



## HADITH AND CONTEMPORARY RELIGIOUS MOVEMENTS: SEARCHING FOR HUFFAZ SCORING MOVES

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### Abstract

The phenomenon of religious movements that occur in Indonesia is very diverse, both related to behavior directly, as well as readings such as blessings, dhikr, and others. This phenomenon is the result of the interpretation of the arguments that become beliefs, one of which is Hadith. This article discusses the phenomenology of contemporary religious movements based on online media with specifications on presenting huffadz al-Qur'an. The process in finding the data using a phenomenological approach, then displayed in descriptive. The purpose of this article is to describe the contemporary movement of scholars printing Huffaz, with a focus on Yayasan Tahfiz Online Indonesia and Rumah Tahfiz Darul Qur'an as well as its advantages and disadvantages. In the further process, the author will analyze the shifts that occur in the two systems. The results of the study are: 1) Tahfiz Online is a program designed to help people who want to learn and memorize the Qur'an online. 2) The Impact or influence that occurs later on the basis of mass media is on the ease of access to students with a wide range, flexible time and place because students do not have to mukim, and can be run by working. Finally, the impact is a shifting orientation.

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## A. INTRODUCTION

The Qur'an is the main guidance for Muslims, in it there are principles of knowledge and civilization with various dimensions (Hude, 2002). The Qur'an is also a Divine Word revealed to the Prophet Muhammad., with a time of about 23 years. Allah has said in the Qur'an, that whoever is willing to contemplate, mentadabburi Qur'an with a clear view of the heart then he will get the truth of Science and get the reward.

Today, many activities that lead to religious movements are initiated by Qur'anic scholars with the aim of being able to contribute to the learning of the Qur'an. Uniquely, over time it turns out that there are many ways offered with the advantages and disadvantages of each. Furthermore, the times are running fast because technology is a trend to do various good things, such as the intention to print huffadz. So what happened was the emergence of boarding schools with various versions, such as the Salafi Qur'an boarding school, tahfidz house based boarding school, tahfidz house at school, the latest is rumah tahfidz online. This shift is certainly influenced by various things, including one of them is the age (Nurkhairiyah, 2019).

The study of the movement to memorize the Qur'an in Islamic Studies has developed in Indonesia with a variety of works in the form of books, theses, theses, dissertations, and journals. For example, a book that contains the miracle of memorizing the Qur'an with a series of memorization instructions and wisdom are also listed even the procedure in memorizing is also explained in various literature (Yaqub, 2000). The journal literature discussed the impact of memorizing the Qur'an, both for achievement or memory with the object boarding school or boarding school as a focus in research. , it is also associated with the living Qur'an. In the midst of globalization, various ways to foster the spirit of memorization are also carried out by various circles although limited by time, uniquely technology becomes a tool for connecting between teachers and students, this process is called Huffazd Online (Fathurrohman, 2018).

This study aims to examine the huffaz printing movement by looking at its development, both in terms of history, Hadith arguments and anthropological side. The thing to be achieved is how the history of printing huffadz and conditions in the present era, then how the Qur'an Hadith speaks about memorizing the Qur'an and if associated with the phenomenon of the huffadz movement with various models, what are the shifts that occur?. This paper is only a form of reflection on developments in religious movements devoted to "presenting the huffadz generation" in the sense of spreading religion through preparing generations of Qur'an memorizers.

Research on the phenomenology of the contemporary movement memorizing the Qur'an to present huffadz generation is qualitative based on

observation through several existing scientific papers, official websites, and official social media accounts such as Instagram and others. Access to information through these sources is sought based on the theme of the study needed and focused, namely on the contemporary movement in producing huffadz cadres, where the Tahfiz Online Indonesia Foundation is based. The search process uses a phenomenological approach, because it involves the ongoing religious phenomena when they know the Hadith about memorizing the Qur'an. Then to draw conclusions about the existing shifts, the author uses an anthropological approach, in order to see another perspective.

After the data is collected, then grouped into sub themes that have been required. In this process, the authors found it difficult to find tahfiz online system, in addition to the lack of information and Access, also tahfiz online has not been a trending in the study. Further, after grouping, and writing descriptive. The purpose of this article is to look further at the development in memorizing the Qur'an from the time of the Prophet to the contemporary. In addition, the author wants to explore the shifts that exist as the basis of the changes that occur.

