



Memorizing The Qur'an as a Formation of Self-Identity

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ABSTRACT

The rapid flow of modernization and global challenges make strengthening self-identity very crucial. Students who memorize the Qur'an occupy a strategic role in society as agents who are expected to be able to bring progress without abandoning the Islamic values taught in the Qur'an. This study aims to analyze students' Qur'an memorization activities that contribute to the formation of self-identity. This is very important in order to instill and develop self-understanding, values and the role of students who memorize the Qur'an in society. This research was prepared with a phenomenological approach to explore meaning through the process of social interaction that occurs in society with the aim of seeing the extent to which self-identity has been realized in students who memorize the Qur'an in their daily activities. The subjects in this study are *tahfizh* students in Banjarmasin, including *asatidz* and *asatidzah* who manage student *tahfizh* dormitories in the city of Banjarmasin. The results of this study show that interest and environmental factors have a great influence in building motivation and positive image of *tahfizh* students in forming their identity as memorizers of the Qur'an. This research is useful to develop a model and framework that describes the mechanism of *tahfizh* activities that contribute to the fertilization of self-identity as memorizers of the Qur'an which will later have an important contribution in society so that memorizing Qur'an are not only used as a symbol that is feared to cause religious commodification.

Keywords: Qur'an Memorization Activity, Self-Identity, *Tahfizh* College Students, Muslims, Student College Dormitory.

ABSTRAK

Pesatnya arus modernisasi serta tantangan global menjadikan penguatan identitas diri sangat krusial. Mahasiswa penghafal Al-Qur'an menempati peran strategis di masyarakat sebagai agen yang diharapkan mampu membawa kemajuan dengan tanpa meninggalkan nilai-nilai Islam yang diajarkan dalam Al-Qur'an. Penelitian ini bertujuan untuk menganalisis aktivitas menghafal Al-Qur'an mahasiswa berkontribusi terhadap pembentukan identitas diri. Ini sangat penting guna menanamkan dan mengembangkan pemahaman diri, nilai-nilai serta peran mahasiswa penghafal Al-Qur'an di masyarakat. Penelitian ini disusun dengan pendekatan fenomenologis untuk menggali makna melalui proses interaksi sosial yang terjadi di masyarakat dengan tujuan untuk melihat sejauh mana identitas diri telah terwujud dalam diri mahasiswa penghafal Al-Qur'an dalam aktivitas kesehariannya. Subjek dalam penelitian ini adalah mahasiswa *tahfizh* yang ada di Kota Banjarmasin termasuk juga *asatidz* dan *asatidzah* yang mengelola asrama *tahfizh* mahasiswa di Kota Banjarmasin. Hasil penelitian ini menunjukkan bahwa faktor minat dan lingkungan berpengaruh besar dalam membangun motivasi dan citra positif mahasiswa *tahfizh* dalam membentuk identitas diri sebagai penghafal Al-Qur'an. Penelitian ini berguna untuk mengembangkan model serta kerangka yang mendeskripsikan mekanisme aktivitas *tahfizh* memberikan kontribusi terhadap pemupukan identitas diri sebagai penghafal Al-Qur'an yang nantinya akan memiliki andil penting di masyarakat sehingga aktivitas *tahfizh* bukan hanya dijadikan sekadar simbol yang dikhawatirkan menimbulkan komodifikasi agama.

Kata Kunci: Aktivitas Menghafal Al-Qur'an, Identitas Diri, Mahasiswa Tahfizh, Muslim, Pondok Tahfizh Mahasiswa.

INTRODUCTION

Memorizers of the Qur'an are ordinary people who are entrusted with guarding the word of Allah. Everything related to the Qur'an becomes noble because In fact, in the hadith of the Prophet narrated by Imam Bukhari it is stated that the Prophet SAW said, *"The best among you are those who learn the Qur'an and teach it."* (Yakin, 2019). Nowadays, many parties have emerged who are actively promoting the Qur'an by establishing *Tahfizh* Al-Qur'an institutions specifically for students, some of which are scattered in Banjarmasin, South Kalimantan (Karim et al., 2023). Islamic boarding schools that program *tahfizh* in South Kalimantan have been running for quite a long time and over time have begun to be known and receive more attention from the community (Rasyidi et al., 2023). This is show the great concern and attention of Muslims and Allah's way of this shows the great concern and attention of Muslims and Allah's way of maintaining the purity of the Qur'an.

