

The 1000 *Hāfīz* Program as a *Living Qur'an* Practice: A Socio-Religious Study in Pasaman Regency, West Sumatra

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Abstrak

Tradisi menghafal al-Qur'an (*Tahfiz*) merupakan salah satu bentuk penghayatan dan aktualisasi nilai-nilai al-Qur'an dalam kehidupan umat Islam. Kabupaten Pasaman, Sumatera Barat, menginisiasi Program 1000 *Hāfīz* sebagai upaya strategis untuk menanamkan nilai-nilai al-Qur'an pada generasi muda serta memperkuat budaya religius masyarakat. Penelitian ini bertujuan untuk menganalisis program tersebut dalam perspektif *Living Qur'an*, yaitu pendekatan yang mengkaji bagaimana al-Qur'an dipraktikkan, dihayati, dan diinternalisasi dalam kehidupan sosial masyarakat. Menggunakan metode kualitatif dengan pendekatan fenomenologis dan sosiologis, artikel ini mengeksplorasi dinamika praktik *Tahfiz* dalam konteks sosial-keagamaan masyarakat Pasaman. Hasil penelitian menunjukkan bahwa Program 1000 *Hāfīz* merepresentasikan al-Qur'an sebagai *living text*, yaitu teks suci yang tidak hanya dibaca dan dihafalkan, tetapi juga diaktualisasikan dalam pembentukan karakter, penguatan kontrol sosial, serta konstruksi identitas religius masyarakat. Melalui kegiatan *Tahfiz*, pengajaran al-Qur'an, dan pembentukan budaya religius di lingkungan pendidikan maupun masyarakat, al-Qur'an hadir sebagai nilai yang hidup dan membentuk praktik sosial keagamaan. Selain berkontribusi dalam melahirkan para penghafal al-Qur'an, program ini juga memperkuat moralitas sosial serta identitas keislaman masyarakat Pasaman. Oleh karena itu, keberlanjutan program ini perlu terus didukung melalui sinergi antara pemerintah daerah, lembaga pendidikan, dan masyarakat agar nilai-nilai al-Qur'an tetap hidup dan berfungsi dalam realitas sosial.

Kata Kunci: *Living Qur'an, Tahfiz al-Qur'an, Program 1000 Hāfīz, Budaya religius*

Abstract

The tradition of memorizing the Qur'an (*Tahfiz*) represents one of the forms of internalization and actualization of Qur'anic values in the life of Muslim communities. Pasaman Regency, West Sumatra, initiated the 1000 *Hāfīz* Program as a strategic effort to instill Qur'anic values among the younger generation while strengthening the religious culture of the community. This study aims to analyze the program from the perspective of *Living Qur'an*, an approach that examines how the Qur'an is practiced, experienced, and internalized within the social life of society. Using a qualitative method with phenomenological and sociological approaches, this article explores the dynamics of *Tahfiz* practices within the socio-religious context of the Pasaman community. The findings indicate that the 1000 *Hāfīz* Program represents the Qur'an as a *living text*, a sacred text that is not merely read and memorized but also actualized in the formation of character, the streng-

thening of social control, and the construction of the community's religious identity. Through *Tahfiz* activities, Qur'anic instruction, and the development of a religious culture within educational institutions and society, the Qur'an functions as a living value that shapes socio-religious practices. In addition to producing Qur'an memorizers, the program also strengthens social morality and the Islamic identity of the Pasaman community. Therefore, the sustainability of this program should continue to be supported through synergy among local government, educational institutions, and the wider community so that Qur'anic values remain alive and functional in social reality.

Keywords: *Living Qur'an, Qur'an memorization (Tahfiz), 1000 Hāfiz Program, Religious culture*

INTRODUCTION

The Qur'an is the sacred scripture of Muslims and serves as the primary foundation and guidance for daily life. This includes various forms of reception toward the Qur'an, such as reading, understanding, and practicing its teachings, as well as socio-cultural modes of reception.¹ This phenomenon is rooted in the *belief* among Muslims that engaging with the Qur'an optimally leads to both worldly and hereafter well-being. The patterns of interaction, or "readings," of the Qur'an within Muslim societies are highly dynamic and diverse. As a form of socio-cultural reception, Muslim responses to the Qur'an are significantly shaped by modes of thought, social cognition, and the surrounding life context. These diverse forms of engagement constitute what is referred to as the *Living Qur'an*, namely the Qur'an as lived and manifested within social life.²

Furthermore, the Qur'an functions as a book of guidance, as stated in Sūrah al-Baqarah [2]: 2: "*This is the Book about which there is no doubt, a guidance for the God-conscious.*" Consequently, it continuously serves as a reference and dialogical partner in addressing life's challenges. Scholarly attention to the Qur'an has predominantly focused on uncovering and explaining its verses.³ Other related disciplines are generally developed to support exegetical studies,⁴ such as the sciences of *qirā'āt*, *naskh-mansūkh*, *munāsabah*, *asbāb al-nuzūl*, and the history of Qur'anic codification.⁵

Notably, the Qur'an has attracted not only Muslim scholars but also orientalist, albeit with differing objectives. Orientalist approaches tend to treat the

¹ Ahmad Rafiq, "The *Living Qur'an*: Its Text and Practice in the Function of the Scripture," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 22, no. 2 (2021): 469-84, <https://doi.org/10.14421/qh.2021.2202-10>.

