so that it does not have a unified orientation to become one large and politically sovereign nation.<sup>30</sup>

The Arabs did not know that writing was dominated by people who could not read and write, so that various important events that occurred in them were not recorded except at the end of the Amawi reign. Before that time, information about Arabic only relied on narrations conveyed orally. This excludes the requirements of the Arab people who are at the southern tip of the Arabian peninsula, such as the people of the kingdoms of Saba 'and Ma'in. The specifics of news about the people in these two regions can be traced to their many relics which are still intact and preserved to this day. Such a condition, understood when the system was first used, aimed at perpetuating the revelation that came down by rote, or storing it in the heart and mind. However, after the prophet ordered his companions to write it down, the meaning; The prophet also saw the need for a writing system in perpetuating revelation. This does not mean that the memorization system is not strong enough to maintain revelation, but the memorization system is the most effective step and perhaps the most requisite at that time in perfecting the needs of Muslims, so that the memorization system must be supported by a standard text as a reference. Some of the descriptions described in the paragraph above conclude that the tradition of memorizing has indeed flourished among the people of the Prophet Muhammad, even since Islam had not yet come. Not surprisingly, when revelation came down, memorizing texts was one of the systems used in recording (memorizing) the Qur'an. The activity of memorizing the Qur'an is in great demand, in addition to the teachings of Islamic belief, it is promised a reward in addition to becoming a habit.

## **2. Knowledge Transformation Process (Arab Nation)**

Does not (yet) have any attention that focuses on education for children, it is still very difficult to find in the Arab region as places used for learning activities, including Mecca and Medina. took place in the Arab community when it was only based on needs and was only perfunctory. Generally, their children are directly taught by their parents.<sup>31</sup> In addition to being far from access to knowledge that was developing at that time.<sup>32</sup> don't even have a literacy culture and don't expect notes to be a crucial thing. The example they use in storing

---

<sup>29</sup> Hasan, *Sejarah dan Kebudayaan Islam*, h. 1

<sup>30</sup> Kurniawan, M. A., & Adebisi, A. (2022). Ulumul Qur'an: Classification Of Makkiyah Madaniah Verses In The Qur'an. *Az ziqri Islamic Studies And education (AISE) International*, 1(1), 1-10.

<sup>31</sup> Hasan, *Sejarah dan Kebudayaan Islam*, h. 118

<sup>32</sup> Ahmad Amîn, *Fajr Al-Islâm*, cetakan ke-11 (Dar Al-Kutub, 1975), h. 3

information (knowledge) is rote memorization. As a result, his life history is not well documented in writing.<sup>33</sup>

Most of the Arab citizens are people who do not know literacy (alphabet/letter illiteracy). If any of them can write, there are very few of them, generally only community leaders. It is also considered a supernatural power.<sup>34</sup> in addition to a very small amount, writing (writing) has been used for interests in meeting the needs of commerce and writing the best poems-which are generally hung on the kaaba (mu'allaqât). This condition makes the Arabs rely on rote memorization, which in turn becomes a benchmark for one's intelligence and intellectual ability.<sup>35</sup>

Although in terms of political science, economics, social science, medicine and others, the Arabs are lagging behind, when compared to other nations in the vicinity (Romans and Persians). However, the Arabs have other advantages that other nations around them do not have, for example: astronomy, meteorology, archeology, history, lineage (derived origin), medicine, shamanism, language and literature.<sup>36</sup> It must be admitted that they have brilliant language and literary skills, have great attention to language and the beauty of literature. This is because it has a subtle feeling and sharpness of judgment towards something.<sup>37</sup>

Especially in the fields of meteorology, archeology, and lineage science, it can be said that these fields mean that the knowledge of Arab citizens is pure which was born due to environmental encouragement and the character of the Arab country itself. Regarding meteorology, for example, it is not surprising that this knowledge is mastered by the Arabs, because they are adept at following changing trends and in recognizing when it rains.<sup>38</sup> Then the science of archeology, they are proficient in this field because the Arab community in particular has mastered the knowledge of the relics (trails) of their predecessors. This is supported by the conditions of the arid desert which is covered by sand, making it easier for their character to master the science. Furthermore, the Arabs also mastered the science of lineage. This is because the Arabian Peninsula means the area inhabited by the nation whose population composition consists of tribes living far apart from each other. On this basis, they really desire that their origins are preserved as a basis for establishing or garnering cooperation in carrying out an aggression against their enemies or when competing for leadership seats.<sup>39</sup>

---

<sup>33</sup> Muhammad shukrî al-alusî, *Bulûgh Al-Adâb Fî Ma'rîfah Ahwal Al-'Arab*, vol. I (beirut: dâr al-kutûb al-'ilmiah, t.Th.), h. 38. Hasan Qâsim Habash Al-Bayâtî, *Rihlah Al-Mushaf Al-Sharîf* (Beirut: Dâr Alqalam, 1414), h. 61

<sup>34</sup> M. Azami, *Hadis Nabi dan Sejarah Kodifikasinya*, terj. Ali musthofa ya'qub, cetakan ke-1 (Jakarta: Pustaka Firdaus, 1994), h. 75

<sup>35</sup> M. Quraish shihab, *Karamah Al-Qur'an* (bandung: mizan, 1998), h. 71.

