

Understanding Language Behaviour of Qur'an Memorizers

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ABSTRACT

This research's aims are to discover motivation, meaning of identity and ideology of Qur'an memorizer. In accordance with historical records someone will be called *hafidz* when they had successfully memorized the whole Qur'an. It is recorded along the Islamic history that there were huge number of prophet companions who were *hafidz*. Recently, there are a lot of people called as *hafidz* in Indonesia, specifically in Surabaya and its surrounding smaller cities. This is because majority of the city's inhabitants are Moslem. Although the number of people called *hafidz* is still under the number of total Moslem population. This research is dealing with the language behaviour of some people called *hafidz*. The research is done using ethnographic approach as its core methodology. The method is chosen because the author needs deep information about *hafidz*'s behaviours, so that the research can truly discover the motivation of *hafidz*, identity of *hafidz* means to them, ideology believed by *hafidz*, and how *hafidz* implement it in daily activities. The collected data will be analysed using the theory of social identity developed by Henry Tajfel, along with the ideological theory by Terry Eagleton. The investigation has finally discovered that the essential thing for a *Hafidz* is implementation and application of Islamic teachings, which been narrated in the Qur'an, in the real lives. The truly implemented teachings in life, which is difficult for many people living within today's modern and plural society.

Keywords: Hafidz; Identity; Ideology; Motivation

INTRODUCTION

Surabaya is a well-developed metropolis in Indonesia. It had become capital city of East Java province, located in the East of Java Island. Surabaya itself has a heterogenic society containing various characteristic of people, ethnic and cultures. One of remarkable cultural entity in its modern urban society is Qur'an memorizer (further mentioned as *hafidz*) community. The term *hafidz* comes from Arabic referring to any individual having some amount of memory about qur'anic verses by heart. The number of this community remains small compared to the huge number of total Moslem population living in Surabaya. According to Indonesian Thesaurus (2008: 189), a person who had successfully memorized verses of holy Qur'an, submitting his memorization partially or the whole of 30 chapters will be recognised as the *hafidz*.

The *hafidz* Qur'an come from various lives background; ranging from academically educated people, school students, college students, *Pesantren* students, meatball seller and many others. In an article published on June 28th 2019, it was stated that a meatball seller gave free meatballs for *hafidz* Qur'an, as a gesture of appreciation for those who were seriously memorizing the holy Qur'an (Liputan6.com). As significant movement has been launched by Moslem clerics, suggesting people to memorize the holy Qur'an, consequently raise the number of *hafidz* from various professions. These phenomena is interestingly attracting the author to explore more and more, aiming to give valuable advantages for the society life in Indonesia.

Islamic teaching suggesting the study and memorization of the holy Qur'an are clearly expressed in some verses. The holy Qur'an itself is sent with the noble and great purpose to build people's good heart and kindness (Utsaimin & Al Bani, 2006: 262). There was a magazine, namely *Khazanah XI* by UMSIDA, mentioned that A *hafidz* behaviour is a good example for society can be seen from several aspects. The article also explained there was very few *hafidz* in UMSIDA. One of the young *hafidz* is Anang Hidayanto who is a second semester student of Diploma program majoring in Arabic Language, Faculty of Islamic Religion, UMSIDA, and he has awarded as the second champion of the Qur'an Memorization National Competition during the Qur'an Festival of Muhammadiyah Universities in University of Muhammadiyah Yogyakarta on August 9th to 11th, 2016 (Dian, 2016).

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In addition, an article by Jawa post entitled “Setahun Puasa TV dan Smartphone (1 year long avoiding TV and Smartphone)” explained the process of being a *hafidz* under the program of fast memorization within 300 days. This article consisted a story of Wahyudi and Ulfatien, a Moslem couple who successfully educated all their three kids to be *hafidz* within the time range. The program had been done in 2017 in 10 (ten) spots across the Java Island. In the program, the participants could memorize twice. The result of their memorization was submitted to a facilitating Teacher (*Muhafidz*). These participants came from various background, some of them were people with physical disabilities (blindness) from An Nur, Janti, Malang. A braille Qur’an was provided for them. In a day around 15 (fifteen) students were studying at the centre (The Jakarta Post, 2017).

