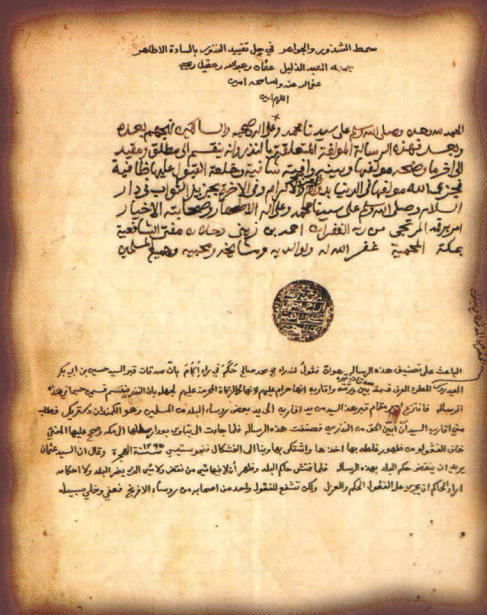




ISSN 2303-243X

HERITAGE OF NUSANTARA

International Journal of Religious Literature and Heritage
Vol. 4 No. 1 June 2015



Center for Research and Development of Religious Literature and Heritage
Office for Research and Development and Training
Ministry of Religious Affairs of the Republic of Indonesia

HERITAGE OF
NUSANTARA
International Journal of Religious Literature and Heritage

Editor-in-chief

Choirul Fuad Yusuf

Managing Editor

Fakhriati

Editorial Board

Abd. Rachman Mas'ud (Ministry of Religious Affairs, The Republic of Indonesia)
Edwin Wieringa (University of Cologne, Germany)
Annabel Teh Gallop (British Library, United Kingdom)
Nico J.G. Kaptein (Leiden University, Netherlands)
Achadiati Ikram (University of Indonesia, Indonesia)
Azyumardi Azra (State Islamic University of Syarif Hidayatullah Jakarta, Indonesia)
Imam Tholkhah (Ministry of Religious Affairs, The Republic of Indonesia)
Atiq Susilo (State Islamic University of Syarif Hidayatullah Jakarta, Indonesia)

Editors

Shirley Baker
Lukmanul Hakim
Ayang Utriza Yakin
Adlin Sila
Ridwan Bustamam
Masmedia Pinem
Reza Perwira
Arif Syibromalisi

Asistant Editors

M. Nida Fadlan
Kusnanto

Front Cover: The image is fully adopted from the image in the article of *A Taqrīz for a Nineteenth Century Indonesian Manuscript*

The focus of this journal is to provide readers on understanding of Indonesia and International affairs related to religious literature and heritage and its present developments through publication of articles, research reports, and books reviews.

Heritage of Nusantara specializes in religious studies in the field of literature either contemporarily or classically and heritage located in Southeast Asia. This journal warmly welcomes contributions from scholars of related disciplines.

Center for Research and Development of Religious Literature and Heritage

Address: Gedung Kementerian Agama RI Lt. 18, Jl. M.H. Thamrin No.6 Jakarta-Indonesia, Phone/Fax. 6221-3920713, 6221-3920718

E-mail : heritage@kemenag.go.id

URL : jurnallektur.kemenag.go.id/index.php/heritage

TABLE OF CONTENTS

A <i>TAQRĪZ</i> FOR A NINETEENTH CENTURY INDONESIAN MANUSCRIPT <i>Nico J.G. Kaptein</i>	1
QURANIC HERMENEUTICS AND SUFISM OF SYAYKH ABD AL-QADIR AL-JILANI <i>Irwan Masduqi</i>	13
SANAD AND ULAMA NETWORK OF THE QURANIC STUDIES IN NUSANTARA <i>Zainul Milal Bizawie</i>	23
THE APPLICATION OF ISLAMIC LAW IN INDONESIA: BETWEEN OPPORTUNITIES AND CHALLENGES <i>Djawahir Hejazziey</i>	45
THE GEGER BANTEN OF 1888: AN ANTHROPOLOGICAL PERSPECTIVE OF 19TH CENTURY MILLENARIANISM IN INDONESIA <i>Dadi Darmadi</i>	65
GENEALOGY OF INDONESIAN ISLAMIC EDUCATION: ROLES IN THE MODERNIZATION OF MUSLIM SOCIETY <i>Azyumardi Azra</i>	85
THE DEVELOPMENT OF TAHFIZ QUR'AN MOVEMENT IN THE REFORM ERA IN INDONESIA <i>Muhammad Sofyan</i>	115
SOUTHEAST ASIAN MUSLIM WAṢĀṬĪYYAH IN THE GLOBAL ERA <i>Syahrin Harahap</i>	137

THE DEVELOPMENT OF TAHFIZ QUR'AN MOVEMENT IN THE REFORM ERA IN INDONESIA

Muhammad Sofyan

State Islamic University North Sumatera
ryanasofee@gmail.com

Abstract

This paper is aimed to explore the development of Tahfiz Qur'an movement in the reform era in Indonesia, especially the developments emerging from 2005 until now. To view these developments, the writer will highlight the Dārul Qur'an institutions, ODOJ community (One Day One Juz), and methods of al-Qosimi and Yadain by using observation and documentary study. The study found that institutions, programs and methods of Tahfiz in that era had become transformative Tahfizul Qur'an, with modern institutional system, flexible program to reach almost all level of society, innovative and creative learning methods in accordance with the demand of today's improvement. However, these developments do not eliminate the fundamental things that have been built by the scholars of Tahfiz previously.

Keywords: *Tahfiz al-Qur'an, Dārul Qur'an, One Day One Juz, al-Qosimi, Yadain*

Abstrak

Tulisan ini berupaya menelusuri perkembangan gerakan Tahfiz al-Qur'an era Reformasi di Indonesia, khususnya tahun 2005 hingga sekarang. Untuk melihat perkembangan tersebut, penulis akan menyoroti lembaga Dārul Qur'an, komunitas ODOJ (One Day One Juz), dan metode al-Qosimi dan Yadain dengan menggunakan observasi dan studi documenter. Dalam studi tersebut ditemukan bahwa: lembaga, program, dan metode Tahfiz pada era tersebut telah melakukan gerakan Tahfiz al-Qur'an yang transformatif, dengan sistem kelembagaan yang modern, program yang fleksibel menjangkau hampir seluruh lapisan masyarakat serta metode pembelajaran yang inovatif dan kreatif sesuai dengan perkembangan zaman. Namun demikian, perkembangan tersebut tidak menghilangkan hal-hal asasi yang telah dibangun oleh Ulama-ulama Tahfiz terdahulu.

Kata Kunci: *Tahfiz al-Qur'an, Dārul Qur'an, One Day One Juz, al-Qosimi, Yadain*

Introduction

Al Qur'an as the word of God revealed to Muhammad (*Kalamullah al-Munazzal*) is a scripture, the authenticity and sanctity of which is kept directly by Allah. *إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ*: Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian (QS: al-Hijr: 9).

One method of preserving the Qur'an is through memorization. Therefore, Islam promises the highest glory to the Qur'an memorizers. Among them is the hadīs of the Prophet which explained that the Qur'an memorizers will get a higher degree in heaven.

يجيء القرآن يوم القيامة فيقول: يا رب حله، فيلبس تاج الكرامة، ثم يقول: يا رب زده، فيلبس حلة الكرامة، ثم يقول: يا رب أرض عنه فيرضى عنه، فيقال له اقرأ وارق وتزاد بكل آية حسنة.