Tahfizh college students in Banjarmasin come from various universities, both Islamic universities and public universities. Activities in the *tahfizh* dormitory require students to compete to achieve the targets that have been set and to fulfill their responsibilities towards the initial commitments that have been agreed upon. Some *tahfizh* college students have an educational background in Islamic Boarding Schools, but not a few of them remember that there are some who come from other public schools. However, this does not dampen the spirit of students who have made up their minds to learn and memorize the Qur'an. Often there are some students who still need improvement in reading the verses of the Qur'an, but with perseverance and guidance from the *asatidz* and *asatidzah*, many students have become better at reading the Qur'an, including also influencing positive habits gained from experiences while living in the *tahfizh* dormitory. Students who memorize the Qur'an certainly get a different view from society in general. Seeing the density of student activities coupled with their seriousness in trying to memorize the Qur'an is a privilege that not everyone can get (Rangkuti et al., 2023).

Mohamad Zaidin Mohamad et al. (Mohamad et al., 2020) explicates the crucial role of personal identity from an Islamic perspective. The Qur'an function as the foundational textual source for doctrines that mold an individual's identity as a Muslim. Forthermore, research by Garbi Schmidt (Schmidt, 2004) highlight that religious practices including prayer, fasting, and Qur'an recitation contribute to the shaping of Muslim identity. However, concurrently, the role of family and the surrounding environment likewise guide their Muslim identity admist a diversity of values and cultures. In the same vein, student residing in *Tahfizh* dormitory, despite their varied backgrounds and the intensive nature of their daily and dormitory activities, nonetheless cultivate positive habits that, if consistently maintained, will ultimately shape their identity as true Qur'an memorizers.

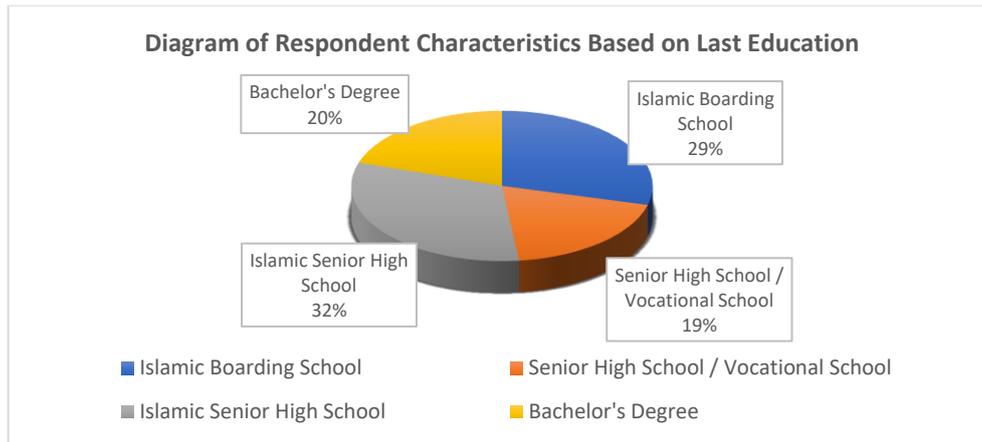


Figure 1. Diagram of Respondent Characteristics Based on Last Education

Source: Documents of Student *Tabfizh* Islamic Boarding School in Banjarmasin, 2023.