Several reasons to consider the *Hafidz* behaviour to be explored are: **First** is cultural aspect. Surabaya and some smaller cities surrounding it are having a multi-cultural society, ethnic, education and social backgrounds. This condition theoretically can easily lead into people conflict in the grass root level. Inhabitants of Surabaya are very welcome to any incoming culture and religion brought by people who are coming to the city. This is due to the basic characteristic among Surabayans who are well-known as open-minded and firm. *Hafidz* community is recognised as sub-culture according to the study of culture. The number of *hafidz*, as predicted by the author in this research, is relatively few compared to the massive number of Moslem population in Surabaya and Sidoarjo.

Second is health aspect. Modern medical science has firmly highlighted the mental health which possibly affect physical condition. The *hafidz* Qur’an are proven to have healthy mental and spiritual state, as even during the working hours, they still able to provide certain time for Qur’an memorization. A *hafidz* can discover the source of his/her mental health which makes them mostly feeling blessed which later trigger the hormone of pleasure (namely endorphins) inside the brain. This enzyme will then used to develop human kindness, healthiness and strong memory.

Third is the aspect of politeness and kindness for the language use. Generally, *hafidz* have shown their politeness more compared to those who are not *hafidz*. Even if this condition is not absolute, but based on the researchers’ observation, *hafidz* who live in the *Pesantren* dormitory or not, currently studying in the college or not, the researchers still found something to be spotlighted. There is a different behaviour preference among the *hafidz*, despite their various professions. They are still able to provide certain time to memorize Qur’an without abandoning the office work, as they are trying to always be not exclusive to the other people, while they are hiding their memorization from the people.

Statement Problems

In line with the explanation above, this research focuses on how *hafidz* Qur’an become an identity and sub-culture existence in Surabaya and Sidoarjo. Some of the research questions are formulated as follows:

1. What is the motivation put by *hafidz* in his mind and heart, before knowing the background knowledge of other people in Surabaya-Sidoarjo?
2. How does the meaning of identity matters for the *hafidz* (according to those who has been a *hafidz* or not) across the border of Surabaya and its surrounding?
3. How is the *hafidz* ideology implemented in daily activities?

Objectives of Study

Aims of this research are: to discover a motivation of someone to become a *hafidz*, to discover the essence of identity through the aspects *hafidz* and non-*hafidz*, and to discover how the ideology of *hafidz* can be change into nurturing students through daily life basis.

Significance of Study

In addition, the significance of research are a) theoretically, the result could be beneficial for the further study on the language behaviour based on several approach of research over the culture and language they have learned, and b) practically, this research can provide advices in measuring values of a *hafidz* and as the material in formulating policy over the mental health problem as well as preventive action in shaping a personal character which full of patience, tolerance and social awareness to solve various problem in the upcoming years.

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Theoretical Framework

Further, this research related to the *hafidz* behaviour deploys an ethnographic approach as its methodological steps. This is chosen because the author needs the very deep information about *hafidz* to be analysed, so that hopefully their true identities are revealed.

Review of Related Literature

Social Identity

Cultural approach related to the meaning of identity from certain social group or individual, specifically the *hafidz*, using the social psychology about identity. This was firstly done by Tajfel and Turner from University of Bristol in 1970 in Great Britain. Definition of social psychology focused on the main target of human social behaviour. In short, social psychology's aim is to understand how human mind operates based on the observation on what people said about certain individual, because what inside mind cannot be observed. Social psychology discussed the study of mental process and the existing structure between dialectical relations and stimulations. How people do to react these stimulations as it is mediated by mental process and its structure (Hogg, 2006:9).