... then the Qur'an will say: O my Lord, deliver him, then the man dressed in a crown *Karamah* (honor), the Qur'an again asked: O my Lord add, that man dressed in robes *Karamah*. Then Qur'an begged again: O my Lord pleased him, then God is pleased with her. And commanded the man, read and keep riding (degrees of heaven), and God added of each verse that reads the extra favors and kindness." (al-Tirmizi, Juz. 11, a.n: 108)

This is what makes *hifz* Qur'an as a tradition that continues to be maintained and encouraged by Muslims all around the world, including Indonesia. In Indonesia, a predominantly Muslim country,¹ the tradition of memorizing the Qur'an has started since colonial times. This tradition then institutionalized in an institution called pesantren Tahfiz, which was started by Muslim scholars of Indonesia, especially those who studied in Hijaz, to accommodate Muslims who are interested in memorizing the Qur'an. In 1970 similar institutions evolve, in the form of higher education that college of the Qur'an (PTIQ) and the Institute of al-Qur'an (IIQ). *Hifz* branch post-enactment of the Koran in Musabaqah Tilawatil Qur'an (MTQ) in 1981, the institutions Tahfiz mushroomed, scattered in almost all provinces in Indonesia.

Furthermore, after the fall of the New Order and the beginning of the Reformation era², the tradition of memorizing the Qur'an is growing. The official site of the Qur'an centre stated that:

Increasingly, the Indonesian nation's consciousness rises even greater. It can be seen from the spirit of youth in various regions in Indonesia to reach the truth. The truth mentioned here is the Qur'an since the Qur'an is the source of truth. Starting from Sabang to Maroke, Tahfiz institutions grow and have produced young people who memorize the Qur'an. It is a good mark for the religion of Islam, which shows that Indonesian Muslims still pay attention and glorify the Qur'an. People will be honoured and blessed by Allah if only his people still apply Islamic values.

Political reforms that widely opened the taps of democracy make the current technological advances and paradigms especially Western view massively and freely emerge in Indonesia. However, this condition actually brings creative ideas and innovative ways to preserve the tradition of memorizing the Qur'an. In particular, from 2005 to the present, in the form of institutions, Daqu (Darul Qur'an) appears with the slogan "one day one verse (ODOA)" which was officially established in 2007; in addition, there is a program named ODOJ (One Day One Juz) community, initiated by the younger generation of Muslims in 2007. In addition, there are also creative discoveries of learning methods of Tahfiz, namely al-Qosimi and *Yadain*. This paper will highlight the development of the movement. However, before further observing the development, the movement pattern of Tahfiz in its early years in Indonesia until 2005 will be presented in advance. This

restriction is based on Data Research and Development of 2004-2005. It aims to look at how the movement pattern of Tahfiz in the reform era, especially from 2005 to date.

Methodologically, this paper is not completed by direct field research, but only limited observations on the movement's development from the Research Center for Religious Affairs (MORA) documentation as well as official websites of institutions and related programs. Therefore, this article may be cited as the initial research to lead to a more accurate and valid research on developments of Tahfiz movement in the reform era in Indonesia.

The movement of Tahfiz in the Reform Era

In Indonesia, the tradition of memorizing the Qur'an was originally done by scholars who studied in the Middle East.³ However, on further development, this tradition is getting more and more popular. With a *sanad* network from the Middle East, the scholars do Tahfiz learning in *talaqqi* and *musyafahah*. This activity is performed both personally and institutionally. The former Qur'an memorizer *ulama* among others were KH. Munawwir Krapyak, KH. Munawwar Gresik, and KH. Sa'id Isma'il Sampang, Madura. (ed: Shohib and Surur, 2011: 2) Usually Tahfiz institution is in the form of boarding school with chaplains who teach and educate and also students who learn in the mosque or prayer room. (Saridjo *at al*, 1983: 9)

Although this tradition has been much in demand, but until the 1970s, Tahfiz institutions were limited to a few areas over Indonesia. However, after Tahfiz Qur'an was included into *Musabaqoh Tilawatil Qur'an* (MTQ) competition in 1981, this model began to emerge in various regions in Indonesia. Until 2005, there were approximately 6044 names and addresses with potential Tahfiz Qur'an boarding schools in Indonesia. (ed: Shohib dan Surur, 2011: 5) Not only boarding institutions but there are also Tahfiz Qur'an institutions in the form of higher education, namely PTIQ⁴ and IIQ⁵. Both are institutions that combine Tahfiz colleges and boarding schools. Commencing from that year, of 41 Tahfiz boarding schools studied, the Training and Development Agency of MORA Indonesia reported three models of Tahfiz boarding schools in Indonesia: *first*, special boarding schools which only deliver Tahfiz Qur'an programs; for example, *Yanbu'ul*

Qur'an Kudus. As of today, the boarding schools focus only on memorization program as the ideals of its founder KH. Arwani Amin.⁶ In addition, there is Madrasah Murattil Qur'an (MMQ) boarding Lirboyo. In contrast to the first, this boarding school is a unit of traditional boarding Lirboyo. Since 2011 until now this boarding forms rote of multilevel system (*i'dadiyyah, Ibtida'iyah, Šanawiyah* and *'Aliyyah*) with predetermined guide books.⁷ These Tahfiz boarding schools only specialize in memorizing Qur'an because they reckon that memorizing the Qur'an requires full concentration and a bottleneck will occur if students do other study disciplines. However, these boarding schools usually will also require their students to study other sciences such as *Nahwu, Šarf, 'Ulüm al-Qur'an* and *tasawwuf* after mastering 30 chapters.

Second, schools are also implementing the learning of yellow book or Islamic sciences; for example, Darul Huffaz 77 Bone.⁸ This pesantren is Tahfiz institution with educational base on *Kulliyatul Mu'allimin al-Islamiyah* (KMI), which does not refer to the Ministry of Religious Affairs and the Ministry of Education. In a sense, although devoted to memorizing the Qur'an, the students are also required to follow the lessons in KMI curriculum specifically related to the Qur'an and Hadis subjects. Third, Tahfiz boarding which also follows the compulsory education program as an addition to accommodate the wishes of parents and their students for the sake of further education after leaving the boarding school with Tahfiz Qur'an as their main program; for example, al-Muqoddasah boarding school Ponorogo, a boarding school founded in 1992 by KH. Hasan Abdullah Sahal as one of Darussalam boarding school caretakers. In the program, this boarding school follows the curriculum from DIKNAS, from primary school (SD), junior high school (SMP), and senior high school (SMA).

However, though different, all the boarding schools have common traits as follows (ed: Shohib dan Surur, 2011: 9-15):

First, institutional aspects. Institution management is mostly done by the chaplain as the primary caregiver. The background of this system is based on a few things:

- 1) Development of Tahfiz Qur'an in order to meet the wishes of people in this field.

- 2) Limited number of institutions/boarding schools that do Tahfiz Qur'an learning resulting in unaccommodated desire of huffazs who wanted to improve their expertise in that field.
- 3) The objective to build Qur'anic generation

Second, Tahfiz boarding usually has *sanad* that is genealogically sorted from the Prophet Muhammad to the existing Tahfiz teachers. In Indonesia, all Tahfiz Qur'an *sanads* sourced from Mecca through the following Scholars: KH. Muhammad Sa'id ibn Isma'il, Sampang, Madura; KH. Munawwar, Sidayu, Gresik; KH. Muhammad Mahfuz at-Tarmasi, Termas, Pacitan; KH. Muhammad Munawwir, Krapyak, Yogyakarta; KH. Dahlan M. Khalil, Rejoso, Jombang.

