

## Fasting of Dalā'il al-Qur'ān: Text, Reception, Transmission, and Transformation

Moh. Nor Ichwan<sup>1</sup>, Saifuddin Zuhri Qudsy<sup>2</sup>

<sup>1</sup> Faculty of Ushuluddin and Humanities, Universitas Islam Negeri Walisongo, Semarang;

<sup>2</sup> Faculty of Ushuluddin and Islamic Thought, Universitas Islam Negeri Sunan Kalijaga,

Yogyakarta

Email: <sup>1</sup>[nor\\_ichwan@walisongo.ac.id](mailto:nor_ichwan@walisongo.ac.id); <sup>2</sup>[saifuddinzuhr@yahoo.com](mailto:saifuddinzuhr@yahoo.com)

**Abstract:** This research aims to reveal the tradition of fasting in the Qur'an at the al-Falah Kudus Islamic Boarding School. The tradition of memorizing the Qur'an cannot be separated from the practice of fasting as a form of leisure in memorizing the Qur'an. The leisure of fasting Dalā'il al-Qur'ān at the al-Falah Islamic Boarding School is carried out when the students have memorized 30 juz. In practice, this fast must be carried out with the permission of the kyai, even though the number of days is not determined. The findings presented show that the Quran has made students who memorize the Quran memorize it, not just memorize it. The Qur'an has also encouraged them to carry out other special worship activities outside of memorizing the Qur'an. This then allows the worship activity to develop from its original form. Fasting, which was initially carried out without having anything to do with memorizing the Qur'an, was then carried out within the framework of memorizing the Qur'an. Therefore, the goal to be achieved from the fast also develops. Thus, the fasting of Dalā'il al-Qur'ān has made the tradition of memorizing the Qur'an influence the development of orientation and goals to be achieved through fasting.

**Keywords:** Dalail fasting, memorizing the Qur'an, sorogan, dalail khairat.

### A. Introduction

The Dalā'il al-Qur'ān fast is one of the fasts that normatively does not have a specific command in a text, but in some literature, this fast is supported and analogized to the Dahr *fast, fasting* for one year. Studies on Dahr fasting show the pros and cons of this fast, and it turns out that the basis of thinking departs from the forgetfulness and presence of the text of the Qur'an and the hadith that talks about it. The groups that implement it are based on the text of the hadith on the one hand, while the groups that reject it also emphasize the absence of sources in both sources.<sup>1</sup> Thus,

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<sup>1</sup> Muhammad Abdul Kharis and Alvin Noor Sahab Rizal, "Fasting Dalā'il Al-Qur'ān: Basis and Motivation for Its Implementation," *Ushuluna: Journal of Ushuluddin Science*, 2020, 1-17, <https://doi.org/10.15408/ushuluna.v1i1.15289>.

the Dalā'il al-Qur'ān fast does not have a direct normative basis, but in essence, some groups analogize it (qiyas) with *Dahr fasting*.

The study of the Dalā'il al-Qur'ān fast, which exists in some Muslim societies, in the context of Qur'anic scholarship and Tafsir finds its relevance in the scientific discourse of the Living Qur'an. This discourse is a new perspective in studying the science of the Quran and Tafsir that examines the phenomenon of the Quran that is alive and practiced in society. The community's interaction with the Qur'an has shown a very dynamic interaction and often presents a new issue or phenomenon. If we borrow Bourdieu, then the Qur'an is *structuring structure* and *structured structure* at the same time.<sup>2</sup> In other languages, the Qur'an gives birth to one phenomenon, and then the new phenomenon gives birth to other phenomena still intersecting with the Qur'an itself. The Living Qur'an is a study perspective that looks at how the Qur'an is understood, received, and appropriated in society.

As a form of fasting with the dimension of slices with the Qur'an, the fast of Dalā'il al-Qur'ān has such a name because one of the rituals while carrying out this fast is that every day, the perpetrator must read the Qur'an 1 juz. Here, then, the name of the Qur'an, which is pinned after the two words 'Dalā'il fasting,' finds its relevance and finds a wedge point of its difference from the Dahr fast practiced by some Muslims. Furthermore, this paper aims to complement the study of Dalā'il al-Qur'ān, which tends to only look at the backing of the text and the motivation of the fasting practitioners; this paper shows how the transmission and transformation of the Dalā'il fast and how the perpetrators receive and express the Dalā'il al-Qur' fasting in their daily lives. At this point, this research becomes important.

This research argues that the Dalā'il al-Qur'ān fast is a fast intended for success and leisure for students. It is also a fast that has its normative dimension in hadith texts in the form of Dahr fasting and undergoes the process of reception and appropriation in Indonesian society, so this fast undergoes a process of adaptation and acculturation in the social space of Indonesia's Muslim society. As a form of fasting in general, it has functions that are physical and spiritual that tend to be healthy, stabilize emotions, and coupled with the recitation of the Qur'an, one juz puts students more calm

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<sup>2</sup> Saifuddin Zuhri Qudsy, Irwan Abdullah, dan Zuly Qodir, "The Symbolic Power of Sleeping Without Mattress Practice in Kasuran Village of Yogyakarta," *AL ALBAB* 6, no. 2 (2017): 281-300, <https://doi.org/10.24260/alalbab.v6i2.726>.

and emotionally stable, has something habituated (habituated, diistiqamahi) so that the birth of students who have a strong character, mature emotionally, and socially sensitive and generational Qur'anic can be realized.

## **B. Literatur Review**

### **1. The Tradition of Memorizing the Qur'an in Indonesia**

It is well known that the person who brought and started the tradition of memorizing the Qur'an in Indonesia is KH. Muhammad Munawwir Krapyak. In the book *Para Guardian of the Qur'an: Biography of the Qur'an Memorizers in the Archipelago*, it is stated that although he was not the first person to establish a tahfiz al-Qur'an Islamic boarding school in Indonesia, apparently the tahfiz method traditionally practiced by KH. Munawwir, in the pesantren he founded, was used as a reference by almost all tahfiz al-Qur'an Islamic boarding schools that emerged later.<sup>3</sup> The fame of the tahfiz al-Qur'an tradition in Islamic boarding schools is getting more substantial along with the establishment of tahfiz al-Qur'an Islamic boarding schools by Kyai Munawwir's students.

