



Becoming a Hafiz: How a Santri becomes a Quran Memorizer in Majelis Qurra Wal Huffaz, Sengkang

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Abstract. The focus of this research is to examine the daily practices of As'adiyah Islamic Boarding School's students in their dormitory, mosque, and environment. As'adiyah is the oldest pesantren in Sulawesi and plays a crucial role in developing Islam in South Sulawesi, particularly in fostering students to become hafiz. The method used in this research is qualitative with ethnographic models. There were 13 informants interviewed coming from new students, students' parents, students' coaches, and hafiz. The research findings indicate that santri As'adiyah must go through a series of stages to become a Hafiz, including registration, reading tests, and memorization of the Quran. After passing these stages, there is a 100-day coaching process, and students must adapt to the boarding environment and the Jami Sengkang Mosque. The goal is to memorize 30 Juz of the Quran in three years, with consequences for those who take longer, including expulsion from Majelis Qurra wal Huffaz. Using Foucault's concept of technologies of the self, we found out that the efforts of the santri are their way to attain a better state of themselves.

Keywords: Islam, Santri, Islamic Boarding School, Hafiz, Change, Technologies of the self

1 Introduction

Santri with its pesantren, including one of the domains of studies to see the development of Islamic religion, where religious practice is taught all the time. As much as possible, all aspects of santri life are always associated with Islamic religious teachings. Including in them values and rules based on religious guidance believed by educators in Islamic boarding schools. Islamic schools are traditional Islamic educational institutions to understand, live and practice Islamic religious teachings (tafaqquh fiddin) by emphasizing the moral importance of Islamic religion as a guide to everyday society [1].

Some boarding schools implement a boarding system for students who study at their boarding school. As an effort to foster students in terms of learning about Islam as a whole in the daily activities of students. The function of the hostel, in addition to being a place of rest for students, boarding is also a place of *muraja'ah* (repeating of the memorization) memorization, play, and various other activities. Entering a student's hostel is like entering a private life space that is lived by the students, so that in the hostel we will meet many things about students. Like his behavior when he is dealing with his trainer, about how santri when dealing with peers to seniors, up to normal behavior which sometimes becomes a violation by students who are then subject to sanctions.

As'adiyah Islamic Boarding School is one of the educational institutions that has an important role in the development of Islam in South Sulawesi. [2] in his research said that this Islamic boarding school is the oldest Islamic boarding school in South Sulawesi. In fact, almost all Sulawesi scholars are prints of students from As' adiyah. As the oldest pesantren that has ever existed of course As'adiyah has its own values that may be unique to As'adiyah in fostering their students until they become hafiz, so it will be interesting for how the daily practices (cultural behavior) of the students when in their dormitory, in the mosque, or the environment around them. Quoting [3] that religion and society are inseparable and need each other.

2 Research Method

This research was conducted in the city of Sengkang precisely at the hafiz institute of the Qurra wal Huffaz Jami Mosque (or HMJ). Data collected using participatory observation and interviews. The first direct participation I did was at the Asap Ishap (male memorizers) As'adiyah city of Sengkang. Secondly, in the Jami Mosque because it is a place for students to memorize memorization from Master. The interviews that I conducted were formal interviews using interview guidelines and informal interviews that I did with several hafiz by taking data that was considered important for research.

The informants I have interviewed are those who are directly involved in the dormitory, who are santri or hafiz, some of the elder members such as alumni, organization builders, gurutta, and also members who have several times become presenters in several discussion forums, see Table 1:

Table 1. Informants

No	Name	Old	Status
1	Asri	27 years	Teachers, <i>Mangngolo</i> , Hafiz
2	Ustad Mulki	38 years	Teachers, <i>Mangngolo</i> , Hafiz
3	Kiwang	15 years	Students, Santri 6 Juz

4	Arnis	15 years	Students Santri 5 Juz
5	Ahmad	18 years	Students Santri, hafiz
6	icca	17 years	Students Santri 5 Juz
7	Cina	21 years	Students Santri 4 Juz
8	Mama Akbar	40 years	Parents
9	Akbar	17 years	Students Santri 3 Juz
10	Ustad Enre	27 years	Teachers, <i>Pangngolo</i> , Hafiz
11	Jibul	16 years	New Students

3 The Result

3.1. Registration Process: Entering the Dormitory, Entering the Jami Mosque

Ten days to the time of the test, the dormitory and the mosque became crowded because prospective students who began to adapt to the state of the hostel and because of the deliberate memorizing process that must be deposited at the time of the test. Usually, prospective students are given a target of memorizing the seven pages of Qur'an. After all, the moment the santri attempt to ne the memorizers is the moment when they start their journey to become a better Muslim.

After prospective students and parents get the results and for those who qualify, they are required to pay coaching money for being a huffaz santri and the cost of a huffaz uniform robe for a year to the treasurer of the mosque. while being a huffaz santri at the Jami Mosque. Entering the dormitory means having to pay a dormitory construction fee and is valid for life as long as they become santri.