Third, adopt the following methods of memorizing the Qur'an:

1. *Ngeloh/saba'/nyetor*, which is the recitation of verses to be memorized by using special form or sheet of the Qur'an corner as desired by students.
2. *Murāja'ah*, which means students read in pairs, one recites and the other listens, alternately performed in a group chapters.
3. *Mudarasah*, which plays each recitation or reading among students in a group of chapters in a ceremony. This is done alternately by verse or a few verses in turn by the caregiver.
4. *Sima'an*, which plays each recitation or reading in pairs, one recites and the other listens, alternately performed in a group chapters.
5. *Takrāran*, which means reporting or reciting memorized verses in accordance with those specified in *ngeloh / saba' /* report before the caregiver in order to submit a new memorization rote. *Takrāran* is usually performed not only on memorizing verses contained in a report, but also on several previous reports.
6. *Talaqqi*, which means to recite the memorized verses of Qur'an directly in front of the teacher. This process focuses on sound rote.
7. *Muṣāfahah*, which demonstrates the process of memorizing the Qur'an verses directly in front of the teacher. This process focuses more on matters related to the recitation, as *makhārij al-ḥurūf*.

Talaqqi and *Muṣāfahah* are actually the same and carried out simultaneously in order to *taḥqīq* students' rote to the teacher.

8. *Bin nazar*, which is reading the Qur'an by seeing the text. This process aims to simplify the process of memorizing Qur'an, and is usually done for beginner students. Reading smoothness and proficiency is the requirements to start the process of Tahfiz.
9. *Bil Ga'ib*, which is a student's mastery of memorizing Qur'an verses without seeing the manuscripts.

Fourth, in the process of memorization, schools usually require students to have one particular Manuscripts. Typically, Tahfiz boarding school is using the Qur'an corner. Characteristically, each corner has a sign at the end of a verse and its row consists of 15 lines. Qur'an is commonly called Qur'an Menara Kudus because the Qur'an was initially only printed by Menara Kudus publisher. Observingly, both the writing and the verse's sign, the Qur'an Menara Kudus is taken from the Qur'an printed in Turkey, known as the *Qur'an Stambul* (Istanbul). The Qur'an is carefully examined by the Department of Religion at 23 Rabi'ul Akhir in 1394 H/May 16, 1974 M. Furthermore, the Department of Religious Affairs also issued a Qur'an corner model with the same line published by CV. Lubuk Agung Bandung, in the year of 1410 H/1989 M. This type of Qur'an is called Bahriyah model. However, the Qur'an of this model is still not widely used because Tahfiz teachers are still accustomed to use Qur'an Menara Kudus.

Fifth, in the Qur'an memorization process, boarding schools usually emphasize the importance of physical and mental preparation of the students. The preparation takes form in perseverance, hard work, concentration, refraining from other activities, and leaving immoral traits (*tarkul ma'asi*). It is practiced by intensifying to worship God, night prayers (*Qiyāmullail*), and fasting Sunnah.

Tahfiz Movement in the Reform era (2005 up to now)

To see Tahfiz movement in this era, the profile of Dārul Qur'an and One Day One Juz (ODOJ) community will be presented. Both can be considered as the representation of Tahfiz movement in this era because they have a broad range even on the international scale and wider community. To provide a more complete depiction of Tahfiz movement

in this era, some guidelines of Tahfiz devoted to the methods of al-Qosimi and *Yadain* will also be presented.

Dārul Qur'an (Daqu)⁹

1. History and Development

Officially, the institution was completely established in 2007, the process of which started in 2003. Such establishment is motivated by noble ideals of Ust Yusuf Mansyur to create Qur'anic generation in Indonesia. Then, on March 29, 2007 in Sarbini Hall, Jakarta, Dārul Qur'an was officially introduced to the public and registered by a notarial deed dated May 11, 2007. In contrast to most Tahfiz institutions, Dārul Qur'an is a charity focusing on institutional management in community development with *Tahfizul Qur'an* basis which is professionally managed and accountable. Initially, these institutions only nurture some students, but then rapidly developed to thousands of students spread throughout Indonesia.

To accommodate many requests of Yusuf Mansyur's congregations, to deliver the Qur'an more broadly, Darul Qur'an set up Tahfiz boarding, Daqu School, Colleges, and Tahfiz Houses in various regions in Indonesia.

2. Vision and Mission

The vision of the institution is; (a) to build a civil society based on Tahfizul Qur'an for economic, social, cultural, and educational independence relying on local resources oriented to glorify Qur'an which is, in turn, to make Tahfizul Qur'an as a life culture in Indonesia; (b) to achieve economic, food, education, and technology independence based on Tahfizul Qur'an; (c) to make Indonesia free from Qur'an illiteracy; (d) to make an institution inspiring people to care and in favour of the weak through the values of charity, and (e) to become a professional institution.

3. Programs of the Institution

For the sake of realizing the ideals of its founder, Ustadz Yusuf Mansyur, in developing cadres of Qur'an memorizers and to promote the Qur'an to various circles, Dārul Qur'an has flagship programs; among others are:

a. *Tahfiz House*

The program is intended to build Tahfiz Qur'an centers in the community and company. The basic idea for creating and printing the Qur'an memorizers involve the society's existing potential. From the official site of Dārul Qur'an, at present, there are about 300 Tahfiz houses which were established independently by people throughout Indonesia under the supervision of the PPA Dārul Qur'an. Meanwhile, as a movement, over 3000 Tahfiz houses have emerged by the development of society with their own patterns.

Not only oriented to the Qur'an memorization activities, this program was also developed as a means for applying the Qur'an in social life. Therefore, in addition to study and memorize the Qur'an, Tahfiz houses also have social and economic activities such as:

- 1) Economic empowerment of Tahfiz houses through *Ekonomi Pesantren Produktif* (EXPORT),
- 2) Slaughter and distribution of sacrificed animals through *Qurban Istimewa* (Quis),
- 3) Disaster care through *Santri Siap Siaga dan Tanggap Bencana* (SIGAB), foster care program through *Jadikan Aku Santri* (JARIQU),
- 4) Orphan Charity through Orphan Scholarships and *Bingkisan untuk Yatim* (BUY), and teacher supports through Tahfiz house Sympathetic Teachers.
- 5) Duafa flat houses.

The program is aimed at building a comfortable dwelling, healthy and Islamic for underprivileged families. Then, in the shelter Tahfiz teachers will be placed to guide and assist residents to create an Islamic culture familiar with the Qur'an memorization, put it into practice and realize the behaviour of an Islamic environment.

b. *Qur'anic Isolated Villages*

It is a Tahfiz Qur'an-based regional development program in rural areas. Qur'an Houses and gazebo are established there primarily aiming to establish an Islamic culture familiar with the Qur'an memorization, practice it and realize the Islamic behaviour and religious environment with high social and humanitarian awareness. Now there are two

Qur'anic Isolated Villages programs running, namely Merapi Qur'anic Village and OeUe Qur'anic Village, NTT and will continue to grow throughout Indonesia so that they can feel the pleasure of living close to the Qur'an.

c. Pesantren Tahfiz

The establishment of Dārul Qur'an Tahfiz boarding school is motivated by the demand of Ust. Yusuf Mansyur's congregation. They requested that it was necessary to establish a boarding school that simplifies al-Qur'an and al-Sunnah. The main program is to educate the Qur'an memorizers as the forerunner generation of the nation, religion, and Indonesia and even extending to all corners of the world to realize *ummatah wāḥidatan, baldatun ṭayyibatun wa rabbun gafūr*. It is noted that until 2013 Dārul Qur'an boarding schools have been established in Ketapang, Cikarang, Semarang, Surakarta, Lampung, Cilegon, and Ambon.