² Abdul Mustaqim, *Metode Penelitian Al-Quran dan Tafsir* (Yogyakarta: Idea Press Yogyakarta, 2014), 103.

³ Amin Al-Khuli, *Manahij Tajdid Fi Al-Nahwi, Wa Al-Balaghah Wa Al-Tafsir Wa Al-Adab* (Mesir: Dar al-Ma'rifah, 1961), 310.

⁴ Manna Khalil Al-Qattan, *Studi Ilmu-Ilmu Qur'an* (Bogor: Pustaka Litera AntarNusa, 2006), 6.

⁵ Syed Mahmudul Hasan, "Orientalist Studies On Methodology Of Repetition in The Holy Qur'an : A Critical Study," *Journal of Ma'alim Al-Quran Wa Al-Sunnah* 16, no. 2 (2020): 1-15.

Qur'an as a text of academic interest, examining aspects such as the history of the Qur'anic text, variant readings, and its relationship with earlier scriptures.⁶ In contrast, Muslim scholars engage with the Qur'an primarily to derive guidance and, in many cases, to provide justification for their beliefs and practices. Through the study of tafsir, Muslims seek to comprehend the messages of the Qur'an comprehensively and to implement them in their everyday lives.⁷

Contemporary Qur'anic studies no longer focus solely on textual exegesis, but also address the socio-religious phenomena that emerge from Muslim interactions with the Qur'an.⁸ This approach is known as the *Living Qur'an*, referring to the study of reception, expression, and praxis of Muslims toward the Qur'an in everyday life. The Qur'an is a sacred scripture whose authenticity is divinely preserved, as stated in QS. al-Hijr [15]: 9:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

"Indeed, it is We who sent down the Qur'an, and indeed, We will be its guardian."

One form of this preservation is reflected in the continuous presence of Qur'an memorizers (*huffāz*) across generations. The tradition of *Tahfīz* has deep historical roots in Islam, dating back to the time of the Prophet Muhammad. The practice of memorizing the Qur'an (*hifz al-Qur'an*) has long been embedded in Islamic civilization as a means of safeguarding the authenticity of revelation.⁹ In Indonesia, this tradition has developed significantly through both formal and non-formal educational institutions.¹⁰ Similarly, in Pasaman Regency, West Sumatra, the local government initiated the "1000 *Hāfīz* Program" as a strategy to promote a Qur'an-based character-building and religious education framework.

This program encompasses various activities, including large-scale graduation ceremonies for Qur'an memorizers involving thousands of participants. In 2022, for instance, the *Tahfīz* graduation included 837 participants, increasing to 1,638 in 2023, and in 2024, 712 participants out of 1,338 who undertook the *munaqasyah* examination successfully graduated during the leadership period of

⁶ Leonard Binder, *The Study of the Middle East: Research and Scholarship in the Humanities and Social Sciences* (New York: Wiley Interscience Publication, 1976), 61.

⁷ Mahmoud M. Ayoub, *The Quran and Its Interpreters, Vol. I* (Albany, NY: State University of New York Press, 1984), 23.

⁸ Fred M. Donner, "The Historical Context," in *The Cambridge Companion to the Qur'an*, ed. Jane Dammen McAuliffe (Cambridge: Cambridge University Press, 2006).

⁹ Eko Zulfikar, "Living Qur'an: Konstruksi Metode Tahfidz Al- Qur'an Di Majelis Qira'ah Wat Tahfidz Pondok Pesantren Murattil Al- Qur'an Lirboyo Kota Kediri," *MAGHZA: Jurnal Ilmu Al-Qur'an Dan Tafsir* 4, no. 1 (2019): 74-94, <https://doi.org/10.24090/maghza.v4i1.2383>.

¹⁰ Arif Zamhari, "Lembaga Pendidikan Penghafal Al-Quran: Studi Perbandingan Pesantren Tahfidl Sulaymaniyah Turki Dan Pesantren Tahfidl Indonesia," *Kuriositas* 8, no. 2 (2015): 53-68.

Regent Benny Utama (2021–2023).¹¹ The program has received strong interest and appreciation from the Pasaman community, particularly among students and parents, as it is perceived to foster a Qur'anic atmosphere in the region. However, local political dynamics, including leadership transitions, are a common aspect of democratic processes. Each regional leader typically introduces distinct visions, ideas, and policy priorities. In the 2025–2030 regional election in Pasaman, the winning candidate, Welly Suhery, proposed ten flagship programs, which, upon examination, do not explicitly continue the 1000 *Hāfiẓ* Program as implemented in the previous administration.