There are some definitions regarding social identity. Turner firstly stated that social identity's aim is to understand why members of society believe about different thing like clothing, values, norms, style of communication, language, housing and other different behaviour. Culture is a result of social system interaction having basic elements in human lives, regarding social status, norm, and regulations. Besides that a culture can be seen as a well arranged system containing two basic elements; material and non-material. The process of circular culture is made along with the creation of culture in the institution. From the institutional perspective, non-material component is influenced by its structure and its process which been the most important thing in the study (Turner, 1972: 4-12).

Smith explained that identity is a united and inherent human being; it describes the perfect definition of human identity. Furthermore, Smith narrated that identity mark can be so undetected in real life, but it remains existing. There is a new phase structure following the participation of selected member of society or sub-culture (Smith, 2005: 28). Different point of view explained by Davis, where he stated that identity is a wide term for human, and the curiosity about who we are and what entity are we. Using the very special term on how we balance focus to solve our problem with the nature, time and culture really made us the truly successors (Goeffman in Davis, 1994: 25).

Another opinion expressed by Giddens in Chaney (2011: 14), he mentions about the definition of self-identity as a project that is realized, which is understood by individuals by their own way of founding, and ways of telling about their personal identity and biography. Giddens considers that the idea of lifestyle has been corrupted by consumerism; market consumption has offered freedom of choice and thus intends to promote individualism. Opinions about identity were also conveyed by Jenkin in Hockey (2003: 9), who said that identity can only be understood as a process of becoming or as something. A social identity truly shows an identity, for which we are personal or single and social or plural; it is never a definite problem.

The first process is Self-classification, explains two things: 1) Having someone accept him as "the same" as well, having the same social identity, other members of a category-that makes a person in the relevant social category, or placing a group in one position, and 2) Meaning to have the same category-the same behavior in aspects of imitation of that category. Self-category is a process that converts individuals into groups (Hogg, 2006: 19). The second process is social comparison, which mentions that there is a subjective framework of human judgment, that is, there is a set of other comparisons that are subjective and exist in individuals in making certain judgments, and this is what governs the making of these judgments. In the perspective of social identity it is stated that all knowledge is derived from society through social comparison and this includes knowledge about the physical world.

The second process is the social comparison, stating that there is a framework of subjectivity in judging other people, like there is a set of comparative tool which subjectively used to compare one to another among individuals. In the perspective of social identity it is stated that all knowledge is inherited from the society including our knowledge about physical world. Along with social comparison, we learn about ourselves and gain complete confidence and the usefulness of our beliefs. We are therefore motivated to make social comparisons with the aim of being confident in our perceptions of ourselves, others and the world in general. The social identity approach calls for an individual's basic motivation for self-

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confidence, which satisfies in the context of the group by enlarging the difference between the group and other groups in terms of the values of the goodness of the group. Social categorization and comparison work together to explain the specific form of behavior, namely group behavior that includes group differences and discrimination, group preferences, perceptions of the evaluation of the majority of groups against other groups, imitating perceptions of groups and other groups, self, adjusting to norms groups, choose and put their groups first than other groups. The concept of self consists of an overall self-description and self-assessment that is very subjective found in each individual, this is very clear and structured into boundaries and a collection of relative differences called self-identification. One self-identification can consist of several self-descriptions that are opposite and some are the same as other self-classifications, for example a soldier's self-identification, can include self-identification as loyal, hard, aggressive, dedicated, not individual, willing to kill by order (Hogg 2006: 21-22). Self-identification consists of one of two relatively separate self-concept subsystems namely social identity or personal identity.

Social identity includes social identification: the unity of self-description identity is derived from membership in social categories (nationality, gender, race, position, sports team, and temporary membership of another group or short-lived and transient group memberships. Personal identity includes personal identification: a personal description that is more personal in nature and usually means the specific attributes of the individual. The social identity approach places its main focus on social concepts rather than personal identities because in certain conditions this is more prominent, also because social identity is a phenomenon of behavior that is qualitatively different, this is group behavior that contains a series of self-concepts that were initially very social into very personal identities. There is an individual motivation in adopting a certain value, a certain category of self and avoiding another value, this seems to be a mechanical process through the ability of individuals to subjectively reaffirm a context or negotiate all new contexts of behavior to be seen. The individual tries to choose subjectively different references or terms of reference (Hogg, 2006: 23).