## **C. RESULTS AND DISCUSSION**

### **The Development of Huffadz Printing in the Early Days of Islam**

Speaking about the development in printing huffadz, sam his thing by looking at the history of how the learning of the Qur'an in the period of the Prophet Muhammad was done. In this case the author categorizes into two periods, namely the Makkah and Medina periods. The Prophet (peace and blessings of Allaah be upon him) was not only in Makkah, but also in Madinah, with different conditions. Makkah is one of the glorious cities throughout the history of Islam, in this city the Prophet was born in 570 M. Speaking of Makkah, it will be connected with the Prophet's first Da'wah period, namely the Makkah period (*al-fatrah al-makiyyah*), where the period describes the activities of the Prophet Muhammad when pre-hijra to carry out the migration to Medina in 622 M. Material propaganda at this time is about aqidah and faith (Yaqub, 2000).

The process of tahfidz Al-Qur'an first in Islam is when the first revelation came down, when the Prophet Muhammad was in the cave of Hira was doing *khalwat*. At that time, the revelation of the Qur'an through the intermediary of the angel Gabriel. Then, after *mendatkan* revelation, he went down *gunggung* and rushed home, that's where the Prophet recited his memorization to Lady Khadija ra. The Prophet Muhammad himself received an order to teach the Qur'an to his people slowly (*tartil*), so that the companions were easy to memorize. Then, when the companions have memorized the verses of the Qur'an, they will convey to others who were not present when the Prophet conveyed. That is the process by

which the verses of the Qur'an were conveyed by Prophet Muhammad to the companions and they memorized them.

Furthermore, the Prophet continued to teach the Qur'an to those closest to him, who later became known as *as-sabiquna ila-islam*, the first person to hear and learn the Qur'an. Teaching is done at his home. When the number of converts to Islam more and more, The Prophet also held a teaching that took place in the House of Arqam bin Abi Arqam, with various materials, one of which is memorizing verses of the Qur'an that has been revealed. The reason for choosing the place of Arqam is that it is located close to the Kaaba, allowing other companions to access. However, when Umar converted to Islam, his place of study then moved again to the House of the Prophet Muhammad.

In addition to the Prophet Muhammad, it turns out that there are other companions who teach the Qur'an, namely the Companions of Khabbab bin al-Arabs. He uses private methods in teaching it, such as going one by one to his students home. Some of the companions who became his disciples were ' Abdullah bin Mas'ud, Sa'ad bin Zaid and Fatimah Bint al-Khattab'. In its development, through the preaching of the Prophet Muhammad, before the migration to Medina, the Qur'an has been widely spread even many tribes who came from outside the city and then also participated in its memorization. Memorizing the Qur'an in the Makkah period is one of the transmission and learning systems of the Qur'an and is the main reference, not Notes or writing. There are some narrations that say that the activities of the book of the Qur'an have begun when the Qur'an was revealed in Makkah, but siring with the conditions of Muslims who are full of pressure and security, the process of memorizing the Qur'an is more used than recording it (Azami, 2005).

### **Yayasan Rumah Tahfidz Online Indonesia**

Tahfidz Online is a way for people to memorize Qur'anic verses online. Tahfidz online Program is a program initiated by Ustadz Ikhsan Malik in 2016. Ustadz Ikhsan as someone behind the emergence of this program said that the program is the answer to the unrest of people who really want to learn and memorizing the Qur'an, but due to factors of time, space, costs that can not be achieved by the community, so it is hindered to continue the good intentions in memorizing the Qur'an. This program has been going on since 2016 with students of various age backgrounds, a minimum of 12 years, and a maximum of unlimited age. There are several processes in this online tahfidz. First, registration and recruitment. Second, the learning process. Third, *imtahan* (Rusadi, 2015).

The recruitment process of new students requires some assessment. The assessment is taken from the Qur'an reading test. Each student must follow the selection test procedure, by sending a voicenote of the reading to the teacher or Mushrif via WhatsApp. With the reading, Mushrif/mushrifah will give an assessment and be accepted or not. Furthermore, students are put into WhatsApp groups of two types, called large Halaqah and small Halaqah. The abbreviation of

Halaqah Besar or HB is a group where each of its students knows each other and keeps in touch. The function of HB is also a container of daily motivation, namely the motivation of the Qur'an and the place of Imtihan of students. While HK is a rote deposit and get an assessment of the Mushrif intensely. HK groups usually contain 6-8 students with 1 mushrifah.