Along with the passage of time and period, the tradition of tahfiz al-Qur'an in Indonesia, which used to originate or emerged from Islamic boarding schools, developed and transformed into a tradition of memorizing the Qur'an in tahfiz houses to virtual tahfiz. The fundamental difference between the tahfiz tradition in Islamic boarding schools and the tahfiz tradition in tahfiz houses is the role and relationship between teachers and students. According to Martin van Bruinessen, Kiai's role in the pesantren is not limited to the teachers of his students.<sup>4</sup> But also policymakers, fostering, educating, nurturing, and providing role models to become trust for students, even the local community. The role of Kiai in the tahfiz pesantren seems central and complex; perhaps this is what makes the students so glorify Kiai as a murabbi figure who not only accompanies those who are academic but also about spiritual manners.

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<sup>3</sup> Lajnah Pentashihan Mushaf Al-Qur'an, *The Guardians of the Qur'an: Biography of Qur'an Memorizers in the Archipelago*, (Jakarta: Lajnah Pentashihan Mushaf Al-Quran, 2011), 45.

<sup>4</sup> Martin Van Bruinessen, *NU Tradition of Power Relations in Search of New Discourse* (Yogyakarta: LKIS, 1994), 41.

In contrast to the tradition of tahfiz in tahfiz houses, the role of teachers or ustadz is limited to guiding the memorization of the Qur'an,<sup>5</sup> not as a policy maker, as well as educating and protecting tahfiz students as played by Kiai in the tahfiz pesantren he cares for. And as already mentioned, the tradition of tahfiz al-Qur'an developed into virtual tahfiz. Virtual tahfiz (tahfiz *online*) is one of the flagship programs of the Indonesia Berkah Foundation, which is not implemented face-to-face between teachers and students but through social media intermediaries (*WhatsApp*).<sup>6</sup> The transformation of traditional tahfiz traditions into virtual tahfiz certainly changes the traditional tahfiz system which requires teachers and students to meet, but virtual tahfiz does not do that.

## 2. The Tradition of Memorizing the Qur'an in Foreign Countries

The tradition of memorizing the Qur'an that has developed in various parts of the world has its characteristics. In the case of Malaysia, the tradition of memorizing the Qur'an began to strengthen when the government built the formal foundation of tahfiz in 1966, which was carried out at the State Mosque and was in the form of tahfiz and qiraat classes.<sup>7</sup> The tradition of memorizing the Qur'an in Malaysia has experienced positive development, as it has been marked by the establishment of various tahfiz institutions and the increase of tahfiz activities in surau.<sup>8</sup> This is further strengthened by the *trend* among parents to send their children to tahfiz educational institutions and those that have tahfiz programs. The Islamic education system combined with tahfiz al-Qur'an has become a global demand for them. In addition, the status of *hafiz* and *hafizah* is highly valued in the community.<sup>9</sup> Thus, the development of the tradition of

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<sup>5</sup> Nurkhaeriyah Nurkhaeriyah, "Methods of Memorizing the Qur'an in Early Childhood at Rumah Tahfidz Qur'an At-Ta'qwa, Cirebon City," *Journal of Jendela Bunda PG-PAUD Study Program, University of Muhammadiyah Cirebon* 7, no. 1 (2019): 9.

<sup>6</sup> Firdaus Wajdi, Sifa Fauzia, and Ahmad Hakam, "Evaluation of the Tahfidz Program Through Social Media at the Indonesia Blessing Foundation," *Journal of Al-Qur'an Studies* 16, no. 1 (2020): 71, <https://doi.org/10.21009/JSQ.016.1.05>.

<sup>7</sup> Murihah Abdullah et al, "Tahfiz Education in Malaysia: A Historical Spotlight," in *Seminar International Conference on Education and Social Entrepreneurship*, 2015, 4.

<sup>8</sup> Abdullah dkk., 3.

<sup>9</sup> Covering Indonesia, Malaysia, the Philippines, countries in the Asia Pacific region to Europe. Muhammad Zulazizi Mohd Nawawi, Mohd Rashidi Omar, and Muhamad Amirul Mohd Nor, "The Tahfiz Education System in Malaysia, Parents' Choice and the Heritage of Authentic Islamic Education: A Spotlight," *Asian People Journal (APJ)* 4, no. 1 (2021): 135–36.

memorizing the Qur'an is closely related to the interests of the state and the trends that are developing in society.

The tradition of memorizing the Qur'an is also closely related to Islamic education and the Qur'an. Many Islamic educational institutions have made memorization of the Qur'an part of their curriculum and one of the requirements for accepting new students. In the case of Al-Azhar University in Egypt, for example, in addition to being a requirement for graduation at each level, memorizing the Qur'an is also one of the requirements for new student admissions, especially on the scholarship route.<sup>10</sup> Al-Azhar University, in the faculty of general sciences, also makes the requirement for memorizing the Qur'an in accepting prospective Christian students.<sup>11</sup> In addition, in Islamic universities in Indonesia, especially in the Qur'an and tafsir study program, memorizing the Qur'an is one of the courses that students must take.<sup>12</sup> Islamic educational institutions, especially universities, have become an important part of the tradition of memorizing the Qur'an.

In addition to Islamic educational institutions, the tradition of memorizing the Qur'an in various countries is closely related to the organization of Qur'an memorization competitions. The competition is national and international, involving participants from various countries. At the ASEAN level, one of the Qur'an memorization competitions is *Quran Memorization or Musabaqah Hifzil Quran (MHQ)* organized by the Darunnajah Islamic Boarding School Jakarta.<sup>13</sup> Then, in the United States, there are also many Qur'an memorization competitions, including *The Ramadan Quran Competition*,<sup>14</sup> *Quran Memorization*

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10 "Al-Azhar University," NU Special Branch of the Egypt Arab Republic (blog), accessed October 14, 2021, <https://pcinu-mesir.tripod.com/news/info/isinfo/lama/azhar.htm>.

11 "Memorizing the Qur'an is a condition for Christians to enter Al-Azhar," Al-Youm Al-Sabea (blog), 8 March 2017, <https://www.youm7.com/story/2017/3/8/3135363/> Al-Azhar may join Christians to the university, the condition of memorizing the Qur'an.