Ideology

In the study of *Hafidz* Language Behavior in Surabaya, there are ideological aspects that must be understood by researchers. Ideology according to Eagleton is a concept of belief that operates far beyond human reason, so that a person or group is willing to do a job consciously and voluntarily even for suffering. Eagleton said that it was very difficult to explain how ideology came, so that someone was willing to do something in the name of something abstract like an idea, with which the concept of men and women living together and also willing to die together. Furthermore, Eagleton said that ideology is a concept that has many meanings and is constantly debated (Eagleton, 1991: 1).

There are several mentions of ideological meanings that are actually still interconnected: 1) The process of producing meaning, signs and values in social life; 2) The body of the characteristics of ideas or understanding of classes or smaller groups of people; 3) Ideas or understandings that help to legitimize dominant political power; 4) Wrong ideas or understandings to help dominant political power; 5) Systematic communication is interrupted; 6) That offers a position for the subject; 7) Forms of thought motivated by social pleasure; 8) Identity of thought; 9) Illusion of social interests; 10) Link between discourse and power; 11) Media, social awareness actors who make their world meaningful; 12) Orientation of actions governed by trust; 13) Phenomenal reality of language confusion; 14) Closed sign; 15) Media are important and make individuals leave their relationship with social structures., and 16) The process when social life is confronted with natural reality (Eagleton, 1991: 2).

Meanwhile, Eagleton (1991: 4) also mentioned that ideology can be seen in two ways of difference, first, as a belief that does not make any sense at all (or blindly irrational), secondly, a belief that is too rational and tends to be excessively rationalistic. On the one hand, ideology is very passionate, full of rhetoric, forced as if as a pseudo religious belief, accompanied by a technocratic world of modest modern capitalism. On the other hand, ideology is a dry concept system with the aim of reconstructing society from the bottom in accordance with its main objective or Blueprint is non-violent or bloodless. The term ideology in another sentence has several references; it can be seen not only as a belief system, but also to question political power or authority. The easiest statement to understand is that ideology has been done by authorizing power over a class or social group.

According to Thompson in Eagleton, studying ideology means learning how meaning helps to sustain the relationship of the dominance of that power to be legitimate. It is possible that the only general definition of ideology that is widely accepted, the process of legitimacy includes at least 6 (six) different strategies: 1) Dominant power will legitimize itself by promoting pleasant values and beliefs; 2) Teaching

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and accustoming beliefs to help their presence be real and undeniable; 3) The thought of discrediting others who are likely to be against it; 4) Does not include the concept of competition ideas or thoughts; 5) Maybe by not talking about but eliminating systematically and logically, as well as 6) Blurring a community's reality by adjusting to it. Based on this description, there is a broader ideological meaning that is a form of interrelation between belief systems and political power. The meaning will be impartial on the question of whether the relationship is against or approve certain social order.

RESEARCH METHOD

Ethnographic Methods

Ethnography is defined as a set of activities aiming to understand how do people interact and cooperate through phenomena observation in daily lives (Jason, et al in Mulyana, 2003:143). It purposes to explain a culture of certain society holistically from all of its cultural aspects including material things like tools, clothing, buildings and etc, or the abstract things like spiritual experiences, trust, norms and value system which being studied in a systematic way of thick description (Geertz in Mulyana, 2003: 143).

According to Spradley (1979), ethnography is to understand how a point of view from the local inhabitants including faith, ideology and the meaning of identity, and how it related to the life and to get the perspective of its world view. Still according to him, during his making of cultural conclusion, an ethnographer will make it from three sources: First, from what being said by people. In this context means the responses of people during direct and indirect interactions whether they give active, passive and contradictive response. Second, from how people act upon the *hafidz* which can be seen from the daily activities. Third, from various artefacts or cultural object used by the person. These artefacts in the *hafidz* life can be in the form of book, note, texts and other records related to health and social environment, documentations and many other things.