Getting the announcement of graduation to become a huffaz santri has not made students able to join mappangolo like the santri of the previous year but they must undergo a coaching process for 3 months or 100 days. During coaching, students can memorize memorization and also prepare memorization that they will deposit when their mangngolo process begins, for 100 days they are also taught tajwid every morning or evening by the Trustees of the Masjid jami who have been given a schedule to teach new students tajwid with groups that have been data from the administrators of the Jami Masjid.

3.2. Social and Cultural Practices of Santri Huffaz of Jami Mosque: in the Morning, Afternoon, and Night *Mangngolo* in the Asrama and Mosque.

Boarding schedule is open in the morning at 04.30 or dawn prayer time and closes at 23:00 at night. If past this time the students must get ready to sleep on the terrace of the dormitory floor. The incident of students arriving late and finding the hostel door locked is often the case so that if we find students sleeping outside it becomes a normal view of the asrama. On the 1st floor, precisely in the garage is a place where students take drinking water. So for students who are on the 2nd floor, and 3rd floor, they have to go out to the garage to collect water if they need to. The water consumed by santri is gallon water which they pay every month.

Hasni (36 years old, housemother) has lived in a dormitory for 3 years. During that time students at the Ishap dormitory began to take part in catering which had previously been for students cooking themselves in the kitchen of the hostel or buying food at the stalls around the hostel. However, catering is not an obligation that must be obeyed by boarding students, they can choose to take catering or not, so the catering data listed in the hostel is as many as 50 students out of 70 total boarding students.

There are two schedules of santri its namely lunch and dinner. Lunch starts at 12.00 (after Dhuhur Prayer) until 15.00 and for dinner starts at 18:30 (after Magrib Prayer) until 22.00. The meal schedule is given a long time because many students have memorized memorization at mealtime. The students are required to eat at the buffet, food is forbidden to be brought into the room but there are still many students who heed the rules of the housemaid so that their rooms are often found dishes that are still dirty because they are not washed directly by the students. must wash their dishes, glasses, and clothes. Ustad Mulki (38 years old, Boarding Trustee, Hafiz) said that since they became santri in Ishap's dormitory, students were required to be independent of the cleanliness of their belongings, beds, and themselves, see figure 1:



Figure 1, Santri are Taking Food Catering

At the night, students will have the mangngolo (remembrance memorizing). Mangngolo is an obligation every night at the Jami Mosque except Thursday night. Thursday night until Friday afternoon is a holiday for students, but Thursday night is still held the evening of yasinan (reciting Yaseen chapter in the Qur'an) in the mosque but it is not required for students to come, only for students who want to join yasinan, see Figure 2:



Figure 2. *Mangngolo* Process

The memorization of the Qur'an that has to be deposited every night is one page, but for students who want to deposit more than one page, it is okay for the Pangngolo teacher. In fact, many often deposit more than one page to the pangngolo teacher who is assigned to be the mappangngolo teacher.

For students who do not deposit will be subject to sanctions in stages. The first stage is in the form of punishment for chanting from the morning until the afternoon at the house of the gurutta Muhammadong (the elder coach), the second stage will be given a verbal warning or bald, and the third stage is a parent's call. there were a number of santri who experienced mandates in the process of memorization and experienced a number of bullying done in the dormitory.

Meanwhile, the target of memorizing 30 juz for students to be saved as long as he is registered at the Jami Mosque is a maximum of 3 years. In fact, there are those who are able to complete on target but there are still many students who are unable to complete the target. The administrator of the Jami Mosque also provides a policy for students who have passed more than 3 years but has fulfilled the memorization of 26 juz, students will be tolerated if the students have good behavior. However, the maximum limit of the existence of students huffaz both at the Masjid Jami or in the hostel is 5 years, more than that it will be issued directly. So, for students who have long thought, they will usually get a reprimand, if the memorization is still not able to walk then he will be expelled from the Jami Mosque. This

shows how the santri attempt to attain a better state, to achieve a particular state of 'perfection' in their religious life [4].

3.3. Santri Observation Process: Becoming a Hafiz 30 Juz

Memorization of 30 juz is the main requirement by the grand observation committee for students who want to join the grand observation. Asri (27 years, Teachers) explained that grand observations are done only once a year, usually done in April, for students who do not finish memorizing before that time then have to wait until next year. During the process, students will be gathered in front of the stage while listening to the opening read by the grand observing committee.

After that, there will be a time when the students will be memorized by the Gurutta who are present on the stage. Only one santri will be tested in addition to that. All santri who are registered as participants of the grand retirement must be memorized. At the time of the test, most students felt nervous so some students sometimes did not sound fluently with their memorization even though he had finished with 30 juz in the Mangngolo process.

Santri may postpone the graduation until they feel they have been able to pay for the party that must be incurred when they will carry out the observing process. Santri also had the opportunity to smoothen his memorization when they felt they were not very fluent when they were observed.

Ahmad (18 years old, hafiz) is one of the santri who did a personal observation with a gap of 2 years from the time of his great observation. During this time lag, he collected his graduation party money from the results when he became his mosque's imam. He was sure that he was able to collect the money without having to involve his parents and the observations went on at his own expense.