12 "History," PTIQ Institute Jakarta (blog), accessed October 14, 2021, <https://ptiq.ac.id/sejarah/>; Muhammad Munadi, "MEMORIZERS OF THE QUR'AN AND OUR UNIVERSITIES," Jakarta State Islamic Institute (blog), June 1, 2019, <https://iain-surakarta.ac.id/penghafal-al-quran-dan-perguruan-tinggi-kita/>.

13 "Nine ASEAN countries participate in Quran memorization competition in Jakarta," Indonesia Window (blog), 5 Oktober 2019, <https://indonesiawindow.com/en/nine-asean-countries-participate-in-quran-memorization-competition-in-jakarta/>.

14 "The Ramadan Quran Competition," Islamic Center of Pittsburgh (blog), diakses 14 Oktober 2021, <https://www.icp-pgh.org/quran-competition>.

*Competition 2021*,<sup>15</sup> and *The 11th Annual USA National Quran Competition*, which are attended by participants from various countries.<sup>16</sup> Meanwhile, in the African region, there is the *2nd Competition of memorization, declamation, and Tajweed recitation of the Holy Quran*, which was held in the Republic of Gabon.<sup>17</sup> The competitions are a distinct color for the tradition of memorizing the Qur'an in various countries, even if they are not countries with a majority Muslim population.

The tradition of memorizing the Qur'an is very inseparable from the existence of institutions that memorize the Qur'an. These institutions are in many countries and managed by various parties, from Islamic boarding schools and governments to universities. One of the institutions that operates in Indonesia and several other countries is the Sulaimaniyah Islamic boarding school, founded by Sheikh Sulaiman, who came from Turkey.<sup>18</sup> These Sulaimaniyah Islamic Boarding Schools are spread across the ASEAN region, Asia-Pacific, the Middle East, Eastern Europe, Africa, and Russia.<sup>19</sup> Sulaimaniyah Islamic Boarding School, especially the Indonesia branch, always graduates its students yearly and will usually be followed by a scholarship to continue Islamic studies for 2-3 years in Turkey.<sup>20</sup>

In Europe, there are several institutions that memorize the Quran, and their programs can be found on their official websites. One of them is *the Lantern of Knowledge Educational Institute* located in London, which has a Qur'an memorization course program for four years. At this institution, course participants are also given other materials such as calligraphy, United Kingdom,

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15 "Quran Memorization Competition 2021," Masjid Al Salam (blog), 20 Februari 2020, <https://www.alsalammasjid.org/quran-memorization-competition/>.

16 "The Annual USA Quran Competition," 25 Desember 2021, <https://www.usaquran.org/the-competiton.html>.

17 "Competition of memorization, declamation and Tajwid recitation of the Holy Quran : 2nd edition," Mohammed VI Foundation of African Oulema (blog), 1 Januari 2020, <https://www.fm6oa.org/en/competition-of-memorization-declamation-and-tajwid-recitation-of-the-holy-quran-2nd-edition/>.

18 Arif Zamhari, "Al-Quran Memorization Educational Institutions: A Comparative Study of Turkey Tahfidl Sulaymaniyah Islamic Boarding Schools and Indonesia Tahfidl Islamic Boarding Schools," *Kuriositas 2*, no. 8 (2015): 58.

19 Zamhari, 59.

20 "Tips for Sulaimaniyah Students to Memorize the Quran," Ministry of Religion of the Republic of Indonesia, t.t, <https://kemenag.go.id/read/tips-santri-sulaimaniyah-menghafal-al-quran-77e5q>.

Mathematics, etc.<sup>21</sup> Then, the PAK Quran Academy Learn Holy Quran Online institution provides an online Qur'an memorization program. This institution provides Qur'an memorization tutor services for anyone who wants to start memorizing the Qur'an. The tutor will guide the process of memorizing the Qur'an online for 24 hours.<sup>22</sup> This institution provides three memorization courses: the Qur'an, long surahs, and short surahs.<sup>23</sup>

As mentioned above, institutions for memorizing the Qur'an in various countries, in addition to being privately managed, are managed directly or indirectly by the government. The Malaysian government manages the Darul Quran institution in the ASEAN region, which focuses on tahfiz and Qur'an education. Memorization of the Qur'an at this institution is the main program and is combined with other fields, such as qiraat, da'wah, sharia, and hadith.<sup>24</sup> Then in Brunei Darussalam there is Sultan Haji Hassanal Bolkiah Institute of Tahfiz. This institution is under the management of the Ministry of Religious Affairs<sup>25</sup> and is one of the most reputable Qur'anic educational institutions in Brunei Darussalam.<sup>26</sup> In addition to Malaysia and Brunei Darussalam, the United Arab Emirates, through the Office of Religious Affairs and Waqaf, manages *the GAIAE Department of Quran Memorization Centers*. The institution organizes a Qur'an memorization program twice in winter and one ali in summer.<sup>27</sup>

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21 "Tahfeeth al Qur'an/Hifz (Memorisation of the Qur'an)," Lantern of Knowledge Educational Institute (blog), diakses 15 Oktober 2021, <http://www.lanternofknowledge.org.uk/tahfeeth-al-quran-hifz-2>.

22 Pak Quran Academy, "Online Quran Center for Study the Holy Quran for Kids and Adults," diakses 15 Oktober 2021, <https://www.pakquranacademy.com/online-quran-center/>.

23 Pak Quran Academy, "Quran Memorization Online - Quran Hifz Online Program for Kids & Adults," accessed October 15, 2021, <https://www.pakquranacademy.com/all-courses/quran-memorization-online/>.

24 Nordin Ahmad, "Empowering Darul Quran towards upholding tahfiz education in Malaysia," 2015, 2-3.

25 J. Gordon Melton dan Martin Baumann, *Religions of the World a Comprehensive Encyclopedia of Beliefs Practices*, vol. 1 (California: ABC-CLIO, 2010), 414.

26 Ahmad F. Yousif dan Norarfan Hj. Zainal, "Islamic Education in Southeast Asia: A Studi of Integration of Knowledge in Brunei Darussalam" (Proceedings of the 2nd International Conference on Religion and Education, Jakarta: EAI, 2020), 272.

27 "Quran Memorization Centers," accessed October 15, 2021, <https://www.awqaf.gov.ae/en/quranmemorizationcenters>.