Tahfiz Dārul Qur'an boarding is not merely organizing Tahfiz Qur'an, but also providing compulsory education program and extracurricular activities such as language courses and scouts. Each branch has different activities and routines. It was based on the policies of each sitter, and levels of students are taken care of. However, there are similar things, especially for middle and high school levels.

First, in terms of programs, Dārul Qur'an has the following provisions:

1. The program must be implemented by every student of Dārul Qur'an.
2. The Examination will be held biannually
3. If students fail to meet the target following Tahfiz Program of each class,¹⁰ they will be sanctioned by not continuing to the next level.
4. Dārul Qur'an specifies that Tahfiz program has a higher degree of judgment than the Compulsory Study program.

Second, Tahfiz Dārul Qur'an has the following unique regular activities:

1. Finish the Qur'an twice a week
2. Speech Training (*khitobah*) in Arabic and English once a week

3. Conduct Arabic and English courses once every two weeks
4. Qiro'ah Training once a week
5. Scouting activities once a week
6. *Muhadatsah* once a week after *Fajr* prayer

Third, in their daily routines, students activities include: *Qiyamullail*, Sunnah Fasting (every Monday and Thursday), prayer in congregation, Teaching and Learning Activities (KBM) in class, *Duḥa* prayer, *Murāja'ah* recitation three times a day, and reporting rotes after evening prayers.

ODOA (One Day, One Ayat) as a method

In addition to the above programs, Dārul Qur'an is also known with its learning methods of Tahfiz Qur'an "ODOA", One Day One verse. This method is intended in particular to the general public. Even for distribution, this method also opens online,¹¹ and calls his followers as online Tahfiz students. According to Ust. Yusuf Mansyur, as the initiator, this method teaches that the Qur'an can be memorized by anyone without a direct talaqqi with the teacher, on condition that this must be implemented with full sincerity and patience. This method is generally taken from his experience. In detail, these methods include the following:¹²

1. One verse every day, and then repeated 20 times if the length of the verses can be cut into 2 to 3 pieces, and also repeated 20 times. However, if it is not enough, we can repeat them as many times as desired. By reading over and over again in accordance with this number, a person will automatically memorize the verses. A tape recorder may support the process to repeatedly listen the memorized verses.
2. Use a particular manuscript as it comes from the same model. Each model has a different structure. This is important because in the process of memorizing, someone raises the existing memories in their mind.
3. The memorized verses are applied in Sunnah prayers.
4. It is recommended to perform ablution on each time of memorization and start with *ta'awuz* and *basmalah*.
5. Pray to Allah to be given the ease and patience.

ODOJ Community (One Day one Juz)¹³

1. History and Development

One Day One Juz or abbreviated ODOJ is a community initiated by the younger generation of Indonesian Muslims. During its development, the movement of One Day One Juz experienced four stages. Initially, it was Bhayu Subrata's idea in 2007 who sent a brief message via short message system (sms) about an invitation to read one day one juz, and distribute small books containing verses of the Qur'an, hadith, and advices that motivate a person reading the Qur'an. One of the hadith often used as a foundation is:

اقْرءُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ

"Read the Qur'an because it is definitely going to be the intercessor for his readers in the Day of Judgment". (HR: Muslim)

In the same year to 2009, Pratama Widodo made a Facebook fan page containing the message:

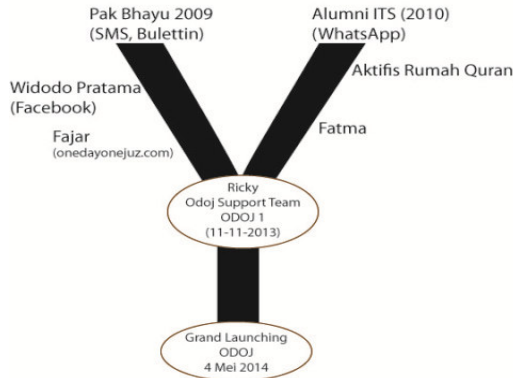
"Mechanically, the easy way to read Qur'an daily is by using the formula of 2×5 . Read two pieces after *fard* prayer (5 times) then Insya Allah we will seal the first chapter in one day. Invite your friends and motivate them to do the same and create a community of One Day One Juz'.

The second stage, in 2010, students of Surabaya Institute of Technology (ITS) and activists of the Qur'an house were inspired by ODOJ and developed ODOJ systems with blackberry, WhatsApp, and Messenger with 30 members in a group. In the group there are four rules, which continue to be maintained until now:

- 1) The group consists of 30 members. Here, each member is responsible for recitation of 1 juz per day, starting from the number of chapters corresponding with the serial number on the attendance list. Then proceed to the next chapter the next day.
- 2) *Juz Auction System*. It means if a member is absent, it should be immediately reported so that their recitation can be auctioned to be completed by other willing members.
- 3) *Khalas Calendar system*. The time used for *khalas* system is flexible; M and AH systems can be used, according to the agreement of each group to finish their *tilawah*.

- 4) Finish Qur'an Target. The group will finish Qur'an 1 time per day, and personally finish in a month.

The third stage: 2013 is the establishment year of a support team to build ODOJ official website www.onedayonejuz.org. The final stage is the Grand Launching of ODOJ in 2014. Simply put, these stages are described in the following sketch:



In particular, this invitation is addressed to young Muslim men and women. This is consistent with the meaning contained in ODOJ icon:



Meaning of the logo: Green: youth, 1 day 1 juz: a program for young people, Red: spirit / determination, White: net / intention. A combination of red, white, and green are the flags of Indonesia and Palestine symbolizing the proximity of Indonesia to Palestine with their diverse history.

However, over time, ODOJ is not only attractive to young people. Recorded from 2013 until March 2014, ODOJers (members of ODOJ) reached 87,000 consisting of children aged 8 years old until adults of 80

years and older. They also come from various groups: students, the general public, and artists.

2. *The management structure*

ODOJ was established and tended by some local Qur'anic activists, namely Ricky Adrinaldi (Padang), Fatah Yasin (Cilacap) Bhayu Subrata (Purwokerto), Pratama Widodo (Banjarnegara), Fajar (Bandung), Monalisa (Padang), Fatma (Padang), Nurkholifah (Surabaya) with Prof.Dr.H.Nasaruddin Umar, MA and Ust. H. Effendi Anwar, Lc. Al-Hafizh.