<sup>36</sup> M. Quraish shihab, *Karamah Al-Qur'an*, h. 77

<sup>37</sup> Yunus ali al-muhdar dan Beny arifin, *Sejarah Kesusastraan Arab*, cetakan pertama (Surabaya: Bersinar-Sinar Ilmu), 1983, h. 18.

<sup>38</sup> Kurniawan, M. A. (2022). Thinking Of Islamic Study In Universities As Inspiration. *Az ziqri Islamic Studies And Education (AISE) International*, 1(2), 58-68.

<sup>39</sup> The Arabs also mastered other sciences that were born due to the encouragement of the barren and arid desert conditions, which are more perfectly considered as a number of knowledge, Hasan, *Sejarah dan Kebudayaan Islam*, h. 119- 120.



Such is the process of transformation of knowledge among Arabs only in very simple ways through oral tradition—the first party conveys it expressly to the second party as the party who listens, then memorizes it. It can be ascertained, at this time (before Islam emerged) no Arabic language book could be found in the Arabian peninsula. Al-Quran is the first book in Arabic. The Qur'an through its first revelation “iqra” (ie, “read!”) has marked the start of a new era: an era in which seeking knowledge is a job that must be done by everyone. The new era means that every knowledgeable person has an obligation to teach others. This can be seen, among other things, that some time after the prophet arrived in Medina, he immediately provided teaching-learning facilities by calling on friends who met the educated criteria: ballighû 'annî walaw âyah. The new era in which the writing of science (writing books) began to be carried out was seen in the Prophet's efforts to employ sixty revelation writers as gifts in fighting the ignorance of the people at that time.<sup>40</sup>

Before the revelation of the Qur'an, Arab citizens had not used reading and writing to access and perpetuate knowledge. In such conditions the Qur'an is enshrined using rote; only then immortalized in the form of writing (writing) on the orders of the Prophet Muhammad SAW. The memorization and writing models complement and reinforce each other. Another sentence to represent the situation is that the history of the Qur'an is enshrined using a system of memorization and writing (pen strokes). The prophet's step in gathering reliable writers stemmed from the birth of a community of reviewers of revelation, meaning that the process of creating a safe environment the possibility of maintaining the standard text of the Qur'an in the conclusion of the study conducted by Goody. Without this society, the standard text as a reference for memorizing the Qur'an is difficult to realize, except for the Prophet himself. However, with a consideration that is accompanied by a long-term interest factor for the preservation of the study of Islamic sciences in the future.<sup>41</sup>

### **3. Tahfidz Al-Qur'an: Between Study and Learning Orientation**

Self-actualization loving the Qur'an by memorizing it is able to find educational centers that are specifically (typical) in producing a student to achieve the title of "hafiz". The memorizers of the Qur'an (hafiz) who place their activities (memorizing the Qur'an) are no longer a means of reaching the target afterward - but have become their own goal, specifically designing students to become hafiz. The result is dominant between positioning memorizing the Qur'an as a goal.

Mapping the community's motto ('reviewer') of the Qur'an, mainly relating to the fact that there are many memorizers of the Qur'an in Indonesia. Positioning the Qur'an into a noble text at the same time allows it to be studied critically, as a necessity to explore its meaning content. Placing revelation recording activities in the heart and mind is a process of achieving an understanding of the Islamic teachings contained, as well as studying the

---

<sup>40</sup> Al-A'zami, *Sejarah Teks Al-Qur'an*, terj. Sohirin Solihin, dkk. (Jakarta: Gema Insani Press, 2005), h. 184.

<sup>41</sup>Kurniawan, M. A. (2022). *Konsep Pendidikan Karakter Dalam Al-Qur'an*. *Al Mumtaz: Jurnal Pendidikan dan Sosial Keagamaan*, 1(1), 1-12.