In addition to being managed by the private sector and the state, some Qur'an memorization institutions in several countries are also handled by universities. One of them is the *Global Qur'an Memorization Center (GQMC)*, which is managed by the International Open University and is located in Doha, Qatar.<sup>28</sup> This institution has a mentoring program for memorizing the Qur'an with the concept of *Study From Home*. This program allows everyone from various parts of the world to be able to participate in the assistance of memorizing the Qur'an without having to go to Qatar.<sup>29</sup> In addition to GQMC, the institution that is also managed by the university is *the College of Holy Quran* managed by Al Qasimia University located in Sharjah, United Arab Emirates.<sup>30</sup> This institution, in addition to having a program for memorizing the Qur'an, also has a program for tafsir, tajweed and recitation of the Qur'an. However, the program is only intended for students.<sup>31</sup>

## C. Finding and Discussion

### 1. Fasting of Dalail al-Qur'an: The Tradition of Memorizing the Qur'an in Kudus

Kudus is one of the districts in the northern coastal area of Central Java, known as the city of Kretek. In addition to being nicknamed the city of Kretek, Kudus also gets the nickname of a city of students. This is because there are many Islamic boarding schools in Kudus. The spread of Islam in Kudus cannot be separated from the role of walisongo, namely Sunan Kudus. In addition to Sunan Kudus, the spread of Islam in Kudus is also inseparable from the role of other figures. The birth of many religious figures and scholars, such as KH. R. Asnawi,

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28 "GQMC – Global Quran Memorization Center," accessed October 16, 2021, <https://iou-gqmc.com/>.

29 "Quran Memorization – GQMC," accessed October 16, 2021, <https://iou-gqmc.com/quran-memorization/>.

30 "College of Holy Quran," accessed October 16, 2021, <https://www.alqasimia.ac.ae/en/Academics/Colleges/Quran-Clg/Pages/default.aspx>.

31 "Vision, Mission and Objectives," diakses 16 Oktober 2021, <https://www.alqasimia.ac.ae/en/Academics/Colleges/Quran-Clg/Pages/VisionMissionandObjectives.aspx>.



KH. M. Arwani Amin, KH. Sya'roni Ahmadi and other scholars in the Kudus Regency made Kudus one of the destinations for students to study knowledge.

Hearing the name Kudus, it is often associated with Islamic boarding schools that memorize the Qur'an. Kudus is indeed known as one of the cities with many Islamic boarding schools, especially the Tahfidhul Qur'an Islamic boarding school. The number of Islamic boarding schools in Kudus continues to increase, which aligns with the public's interest in Islamic boarding school education. Some known Islamic boarding schools in Kudus include the Yanbu'ul Qur'an Tahfidh Islamic Boarding School, al-Muayyad Islamic Boarding School, Darul Falah Jekulo Islamic Boarding School, and many more.<sup>32</sup> The tradition of memorizing the Qur'an in Kudus is also inseparable from the role of one of the famous Qur'an scholars, KH. Arwani Amin Kudus.

### **1.1. Profile of Darul Falah Islamic Boarding School**

Established in 1970, the Darul Falah Islamic boarding school cannot be separated from the struggle of KH. Ahmad Basyir. He was a student of KH. Yasin first established a pesantren in Jekulo village in 1923. The Darul Falah Islamic Boarding School was established on the waqf land of a philanthropist named H. Basyir, along with the increase in the number of students, KH. Ahmad Basyir erected a second building on his land in 1972. In the following years, the Darul Falah Islamic Boarding School experienced rapid development, one of which was establishing the Darul Falah Women's Islamic Boarding School in 1994. Not only Salaf Islamic boarding schools, KH. Ahmad Basyir also established the Nurul Ulum Foundation as a means for his students who want to pursue formal education.

In 2004, the management of Islamic boarding schools was divided into four, namely Darul Falah I, II, III, and IV. Darul Falah I and II are intended for male students and are cared for by KH. Ahmad Basyir. Meanwhile, Darul Falah III and IV are for female students and are cared for by KH. Ahmad Badawi and KH. M. Jazuli, S.Ag. MH. This is done to facilitate management.<sup>33</sup>

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<sup>32</sup> View <https://pbsb.ditdpontren.kemenag.go.id/pdpp/> accessed on January 21, 2019

<sup>33</sup> "History of Darul Falah Islamic Boarding School" in *Profile of Darul Falah Islamic Boarding School* quoted November 17, 2018

## 1.2. Steps to Memorize the Qur'an in al-Falah Jekulo

Memorizing the Qur'an is a program that is quite in demand by students at Darul Falah Islamic boarding schools. Based on interviews with Islamic boarding school administrators, the number of students participating in the tahfidh program currently reaches approximately 250. All the students who memorized this had different educational backgrounds. Some memorize while attending MA Nurul Ulum Jekulo, some while studying at IAIN Kudus, and some memorize while participating in the diniyyah program or commonly known as *takhaṣṣuṣ an-nasyri* which has 6 classes.<sup>34</sup> To participate in this tahfidh program and deposit memorization to Mrs. Hj. Maftuchah Ulin Nihayati, several things need to be prepared by the students.

Students who memorize the Quran at the Darul Falah Islamic Boarding School must go through several stages first. The first stage is that students must learn tajweed, from *makhraj* to the laws. This activity is held every Monday night for new students in the Musalla. The importance of going through this stage is because exploring the science of tajweed is the basis for determining the good and correct reading of the Qur'an, especially when memorized.<sup>35</sup>

The second stage that students must take before starting to memorize is to read the Qur'an by looking at the mushaf (*bi an-naẓar*). *Bi an-naẓar* students are divided into two levels, namely beginners whose readings still need improvement or called *bi an-naẓar gedokan*<sup>36</sup> and those whose reading is better above them are called *bi an-naẓar not gedokan*.<sup>37</sup> After having an eloquent and fluent reading of the Qur'an, students are allowed to deposit memorization to Mrs. Nyai Hj. Maftuchah Ulin Nihayati.<sup>38</sup>

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<sup>34</sup> Processed from the results of an interview with Siti Nurul Mulkhil Layyin, a student of the Darul Falah Islamic Boarding School, on September 21, 2021

<sup>35</sup> Processed from the results of an interview with Siti Syafa'ah, an alumna of the Darul Falah Islamic Boarding School, on September 25, 2021

<sup>36</sup> Gedokan is a term for a blow on the table that is intended to correct improper readings, so students who are still in the beginning of reciting usually still often get gedokan from their teachers to correct their readings.