Programs

In its development, ODOJ not only offers recitations of the Qur'an. From data management service from 2014 to 2017, it is found that ODOJ programs include:

- ❖ Carrying out ODOJ routine programs (One Day One Juz), ODALF (One Day Half Juz), ODOL (One Day One Sheet)
- ❖ Socializing ODOJ through social media program with an International target
- ❖ Moving to Mobile Apps ODOJ and Web system
- ❖ Increasing ODOJ group at school / college / office.
- ❖ ODOJ Palestine Concern (in cooperation with KNRP)
- ❖ SAN (Sebar Al Qur'an Nusantara), in cooperation with PKPU
- ❖ Breeding 100 Al Qur'an memorizers (www.rumahQur'an.onedayonejuz.org)
- ❖ ODOJ Qurban (in cooperation With ACT)

Breeding 100 al-Qur'an Memorizers

As previously mentioned, one of the ODOJ programs is breeding 100 Qur'an memorizers. To carry out this program, ODOJ makes a collaboration with Rumah Al Qur'an (Ruqun).¹⁴ The methods and activities undertaken are:

1. Early tahṣīn and recitations of 10 Juz every day for Takhasus and 5 Juz for non-Takhasus during tahṣīn
2. Pre-Tahfiz recitations of 5 Juz every day for Takhasus and 3 Juz for non-Takhasus during tahsin along with *tahsin* betterment
3. Jama'i recitations 1 juz every day

4. Memorizing at least 2 pages for takhasus and ½ page for non-takhasus
5. Reporting previous and coming memorization rote
6. Talaqqi recitations with musyrifs / ah
7. Mutaba'ah and motivation (the weekly evaluation with Ustadz)
8. Weekly Semaan / tasmi' Al Qur'an (min Juz ½)

In addition to the main activity, the following supporting activities are: *Qiyamullail* every night (3 nights in congregation, and 4 nights on their own), congregation prayer, Dhikr al-Ma'sūrat jama'i, Duha Prayer, Sunnah Fasting, weekly study, Arabic, Sharing Forum, Musabaqah, monthly *mabit*, Sports and *Rihlah*.

Qosimi and Yadain: Tahfiz Creative Learning Method

In addition to the appearance of Dārul Qur'an and ODOJ community, this period was also marked by the emergence of innovative and creative Tahfiz learning methods. Among these are methods of al-Qosimi and *Yadain*, which will be explained one by one.

1) Method of al-Qosimi

This method is taken from the experience of Ash-Shaykh Dr. Abdul Mohsen Muhammad Al-Qasim, the imam and preacher of Nabawi Mosque. In Indonesia, this method was first introduced by Ustadz Abu Hurri al-Qosimi. As the name implies, the method Qosimi taken from the name of the Imam and Khatib of Nabawi Mosque. This method began to be published through seminars and book in 2013. At present, this method is widely used in Tahfiz Houses, as it is spoken by Ustadz Yusuf Mansyur himself, that:

“Al-Qosimi fits for use. Dārul Qur'an with thousands of Tahfiz houses throughout Indonesia and abroad have been using this method.”

Al-Qosimi in its practice, using the following ways:

- ❖ Reading by one verse as much as 20 times, then if it has reached the fourth verse, they are repeated for 20 times, and so forth with multiples of four.
- ❖ In a day, one should not memorize more than one chapter

- ❖ If you want to add rote, you must repeat the first rote (*Murāja'ah*) for 20 times.
- ❖ If you have memorized 10 chapters, stop adding rote for one month and proceed to repeat the recitation by repeating them (*Murāja'ah*) by 8 pages every day.
- ❖ If you have memorized 20 chapters, stop adding rote for two months, and proceed to repeat the recitation by repeating them (*Murāja'ah*) by 8 pages every day.
- ❖ If you have memorized 30 chapters, start repeating rote by two chapters every day and repeat them three times; it will automatically cover the Qur'an once in two weeks.
- ❖ Having mastered rote with *Itqan*, one should read the Qur'an by the companions of the Prophet by dividing it to seven sections and completing it all in a week. This way of reading is based on the Hadīṣ of the Prophet:

... قُلْنَا كَيْفَ تُحَرِّبُونَ الْقُرْآنَ قَالُوا نُحَرِّبُهُ سِتِّ سُورٍ وَخَمْسِ سُورٍ وَسَبْعِ سُورٍ
وَتَسَعِ سُورٍ وَإِحْدَى عَشْرَةَ سُورَةً وَثَلَاثَ عَشْرَةَ سُورَةً وَحِزْبُ الْمُفَصَّلِ مِنْ ق
حَتَّى تَحْتِمَ.

"We asked the companions of the Prophet, how do you divide the Koran, they said we divide (seven parts): three letters, five letters, seven letters, nine letters, eleven letters, thirteen letters, and *hizb al-mufaṣṣal* ie until the end of the letter Qaf (Manuscripts). (Musnad Ahmad, Juz: 34, a.n: 391)

In carrying out the method, there are rules as follows:

1. Memorizing the Qur'an with the help of a teacher
2. Memorizing 2 pages every day
3. Memorizing from *an-Nas* to *al-Baqarah*, but after completely memorized, *Murāja'ah* begins from *al-Baqarah*
4. Using a *Mushaf*, good in mould and shape
5. In the first two years, or so-called *tajmi* phase (collection), a person is required to keep consistency in memorization because this phase is a test for *hafiz* by missing many rotes.

2) *Yadain Method*

Yadain method is established by Ustaz Yadi Iryadi. Based on the data obtained from the official website, its exact establishment year is not known. However, based on the observation of electronic and print media, this method appears in the last two years.

Terminologically, *Yadain* (يدين) means both hands. This word is a *musanna* form of *yadun* (يد).¹⁵In Tahfiz terms, *Yadain* method means a way to make it easier to memorize the Qur'an in order to determine the sound of Qur'an verses, Surah names, translations, paragraph numbers, page numbers, left-right layout, and juz layout by using both hands visualization. The discovery of this method is inspired by the Qur'an verses:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿٤٠﴾

"And verily we make it easy Koran for lessons, then there people who take lessons?" (QS: al-Qamar: 40)

In practice, this method is guided by *Yadain* dictionary that 80 percent taken from the dictionary of Understand Qur'an by Dr. Abdulazeez Abdulaheem from India. This is directly manifested by its founder:

Dictionary of Qur'anic vocabulary in *Yadain* method is taken from the method of Understand Qur'an compiled by Dr. Abdulazeez Abdulaheem from India. With his permission, I was given an opportunity to quote 80% of the Qu'ran's vocabularies into this *Yadain* method.

This method is a language of visualization for it is using hand gestures as a signal to the verses which are being read. However, this cannot be equated with sign language. Because it is a visualization of the Qur'an, according to its founder, this method has a meaning in our hearts. The complexity of the *Yadain* movement include two realities: first, external reality that is any form of "reality" happening to and outside of ourselves. This reality is all the facts that have occurred and taken place in our lives. Second, internal reality, namely forms of meaning we do pertaining to external reality happening and visualization in the imagination or plan that will occur in the future.

This method has the following advantages:

1. Memorization is fused with understanding
2. The numbering of chapters and practical verses is memorable
3. It is easy to translate the verse with visualization in the imagination
4. The learning media is always carried everywhere that is two hands
5. In translating the Qur'an, it does not focus on grammar. It is just following word for word translation
6. Al-Qur'an has been translated by word to facilitate translation into rote
7. The search of word origins in Qur'an can be done by calculating the letters into 3 root letters
8. Do not interpret the verse itself but follow the authentic interpretation of scholars to avoid misunderstanding.
9. Index is available to facilitate the search of word repetition of similar meaning in Al Qur'an
10. Memorizing over 300 vocabularies means we can translate around 50% of the Qur'an and these 300 are not to memorize, just to visualize in the imagination, the process of memorizing the verses are directly reading it.
11. No need to compose a sentence because sentences in Qur'an cannot be changed to enable communication in Arabic; we should be able to compose a sentence.