Paradigm Methods

Paradigm is a way of scientific analysis that allows all the problems that are formulated can be solved properly. This study uses a qualitative study approach that aims to find the meaning of identity, motivation and ideology of the individual perpetrators of *hafidz*. Qualitative methods are used through the study of literature, interpretation of events, interviews as a means of supporting the study of theories about the perspective of Surabaya *hafidz* subculture. This research is ethnographic. This research utilized human instrument, whose function is to determine the focus of the study, select informants as data sources, collect data, assess data quality, analyze data, interpret data and make conclusions on its findings (Sugiyono, 2011: 222).

In accordance with what was stated by Creswell (2004: 182) that qualitative researchers see social phenomena comprehensively, so that they see the phenomena as a unified whole. The main informants in this study are *hafidz* both men and women, who have been *hafidz* perpetrators for a minimum of three years and when the research is conducted are still active *hafidz* actors, coming from various ethnic backgrounds, occupations, education and other social settings. It has been domiciled in Surabaya, Sidoarjo and surrounding areas. The purpose of Ethnography, basically is to understand the perspective of the native population, through their relationship with life and to get their views on their world (Spradley, 2007: 3). An ethnographer will observe and record various emotional conditions, also investigate the meaning of the expression of fear, anxiety and anger as well as various other feelings associated with the perpetrators of *hafidz*. Through ethnographic methods, the main data collection techniques are observation of participation and in-depth interviews, which are conducted in a relatively long period of time, not a short visit. In this study, survey research was not conducted by researchers because this research was sufficient to be done with in-depth interviews and cultural observations attached to the perpetrators.

An ethnographer made cultural conclusions based on three sources: a) from what people said, b) from the way people act, and c) from various artifacts used by the person (Spradley, 2007: 10). In the ethnographic method, there are twelve methodological steps that will later be applied in this research on *Hafidz* Language Behavior. Here are the 12 (twelve) steps of implementing ethnographic methods:

1. Determining an informant, with the aim of identifying some of the characteristics of a good informant, then finding the best informant possible and learning ethnographic interviewing skills and conducting ethnographic research.

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2. Interviewing an informant, interviewing informants has the aim to identify the basic elements in ethnographic interviews, formulate and use several kinds of ethnographic explanations and conduct an interview practice.
3. Making ethnographic notes, aims to be able to compile a field research notebook, able to make contact with informants and conduct the first interview.
4. Asking descriptive questions, aims to collect samples from an informant's conversation by asking questions that are descriptive.
5. Conducting ethnographic interview analysis, aims to understand how a meaning is created by the use of cultural symbols. Then proceed with starting a domain analysis by searching for a preliminary domain.
6. Making domain analysis, it will be used to understand the nature of semantics and the role of the relationship in making a domain analysis, to identify steps in analyzing a cultural domain.
7. Asking structural questions, aims to identify various types of structural questions, as well as to test a cultural domain that has been hypothesized before.
8. Making taxonomic analysis; this analysis aims to choose a temporary focus to make in-depth analysis, to understand the various taxonomies of the people and how taxonomies are organizing a domain.
9. Asking contrast questions, aims to understand the main principles of discovery in the study of cultural meaning, learn ways to find various contrasts or differences between various cultural symbols.
10. Making component analysis, aims to understand the role of component analysis in the study of cultural meaning systems, to identify the steps in making component analysis.
11. Finding cultural themes, aims to understand the nature of the themes in the system of cultural meaning, to identify several strategies to make a theme analysis.
12. Writing an ethnographic, aims to understand the nature of ethnographic writing as part of the translation process, to identify the different stages in ethnographic writing.

Data Collection Techniques

Researchers use ethnographic research steps as a consequence of Spradley's Relational Theory. The data are collected through the steps of determining informants and cultural themes, ethnographic interviews, participant observation or involvement, making ethnographic notes and sorting library data. Researchers began this research activity starting from March 2016 by reading various literature related to *hafidz* and teaching in classes where there are *hafidz* actors. After that, researchers observed other *hafidz* perpetrators in Sidoarjo and conducted a research report. On April 2016, researchers began to observe and get to know more intensively *hafidz* actors in Surabaya, Sidoarjo and surrounding areas, both students and not a student.