In line with (Latipah, 2022), provides profound insights into factors such as motives, self regulation, and spiritual experiences of Hafizh (Qur'an Memorizers) in the formation of their self-identity. This research not only delves into the cognitive and behavioral aspects of Qur'an memorization but also explores the psychological and spiritual dimensions that shape the identity and lives of Hafizh in Indonesia. The dual role of being a college student and a Qur'an memorizer naturally entails augmented burdens and moral obligations. It is imperative, however, that Qur'an memorizer retains their authentic self, an identity intrinsically derived from the Qur'an, as this profound commitment is an enduring aspect of their being until their passing.

Based on previous research, it's evident that the Qur'an serves a highly fundamental function in shaping the identity of both Muslim individuals and communities. This influence spans conceptual, psychological, and sociological aspect. This is consistent with the research previously presented by the author. Nevertheless, this study will delve deeper into the specific role of Qur'an memorization activities, especially among college students, who are poised to become agents of change directly involved in community building and public relations. Students often focus only on the target of increasing memorization but forget or even intentionally leave the activity of repeating the memorization that has been previously obtained. So, on the one hand he continues to increase memorization but on the other hand his old memorization begins to erode and be forgotten.

Many memorizers of the Qur'an focus only on the results, whereas the most important thing in memorizing the Qur'an is the memorization process itself (the activity of memorizing the Qur'an). The memorization process is not just about adding memorization, but the bigger thing is how to maintain the memorization throughout life. Someone who only focuses on *hafizh*, for example to quickly memorize the Qur'an, often after getting what he wants, it actually has an impact on decreasing his enthusiasm and interaction with the Qur'an, or remains enthusiastic in adding new memorization but actually neglects the old memorization by not reviewing it (Husna, 2021).

Every institution that programs *tabfizh* (carrying out the activity of memorizing the Qur'an) certainly hopes for success in producing individuals who have an identity as

memorizers of the Qur'an itself. It is not enough just to have motivation but more than that is the belief in the identity that is owned and embedded in oneself.

Nowadays, various religious programs have become a plus point that parents are starting to pay attention to when sending their children to school. Most parents are starting to be sensitive to the environmental impacts and the influence of gadgets that are increasingly massively entering the world of children. Institutions that program *Tahfizh* are one of the most popular (Nuruddaroini et al., 2022). This is certainly very good, many formal and informal educational institutions are competing to provide the best facilities and education for the nation's children. However, in addition to having a positive impact, religious symbols actually have the potential to be used as a selling tool to attract public interest so that religion that should be used as a guide actually undergoes a shift in function (religious commodification) (Sangaji & Rasyid, 2023).

The *tahfizh* brand brought by educational institutions, both formal and informal, will certainly be more appealing to the community, which is thick with religious values (telegius). However, society must not lose its identity and the meaning of religious values in order to build a brand. Identity, according to Kholiq is not a matter of desire but identity is a belief which must be understood and realized by everyone, especially for those who memorize the Qur'an. (Kholiq, 2017). Identity is very important for every individual, especially those who memorize the Qur'an so that they can recognize their position and guide their behavior and their interactions (Stets & Serpe, 2013). Identity is closely related to building personal and social character (Ratri, 2011). Memorizing the Qur'an is a noble activity because when someone memorizes the Qur'an, they will spend more time interacting with the Qur'an, so that they get great privileges in the sight of Allah SWT. Even people who memorize the Qur'an are Allah's family on earth.

This study aims to identify the activity of memorizing the Qur'an against the identity of the students of *tahfizh* in Banjarmasin. Through this study, it is expected that the memorizers of the Qur'an in general and the *tahfizh* students in particular can find and understand their identity as a memorizer of the Qur'an. So that there will be re-emergence of the Qur'an memorizers who not only memorize the Qur'an but also have the morals of the Qur'an as the morals of the Prophet Muhammad SAW. In addition, the findings of this study can also provide support for formal and informal educational institutions in developing education based on the Qur'an so as to produce quality students, in accordance with the values taught in the Qur'an.