Qur'an critically, to certain limits. They continue to explore and look for the latest methodologies in understanding the Qur'an, including involving modern theories (literature, language, philosophy, sociology, and others).<sup>42</sup>

Al-Qur'an reviewers who view the 'hafiz' predicate as the highest achievement position memorizing the Qur'an as a goal, there is no more process, no more targets after the completion of the memorization material, because their ultimate goal is to memorize all the material (letters and verses). - the verses contained therein) the Qur'an as an orientation, a target, the development of how to memorize the Qur'an using fast, strong memorization. They did not think about how the methodology of understanding the Qur'an, as a framework for solving problems and so on.

Memorizing without first equipping yourself with good makhraj skills. They have the ability to read and write the Koran and then set targets in learning activities to memorize the Koran. Some pay relative attention to learning makhraj, waqf, washal (including tajwid science) before stepping on the activity of memorizing the Qur'an, some complementing their abilities in the variety of qira'at which is familiarly called sab'ah, 'Asrah, etc.

Positioning the Qur'an as the word of God in the form of worship (al-muta'abbad bitilawatihi), apart from not investigating critically, it also does not result in 'memorizing the Qur'an' as an orientation. Their primary motivation for memorizing the Qur'an is as a form of worship. However, they are homogeneously said to have had a spiritual experience. For example, positive suggestions due to the activity of memorizing the Qur'an. Practically they absorb exclusive disciplines. In short, by memorizing the Qur'an they feel 'enlightened' generally mastered is the second and third categories.

## C. CONCLUSION

The memorization of the Qur'an is permanently relevant and needed for Islamic studies reviewers, even today. The memorization system is needed and has its own territory that is not reached by the existence of other systems. Modern senses that have the ability to record the authenticity of the revelation of the Qur'an both in the form of symbols (writing) and sound (cassette tape / in the form of CDs or audio files) to certain limits have weaknesses. The reason is, this device is passive, in addition to being damaged by causes such as; scratched, or exposed to a virus in the device so that it lacks the ability to select strong data. While human memory is active, working to select if there is an error. Even though the current technology seems to be very useful in facilitating the needs of the study of the Koran, however, memorization can be observed in three positions. pure orientation of worship, Islamic studies, and maintaining purity.

---

<sup>42</sup> Muslim, M., & Gariato, G. Spectrum of Islamic Education Management. *Roqooba Journal of Islamic Education Management*, 2(1), 51-58.

## REFERENCE

- A. Teeuw, Indonesia: *Antara Kelisanan serta Keberaksaraan* (Jakarta: Pustaka Jaya, 1994), h. 4-5. The anthropologist Goody's statement is based on his observations of western society and West Africa that people who do not know writing do not have a brain memorization system (memory).
- Abdul karim husain, khat, seni kaligrafi: tuntunan menulis halus alfabet arab (kudus: menara suci, t.Th.)
- Abî 'Umar Ahmad Ibn Muhammad Ibn 'Abd Rabbih al-Andalusî, *Al-'Iq Alfarîd*, juz tiga (Beirut: Dâr Al-Kitâb Al-'Arabî, 1973)
- Ahmad Amîn, *Fajr Al-Islâm*, cetakan ke-11 (Dar Al-Kutub, 1975)
- Ahmad atabik. The living qur'an: potret budaya tahfiz al-qur'an di nusantara. Jurnal penelitian, vol. 8, no. 1, februari 2014
- Al-A'zami, *Sejarah Teks Al-Qur'an*, terj. Sohirin Solihin, dkk. (Jakarta: Gema Insani Press, 2005)
- Ali mufrodi, *Islam di Tempat Kebudayaan Arab* (jakarta: logos, 1997)
- Ali romdhoni. *Tradisi Hafalan Qur'an di Masyarakat Muslim Indonesia*. Journal Of Qur'an And Hadith Studies – vol. 4, no. 1, (2015)
- Bernard lewis, *The Arabs In History*, cet.1 (New York: Harper Torchbooks, 1960)
- Built according to family ties, descent (nasab) relations, and ethnic ties, agriculture and urban, market economy, monotheistic religion, and bureaucratic empire. M. Lapidus, *A History Of Islamic Societies, second edition* (Cambridge: Cambridge University Press, 2002)
- D. Sirojuddin AR., *Seni Kaligrafi Islam*, h. 32-37. Baca c. Israr, berasal teks klasik sampai ke kaligrafi arab (Jakarta: Yayasan Masagung, 1985), h. 37-38. Habîbullâh fadâ'ilî, atlas al-khatt wal-khutût,
- Hasan Ibrahim Hasan, *Sejarah dan Kebudayaan Islam*, terj. A. Bahauddin (jakarta: kalam mulia, 2006)
- Hasan Qâsim Habash Al-Bayâtî, *Rihlah Al-Mushaf Al-Sharîf* (Beirut: Dâr Alqalam, 1414)
- Ja'far subhani, al-selebaran: *Sejarah Kehidupan Rasulullah*, terj. Muhammad hasyim dan meth kierana, cetakan ke-1 (Jakarta: Lentera, 1996)
- Jack goody, *The Interface Among the Written and the Oral* (Cambridge: Cambridge university press, 1987), h. 177, see also on A. Teeuw, Indonesia: *Antara Kelisanan serta Keberaksaraan* (Jakarta: Pustaka Jaya, 1994)
- Jack goody, *the interface between the written and the oral*,
- Kâmil Al-Bâbâ, *Rûh Alkhatt Al-'Arabî*, h. 20-23. Baca pula w. Montgomery watt, *pengantar studi al-qur'an*,
- Koentjaraningrat, *pengantar ilmu antropologi* (Jakarta: Rineka Cipta, 2009)
- Kurniawan, M. A. (2022). *Konsep Pendidikan Karakter Dalam Al-Qur'an*. *Al Mumtaz: Jurnal Pendidikan dan Sosial Keagamaan*, 1(1), 1-12.
- Kurniawan, M. A. (2022). Thinking Of Islamic Study In Universities As Inspiration. *Az ziqri Islamic Studies And education (AISE) International*, 1(2), 58-68.
- Kurniawan, M. A., & Adebisi, A. (2022). Ulumul Qur'an: Classification Of Makkiyah Madaniah Verses In The Qur'an. *Az ziqri Islamic Studies And education (AISE) International*, 1(1), 1-10.
- M. Azami, *Hadis Nabi dan Sejarah Kodifikasinya*, terj. Ali musthofa ya'qub, cetakan ke-1 (Jakarta: Pustaka Firdaus, 1994)
- M. Quraish shihab, *Karamah Al-Qur'an* (Bandung: Mizan, 1998)
- Manâhil al-'Irfân*, juz 1, 368