Learning activities on Tahfidz online ssama as usual, there are activities to add rote (*ziyadah*) and repeat rote (*murajaah*). His activities are carried out without face to face because via online. The process of depositing new memorization (*ziyadah*) is run through the WhatsApp application every Monday to Friday, starting at 03.00 - 21.00 WIB. Each santri only sends his own memorized voicenote in a WhatsApp group called HK. There is a *keuinikan* of this online tahfidz, namely by using a memorization format, such as J30 H582 B1-15 03.00, the meaning of the format that a student has deposited memorization juz 30 (J30), page 582 (H582), Line 1 to 15 (B1-15), and 03.00 indicates the time of deposit memorization. The Format is made so that each student does not just memorize the verse but also memorize juz, page. *Murajaah* events are held every Saturday and Sunday. *Murajaah* activities are carried out in pairs. The Mushrif will divide the students into pairs. This process also has special formats, such as MJ30 H582 B1-15 03.00.M means Muroja'ah each student will send the memory format to the HK group and store the *murajaah* memory in a predetermined pair.

Evaluation process in tahfiz online evaluated each pecan with some focus assessment, namely the value of daily deposits, behavior and activity. In addition to pecan evaluation, rote evaluation is also done in two ways, namely Imtihan Nishfu and IMTAK. Imtihan Nisfu is an assessment designed to test the ability of students who deposit memorization until mid-juz. The exam will be conducted online in the HB (large Halaqah) group. With a total of 3 questions for each student. Technical assessment is carried out through Mushrif, questions are given to students via voice mail, then students answer and proceed to the next question until the third question. IMTAK stands for Imtihan Akbar, done by giving multiple choice questions through google form.

In addition, there are several things that become Special Provisions: first, the type of mushaf used is the Ottoman Mushaf (*Qiro'ah* Imam 'Ashim Hafis) which consists of 15 lines per page. Second, memorization starts from the two juzs offered, (1 or 30). It is preferred to choose juz 30 if you have not memorized it, then a group will be formed (*halaqah*). Third, the minimum deposit of memorization is one line and a maximum of one page per day. Deposit starts from 03.00 am to 10.00 pm.

Tahfidz online indirectly also have to prepare some things that remain straight intention, intend to memorize only for Allah SWT, so as to be able to totality in terms of energy, mind, time and other supporting. In this case, the role of the family is also very influential so it needs to be communicated. In addition,

the thing that waji provided is an internet connection because it makes sure the internet connection to support the smoothness when memorizing deposits.

The Output of this program is also very impactful to the community, even the students are scattered from various countries. Like Mr. Asril, born in Bukittinggi and currently domiciled in Depok, 70 years old. He is very helped by this program in the middle of his old age he is optimistic to complete memorization at Rumah tahfidz online.

### Legal basis in the establishment

Some of the Hadith that were later found based on indications by the Tahfidz online Indonesia Foundation in printing the huffadz generation are as follows, this data can be based on observations from the Official web, official instagram and also some Da'wah Studies posted by both.

حَدَّثَنَا عَبْدُ الصَّمَدِ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ بُدَيْلٍ الْعَقِيلِيُّ عَنْ أَبِيهِ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ لِلَّهِ أَهْلِينَ مِنَ النَّاسِ فَقِيلَ مَنْ أَهْلُ اللَّهِ مِنْهُمْ قَالَ أَهْلُ الْقُرْآنِ هُمْ أَهْلُ اللَّهِ وَخَاصَّتُهُ

The Prophet said, "Allah has a family among people". The companions asked "Who Are they, O Messenger of Allah?". The Prophet (peace be upon him) said, "the scholars of the Qur'an. They are the family of God and his choices" (Ahmad).

عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ [رواه البخاري وأبو داود والترمذي]

The best of you are those who learn the Qur'an and teach it.