On May 2016, researchers participated in several incidental activities carried out by *hafidz* actors. The researchers met Darul Falah students several times in Sidoarjo to coordinate and from March until this report was written, and then tried to routinely interact with those who became a speaker every time there was an opportunity with the aim of getting to know and understand the activities of *hafidz*. In 2016, researchers found that there were some UMSIDA students who turned out to be *hafidz*, whether 30 chapters or less, they had somewhat 'different' behavior compared to other non-*hafidz* students. This is the beginning of the interest to start researching the theme of *hafidz*. In 2017, researchers received an invitation to attend the inauguration of one of the branches of Islamic boarding schools in Sidoarjo, the cleric who was one of the respondents of this study. In 2018, researchers taught at UINSA Surabaya and it happened that there were some students who were also *hafidz* performers. The researcher interacted with them until the time this report was made.

RESULTS AND DISCUSSION

Motivation of becoming *Hafidz*

A *Hafidz* realizes that the teachings of Islam are the deepest conscience, the voice of truth from the God, to be further developed in daily life as a *hafidz*. They are very confident and believe that *hafidz* is the right action, the decision has made their life perception different from other groups, *hafidz* actors finally adjust to the rules in their community, become part of the community with all the consequences, and better respect their identity as *hafidz*.

Hafidz is the beginning of learning about Islamic life, continued with high spiritual values. A *hafidz* performer can finally control him when he encounters an unwanted circumstance that is high glory as a

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human being. Trying to apply the teachings of patience and sincerity in life, not only the commands written in the Koran, but carry out in real life. The hardest thing is carrying out the commands in the Qur'an, not just reading and memorizing. Qualitatively researchers found a motivation for the perpetrators of *hafidz*, the type of motivation is the motive of religious teachings.

A society tends to equalize what they do, equating the common stimuli to which they react, the reaction to the lifestyle as *hafidz* is mediated by the structure and mental processes of the community in general, the reaction varies but the essence of the people of Surabaya and surrounding areas is very receptive to the existence of *hafidz* as part of a general cultural variant. As *hafidz*, they have the belief to be obliged to carry out religious orders in accordance with the written verse, but not strictly and rigidly, but with flexibility and tolerance, because Islam itself *rahmatan lil 'alamin*, a blessing for all beings, not only Moslems. They can adapt to the cultural customs of the community, engage in religious activities, give opinions if asked, and not exclude themselves. As water flows through the surrounding land surface, so does the perspective of *hafidz*, they always try to provide benefits and positive role models to the surrounding environment.

The Identity of *Hafidz*

There is an influence of symbolic interaction in shaping the meaning of social identity of *hafidz* actors in Surabaya and surrounding areas, namely the social influence of the community on individual *hafidz* actors mediated by personal conceptions. Personality itself arises and is constantly changed through life by the process of interaction between individuals, in everyday life both at work and at home. The *hafidz* performer initially does not show his identity as a *hafidz* but in the end the environment knows, the interactions that arise vary but are generally respectful, and in the end the existence of *hafidz* actors is respected as part of society in general. This interaction is very symbolic since habits are not only functional but are excessive expressions, the community respects and accepts the existence of *hafidz* actors, appreciates their strengths.

There is a process that changes a person into a group member, that is, first, self categorization, that is, the classification process will produce an imitation of perception of all members of a social category or group with the same character and distinguish it from other groups. There is a process through which the *hafidz* performers before deciding to become *hafidz*, that is, they first know other people who have *hafidz*, then understand the perceptions and characters that emerge, and finally categorize themselves as *hafidz*. The second process is social comparison/social comparison, which mentions that there is a subjective framework of human judgment, namely there is another set of comparisons that are subjective and exist in individuals in making certain judgments, and this is what governs the making of these judgments. Subjective frameworks in the thinking of *hafidz* performers in Surabaya include, belief closer to God. The next belief is the reality that is felt after becoming *hafidz*, when others are easily provoked to anger or emotions, *hafidz* actors are calmer because they are not easy to get angry or more emotional, more patient, confident in God's help.