Santri and their families always invite the community, including community leaders such as respected people in the area, for example inviting guests such as the Regent, Deputy Regent, and the local community. The community is very enthusiastic when they hear there are hafiz observational events in their villages or around their villages making it into a very crowded event like a Buginese wedding party.

This is a personal opinion model. There is actually almost similar to the Bugis style wedding party, there are invitations distributed and the invitation return process. Being different because there is reading recitations by Pembina santri as an opening, lecture on the merit of memorization by Gurutta, memorization tests on students. Perhaps, because the santri who are khatam are Bugis people, the Bugis culture remains attached to the process of observing the party. By looking at the environment, it is easy to understand this crowded circumstance as the Islamic-scape where everyone engaged and enthusiastic in a particular religious event [5].

3.4. Violations and ways of resolving conflicts in the Dormitory and in the Jami Mosque

Cases of serious violations have occurred a few months ago (in August 2019), namely the coach found three new students smoking on the 3rd floor of the dormitory. Floor three was indeed still in an outdoor condition, so students were not allowed to stay on the 3rd floor but were provided for the needs of students.

Three santri who were found smoking also received punishment by batting a blow to the santri's body. Initially, one of the students named Bau (15 years old, Santri) denied that he did not smoke and that made the cleric Mulki even more angry because he saw Smok directly, so he was hit twice by Ustad Mulki because he was seen directly. The entire dormitory was made in an uproar because this incident was one of the grave violations for the students primarily because the offenders were new santri, as a result they could be expelled from the hostel directly.

However, in reality there have been a number of things happening and it is not in accordance with the things taught such as violations due to dating students, students who listen to music, to the sunnah taught by the Prophet like eating/ drinking should not stand up but are still carried out by students. Santri in the huffaz asrama have rules as long as the santri live in the dormitory and are registered as santri at the Jami Mosque. Ustad Mulki (38 years old) gives some points as follows:

- i. Santri is prohibited from smoking.
- ii. Santri is forbidden from dating.
- iii. Santri are forbidden from drinking

Some of the points above are obligations that must be carried out by students who live in dormitories because if they violate, they will get consequences. While the written rules are displayed in one of the huffaz asrama as a warning for students to always be aware of the rules that apply when they are students, see Figure 3:



Figure 3. Huffaz Boarding Order.

Other violations that most often occur are students who are found to bring mobile phones to the hostel even though they are not allowed. This rule was indeed conveyed by the Trustees to students and their parents when they registered at the dormitory so that this rule was an oral rule (unwritten). Asri (27 years old, Teachers), the leadership should not differentiate between one coach and other coaches, as well as between one student and another student. For example, when a coach commits an offense, the leader / cleric will care for the coach or student. In addition, from several work programs or rules that are made together with the decision making that includes the coach. One way to foster maximum coach performance is by applying appropriate leadership styles. The purpose of implementing leadership style is so that the goals of an organization or institution can be achieved optimally. Including the purpose of fostering the students to print cadres who are reliable in the religious field.

3.5. Contribution of Hafiz in Society

As-Adiyah is known as a pioneer of the birth of ancient scholars, said the coach of the hafiz hostel and several alumni that I had met. Hafiz who become preachers are usually those who have indeed studied at his pesantren before joining the hafiz program, in addition to that some hafiz also learn autodidacts directly by taking reading material in the mosque or listening to youtube. when the mosque committee needed a sermon reader, they just had to choose the santri in any dormitory sheltered by As-adiyah. Some mosques always ask students of hafiz to be preachers in their mosques so that this becomes one of hafiz's encouragement to learn sermons, because if they have completed their duties as preachers, they will be paid by the mosque committee.

In addition to calling to be a preacher, being a mosque imam for Friday prayers also very often comes his call through the Board of Trustees. Children who have a sweet voice will be sent to the mosques asking them to provide special imams for Friday prayers. Being an Imam on Friday prayers is also fun for hafiz because from this they get *buddu* ('paid). *Buddu* 'is a pleasant thing for hafiz, because in addition to getting paid from their work, they usually get heavy food or cakes to be brought to the dormitory. There are various types of *buddu* that students often get such as prayer, sermons, studying the wedding, *tasiah*, to *dhikr* together. Usually, if the recitation calls for *dzikir*, there are many children who will be called so that from the owner of the event that provides a vehicle to pick up students.

4 Conclusion

As the final conclusion, we argue that the efforts, struggles, and challenges of *santri* to become Quran memorizers can be analysed by using the concept of technologies of the self from [4], that is a set of operation that affect the body, souls, thoughts, and conduct with its own way and with helps of others. This operation aims to achieve a specific state such as happiness, purity, perfection, etc., in this case, becoming a Qur'an memorizer that is impacted to their piety. Therefore, the 'particular state' that they want is formed by *habitus* that we see on how the whole villages are very enthusiastic in the event of *santri*'s memorizing event. That 'specific state' refers to the 'ideal standards' that have been formed by society and are often reproduced to become *habitus* [6]. The *santri*'s expectation of becoming memorizers is a set of standards from their environment that should be achieved, a certain state of 'perfection' or 'piety', i.e. an ideal *santri* [4]. This expectation of ideal-self becomes a standard that someone will try to reach in various ways.

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