<sup>37</sup> Processed from the results of an interview with Siti Fatonah (22 years old), a student and administrator of the Darul Falah Islamic Boarding School in Jekulo on November 6, 2018

<sup>38</sup> Processed from the results of an interview with Siti Syafa'ah, an alumna of the Darul Falah Islamic Boarding School, on September 25, 2021

### 1.3. Deposit System and Maintain Quran Memorization

Students declared to have passed by having fluent and fluent reading can participate in the tahfidh program activities. In general, the activities carried out are deposits and murojaah. This deposit and *murāja'ah* have their system both in their daily and weekly activities.

The activity of depositing new memorization, commonly called deposit at the Darul Falah 3 Islamic Boarding School, is carried out in the morning and at night. Morning is a deposit for students who do not attend school or formal education. This new memorization was deposited directly to Mrs. Nyai Hj. Maftuchah Ulin Nihayati in *ndalem*. Deposit preparation is carried out from 6 to 7 am. After that, the students will queue up to take turns reciting. It usually lasts until 10 or 11 o'clock. For students who have made a deposit, they take part in an activity called study hours, which is the mandatory hour for students to gather in the hall to increase their memorization personally at 9-10 o'clock.

In addition to deposit activities, to maintain the memorization of students, murojaah activities are also carried out. *The murāja'ah* which was held in the afternoon was an activity to repeat the memorization of 2 pages which was listened to by the ustadzah, Nyai Hj. Zulfa Raihanatin's mother who is the sister-in-law of Nyai Hj. Maftuchah's mother, or Ms. Vita Nahdliyyah, the daughter of Nyai Maftuchah's mother. *This murāja'ah* system is divided into 3 waves and the division to whom the murojaah is deposited adjusts to the last memorization.

On Friday, every student is required to memorize the murojaah that has been obtained in a week. For example, a student who deposits one page every day, then in a week he gets 5 pages or a quarter of a juz, which is also commonly called *nyepapat* or murojaah a quarter of a juz. As for the students who deposit 2 pages every day, in a week we can get half a juz, then what is done is half a juz.<sup>39</sup>

Activities at night from half past 8 to 9 are study hours again as done in the morning. After the study hour activity, there is an activity that is commonly called

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<sup>39</sup> Processed from the results of an interview with Siti Nurul Mulkhil Layyin, a student of the Darul Falah Islamic Boarding School, on September 21, 2021

private, namely students deposit memorization which will be deposited tomorrow to the ustadzah first.

For students who have completed their 30 juz deposit, there are additional activities, namely *samaan* verses per verse. This activity is carried out every Monday night and Thursday night during study hours, located on *the ndalem* terrace or commonly called the yard. They do *simaan* by reading one verse and taking turns with their next friend so that they rotate every time they finish one verse.<sup>40</sup>

Darul Falah Islamic Boarding School is an Islamic boarding school in Kudus Regency with a Qur'an memorization program. The Darul Falah Islamic boarding school has a sanad al-Qur'an which is connected to one of the famous scholars in Kudus, namely KH. Arwani Amin Said. The background of students who memorize the Qur'an at the Darul Falah Islamic Boarding School is still some who are still pursuing formal education. In addition to formal education, the Darul Falah Islamic boarding school also has a diniyyah program commonly called *takhaşşuş an-nasyri*. The students can participate in a memorization program accompanied by formal education or *takhassus*. Thus, the memorization and murojaah system owned by the Darul Falah Islamic boarding school adjusts to other programs students choose, either formal education, *takhaşşuş an-nasyri* or just memorization.

#### 1.4. Ijazah Puasa Dalā'il al-Kur'ān

Fasting Dalā'il al-Qur'an is a form of leisure that is widely carried out by students and people in Indonesia. This fast is carried out for one year, one month, and one week without interruption except on days when fasting is prohibited. If the fast is interrupted for only one day, it is declared void and must be repeated from the first day again. The practice of fasting is accompanied by the *wirid* of reading the Qur'an one juz a day, or at least one khataman in one month. If one day cannot read the *wirid*, or for women who are experiencing menstruation or

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<sup>40</sup> Processed from the results of an interview with Siti Fatonah, an alumna of the Darul Falah Islamic Boarding School, on January 3, 2019

menstruation, it must be replaced on another day. Before fasting, this fasting practitioner must also ask for a *diploma* from the *mu'jiz*.<sup>41</sup>

The Dalā'il al-Qur'an fasting diploma that has been widely carried out in various Islamic boarding schools can be obtained from anyone who has become a Dalā'il al-Qur'an mu'jiz. At the Darul Falah Islamic boarding school, both students or immigrants from outside can ask for this Dalā'il al-Qur'an diploma from KH. Ahmad Badawi Basyir. He is the caretaker of the Darul Falah 3 Islamic Boarding School. The conferment of this degree usually takes place in *his ndalem*. The Dalā'il al-Qur'an fasting diploma boils down to one teacher, namely KH. Ahmad Basyir. He is the *miracle* of fasting Dalā'il Qur'an which is the successor of the first *miracle*, Shaykh Yasin. This Dalā'il Qur'an fasting diploma is the inheritance of Shaykh Yasin to KH. Ahmad Basyir in addition to the Dalā'il Khairat fasting diploma.<sup>42</sup>

### 1.5. Stages of Fasting Dalā'il

A student who has decided to fast Dalā'il al-Qur'an must do several things first. Among them is getting permission from parents, asking for a *diploma* from the *mu'jiz*, then carrying out a *nyirih* fast first and then being able to fast Dalā'il al-Qur'an. The following are some stages in fasting Dalā'il al-Qur'an:

a. Ask your parents for permission

A student who wants to fast *Dalā'il qur'an* must first get permission from his parents. This is intended to get pleasure and prayers from parents so that it is hoped that they will get a smooth fast. As conveyed by Siti Syafaah, *because we were still dependent on our parents at that time if anything happened that our parents were also responsible. The pleasure of Allah depends on the pleasure of the parents, so I guess*<sup>43</sup>

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<sup>41</sup> Processed from the results of an interview with Siti Syafa'ah, an alumnus of the Darul Falah Islamic Boarding School, on September 17, 2021.