Conclusion

From the explanation above, it can be concluded that Tahfiz movement in the form of Dārul Qur'an institution, ODOJ community, and some guidelines on the reformation era starting from 2005 until now, have the following characteristics:

1. Memorization is not monotonously held in the boarding institutions, but also in homes, or through individuals with a management and modern system.
2. The use of maximal information technology system makes an image so that the Qur'an can be memorized without *talaqqi* face to face with the teacher. This is certainly different from the early

model of Tahfiz with high concern with *musyāfahah* especially to teachers who have direct *sanad* to the Prophet.

3. The activities, which are based on the Qur'an as done by Daqu and ODOJ, have brought public awareness to live in the frame of the Qur'an. At this point, the work done is not only how Qur'an is memorized, but how it can be implemented in our life.
4. The methods of the Qur'an memorization were reworded in simple and familiar terms. However, these terms actually have the same meaning as the terms existing in the Islamic tradition as *Murāja'ah*.
5. A very adequate publication system is available making it reachable by the public.
6. Simple memorization methods are introduced making them acceptable by anyone initially sceptical to memorize the Qur'an. It can be seen from ODOA method initiated by Dārul Qur'an.
7. Innovative and creative. It can be seen from *Yadain* method, which uses hand gestures. With this method, a person not only memorizes but can also understand the meaning of the verses.
8. Written learning method emerges in accordance with the hafiz experience as found in ODOA and al-Qosimi method

The things mentioned above indicate that Tahfiz movement in this period has been transforming the system by looking at the condition at that time. However, it certainly does not eliminate fundamental things in Tahfiz Qur'an built by earlier scholars. Considering the public strong interest in memorizing the Qur'an today, Tahfiz movement in the reform era is quite successful to promote the Qur'an nationally and internationally. As a recommendation, a more serious research is needed for this article through data collection agencies, programs, and methods of learning Tahfiz in Indonesia, considering the lack of studies on this movement. It aims to look at the pattern of Tahfiz movement in this era more accurately in order to find some things needed improvement and support for the benefit of the Islamic community, especially in Indonesia.

Endnotes

- ¹ From Supas BPS in 2005, Muslim population in Indonesia is 88. 58% of the entire population of Indonesia equal to 213,375,287 people. Ref: (Suhadi Cholil, *et al*, 2010: 13).
- ² In a matter of years, the reform era in Indonesia has started from 1998 until now, with the reign of Habibie (1998-October 1999), Abdurrahman Wahid (1999-July 2000), Megawati Sukarno Putri (2001-October 2004), Susilo Bambang Yudhoyono (2004-2014), (Yanyan Mochamad Yani: *a.n*: 1).
- ³ This happened around the 18th century when there was a direct contact between the Indonesian and Saudi Arabian ulama. At that time, many Indonesian students were studying and staying in Mecca. (ed: Shohib dan Surur, 2011: 10).
- ⁴ PTIQ was established in 1 April 1971 by the Foundation of Ihya 'Ulumiddin and led by KH Moh. Dahlan as the Minister of Religious Affairs, at that time. Since May 12, 1973 it was handed over to the management PTIQ Qur'an Education Foundation founded by Lt. Gen. (Ret.) H. Ibn Sutowo. (*Sejarah PTIQ*, quoted in: *Sejarah PTIQ*, <http://www.ptiq.ac.id> at 15 January, 2015).
- ⁵ This institution was initiated in 1977 by Affan Foundation, which is chaired by H. Sulaiman Affan based on the idea of Prof. K. H, Ibrahim Hosen, LML. At first IIQ opened Master Program specifically for women with the full support of all governors across Indonesia in order to meet all the specialized personnel in various provinces and also prepare a lecturer at the Strata program (S1). After granting an academic degree to two graduates, IIQ opened S1 (bachelor's degree) in 1982 and S2 (master's degree) Program was reopened in 1998.
- ⁶ Forerunner boarding was originated from the study taught by KH. Arwani M. Amin, started from 1942 at Kenepan Mosque. This recital was stopped temporary between 1947 and 1957 due to his busy for studying Thariqah in Popongan boarding, Solo. After 1957, the study was resumed. In 1962, KH. M. Arwani occupied a new house in the village of Kajeksan, then a recitation was also moved not far from his new house located at the mosque of Busyro Latif.
- ⁷ This Pesantren pioneered by KH. Maftuh Basthul Birri. This Islamic school was originated around the year of 1397 H / 1977 M which was then in the form of lectures with *sorogan* system that nurtured directly by KH. Maftuh Basthul Birri. Due to the increasing number of students who assessed, then around the year of 1979/1980 M, MMQ stands as a Lirboyo educational institution especially in charge of al-Quran. (Pesantren Lirboyo, quote in <http://www.lirboyo.net>, at 15 January 2015)
- ⁸ This boarding school was founded by Ustaz Lanre Said on August 7, 1975 M or 29 Rajab 1395 H at 07.00 initially with 7 students in Tuju Village - Tuju District, Kajuara, Bone Regency. Originally an ordinary activity, this institution became a regular recitation of Islamic Education Institute Pondok Pesantren Darul huffadh inaugurated by Bone Regent, H. A. M Amir, in 1993. The institution was established without any committee and donors. (*Sejarah Pondok*, quoted in <http://darulhuffadh.or.id> at 15 January 2015)

- ⁹ All data of Dārul Qur'an are taken from the official website of the Dārul Quran: <http://www.pppa.or.id/>
- ¹⁰ In this case, each branch has its provision. Dārul Quran in Surakarta, for example, focuses on education at Tahfiz junior level. The memorized targets are as follows: 1) *Tahassus* Program: (Semester 1: *tashih Qira'ah*; Semester 2: Juz 30 and *al-Ma'sūrat*). 2) Junior Program: (Class I: Semester 1: Juz 1- 3 and Semester 2: Juz 4- 6); (Class II: Semester 1: Juz 7- 9 and Semester 2: Juz 10 - 12); (Class III: Semester 1: Juz 13- Juz). *Program Tahfiz*, quoted in: <http://daqusolo.co.id>, at 15 January 2015.
- ¹¹ By enrolling to <http://www.santritahfidz.com/> with a registration fee of Rp. 100,000 and paying Rp. 25,000 per six months, the memorization method is by downloading Yusuf Mansyur's murattal, which is then heard repeatedly. By enrolling to <http://www.santritahfidz.com/> with a registration fee of Rp. 100,000 and paying Rp. 25,000 per six months, the memorization method is by downloading Yusuf Mansyur's murattal, which is then heard repeatedly.
- ¹² Taken from brief lectures by Ustaz Yusuf Mansyur. *Menghafal al-Qur'an*, Quoted in: <http://www.doddyta.net>
- ¹³ In general, the overall explanation of ODOJ can be obtained from the official website: <http://onedayonejuz.org/>
- ¹⁴ *Rumah Qur'an* was established in 2008 in South Jakarta. It is called *Rumah Qur'an* because learning activities are conducted in houses. Each house accommodates six children guided by one Tahfiz teacher. *Sejarah Rumah Qur'an*, quoted in: <http://www.rumahquran.onedayonejuz.org>
- ¹⁵ <http://www.metodeyadain.org/p/sekilas-metode-yadain.html>