According to Rahmatia, a *Tahfiẓ* teacher in Pasaman, in previous years the selection process (*munaqasyah*) was usually conducted approximately two months prior to the large-scale *Tahfiẓ* graduation at the sub-district level. However, to date, no official information has been issued regarding its implementation.¹² This situation has raised concerns among the community, as there are no clear indications that the program will be carried out in 2025 as in previous years. It has also generated apprehension among *Tahfiẓ* educators regarding the potential decline in motivation among Qur'an memorizers and the weakening of the Qur'anic atmosphere in Pasaman. In light of these conditions, this study aims to examine the efforts undertaken by the Pasaman Regency government in fostering a Qur'an-based Islamic environment, community responses to the 1000 *Hāfiẓ* Program, and the dynamics of *Living Qur'an* practices within the region.

Research on the *Living Qur'an* and its relationship with social and cultural practices has been widely conducted.¹³ Several studies highlight that the *Living Qur'an* represents forms of Muslim interaction with the Qur'an that extend beyond textual exegesis. Ahmad Rafiq, for example, argues that the Qur'an lives within the traditions, culture, and social behavior of Muslim communities. This is evident among the Banjar community in South Kalimantan, who, despite not being native Arabic speakers, actively engage with the Qur'an through recitation, prayers, and social rituals.¹⁴ Furthermore, Suryadilaga employs empirical methods such as observation and interviews to examine practices like *tahlilan*, *yasinan*, and

¹¹ Pemda Pasaman, "Hafal 30 Juz, Dihadiahi Umroh Bupati Benny Utama Bertekad Wujudkan Pasaman Menjadi Perkampungan Al-Quran," PASAMANKAB.GO.ID, 2023.

¹² Rahmatia, "Wawancara Pribadi," 2025.

¹³ Fatimah Amirah, Halimatussa'diyah Halimatussa'diyah, Eko Zulfikar, Muhammad Fadhil, "Living Qur'an Approach in the Tradition of Zikir Wirdul Lathif in Raudhatuzzahro Madras Palembang: Dynamics, Meanings, and Receptions in Contemporary Islamic Contexts", *Al-Karim: International Journal of Quranic and Islamic Studies* 3, no. 1 (2025), 15-34. <https://doi.org/10.33367/al-karim.v3i1.6541>.

¹⁴ Ahmad Rafiq, *The Reception of the Qur'an in Indonesia: A Case Study of the Place of the Qur'an in a Non-Arabic Speaking Community* (Philadelphia: Temple University, 2014), 90.

khataman.¹⁵ Similarly, Muhammad Mansur explores the manifestations of Qur'anic traditions in Indonesia, including religious gatherings, *wirid*, calligraphy, and various socio-religious rituals.¹⁶

Specifically, studies on *Living Qur'an* practices within *Tahfiz* traditions have been conducted by Rifqatul Husna, who examined the *majelisan* program in enhancing memorization quality at the Qur'anic educational institution of Pondok Pesantren Nurul Jadid, Probolinggo. The study demonstrates that activities such as memorization revision (*murāja'ah*), structured guidance, and collective Qur'anic recitation constitute concrete forms of social reception of the Qur'an. These practices illustrate that the Qur'an is not only studied textually but also lived through daily religious activities that shape a religious culture within Islamic educational environments.¹⁷

Building upon previous studies, this research offers novelty by providing a more in-depth examination of community routines in constructing a *Living Qur'an* culture through the 1000 *Hāfiz* Program in Pasaman Regency, West Sumatra. This study does not merely view Qur'an memorization as an individual or pedagogical activity, but also as a social phenomenon that fosters collective habits, religious networks, and communal religious identity. Accordingly, this research is expected to contribute to *Living Qur'an* studies, particularly in understanding how community-based programs and local policies can shape sustainable and institutionalized religious practices within social life.

RESEARCH METHOD

This study employs a qualitative approach with a field research design. This approach is chosen to gain an in-depth understanding of social phenomena related to the practice of the *Living Qur'an* in the implementation of the 1000 *Hāfiz* Program in Pasaman Regency. Primary data are obtained through direct observation of *Tahfiz* activities in various institutions and community groups in Pasaman, as well as through in-depth interviews with Qur'an memorizers, *Tahfiz* teachers, parents, and local government officials involved in the program.¹⁸ Meanwhile, secondary data are collected from various sources relevant to the research topic, such as the general

¹⁵ Muhammad Alfatih Suryadilaga, *Metodologi Living Qur'an Dan Hadis* (Yogyakarta: Teras, 2011), 40.

¹⁶ Tri Mulyanto et al., "Metode *Living Qur'an* Sebagai Penanganan Masalah Dalam Lingkungan Masyarakat" 6, no. 2 (2023): 6, <https://doi.org/10.54396/saliha.v6i2.650>.

¹⁷ Rifqatul Husna, "Program Majelis Dalam Meningkatkan Kualitas Hafalan (Studi *Living Qur'an* Di Pusat Pendidikan Ilmu Al-Qur'an Pondok Pesantren Nurul Jadid Paiton Probolinggo)," *Hamalatul Qur'an: Jurnal Ilmu Ilmu Alqur'an* 2, no. 2 (2021): 35–45, <https://doi.org/10.37985/hq.v2i2.19>.