<sup>42</sup> Mastikah, Siti Fatolah. "Puasa Riyadhah al-Qur'an Tirakat Cinta Generasi Qur'ani" dalam Majalah Manhaj edisi III vol 3 1433 H

<sup>43</sup> Processed from the results of an interview with Siti Syafa'ah, an alumnus of the Darul Falah Islamic Boarding School, on September 22, 2021.

b. Asking for a degree from a mujiz

A *diploma* is a permission from the teacher or what is commonly called *mujiz* to someone who wants to fast *Dalā'il khairat*. After the death of KH. Ahmad Basyir who is a *Dalā'il mujiz*, KH. Ahmad Badawi Basyir as the eldest son is the destination of people if they want to ask for a *diploma*.

Because KH. Badawi is the caretaker of the Darul Falah 3 Islamic boarding school, so the awarding of *the diploma* is carried out in *his ndalem*. Especially the students, the management is tasked with coordinating students who want to ask for a fasting diploma. The awarding of *diplomas* for these students usually takes place on Tuesday or Friday. Tuesday was chosen because activities for Mondok students were closed on that day, while Friday was a holiday for school students.

Nek bade nyuwun ijazah setiap selasa dan jumat. Mangke lapor ke pendidikan kalau mau sowan, dari per kamar dikumpulkan ke pendidikan.

(If you want to ask for a diploma every Tuesday and Friday. Later, report to the education (section) if you want to sowan, from each room the list of names is collected to education.)<sup>44</sup>

The process of awarding *this diploma* took place in the living room of *the* Darul Falah 3 Islamic boarding school. The students who wanted to ask for a *diploma* sat waiting for Abah Badawi to call anyone who wanted to carry out fasting. When he mentioned the type of fasting, the students who intended to apply for the fasting diploma raised their fingers and then he said yes. With that, the students have received *diplomas* and can carry out fasting. After that, the students were given a written in the form of what practices must be read when carrying out the fast. Sometimes he also conveyed some provisions related to fasting, but not often because the provisions regarding fasting have been considered normal among his students. However, if the person who asks for a

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<sup>44</sup> Processed from the results of an interview with Zumrotul Mustafidah (20 years old), one of the students of the Darul Falah 3 Islamic Boarding School, in Jekulo on November 2, 2018

diploma is not from among the students, he will explain the fasting process and conditions that must be done.<sup>45</sup>

Kalau sepengetahuan saya misalnya ada tamu pribadi, misalkan ada 2 orang dari Pekalongan atau dari Kendal itu sowan pada abah (KH. Badawi Bayir) Dalā'il atau manaqib, ya dijelaskan, ya seperti mbah Basyir, tapi kalau sama santrinya kan mungkin santrinya sudah tahu, bisa tanya sama mbak-mbak yang lain.<sup>46</sup>

c. Beginning with a nyireh *fasting*

Before fasting Dalā'il qur'an, fasters must first fast *nyirih* for 7 days. The implementation of *nyirih fasting* is followed by certain dhikr or wirid. Some of the wirid readings that are commonly practiced at Darul Falah Islamic boarding schools are *inna fatahna, qola musa, arrohman, wa iyyamsas, laa ilaha illallah, ayat limo, ayat pitu, ayat limolas, ayat kursi* and *manaqib*.

Each fasting and wirid practiced has a certain function or benefit. *Inna fatahna* serves to *open the heart* or open the heart, *qola musa* functions as a rejection of magic, *ar-rohman* to gain affection, *wa iyyamsas* functions as a rejection of thieves, *laa ilaha illallah* functions to obtain harmony, *limo verse* to get a soul mate, *pitu* verse to obtain broad rizqi, and so on.

The wirid is read every day after *the maktubah* prayer, while *the verse of the chair* is read after isha with the provision that it should not be cut, for example by talking to others. While *the manaqib* wirid is in the form of reading *manaqib*. Among these fasts, the fast of *nyirih inna fatahna* or *qola musa* is a requirement before fasting *Dalā'il*, both *Dalā'il Qur'an* and *Dalā'il khairat*.<sup>47</sup>

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<sup>45</sup> Processed from the results of an interview with Nur Arifah (21 years old), one of the students of the Darul Falah 3 Islamic Boarding School, in Jekulo on November 2, 2018

<sup>46</sup> Processed from the results of an interview with Alawiyatun Nikmah, one of the students of the Darul Falah 3 Islamic Boarding School, in Jekulo on November 2, 2018

<sup>47</sup> Processed from the results of interviews with Zumrotul Mustafidah (20 years old), Durotun Nasikhah (24), and Yadrukha (22), students of Darul Falah 3 Islamic Boarding School, in Jekulo on November 2, 2018

## 2. Start fasting Dalā'il al-Qur'an

After getting a diploma and completing the *nyirih* fast, the students can start fasting Dalā'il al-Qur'an. There is no specific time benchmark for starting this fast. However, some students choose to start carrying out 1 Muharram to make it easier to calculate it.

This fasting is carried out for 1 year, 1 month and 1 week or usually perfected for 1 year, 1 month and 15 days.<sup>48</sup> The existence of this additional 1 month is to replace the Ramadan fast because Ramadan fasting is a mandatory fast whose intention cannot be mixed. The 1 week aims to replace the days that are forbidden to fast, namely the day of tasyrik and two holidays. To calculate it, some students use a calendar or record it. The calculation of this fast is based on the Hijri calendar.<sup>49</sup>

## 3. Readings or Wirid during the Dalā'il Fast

As the name implies, *Dalā'il al-Qur'an*, the wirid that is recited during fasting is the recitation of the Qur'an that must be recited within one month. So the average number of Qur'an recitations read in one day is one juz. So that during the fasting of the Dalā'il Qur'an, fasting practitioners can recite the Qur'an at least 12 times. As for female students who usually experience menstruation and are not allowed to read the Qur'an, they can be replaced on the day after the menstrual period, provided that they are circumcised once a month.

This Qur'an can be added when you have already fasted and repeat fasting again. As stated by Niswatun Khasanah, sometimes there are students who choose to increase their nderes to 2 juz in one day. However, if it is the first time, it must be circumcision once a month.

Poso Dalā'il Qur'an kan ambi nderes quran sedino sejuz sedino sejuz. Tapi nek wes mbaleni poso neh ngunu kadang 2 juz sehari kadang sakersane

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<sup>48</sup> Processed from the results of an interview with Siti Syafa'ah, an alumnus of the Darul Falah Islamic Boarding School, on September 22, 2021.