RESEARCH METHOD

This study is a qualitative study with a phenomenological approach. The sub-questionnaire reaction used a non-probability sampling technique with a purposive sampling method. According to Kelly as quoted by Campbell, this method is used effectively, by selecting respondents who are most likely to break the target, as expected in the study (Campbell et al., 2020). The main informants in this study were the Qur'an memorizers who lived in Banjarmasin, as well as the teachers and teachers who managed the *Tahfizh* dormitory in Banjarmasin. Data collection techniques were carried out through interviews,

observations, and documentaries. Data obtained in the field were summarized, classified, and connected, then analyzed and summarized.

RESULTS AND DISCUSSION

Student *Tabfizh* Activities in Banjarmasin

According to Abdul Aziz Abdul Rauf, memorizing the Qur'an is a process of repeating something, either by reading or listening. So that the quality of memorization can be seen from the level of quality of entering, storing, and being able to convey information regarding the verses of the Qur'an by heart in order to maintain memorization of the Qur'an (Rauf, 2004). In general, the activity of memorizing the Qur'an consists of the activities of *zaydah* (adding memorization) and *murajaah* (repeating memorization). Many studies have shown that memorization activities have a positive influence in many ways such as on a person's intrapersonal and interpersonal intelligence, including intellectual intelligence (Ansoriy, 2021). Memorizing the Qur'an can help train focus and concentration and activate brain cells to become stronger.

The activity of memorizing the Qur'an will go well with motivation that can arise from several driving factors, both internal and external (Faizin, 2020). The most important internal factor in memorizing the Qur'an is interest. Interest has an influence of 47.5% on the activity of memorizing the Qur'an and the rest is influenced by other factors (Jannah, 2023). Meanwhile, external factors can usually arise from the environment of the memorizers of the Qur'an such as educational institutions, both formal and informal, family, and society. The environment will shape a person's mindset and behavior towards tendencies that are often seen or observed every day. (Dawami et al., 2023).

The activities of memorizing the Qur'an by *tabfizh* college students in Banjarmasin are generally actively carried out at night, and some are also scheduled in the morning after Subuh until around 7 or 8 am. Because during the day, students are free to do any activities related to college matters, organizational activities, or also for those who study while working.



Figure 2. The Activity of Memorizing the Qur'an in Banjarmasin.

Source: Documents of Student *Tabfizh* Islamic Boarding School in Banjarmasin, 2023.

Considering that the *tabfizh* dormitory is specifically for students, of course the activities are not as dense as the dormitory activities at *tabfizh* Islamic boarding schools in general, everything is adjusted to the busyness and activities of students. Therefore, students

must be good at managing their time as well as possible in between their busy schedules to make time and maximize their time in interacting with the Qur'an. Because if you only rely on the relatively short *halaqah* time, of course it is not easy to optimize the activity of memorizing the Qur'an unless the short time can be maximized properly and this certainly requires habituation and strong determination from each *tahfizh* college student.



Figure 3. Religious material at the Student *Tahfizh* Boarding School in Banjarmasin

Source: Documents of Student *Tahfizh* Islamic Boarding School in Banjarmasin, 2019

Various religious activities also decorate the activities of *tahfizh* college students while in the dormitory. Religious activities such as *ta'lim* or reading the *kitab* can increase students' enthusiasm in competing to memorize the Qur'an. However, when the program activities were closed, some students who returned to their hometowns to enjoy the college holidays admitted that their enthusiasm with the Qur'an decreased, and it was not uncommon for the memorization that had been embedded in them to become vague. This is often a problem among students who memorize the Qur'an (Karim et al., 2023).

Activities in the dormitory and conducive environment 'force' *tahfizh* college students to always interact with the Qur'an. Even though the feeling of laziness came, the chanting of the Qur'an from the dormitory friends more or less encouraged the spirit of the Qur'an to come back. Memorization activities of the Qur'an at the *tahfizh* dormitory of Banjarmasin students consist of *ziyadah* activities (increasing memorization), *murojaah* (repeating memorization), and exams for students who have completed each *ju'uz* memorization of the Qur'an (Saputra, 2021). In addition, the student *tahfizh* dormitory in Banjarmasin also facilitates and equips students in deepening religious studies to support and increase the spirit of student worship as well as providing encouragement and motivation to produce quality and useful *abul Qur'an* students for the ummah. Activities carried out in a structured manner are very helpful for students who have determination and a strong will to memorize the Qur'an, although sometimes there are *tahfizh* college students who still often feel lazy or do not use their time well in memorizing the Qur'an.