¹⁸ Abdul Ghoni and Gazi Saloom, "Idealisasi Metode *Living Qur'an*," *Himmah* 5, no. 2 (2021): 419–20.

community, regional policy documents, and academic literature including books, journal articles, and other scholarly works discussing *Living Qur'an* studies, *Tahfiz* education, and the socio-religious dynamics of society. These sources are used to strengthen the analysis and to provide an adequate theoretical framework for understanding the phenomenon under study.

Data collection techniques in this research consist of three main methods: interviews, observation, and documentation. Interviews are conducted to explore the experiences, views, and perceptions of informants regarding the 1000 *Hāfiz* Program. Observation is carried out to directly examine *Tahfiz* practices and the social interactions formed within them. Documentation is used to obtain supporting data in the form of archives, activity reports, photographs, and official documents related to the program. The collected data are then analyzed qualitatively using a phenomenological approach to understand the subjective experiences of the community in interacting with the Qur'an.¹⁹ In addition, this study employs the theory of Qur'anic reception as an analytical framework to explain how the community receives, interprets, and practices Qur'anic values in social life through the 1000 *Hāfiz* Program in Pasaman Regency. This approach enables the researcher to reveal the dynamics of the *Living Qur'an* as a socio-religious phenomenon that is lived and developed within the local community context.

RESULTS AND DISCUSSION

Definition of *Living Qur'an*

The term *Living Qur'an* is derived from the words "living" and "Qur'an," referring to the Qur'an as a lived reality. This concept describes how the Qur'an is not only understood as a sacred text but is also embodied in the social, cultural, and spiritual practices of Muslim communities.²⁰ According to Ahmad Rafiq, the *Living Qur'an* refers to the study of how the Qur'an "is received, responded to, and practiced in the everyday life of Muslims."²¹ Thus, it represents a contemporary approach to Qur'anic studies that emphasizes social reception rather than solely textual exegesis. This field has further developed through the support of various theoretical frameworks, particularly reception theory.²²

¹⁹ Mathew B. Miles and A. Michael Huberman, *Analisis Data Kualitatif* (Jakarta: UI Press, 1992).

²⁰ Islah Gusmian, "Tafsir Al-Qur'an Di Indonesia: Sejarah Dan Dinamika," *Nun: Jurnal Studi Alquran Dan Tafsir Di Nusantara* 1, no. 1 (2015): 210, <https://doi.org/10.32495/nun.v1i1.8>.

²¹ Rafiq, *The Reception of the Qur'an in Indonesia: A Case Study of the Place of the Qur'an in a Non-Arabic Speaking Community*.

²² Hilda Husaini Rusdi, "Dinamika Resepsi Terhadap Surah Al-Fil (Analisis Teori Resepsi Hans Robert Jauss)," *Jurnal Ilmu Agama: Mengkaji Doktrin, Pemikiran, Dan Fenomena Agama* 24, no. 2 (2023): 243–58, <https://doi.org/https://doi.org/10.19109/jia.v24i2.19807>.

Reception theory, originating from Western literary studies and developed by Hans Robert Jauss and Wolfgang Iser, posits that the meaning of a text emerges through the interaction between the text and its readers.²³ In the context of the Qur'an, this theory is applied to examine how Muslims receive and interpret the Qur'an through practices, rituals, and cultural expressions. Ahmad Rafiq identifies at least three modes of Qur'anic reception: exegetical reception, aesthetic reception, and functional reception.²⁴ In addition, anthropological and sociological approaches to religion view the Qur'an as a living social phenomenon rather than merely a textual entity. Consequently, *Living Qur'an* studies frequently employ ethnographic methods, including interviews and participant observation, to analyze community practices.²⁵

Furthermore, the concept of *faḍā'il al-Qur'an* (the virtues of the Qur'an) is used to highlight the distinctive merits of the Qur'an in fostering spiritual values among its readers.²⁶ According to al-Suyūṭī, classical Islamic literature on *faḍā'il al-Qur'an* emphasizes that reciting, listening to, and honoring the Qur'an carry inherent spiritual value and blessings. This perspective underpins the *Living Qur'an* phenomenon within Muslim societies, where Qur'anic recitation is believed to bring both worldly and eschatological benefits.²⁷

Characteristics and Forms of the *Living Qur'an*

Various studies indicate that the *Living Qur'an* manifests in diverse forms. *First*, it appears in religious rituals practiced by Muslim communities, such as *yasinan*, *tahlilan*, and *khataman*. *Second*, it is expressed through cultural and artistic forms, including calligraphy, Qur'anic recitation competitions (MTQ), and the recitation of the adhān for newborns. *Third*, it is embodied in educational institutions and activities, such as Qur'anic learning centers, *Tahfīz* programs, and *majelis ta'lim*. *Fourth*, it is reflected in functional reception, where Qur'anic verses are used for healing, supplication, and *ruqyah*.²⁸

Tahfīz al-Qur'an, or the memorization of the Qur'an, represents one of the key practices through which the Qur'an is lived. Linguistically, *Tahfīz* derives from the

²³ Hans Robert Jauss, *Toward an Aesthetic of Reception* (Minneapolis, Minnesota: University of Minnesota Press, 1982), 18.