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا لَا أَقُولُ (حَرْفٌ وَلَكِنْ أَلِفٌ حَرْفٌ وَلَا مِمْ حَرْفٌ وَمِمْ حَرْفٌ

(رواه الترمذي)

From Abdullah bin Ma'ud r.a. from the Prophet s.a.w. he said: "whoever reads one letter from the Qur'an then he will get 1 good. One good is multiplied by the reward up to 10 times. I do not say 'alif Lam MIM' as 1 letter, but 'alif' 1 letter, 'Lam' 1 letter, and 'Miim' 1 letter". (HR. Tirmidhi)

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: يُقَالُ لِصَاحِبِ الْقُرْآنِ اقْرَأْ وَارْتَقِ وَرَتِّلْ كَمَا كُنْتَ تُرْتِّلُ فِي الدُّنْيَا فَإِنَّ مَنْزِلَتَكَ عِنْدَ آخِرِ آيَةٍ تَقْرَأُ بِهَا [رواه الترمذي وأبو داود]

Narrated by Abdullah bin ' Amar r.a. from the Prophet s.a.w. he said: "on the day of resurrection it will be said to the reader of the Qur'an: read and ascend as you continue to increase in reading the Qur'an in the world. Your

position in the hereafter is as high as your reading of the Qur'an". (HR. Tirmidhi and Abu Daud).

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَعَشِيَتْهُمْ الرَّحْمَةُ وَحَفَّتْهُمُ الْمَلَائِكَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ {رواه مسلم وأبو داود}

Narrated by Abu Hurairah r.a. he said: the Prophet s.a.w. he said: "whoever takes the path of knowledge Allah will make easy for him the path to heaven, and not a group of people gather in the House of Allah while they read the Qur'an and study it except it will be revealed to them a sense of tranquility and mercy of Allah, the Angels will overshadow them and Allah will boast of them before the inhabitants of the heavens. (H.R. Muslim and Abu Daud.

### The Tahfidz Model

Existing studies have shown that historically, the tradition of memorizing the Qur'an has been going on since the time of the Prophet Muhammad, when the companions did it, with the talaqqi and musyafahah methods, then this method developed continuously and became more popular, the coming era of technology has also become an important part in the world of education, especially in the learning system has. This indicates that the use of technology is not only for information retrieval access, but as a means and media to interact during the learning process, including in the process of memorizing the Qur'an. There are at least two versions in memorizing the Qur'an, namely: offline (face-to-face) and online.

Tahfiz offline is a program of memorizing the Qur'an which is done directly between teachers and students. This method has existed in the early days of Islam, every time the Prophet Muhammad received a revelation, then he communicated it to his companions and ordered them to write and memorize it. Almost all the friends who received it were able to understand and remember the contents of the revelations that had been sent to the Prophet. In Indonesia itself, historically, the traditional study and memorization of the Qur'an began with the students who studied in the Middle East, such as KH. Munawwir Krapuak, KH. Minawwar Gresik and other figures. They do the memorization process with the method of talaqqi and musyafahah. As time went on, this tradition became more popular. Although in 1970, the place for Tahfiz or memorizing the Qur'an was still limited, until in 1981, when many events Musabaqah Tilawah Al-Qur'an (MTQ), start institutions that facilitate tahfiz Qur'an spread in Indonesia. Institutions that perform offline ranging from boarding school Yanbu'ul Holy Qur'an, House Tahfidz Darul Qur'an initiated by Yusuf Mansur and others.

Tahfiz Online is a program designed to help people who want to learn and memorize the Qur'an online. Tahfiz Online is a breakthrough program that has changed the paradigm of people who believe that the memorization process can not only be done face to face with the teacher at the same time. Unlike the process of memorizing the Qur'an in general, the process of storing the Qur'an in tahfiz online can be done anytime and anywhere. Both students and teachers can save and correct their memories through WhatsApp social media. Tahfiz online is a way for everyone to keep in touch with the Qur'an, even if they are busy or do not have time to settle in the boarding school. People's daily activities, especially in urban areas where they work long hours in the office, provide various reasons for people not to read the Qur'an and remember it.

The Madinah period where the Prophet and his companions migrated there. When the Prophet moved, the first activity was to build a mosque. The former land where dates were dried belonged to two orphans from Bani Najjar was converted into a mosque and a house. Then the mosque was also used as a meeting place with the aim of conveying knowledge including memorizing the Qur'an. Then the mosque was also used as a meeting place with the aim of conveying knowledge including memorizing the Qur'an.