College Student and Mindset in Memorizing the Qur'an

College student is someone who is studying at a university with all their busyness and responsibility. Some of the students only focus on completing their education, while others are working or participating in various organizations. Apart from all that, students have an important role as agents of change, social control, iron stock, and moral force (Cahyono, 2019). Of course, this requires mastery of good management and time management skills. It

is not uncommon in the middle of the college journey for students to often encounter various obstacles that are quite challenging.

Maturity of thinking is one way that can be taken to find a way out (Buckle, 2018). Individuals who are mature in thinking will be more careful and calm in making every decision, patient and maximum in their efforts to achieve their goals in memorizing the Qur'an and keeping it throughout the ages (Nurhadi, 2014). Emotional control at the early adult level makes students often still hesitant and confused in solving the problems they face which according to Robbin and Wilner is also known as the Quarterlife Crisis phase (Robbins & Wilner, 2001), so it is not uncommon for many students to feel afraid and think that adding activities outside the daily schedule of lectures and organizations will be an obstacle to the smooth running of their studies (Herawati & Hidayat, 2020). This is one of the factors that caused some students to decide not to continue learning in the *Tabfizh* dormitory to memorize the Qur'an. Some of them argued that the dormitory activities more or less hampered them when they were forced to go out at night for meetings or other activities outside the campus, not to mention the tight schedule that made it difficult for them to divide their time to maximize their activities with the Qur'an (Sejati et al., 2024b).

However, this kind of thinking is not common among all students. Most students who continue to live in the *Tabfizh* dormitory while studying also reason that their activities in the *Tabfizh* dormitory actually have a good influence on their college activities and motivate them to be more serious in studying. They assume that their activities make them have to think and act more than most students so that the results they get are certainly different from students in general. This can be seen from the number of *Tabfizh* college students who make achievements both on and off campus. Most *Tabfizh* college students and even the *asatidz* and *asatidzah* believe that the success obtained by *Tabfizh* college students both when studying in college and afterwards is the result of the blessings they get with the Qur'an.

Mindset has a major influence on success and output that will result from beliefs that have been set in one's mind (Septirahmah & Hilmawan, 2021; Yeager et al., 2016). Mindset can empower everyone to be more enthusiastic about achieving the expected target or goal. In addition, in Islam, humans are taught to always have positive thoughts because Allah is in accordance with the prejudices of His servants. Some of the common people think that memorizing the Qur'an is a stressful activity, consider themselves too busy, do not have the ability to memorize, age problems, insecurity and lack of confidence in their abilities and still cannot read the Qur'an properly.

The above mindset can be referred to as a mental-block, whether we realize it or not, in fact it is an obstacle for someone who is just about to memorize or for those who are already involved in memorizing the Qur'an (Syahas, 2019). Mental blocks that become distractions in memorizing the Qur'an must be combated by throwing reframing opposite to the negative thoughts spinning in the head. As Allah has stated in one of the verses of the Qur'an which is closely related to mental revolution (Islam, 2020) Allah's word in Surah Ar-Ra'd verse 11 which reads, *"Indeed, Allah will not change the condition of a people until they change what is in themselves"*. God does not alter the state of a people – He does not deprive them of His grace – unless they have altered the state of their souls, from their comely nature, through an act of disobedience (Muhammad & Abdurrahman, 2007).

The Importance of Self-Identity for Qur'an Memorizers (*Hifz*)

Memorizing the Qur'an is basically easy, even Allah Himself has promised in the Qur'an, and it is proven by the number of people who have successfully memorized the Qur'an, ranging from children, teenagers, adults, and even the elderly. Allah SWT says in the Qur'an Surah Al-Qamar verses 17, 22, 32, and 40.