²⁴ Rafiq, *The Reception of the Qur'an in Indonesia: A Case Study of the Place of the Qur'an in a Non-Arabic Speaking Community*.

²⁵ Muhammad Alfatih Suryadilaga, *Metodologi Living Qur'an Dan Hadis*.

²⁶ Deddy Ilyas and Eko Zulfikar, "Discourse of Faḍā'il Al-Qur'an: Muhammad Shadiq's Presentation of the Quran's Privileges in the Book of Qalb Al-Qur'an," *Ushuluddin* 31, no. 1 (2023): 20–32, <https://doi.org/10.24014/Jush.v31i1.19357>.

²⁷ Jalaluddin Al-Suyuthi, *Al-Itqan Fi Ulum Al-Qur'an* (Beirut: Dar al-Fikr, 1996), 314.

²⁸ Ahmad Baidowi, "Resepsi Estetis Terhadap Al-Qur'an," *Esesnsia: Jurnal Ilmu-Ilmu Ushuluddin* 8, no. 1 (2007): 70.

Arabic root *ḥafīza-yahfazu-ḥifẓan*, meaning to preserve or to remember, as opposed to forgetting.²⁹ According to Abdul Aziz Abdul Ra'uf, memorization is defined as a process of repetition, whether through reading or listening; repeated engagement with a text ultimately leads to memorization.³⁰ The term *Qur'an* itself originates from *qara'a*, meaning "to read." Scholars differ in defining the *Qur'an*, but according to al-Qattan, it is a verbal noun meaning "that which is recited," while terminologically it refers to the revelation sent down to the Prophet Muhammad, recorded in written form (*mushaf*), and transmitted through *mutawatir* narration without doubt.

Based on these definitions, memorizing the *Qur'an* can be understood as a process of preserving, safeguarding, and maintaining the authenticity of the divine revelation as revealed to the Prophet Muhammad, ensuring that it remains unchanged and protected from alteration or loss, whether in whole or in part. Al-Ghazali, in *Ihya' 'Ulum al-Din*, emphasizes that memorizing the *Qur'an* constitutes a noble act of preserving divine revelation and is considered a highly virtuous form of worship. He further notes that a heart filled with the *Qur'an* is safeguarded from satanic influences.³¹

Early exegetes among the *salaf*, including Abu Sa'id al-Khudri, Ibn 'Abbas, Hilal ibn Yisaf, Mujahid, al-Hasan al-Basri, and Ibn Jurayj, interpreted divine grace (*faḍl*) as Islam and divine mercy (*rahmah*) as the *Qur'an*.³² Al-Shawkani explains that the *Qur'an* has been made easy for memorization and for deriving lessons, indicating divine facilitation for those who seek to engage with it.³³ Similarly, Wahbah al-Zuhayli asserts that God has granted ease in interacting with the *Qur'an*, whether in pronunciation, memorization, or comprehension, for those who earnestly strive to understand it. This facilitation represents a form of divine mercy, enabling humans to derive guidance and apply *Qur'anic* teachings in their lives.³⁴

Within this framework, Islam and the *Qur'an* are regarded as ultimate and enduring blessings, in contrast to worldly gains such as wealth, status, and power, which are temporary and instrumental in nature. *Qur'anic* values, by contrast, possess deeper and more lasting spiritual significance.³⁵ Accordingly, becoming a memorizer of the *Qur'an* is considered a highly esteemed aspiration within the

²⁹ Mahmud Yunus, *Kamus Arab-Indonesia*, (Jakarta: Hidakarya Agung, 1990), 105.

³⁰ Abdul Aziz Abdul Rauf, *Kiat Sukses Menjadi Hafizh Qur'an Da'iyah* (Bandung: Bandung Dian Rakyat, 2004).

³¹ Muhammad bin Muhammad bin Ahmad Ghazali, *Ihya Ulumuddin 1* (Beirut: Dar al Minhaj, 2011), 186.

³² Ibnu Jarir At-Thabari, *Ami' Al-Bayan Fi Ta'wil Ayyi Al-Qur'an* (Mekkah: Darut Tarbiyyah wat Turats, n.d.), 194.

³³ Imam Asy-Syaukani, *Fath Al-Qadir*, n.d., 153.

³⁴ Wahbah Az-Zuhaili, *At-Tafsir Al-Munir Fi Al-Aqidah Wa Asy-Syari'ah Wa Al-Manhaj* (Damaskus: Dar al-Fikr, 1991), 170.

³⁵ Muhammad Jamaluddin Al-Qasimi, *Al-Musamma Mahasin At-Ta'wil* (Dar Al-Kotob Al-Ilmiyah, n.d.), 37.