<sup>49</sup> Processed from the results of an interview with Uliya Rahmawati (25 years old), an alumnus of the Darul Falah Islamic Boarding School, on September 21, 2021.



awake dewe. Iku sing wes mbaleni, tapi nek urung mbaleni utowo lagi pertama iku satu bulan satu khataman.<sup>50</sup>

(Fasting Dalā'il Qur'an is while reading the Qur'an one juz a day. But if you have already fasted and then repeat the fast, sometimes 2 juz in one day, or according to his wishes. That's if you repeat (fasting again), but if you fast for the first time for one month, one khataman.

Before reading the Qur'an as the fasting wirid of Dalā'il al-Qur'an, the students are required to read *tawassul* first. This *tawassul* is addressed to the Prophet Muhammad, his family and companions, Shaykh Abdul Qadir Al Jilani, Imam 4 (Imam Maliki, Hanafi, Shafi'i, and Hambali) and to the Kyai stated in the sanad. The Kyai listed in this *tawassul* are Simbah Abdul Jalil, Simbah Abdul Qohar, Simbah Siwonegoro, Simbah Sanusi, Simbah Yasin, Simbah KH. Ahmad Basyir, Simbah Ahmad, and Simbah Rifa'i. In addition to containing *tawassul*, this sheet also contains prayers that must be read after the students complete their Qur'anic readings.<sup>51</sup>

#### 4. Reception of Santri to Dalā'il Fasting

In the view of Darul Falah students, fasting Dalā'il al-Qur'an has several meanings that ultimately encourage them to carry it out. These meanings are as follows;

- a. Leisure as an effort to gain knowledge that is barakah

Fasting by Darul Falah students is a form of leisure that has been widely carried out. The perpetrators of the Dalā'il Qur'an are not only limited to students who memorize the Qur'an but also students who do not memorize. Fasting in the sense of leisure as an effort to gain barakah knowledge was conveyed by Siti Syafaah:

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<sup>50</sup> Processed from the results of an interview with Niswatun Hasanah, a student of the Darul Falah Islamic Boarding School, on November 4, 2018

<sup>51</sup> Processed from the results of an interview with Siti Fatonah, an alumna of the Darul Falah Islamic Boarding School, on September 21, 2021

Selain nderekaken wejanganipun simbah yai Basyir (enome rialat tuwone nemu drajat), Kyai Badawi sll ngendikan menawi golek ilmu tanpo ditirikati iku kurang berkah, biasane santri2 ngamalke siam2 sunah kados nyireh n Dalā'il niate njeh nirakati ngilmune supados berkah.<sup>52</sup>

(In addition to following the advice of Kyai Basyir's simbah, namely whoever in his youth does tirakat then in his old age gets a degree, Kyai Badawi always says that if you seek knowledge without doing tirakat it is less blessed, usually students practice sunnah fasts such as nyirih fasting and Dalā'il the intention is to do tirakat agal knowledge barokah.)

b. Serving the Qur'an and taking care of memorization

For students who memorize the Qur'an, fasting Dalā'il al-Qur'an certainly has a deeper meaning than just tirakat. With the wirid of the Qur'an recitation that must be khatam at least once a month, the students will be trained to istiqomah to read or nderes the Qur'an. As revealed by Ama, before fasting he had intended to carry out the fast of Dalā'il al-Qur'an as a means of serving the Qur'an and to take care of memorization. "Mau puasa dulu, ada niat dulu. Niatnya pengen ngabdi sama Al-Qur'an biar bisa merawat hafalannya".<sup>53</sup>

c. It is an effort to control oneself and one's emotions

Following the purpose of fasting, which is an effort to restrain lust, some students also interpret the Dalā'il al-Qur'an fasting as an effort to control themselves and their emotions. As revealed by Layyin,

Annual leisure fasting which affects intelligence, can be careful in acting, makes it easier to memorize because every day is required to be fasted, so that every month at least 1 time, can control emotions and can cause a sense of happiness.<sup>54</sup>

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<sup>52</sup> Siti syafaah

<sup>53</sup> Processed from the results of an interview with Amanatus Sholichah, an alumnus of the Darul Falah Islamic Boarding School, on September 15, 2021

<sup>54</sup> Processed from the results of an interview with Siti Nurul Mulkhil Layyin, a student of the Darul Falah Islamic Boarding School, on September 15, 2021

In carrying out the Dalā'il al-Qur'an fast, each student has various motivations before deciding to carry out this Dalā'il al-Qur'an fast. The biggest factor that encourages the students is the pesantren environment. Fasting carried out at this pesantren can be categorized as a social action. With many students fasting, especially senior students, it will encourage other students to fast as well. In addition, of course, Kyai's role is also very big in motivating the students to fast.

## 5. Pasca Fasting Dalā'il al-Qur'an

After completing the Dalā'il al-Qur'an fast according to the time carried out, the students will sowan to *the mu'jiz*. This sowan aims to ask for prayers that the Dalā'il al-Qur'an fast has been completed. The choice of sowan time can usually be done on the D-day of the last fasting or one week before completing the fast. In addition to sowan to mu'jiz to get barokah prayers, usually students also hold tasyakuran. This tasyakuran is carried out by giving *ingkung*<sup>55</sup> for ndalem and tasyakuran according to its level. This depends on *the shohibul of the wish*.<sup>56</sup>

After completing the Dalā'il al-Qur'an fast, there are several students who carry out another leisure fast that has a longer time, namely the Dalā'il khairat fast. This is as done by Tri Potlin:

Awal mulane kan wes bar Dalā'il Qur'an, trus kan gak poso sesasi, pas iku ancen poso nyireh nyireh kan wes bar, pas Dalā'il quran karo nyireh nyireh, trus kudu poso trus opo? Asline pertamane meh njaluk izin gak apareng, dikon poso Dalā'il quran ae neh, trus aku moh buk pengen nggolek sing anyar neh, trus sidane iku aku ngerayu-ngerayu sampe 2 ndino gak entuk trus kondo karo bapakku, yo wedine gak kuat ngunu, akhire tak omongi iku pak buk insyaAllah nek poso Dalā'il khairat iku nek kanggo cah ngapalno ono apike barang yo tak kandan-kandani trus sidane yo dientuki.<sup>57</sup>

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<sup>55</sup> Inkung is a chicken that is cooked whole. In Javanese tradition, ingkung is usually cooked for tasyakuran.