References

Books

- Al-Tirmidzi, Muhammad bin 'Isa bin Sawroh bin Musa bin al-Dhahak Abu 'Isa. *a.n. Sunan al-Tirmidzi*, Juz: 11, Mawqi' Wuzaratul Awqof al-Misriyyah
- Al-Syaibani, Abu 'Abdillah Ahmad bin Muhammad bin Hanbal bin Hilal bin Asad bin. *a.n. Musnad Ahmad*, Juz: 34, Mawqi' Wuzaratul Awqaf al-Misriyyah
- Cholil, Suhadi *at al.* 2010. *Laporan Tahunan Kehidupan Beragama Indonesia 2009*, (CRCS (Centre for Religious & cross Cultural Studies) Yogyakarta: UGM

Muhammad Shohib, Bunyamin Yusuf Surur. 2011. *Memelihara Kemurnian al-Qur'an: Profil Lembaga Tahfiz di Nusantara*, Lajnah Pentashihan Mushaf al-Qur'an: DIPA

Saridjo, Marwan, *at al.* 1983. *Sejarah Pondok Pesantren di Indonesia*, Jakarta: Dharma Bhakti

Syatibi, M. AH. 2008. *Potret Lembaga Tahfiz al-Qur'an di Indonesia: Studi Tradisi Pembelajaran Tahfiz*, in *Jurnal Suhuf: Jurnal kajian al-Qur'an dan Kebudayaan*. Vol.1, No.1, 2008. Lajnah Pentashihan Mushaf al-Qur'an Badan Litbang dan Diklat Departemen Agama RI

Yani, Yanyan Mochamad, *a.n.* *Change and Continuity in Indonesian Foreign Policy*, Padjajaran University: Department of International Relations, Faculty of Social and Political Sciences.

Internet

<http://www.ptiq.ac.id/>

<http://www.iiq.ac.id/>

<http://ptyqputra.arwaniyyah.com>

<http://www.lirboyo.net>

<http://darulhuffadh.or.id>

<http://www.pppa.or.id/>

<http://daqusolo.co.id>

<http://onedayonejuz.org/>

<http://www.metodeYadain.org>

Author Guidelines

Heritage of Nusantara is a peer reviewed journal using bilingual (English and Arabic). journal is the areas covering Indonesia, Malaysia, Brunai, Southern Part of Thailand (Patani), Timor Leste dan Southern Part of the Philipines (Sulu).The aim is to introduce the richness of the Heritage of Nusantara in particular, to show its relations and contributions to the world heritage as well as to offer a wide variety of analysis on how to preserve and develop the richness of the Heritage of Nusantara.Therefore, the Journal welcomes the papers from the scholars and expert from all disciplines of humanity, social sciences and religious studies related.

The article submitted should be original based on academic works. The article submitted is never published before in any journal or is being reviewed for possible publication. All the articles submitted will be reviewed by certain editors, editorial board as well as blind reviewers appointed by the journal. Any article does not meet the requirement of the guidelines will not be considered and will be declined.

The number of the words is between 10000 to 15.000 words. References, tables, figures, appendices and notes are included in those words. As for the abstract is 150 words with 5 key words. The articles with quotations and passages from local or foreign language should be translated into English. Electronic submissions are welcome and should be sent to mail journal.

Referencing Guidelines

The Journal uses the Harvard Referencing System as follow:

❖ Citation in the text

The citation referred in the text is written by giving the names.

1. If the author's name occurs naturally in the sentence, the year is given in the parentheses: e. g. In popular study, Harvey (1992: 56) argued that
2. If the names does not occur, both name and year are given in the parentheses: e.g. Recent studies (Barlett 1996; James 1998) show that
3. When the author published more than one cited document in the same year, case letters should be added: e.g. Johnson (1994a) discussed the subject.....
4. If more than two authors, only surname of the first author and at all: e.g. Wilson at all (1997) conclude that.....
5. Anonym is written: e.g. A recent article (Anon 1993) stated that.....
6. If the source is quoted from another work: e.g. Study by Smith (1960 cited in Jones 1994: 24) showed that.....(note: in the references, Jones is the main bibliography)
7. If the idea is cited, page numbers are not written.e.g. Nunan (1996) but if the idea is specific, number is required: e.g. Allwrith (1992: 56) provides an example of.....
8. Short quotation of less than one line or direct quotation may be written: e.g. "good practices be taught.....(Smith 1996: 15)
9. Diagrams should be referenced in full details (author and date).

❖ **Additional Notes about Citations**

Personal communication is cited in the text only: e.g. According to J.O. Reiss, Many designers do not understand the needs of disabled people (Personal communication, April 18, 1977).

❖ **Bibliography at the end of a Piece of Work**

The references are listed in alphabetical order of authors "surnames. If it is cited more than one item by a specific author, they should be lited chronologically and by letter (e.g.1993a, 1993b).

Reference to a book

E.g.: Mercer, P.A. and Smith, G. , 1993. Private viewdata in the UK. 2nd ed. London: Longman.

Reference to a contribution in a book

E.g. Bantz, C.R., 1995. Social Dimensions of Software Development in J.A. Anderson, ed. Annual Review of Software Management and Development. Newbury Park, C: Sage, 502-510.

Reference to an article in a journal (author, year, title, volume and part number as well as page number

E.g. Evans, E.A., 1994, Approaches to Intelligent Information Retrieval. Information Processing and Management, 7 (2), 147-168.

Reference to a conference paper

e.g. Silver, K., 1991. Electronic mail: The New way to communicate. In. D.I. Raitt, ed. 9th International online information meeting, London 3-5 December 1996. Oxford: Learned Information, 323-330.

Reference to a publication from a corporate body (e.g. a government department or other organization).

E.g. UNESCO, 1993. General Information Program and UNISIST. Paris: UNESCO, (PDI-93/WS/22).

Reference to a Thesis

E.g.: Agutter, A.J. 1995. The Liguistic Significance of Current British Slang. Thesis (PhD). Edinburgh University.

Reference to Electronic Material

1. Reference to individual works: e.g. Holland, M. (1996) Harvard System (online). Poole, Bournemouth University. Available from :- [http:// Bournemouth ac.uk /service depths /lis / LISPub / harvardsyst.html](http://Bournemouth.ac.uk/service_depths/lis/LISPub/harvardsyst.html) (accessed 15 april 1996).
2. Reference to E-Journals (author, year, title, volume (issue), location and available from: URL (accessed Date): e.g. Korb, K.B. (1995) Persons and Things: Book Review of Bringsjord on Robot

- Consciousness. Psychology (online), 6 (15). Available from: gopher://wachau.ai.univie.ac.at: 70 / 00 / archives / psicologquy / 95.V6/0162 (Accessed 17 June 1996).
3. Reference to mailbase/listserv e-mail lists (author, time (day, month, year), subject, Discussion List (online) Available from and accessed date: e.g. Brack, E.V. (2 May 1995). Re: Computing Short Courses. List Link (online) Available from: mailbase@mailbase.ac.uk (Accessed 17 April 1996).
 4. Reference to Personal Electronic Communication (E-mail): Senders, time (day, month, year), Subject of Message. Email to Recipient: e.g. Lowman, D. (Deborah-lowman@pbsinc.com). (4 April 1996). RE>> ProCite and Internet Refere. E-mail to P. Cross (pcross@bournemouth.ac.uk).
 5. Reference to CD-ROMs: eg. Hawking, SW. (1994). A Brief History of Time: an Interactive Adventure (CD-ROM).Crunch Media.