Islamic intellectual tradition. Such an achievement requires dedication and perseverance, as all valuable attainments demand sustained effort. Ibn Hajar al-‘Asqalani affirms that the Qur’an represents the most noble form of knowledge; therefore, those who learn and teach it hold a superior status. Individuals who both study and teach the Qur’an combine personal refinement with social contribution, attaining both self-perfection and the ability to benefit others. This integration of personal and social dimensions elevates their status as among the most honored within the Islamic scholarly tradition.³⁶

The 1000 *Hāfiẓ* Program as a *Living Qur’an* Practice

The 1000 *Hāfiẓ* Program constitutes one of the main priority initiatives of the Pasaman Regency Government, namely “Realizing a Faithful and Pious Society (Berimtaq).” It aims to provide strong religious and moral foundations for the younger generation so that they are not easily influenced by the challenges of modernity. The strategies implemented by the local government to achieve the target of producing 1,000 Qur’an memorizers include program socialization, the implementation of memorization activities in schools and mosques, the provision of rewards for high achievers, and collaboration among various stakeholders to foster a Qur’anic-oriented society. This program was integrated into the regional government’s primary agenda in 2021 under the leadership of Regent Benny Utama, with a long-term target of 30% of the population becoming Qur’an memorizers by 2036.

The *Tahfīz* al-Qur’an program has been widely disseminated to school principals and the broader community to communicate its objectives and benefits. Memorization activities are carried out by allocating specific time within school schedules without disrupting the core curriculum. Participation is encouraged without coercion; students who are not yet capable of memorizing are encouraged to read and engage with the Qur’an. The Department of Education and Culture emphasizes the importance of proper implementation by school leaders as part of broader educational development.

In addition, the Pasaman local government provides incentives and rewards to motivate participants. During the grand *Tahfīz* graduation ceremony held on August 24, 2023, the Regent awarded an umrah package to participants who completed 30 juz, similar to previous years. Participants who memorized 20 juz received financial support of five million rupiah, while those who completed 15 juz received 2.5 million rupiah. The rewards for the 20 and 15 juz categories were

³⁶ Al-Hafizh Ibnu Hajar Al-Asqalani, *Fath Al-Bari Bi Syarhi Shahih Al-Bukhari* (Beirut: Dar al-Kotob Al-ilmiah, 2000), 87.

personally funded by the Regent, while the umrah prizes were financed through the regional budget (APBD).

Within Pasaman society, Qur'an memorizers are held in high esteem and are often entrusted with important religious and social roles, such as leading prayers, reciting the Qur'an in official events, serving as imams, delivering Friday sermons, and giving Ramadan lectures. Demonstrating its commitment to fostering a Qur'anic generation, the local government under Acting Regent Sabar AS increased the allocation for *Tahfiz* educators. In 2023, there were 24 *Tahfiz* teachers assigned across districts, which increased to 62 teachers in 2024, with one teacher placed in each *nagari*. The total budget for teacher incentives reached 1.862 billion rupiah, with each teacher receiving a monthly honorarium of 2.5 million rupiah.

However, with the transition of political leadership, policy priorities have shifted. The newly elected Regent for the 2025–2030 period, Welly Suhery, has introduced ten flagship programs, including free ambulance services, free school uniforms, agricultural subsidies, and housing assistance. Notably, these programs do not explicitly include the continuation of the 1000 *Hāfiz* Program, raising concerns among the community and *Tahfiz* educators regarding its sustainability.

Parents and educators have questioned whether the grand graduation ceremony will still be in 2025, as there has been no official information regarding the continuation of the program under the new administration. This uncertainty has led to growing concern about a potential decline in motivation among the younger generation of Qur'an memorizers, which may, in turn, affect the broader *Living Qur'an* practices in the region. The community and *Tahfiz* educators strongly hope that the program will continue and be further developed to sustain the spirit of living by the Qur'an in Pasaman. In the context of rapid modernization, the Qur'an is perceived as a moral safeguard for future generations. Therefore, the *Living Qur'an* paradigm needs to be further strengthened to move beyond a purely text-oriented approach, which tends to be static and repetitive, toward a more dynamic and socially embedded engagement with the Qur'an.³⁷

Community Reception of the 1000 *Hāfiz* Program

The people of Pasaman Regency generally demonstrate a positive response toward the implementation of the 1000 *Hāfiz* Program. The program is perceived not only as a form of religious education but also as a strategic effort to instill Qur'anic values within the social life of the community. This support is reflected in the active involvement of various societal elements, including Qur'an memorizers, *Tahfiz* teachers, and parents, all of whom contribute to sustaining the program.

³⁷ Ghoni and Saloom, "Idealisasi Metode *Living Qur'an*."