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ.

Meaning: "And indeed We have made it easy for the Qur'an to be memorized, so is there anyone who wants to take a lesson".

However, memorizing the Qur'an does not stop at memorizing. The greatest mandate for the memorizer of the Qur'an is to maintain the memorization that he already has as well as possible. Because, as mentioned in the hadith of the Prophet in a hadith narrated by Imam Muslim,

"Verily the example of the memorizers of the Qur'an is like someone who owns a bound camel, if he always takes care of it, then it will always be with him, and if he releases it, then it will disappear and go away". (الشرقاوي, 2015).

In another hadith the Prophet said, "If the one who memorizes the Qur'an recites it at night and during the day, he will remember it. But if he does not do so, he will forget." (الشرقاوي, 2015). As mentioned in the previous discussion, sometimes there are *tahfizh* college students who when they return home are no longer as diligent as when they were in the dormitory. This is the importance of self-identity for Qur'an memorizers. If that identity does not exist, the lazy temptation of lust that is allowed to drag on will make the *tahfizh* college student lose his way. So that the memorization that he already has seems non-existent. It is not uncommon to find people who say they memorize the Qur'an but their behavior is very far from what the Qur'an teaches. Whereas someone who memorizes the Qur'an should be someone who is able to restrain and control themselves from behavior and various other things that are contrary to the Qur'an in the form of sin. (Yusup et al., 2023).

A memorizer of the Qur'an must realize his identity and start his steps with full awareness of that identity, not just relying on results. Because if a person continues to process then of course he will arrive at the expected results. However, if a person only focuses on results, then it is not impossible that he might lose enthusiasm and motivation in his daily routine of memorizing the Qur'an because he feels that he has got what he wants so that he will lose his identity as a memorizer of the Qur'an itself.

The formation of the Qur'an memorizer's self-identity requires support from various parties (Ilmiati & Aulia, 2024). Full support from all aspects including the environment has a significant influence on the success of a program or goal set (Aziz, 2019). *Tahfizh* college students must fully realize themselves that they are different from students in general, understand that they have great obligations and mandates that must be carried out as agents

of change that will have a positive impact on society while still being guided by the Qur'an that is embedded in them (Sejati et al., 2024a).

The emergence of *Tabfizh* institutions must be the concern of the community and the government. The Qur'ani and Rabbani generation will be the golden generation that has a great contribution to building the nation. Students who memorize the Qur'an as academics who will be directly involved and serve the community are important to realize their identity so that wherever they are, they can still carry themselves and interact with society by always adhering to the values taught in the Qur'an. Memorizing the Qur'an is not limited to those who receive education at Islamic boarding schools. The *Tabfizh* curriculum itself can be combined in the educational curriculum in general which is certainly expected to bring changes to the face of Indonesia in general and South Kalimantan in particular, which is known as a religious area.

CONCLUSION

The activity of memorizing the Qur'an needs to be understood further, it is not just an activity to increase memorization continuously. More than that, it is how a person's efforts to continue to try to maintain their memorization of the Qur'an as best as possible. The activity of memorizing the Qur'an consists of *ziyadah* and *murajaah* activities of memorizing the Qur'an. *Murajaah* in the activity of memorizing the Qur'an must be a priority before switching to adding new memorization.

The activity of adding memorization in time will reach the last memorization point, but the process of maintaining memorization will continue throughout life. Therefore, self-identity for a Qur'an memorizer is very important because of how many people have memorized the Qur'an but have lost their true identity as Qur'an memorizers. With identity, the memorizer of the Qur'an will have good control in him to guide every step and journey of his life in accordance with the values taught in the Qur'an. Self-identity for Qur'an memorizers is very urgent in order to maintain a positive self-image among society, not only for Muslims but also for society globally. Because a memorizer of the Qur'an certainly walks and tries to continue to reflect the memorization of the Qur'an that has been thoroughly possessed in him.

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