Writing System of the Journal

1. Space is 1.5.
2. Standard Letter (8.5x11) margin: top 1.2cm, below: 0.6, left: 0.8 and right: 0.6.
3. The capital letter and bold with 12 Times New Roman.
4. The name of the Author: Written in Capital and Bold with 10 Times New Roman.
5. The affiliation of the institute: Written in Capital and Bold with 10 Times New Roman.
6. Sub title in the article: Written with 10 Times New Roman Capital letter.
7. The distance between title and the author as well as the affiliation of the author: 1.5 space.
8. The space of the paragraph: 1.5.
9. The beginning: Abstract and key words.
10. Space of the Title of the article, the author, affiliation, abstract and key word: 1.5 .
11. If the authors are more than one, they should be written in arrow such as the first, the second and so on. Each has a foot note

explaining the name of the university, affiliation, region, state as well as the email address.

12. The author should not more than 5 persons.
13. Sub title should be numbered and separated with 1 space if another sub title appears.
14. The structure of the article:
 - a. Title, author, email and the affiliation of the author, Abstract and key words.
 - b. Introduction
 - c. Method of the writing
 - d. Theoretical Framework.
 - e. Discussion
 - f. Conclusion
 - g. Acknowledgement if any
 - h. List of References.

Author's Obligations

1. To show the accuracy of the data and to avoid deception and plagiarism.
2. To have the permission from other authors for corresponding author.
3. To mention the names are forbidden without explaining their roles in the research (Ghost authorship and gift authorships).
4. To give the original works.
5. To give proper citation.
6. To mention the sources fairly and honestly including the references for the basis of the analysis.
7. To give academic criticism based on academic arguments.
8. To follow ethical standards.
9. To notify the editor immediately for any changes and inaccuracy.

Publication Ethic and Malpractice Statement.

Heritage of Nusantara is a peer-reviewed International Journal and is available in print and online. It is published twice in a year. The Publisher is the Board of Research of the Ministry of Religious Affairs of the Republic of Indonesia and thus is responsible for all the process of publication and financial matters.

Publication Decision

The decision by the board of the editors to select the article is based on academic consideration and responsibility to present high academic standard of International Journal.

Fair Play

The board of the editors will treat all the articles fairly by disregarding the race, gender, sexual orientation, religious belief, ethical origin, citizenship or political philosophy of the author.

Confidentiality

Any relevant information concerning the data, authors and reviewers are kept confidentially to avoid bias in the process of selecting the articles. Furthermore, all the articles for review are treated as confidential documents and are not be shown or discussed with others except as authorized by the editors.

Disclosure and Conflict of Interest

To keep the intellectual property of the right of the author, the editor will not use the unpublished material without the permission from the author formally in written letter.

Duties of the Reviewers

To give a valuable comments on the articles to make it easy for the editors to select the appropriate articles for the journal. As for the peer reviewers, they help the editors to build communication with the author.

Time

The time for the reviewers to collect the articles is allocated by the editors. Under special circumstances, the reviewers need more time or cannot perform the duty, and have the objection or excuse concerning the time, they should notify the editors.

Objectivity

The comments and critics from the reviewers on the articles should be based on academic arguments and objective not author's personality.

هريتيج اوف

نوسانتارا

مجلة دولية لبحث المؤلفات والتراث الديني
السنة الثالثة، العدد 1، 2015

رئيس التحرير:

خير القواد يوسف

مدير التحرير:

فخرياتي

هيئة التحرير:

عبد الرحمن مسعود (وزارة الشؤون الدينية الاندونيسية)

أدوين ويرينجا (جامعة كولونيا)

أنابيل تيه جالوب (المكتبة البريطانية، المملكة المتحدة)

نيكو ج غ كاننين (جامعة لايدن، هولندا)

أحادياتي إكرام (جامعة إندونيسيا، إندونيسيا)

أزيوماردي أزرا (جامعة شريف هداية الله الإسلامية الحكومية جاكرتا)

امام طلحة (وزارة الشؤون الدينية الاندونيسية)

عاتق سوسيلو (جامعة شريف هداية الله الإسلامية الحكومية جاكرتا)

المحررون:

لقمان الحكيم

آبانج أتريرا يقين

أحمد رحمان

محمد مرتضى

رضوان بوستامام

ماسميديا بينم

ريزا بارويرا

مساعد هيئة التحرير:

ياسين رحمان أنصاري

كوسنانو

عارف شبرا ملسي

الصورة في الغلاف الأمامي مأخوذة من الصورة في المقالة

A Taqrīz for a Nineteenth Century Indonesian Manuscript

محور هذه المجلة هو تزويد القراء بمعلومات حول خطة إندونيسية ودولية في تطوير المؤلفات والتراث الديني من خلال نشر المقالات والتقارير البحثية ومراجعات الكتب.

تركزت هريتيج اوف نوسانتارا للبحث في المؤلفات الدينية سواء كانت معاصرة أو قديمة، والتراث الديني الواقع في جنوب شرق آسيا، وترحب بمساهمات المثقفين والعلماء المتخصصين في هذا المجال.

مركز البحوث وتطوير المؤلفات والتراث الديني

العنوان: مبنى وزارة الشؤون الدينية الاندونيسية الطابق الثامن عشر، الشارع محمد حسني تامرين رقم 6 جاكرتا اندونيسيا

ت/الفاكس: +62 21 3920713 - 3920718

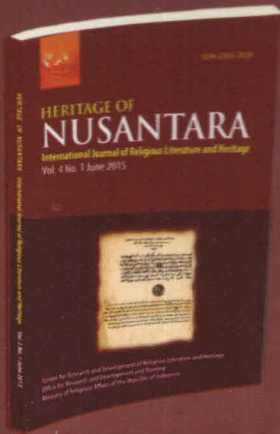
البريد الإلكتروني: heritage@kemenag.go.id

الموقع: <http://jurnallektur.kemenag.go.id/index.php/heritage>

هریتیج اوف

نوسانتارا

مجلة دولية لبحث المؤلفات والتراث الديني
السنة الثالثة، العدد 1، 2015



A Taqriz for A Nineteenth Century Indonesian Manuscript
Nico J.G. Kaptein

Quranic Hermeneutics and Sufism of
Syaykh Abd Al-Qadir Al-Jilani
Irwan Masduqi

Sanad and Ulama Network of the Quranic Studies in Nusantara
Zainul Milal Bizawie

The Application of Islamic Law in Indonesia:
Between Opportunities and Challenges
Djawahir Hejazziey

The Geger Banten of 1888:
An Anthropological Perspective of 19th Century Millenarianism
in Indonesia
Dadi Darmadi

Genealogy of Indonesian Islamic Education:
Roles in the Modernization of Muslim Society
Azyumardi Azra

The Development of Tahfiz Qur'an Movement
in the Reform Era in Indonesia
Muhammad Sofyan

Southeast Asian Muslim Waṣaṭiyyah in the Global Era
Syahrin Harahap

ISSN 2303-243X



9 772303 243101