In Medina itself, there are several places that later became the Center for the companions to learn and memorize the Qur'an. First, Shuffah. Shuffah is a place for educational activities for the muhajirin or newcomers who do not have a place to live. Second, Dar Al-Qurra', which means home for the readers of the Qur'an. At first this place belonged to Makhramah bin Naufal, then used as a place to learn and memorize the Qur'an. Third, kuttab, although the function of this place to learn to write, but in it also taught to write the Qur'an and the Koran. Fourth, the mosque, this place is not only used as worship, but other activities as well, such as Economy, Education and deliberation. In this place also when the Prophet get revelation then he immediately read in front of the companions. Fifth, the House of the Companions, the House of the companions is also a place to learn to recite the Qur'an as when there are guests, then no learning of the Qur'an also occurs in that place. In general, learning to recite the Qur'an in Medina is still going on with the oral process (*musyafahah*) because there are still few people who understand reading and writing.

### **Impact of the Contemporary Movement Print Huffadz based Online**

In order to understand the Hadith, it is necessary to pay attention to the era and the historical situation behind it in relation to what happened, and also to the current situation. The results of the analysis concluded that there is some shift in religious movements that occur in printing huffadz. Religious movement is a collective behavior that gives birth to social behavior in the form of religious activity. This religious movement appears in various ways, one of which is the



attempt to print huffaz. In Indonesia itself, the emerging model of this movement is characterized by the emergence of various institutions to facilitate a person in memorizing the Qur'an, both in the form of Offline and Online.

First, the system makes it easy. Tahfiz Online is very different from other communities because the students are not only from Indonesia, but also from various other countries. In Tahfiz online students are required to know each other, including Mushrif or mushrifahnya. In addition, students will keep the memory at the beginning of the time called "Early Ballistic" (LA), which is at 03.00 WIB, and feel happy. The most important value of adab is the most important, because Tahfiz Online prioritizes adab before science. In the offline newfangled tahfiz House, of course, although the spread of pesantren or tahfiz House is branched, but the opportunity to know infividu one and the other place is very small. This difference is the result of adjustments to the environment that is increasingly advanced with sophistication.

Second, tend to be flexible and understand the conditions. Online Quran system, anyone can access, including the wider community have the opportunity to become students in it because in the midst of busyness, people are still biased to carry out the desire to become huffadz without having to mukim. The need and adjustment to the conditions is the reason that mamu is accepted by the community to accept Rumah tahfiz online. From the large number of students who participated in these activities, it is a sign that rumah tahfiz online is accepted by the public, of course, by reason of time efficiency. Although the nominal number is not as much as the students who follow direct learning in sautu special place called pesantren Qur'an or tahfiz House. This paper is an illustration that there is a shift in the way or method in giving birth to the Qur'ani generation.

Third, the orientation shift. Many Tahfiz houses are then based on Hadiths about the virtue of memorizing the Qur'an, one of which is "Allah has a family among humans". The companions asked "Who Are they, O Messenger of Allah?". The Prophet (peace be upon him) said, "the scholars of the Qur'an. They are the family of Allah and his choices", the Hadith seems to be a separate ticket to the condition of entering Paradise, whereas what needs to be underlined is memorizing the Qur'an must also maintain aklaqnya, not just memorization only. Control of the attitude of students will be very difficult to do if the system is online, in contrast to Rumah Tahfiidz or boarding schools are settled. The role of caregivers is directly able to control attitudes towards students. Another orientation is the emergence of Rumah Tahfiz online as an opening for commercial, because sometimes the donation system and utilize certain figures as the attraction of students.

## E. CONCLUSION

There are some things that turned out to be an unwitting shift in the middle of the movement in presenting the huffaz, in this case the most highlighted is the offline system that was originally in the pesantren and then switched to online by utilizing certain media as a connector for the Koran. From this study it appears that there is an unexpected thing, lies in the interest of the wider community turned out to be enthusiasts of Tahfiz online is also very much. The tendency that work and busyness are not possible, then there is still a strong desire to memorize makes the choice of online Tahfiz house much in demand. Possible future along with the Times, technological tools will continue to play a role, it could be that someday conveniences will continue to exist. The results of this study will actually be a sign that there will be many appearances of Rumah Tahfiz online, such as Rumah Tahfiz from Kyai Mansur which is growing in various regions.

This article also explained that the change in strategy, method and orientation of Da'wah with the aim of printing huffaz contributed significantly to the transformation of thinking and belief for memorization among the people. The findings of the article indicate that public trust occurs because of the factors of strategy and orientation of the initiator of Rumah tahfiz online who acts as a functionary, liaison for memorization and problem solving in the middle of the current era. But it needs to be underlined, that Akhlaq remains at the forefront of memorizing the Qur'an.

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