AISE AZZIQRI  
Jurnal Nasional

Az ziqri Islamic Studies Education

**AISE**

**Az ziqri Islamic Studies Education**

ISSN (Print) : 1693-9360  
ISSN (Online) : 2714-8750

**Jurnal International  
Multidisipliner**

Vol 1 No. 3 2022

- Muhammad 'ali al-sâbûnî, *al-tibyân fî ulûm al-qur'ân* (beirut: 'âlim al-kutub, cetakan pertama, 1985), h. 49-61 al-shâlih, *mabâhith*, h. 65-89 al-zarkashi, *al-burhân*, h. 164-171 alzarqânî, *manâhil al-'irfân*, juz 1,
- Muhammad shukrî al-alusî, *Bulûgh Al-Adâb Fî Ma'rifah Ahwal Al-'Arab*, vol. I (beirut: dâr al-kutûb al-'ilmiyah, t.Th.), h. 38.
- Muslim, M., & Gariato, G. Spectrum of Islamic Education Management. *Roqooba Journal of Islamic Education Management*, 2(1), 51-58.
- Philip k. Hitti, *History Of The Arabs*. Tenth edition (london: macmillan education, 1970), h. 20
- Read. Kâmil al-bâbâ, *Rûh Alkhatt Al-'Arabî*, h. 20-23.
- W. Montgomery Watt, pengantar studi al-qur'an, 46- 47. D. Sirojuddin AR., *Seni Kaligrafi Islam*, h. 32-37. Baca c. Israr, *Dari Teks Klasik Sampai Ke Kaligrafi Arab* (Jakarta: Yayasan Masagung, 1985), h. 37-38. Habîbullâh fadâ'ilî, *atlas al-khatt wal-khutût*, The Arabs also mastered other sciences that were born due to the encouragement of the barren and arid desert conditions, which are more perfectly considered as a number of knowledge, Hasan, *Sejarah dan Kebudayaan Islam*
- The encyclopaedia of Islam*, edisi ke 2 (Leiden dan London, 1960), dikutip Watt, Richard Bell: *pengantar al-qur'an*,
- W. Montgomery watt, *Pengantar Studi Al-Qur'an: Penyempurnaan Atas Karya Richard Bell*, terj. Taufik adnan amal, cetakan 1 (jakarta: cv. Rajawali, 1991)
- W. Montgomery watt, richard bell: *Pengantar Al-Qur'an*, terj. Lillian d. Tedjasudhana (Jakarta: Inis, 1998)
- Yasin hamid safadi, *Islamic Calligraphy* (london: themes and hudson, 1978)
- Sirojuddin AR., *Seni Kaligrafi Islam* (Jakarta: Multi Kreasi Singgasana, 1992)
- Yunus ali al-muhdar dan Beny arifin, *Sejarah Kesusastaan Arab*, cetakan pertama (Surabaya: Bersinar-Sinar Ilmu), 1983