<sup>56</sup> Processed from the results of an interview with Uliya Rahmawati (25 years old), an alumnus of the Darul Falah Islamic Boarding School, on September 21, 2021

<sup>57</sup> Diolah dari wawancara dengan Tri Potlin, santri Pondok Pesantren Darul Falah 3 pada November 2018

(Initially, after finishing the Dalā'il Qur'an fast, he did not fast for one month. At that time, I did do a nyirih fast, then what else do you want to fast? At first, I wanted to ask permission (parents) not allowed, it was recommended to fast Dalā'il Qur'an again, then I didn't want and wanted to fast again, until I seduced for 2 days not to be allowed. Then I told him, the fear was not strong, finally I said that God willing, if the Dalā'il khairat fast is also good for students who memorize the Qur'an, finally it is allowed)

In line with Tri Potlin, the same thing was also done by Siti Syafaah who carried out the Dalā'il khairat fast after fasting Dalā'il al-Qur'an:

From myself, I really want to fast even though I have been fasting for one year in Dalā'il al-Quran, then after that I want to continue fasting, yes, at least a few months later, it feels like if I don't fast it (tastes) not good, it's already been yesterday for a year and a month I have been fasting, then I stopped for a few months if it is used to study (feel) badly.<sup>58</sup>

In addition to fasting Dalā'il khairat, there are several students who repeat their Dalā'il al-Qur'an fast. As done by Ama who carried out the fast of Dalā'il khairat for 1 year, then Dalā'il khairat for 3 years and repeated the fast of Dalā'il al-Qur'an again for one year.<sup>59</sup> Similar to Ama who chose to repeat the Dalā'il al-Qur'an fast, Fatonah also repeated the Dalā'il al-Qur'an fast 4 times.

Aku ngulang 4 kali. Sing Dalā'il pertama ke Dalā'il kedua itu kayake jarake satu tahunan. Trus bar iku kedua, ketiga, keempat jarake dikit-dikit paling beda bulan, nunggu bulan yang tepat. Tapi setiap selesai Dalā'il tak buka dulu trus nanti beberapa bulan kemudian melanjutkan lagi.<sup>60</sup>

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<sup>58</sup> Processed from the results of an interview with Siti Syafa'ah, an alumnus of the Darul Falah Islamic Boarding School, on November 2, 2018

<sup>59</sup> Processed from the results of an interview with Amanatus Sholichah, an alumnus of the Darul Falah Islamic Boarding School, on September 20, 2021

<sup>60</sup> Diolah dari hasil wawancara dengan Siti Fatonah, alumni Pondok Pesantren Darul Falah, pada 25 September 2021

(I repeated (the fast of Dalā'il al-Qur'an) 4 times. The first Dalā'il to the second Dalā'il is about a year away. Then after that, the second, third, and fourth Dalā'il fasts are a little bit apart, perhaps just months apart, waiting for the right month. But after completing (once) the Dalā'il fast, I break it first, then a few months later, then continue again.)

Some students choose to do other sunnah fasts or other leisure fasts such as *nyirih* fasting because when they have received this fasting diploma, there is no need to sowan to the mu'jiz when they are going to repeat the fast. Several students, such as Layyin and Uliya, did this.<sup>61</sup>

Fasting Dalā'il al-Qur'an has its meaning for the students. They feel emotional and spiritual changes during the fasting of Dalā'il al-Qur'an. The encouragement factor from the environment is the biggest factor that motivates students to carry out this fast. Although it has an influence on the physicality of the students in the process of memorizing the Qur'an, they feel that this fasting is one of the efforts to facilitate the process of memorizing the Qur'an. This is proven by the continuation of the fasting process after they have finished fasting for one year. There are even students who repeat this practice up to four times or for four years.

#### **D. Conclusion**

The tradition of memorizing the Qur'an cannot be separated from the practice of fasting as a form of leisure in memorizing the Qur'an. The leisure of fasting Dalā'il al-Qur'an at the al-Falah Islamic Boarding School is carried out when the students have completed the memorization of 30 juz. In practice, this fast must be carried out with the permission of the kyai even though the number of days is not determined. Fasting Dalā'il al-Qur'an must be done by reciting special wirids and must recite the Qur'an at least twelve times. In line with that, the fasting of Dalā'il al-Qur'an has made the memorizer of the Qur'an become attached to his teacher, committed to taking care of (memorizing) the Qur'an and trying to get the blessing of knowledge. Psychologically, this Dalā'il al-Qur'an fasting has made students who memorize the Qur'an more able to control

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<sup>61</sup> Processed from the results of interviews with Uliya Rahmawati (25 years old), an alumna of the Darul Falah Islamic Boarding School, on September 21, 2021 and Siti Siti Nurul Mulkhil Layyin, a student of the Darul Falah Islamic Boarding School on September 24, 2021

themselves and feel happy. Thus, the fast of Dalā'il al-Qur'ān is carried out not only for the Qur'an.

The findings presented show that the Qur'an has made students who memorize the Qur'an not just memorize it. The Qur'an has also encouraged them to carry out other special worship activities outside of memorizing the Qur'an. This then makes the worship activity have developed from its original form. Fasting, which was originally carried out without having anything to do with the activity of memorizing the Qur'an, was then carried out within the framework of memorizing the Qur'an. Therefore, the goal to be achieved from satisfaction also develops. Thus, the fasting of Dalā'il al-Qur'an has made the tradition of memorizing the Qur'an have an influence on the development of orientation and goals to be achieved through fasting.

The concept of reception has succeeded in answering the research question by showing that the fasting of Dalā'il al-Qur'ān is a pragmatic response of students who memorize the Qur'an to all the verses they have memorized. In response, the Dalā'il al-Qur'ān fast has formed a new construction in building the tradition of memorizing the Qur'an. In individuals who memorize the Qur'an, Dalā'il al-Qur'ān fasting has developed the performance of memorizing the Qur'an. Meanwhile, as a communal one, the fast of Dalā'il al-Qur'ān has become a path that must be taken by memorizers of the Qur'an to be declared a graduate of memorizing the Qur'an.

This study recommends that further research be conducted on how the knowledge about Dalail al-Qur'an is formed before the granting of diplomas from kyai to students. Problems that can be revealed include the process of internalization, objectification, and externalization of Dalā'il al-Qur'ān fasting knowledge.

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