Based on interviews with participants of the program, Qur'an memorizers view *Tahfiz* activities as a means of spiritual development as well as personal growth.³⁸ One student noted that the program provides strong motivation to draw closer to the Qur'an while cultivating discipline and responsibility. Through regular memorization practices, participants are not only required to memorize verses but are also encouraged to understand and implement Qur'anic values in their daily lives.³⁹

Similar perspectives are expressed by *Tahfiz* teachers involved in the program. According to one teacher, the 1000 *Hāfiz* Program has had a positive impact on students' learning motivation. The support provided by the local government and the community contributes to making *Tahfiz* activities more structured and sustainable. Furthermore, the program expands access to Qur'anic education for the younger generation in Pasaman, increasing their opportunities to become memorizers of the Qur'an.⁴⁰

Strong support is also evident among parents. Interviews with several parents indicate that they regard the program as an important medium for religious education and character formation.⁴¹ One parent stated that the *Tahfiz* program helps children develop strong moral values and fosters a closer relationship with the Qur'an. For parents, the program represents a significant hope for nurturing a generation characterized by good character and adherence to Islamic teachings.⁴²

Among adolescents, the program also serves as a platform for self-actualization in constructing a strong religious identity. Participants perceive memorization not merely as a religious obligation but also as a form of contribution toward building a morally upright and principled generation in accordance with the Qur'an and Sunnah. In this regard, the *Tahfiz* program functions as a mechanism for youth development, preparing future community leaders with both moral and spiritual integrity.

From the perspective of the local government, the 1000 *Hāfiz* Program is viewed as a strategic policy to strengthen the religious identity of Pasaman society. The program is not solely oriented toward increasing the number of Qur'an memorizers but also forms part of a broader initiative to build a character-based society grounded in religious values. In a wider context, this policy reflects how local

³⁸ Muhammad Fathour Rahman, Raisa Puti Rahayu Iskandar, Muhammad Athar Rizky, "Wawancara Pribadi," June 2025.

³⁹ Asfrientie, "Wawancara Pribadi," June 2025.

⁴⁰ Rahmatia, "Wawancara Pribadi," 2025.

⁴¹ Ali Usman, "Wawancara Pribadi," 2025.

⁴² Tetri Gusvarini, "Wawancara Pribadi," 2025.

authorities seek to integrate the religious aspirations of the community into public policy frameworks.⁴³

Thus, the positive reception of the community toward the 1000 *Hāfīz* Program indicates its strong social legitimacy. The support from multiple stakeholders – students, teachers, parents, and the local government – demonstrates a synergy between society and the state in fostering a *Living Qur'an* culture. This also illustrates how legal-political dynamics in Indonesia, particularly in Pasaman Regency, attempt to balance societal pluralism with the religious aspirations of the Muslim community within the framework of regional governance.

Socio-Cultural Impact of the 1000 *Hāfīz* Program in Pasaman Regency

The socio-cultural impact of the 1000 *Hāfīz* Program can be analyzed through several key dimensions, namely the construction of religious identity, mechanisms of social control, and symbolic transformation within the social structure of the community. Although the program demonstrates various positive outcomes, a critical analysis remains necessary to understand the more complex social dynamics underlying this phenomenon.

1. Strengthening of Religious Identity

The 1000 *Hāfīz* Program contributes significantly to the reinforcement of religious identity within Pasaman society, which is increasingly recognized as a Qur'anic-oriented community. This is evident in the growing participation of the public in various religious activities, such as *majelis ta'lim*, *wirid*, *maghrib mengaji* programs, as well as *tahsin* and Qur'anic exegesis studies. In addition, there has been a notable increase in children's interest in enrolling in Qur'anic learning centers, *Tahfīz* programs, and other forms of religious education. This phenomenon reflects an ongoing process of internalizing Qur'anic values within the social life of the community.⁴⁴

However, it is important to note that the strengthening of religious identity is not solely related to the internalization of spiritual values but also has the potential to generate processes of religious symbolization in the public sphere. The emergence of visible religious symbols – such as the adoption of *shar'i* dress, the use of Qur'anic terminology, and the increased frequency of Qur'an-based activities like MTQ, *tasmi'*, grand graduation ceremonies, and *khataman* – can be interpreted as forms of collective religious expression. From the perspective of the sociology of religion, this

⁴³ Afdhal Akhmad, "Wawancara Pribadi," 2025.

⁴⁴ Mukh Nursikin and Muhammad Aji Nugroho, "Internalization Of Qur'anic Values In The Islamic Multicultural Education System," *Didaktika Religia* 9, no. 1 (2021): 19–38, <https://doi.org/10.30762/didaktika.v9i1.3276>.

phenomenon indicates that religion functions not only as a system of values but also as a social identity that is symbolically manifested in public life.⁴⁵

2. Social Control and the Moral Authority of *Huffāz*

The presence of Qur'an memorizers (*huffāz*) within the community plays a significant role as agents of social control. In many contexts, they are regarded as exemplary figures possessing moral authority in guiding society. They are often consulted in communal deliberations, provide religious advice, and actively participate in community development activities such as *pengajian*, *tahsin*, youth mosque programs, and other youth initiatives.⁴⁶

From a theoretical perspective, this phenomenon indicates that *huffāz* fulfill not only religious functions but also social roles as guardians of communal morality. In certain environments, their presence is even associated with a decline in deviant behaviors, including juvenile delinquency, criminal activity, and promiscuity. However, a critical analysis suggests that the relationship between the presence of *huffāz* and the reduction of such behaviors is not necessarily directly causal. Other factors, such as family influence, educational systems, and socio-economic conditions, also significantly shape the dynamics of social morality. Moreover, positioning *huffāz* as ideal moral figures may generate high social expectations, potentially leading to social pressure for them to consistently maintain a flawless moral image within the community.

3. Cultural Transformation and the Social Prestige of *Huffāz*

Another socio-cultural impact of the 1000 *Hāfīz* Program is the emergence of a cultural pattern that positions *huffāz* as symbols of social prestige within families and communities. They are often honored in both traditional and religious events and frequently invited to serve as prayer leaders, preachers, or reciters in formal gatherings. This reflects that the ability to memorize the Qur'an carries not only spiritual value but also considerable social significance within the societal structure.⁴⁷

Furthermore, families with children who are *huffāz* often receive positive recognition and elevated social status within their communities. This condition encourages parents to enroll their children in Islamic boarding schools or *Tahfiz*

⁴⁵ Rozzaqul Hasan, Tobroni, and Faridi, "Agama Dalam Pandangan Antropolog: Perspektif Sosial Budaya," *TAJIDID: Jurnal Pemikiran Keislaman Dan Kemanusiaan* 9, no. 1 (2025): 185–99, <https://doi.org/10.52266/tajid.v9i1.4315>.

⁴⁶ Nabila Zahra, "Analisis Terhadap Hafiz Qur'an Dan Akhlak Peserta Didik RumahTahfiz Qur'an Al-Husairi Titi Papan-Medan Deli," *AlBiruni* 1, no. 1 (2025): 69–84.

⁴⁷ Dinda Anggraini, Indah Sri Ratih, and Rana Sinta, "Peran Menghafal Al- Qur'an Usia Dini Dalam Kehidupan Sehari-Hari Di Rumah Qur'an Bukhari Muslim," *Fatih: Journal of Contemporary Research* 02, no. 02 (2025): 743–55, <https://doi.org/10.61253/kqqvpc47>.

institutions. Such a phenomenon can be interpreted as a form of religious cultural transformation, where *ḥuffāz* become representations of successful religious upbringing within the family.

Nevertheless, it is important to note that when *ḥuffāz* become symbols of social prestige, there is a potential shift in motivation within *Tahfīz* practices. Some individuals may begin to perceive memorization not solely as an act of spiritual devotion but also as a means of attaining social recognition. Without a strong foundation in religious understanding, this shift may gradually reorient *Tahfīz* from its spiritual essence toward symbolic and social objectives.

4. Integration of Religion and Social Policy

From a broader perspective, these socio-cultural impacts indicate that the 1000 *Hāfīz* Program functions not only as a religious educational initiative but also as an instrument of social development grounded in religious values. The program demonstrates how local government policies can actively shape a community's religious culture while reinforcing a local identity rooted in Qur'anic principles. Nevertheless, it is essential to ensure that the strengthening of religious identity remains inclusive and does not lead to social exclusivity. In pluralistic societies, religion-based policies must be managed carefully to maintain a balance between the community's religious aspirations and the principles of diversity in social life.⁴⁸

Overall, the 1000 *Hāfīz* Program in Pasaman Regency has generated significant socio-cultural impacts, particularly in strengthening religious identity, establishing value-based mechanisms of social control, and creating new forms of social prestige for Qur'an memorizers. However, a critical analysis reveals that behind these positive outcomes lie complex social dynamics, including the potential for religious symbolization in the public sphere, heightened moral expectations placed upon *ḥuffāz*, and the possible shift of *Tahfīz* motivations toward social prestige. Therefore, the sustainability of this program requires an approach that emphasizes not only the quantity of Qur'an memorizers but also the quality of their understanding and the practical implementation of Qur'anic values in everyday social life.

CONCLUSIONS

The 1000 *Hāfīz* Program in Pasaman Regency represents a concrete form of the *Living Qur'an* paradigm, in which the Qur'an is not only understood as a

⁴⁸ Khairunnisa and Roma Ulinnuha, "Kebijakan Publik Berbasis Agamadi Tingkat Lokal: Analisis Kolaboratifpemerintah Daerahdan Organisasi Masyarakat Islam Dalam Arena Sidrap Religius," *Jurnal Kebijakan Pembangunan* 20, no. 2 (2025): 175–88, <https://doi.org/10.47441/jkp.v20i2.455>.

normative text but also manifests as lived values practiced within the social life of the community. This is reflected in various activities such as *Tahfiz* programs, Qur'anic instruction, and the cultivation of religious habits that position the Qur'an as a primary reference in daily life. The findings of this study indicate that the program is not merely oriented toward increasing the number of Qur'an memorizers, but also contributes to the development of a religious culture and the strengthening of Islamic identity among the people of Pasaman. The presence of *huffāz* extends beyond the domain of religious education, serving also as social role models who influence moral values and religious practices within the community. In this context, the 1000 *Hāfiz* Program can be understood as an integration of Qur'anic education, public policy, and the socio-cultural dynamics of society. However, the sustainability of this program requires serious attention from multiple stakeholders. Synergy among local government, educational institutions, *Tahfiz* teachers, and the broader community is essential to maintain both the consistency and quality of the program. With sustained support, Qur'anic values will not remain confined to memorization alone but can be continuously internalized and actualized within the broader social reality of the Pasaman community.

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