Qualitatively, researchers found that there are at least five social identities of *hafidz* actors in Surabaya, including: 1) Able to memorize the Qur'an 30 juices or less, 2) Be more patient and calm in dealing with problems than non-*hafidz* people, 3) Face and physical looks more cheerful and happy, 4) Thinks more spiritual, and 5) Prefer to be silent or passive and stay away from the crowd.

The social identity of *hafidz* actors in Surabaya is a behavioral phenomenon that is qualitatively different from individuals who are not actors. This is group behavior in which there is a series of self-concepts about how the *hafidz* lifestyle, then develops into the pattern of life of a person who is loving, patient and more spiritual. A concept that was initially very social became a very personal identity. There is an individual motivation in *hafidz* actors to adopt a certain value, a certain category of self and avoid another value; this seems to be a mechanical process through the ability of individuals to subjectively reaffirm a context or negotiate all new contexts of a behavior to be seen. *hafidz* performers in Surabaya subjectively affirm and negotiate a new concept of how humans should live and relate to nature and the surrounding community, living in harmony and harmony with mutual respect and respect so as to help overcome various problems in the surrounding environment.

Ideology of *Hafidz*

Qualitatively, the researcher found that there were four ideological aspects that existed in *hafidz* actors in Surabaya and its surroundings, believed to be wholehearted and united in the attitudes, actions and thoughts of *hafidz* actors who became informants. The following are some of their ideologies or beliefs,

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including: 1) The soul is calmer and patient, 2) Increasingly feeling closer to God, 3) More oral care, as well as 4) Feeling having heavy responsibilities in the afterlife.

The aspect of peace of mind possessed by *hafidz*, one of the triggers is the ability to reduce the level of emotions, so they can control themselves when faced with problems. Every day, a *hafidz* performer needs to practice the teachings of religion to all beings, every day practicing a patient life while still being grateful and happy. However, that does not mean a perpetrator *hafidz* cannot be angry, because of anger is common. He controlled anger for learning, aims for the good of habits that are not right in life. It is important to realize that the background of *hafidz* performers varies, but there is one similarity that is felt that is getting closer to the God. In daily life, starting to wake up in the morning until the night before going to sleep, all actions are carried out with full awareness as a form of recognition of the existence of God. Every day always practice to memorize and think positively, do the good of all living beings, always practice to live patiently, only to get closer to God, as an obedient people.

The *hafidz* always try to carry out religious orders in accordance with the written verse, but they do it flexibly and adjusted to the surrounding conditions. They always try to memorize in every activity, because that's the main thing in life, still mingling with the community but not forgetting the obligation to memorize it. Because of that, physical reality is encountered if every day the *tahfidz* are relatively calmer, because every moment when they are always trying to remember God through His holy verses. This is one of the realities that makes the existence of the *tahfidz* accepted and liked by the community, they hide the process of memorizing from others, while engaging with the activities around them, it is important for them to truly protect the religion and stay involved in the activities of the surrounding community.

CONCLUSIONS

The *hafidz* realizes that their way of life is a noble act, thus motivating them to consciously guard the memorization. They follow what has been taught in religion and what is the deepest conscience, the voice of truth from the God, to henceforth become a pious people. Based on the description in the formulation of the first problem, qualitative researchers found a motivation for the perpetrators of *hafidz*, the motivation is the motive of religious teachings. Based on the description in the formulation of the second problem, qualitatively, researchers found at least five social identities of *hafidz* perpetrators in Surabaya, including: 1. Able to memorize the Qur'an 30 chapters or less, 2. Be more patient and calm in Dealing with Problems than people who are not *hafidz*, 3. Face and physical appearance are more cheerful and happy, 4. Thinking in more Spiritual way, 5. Prefer silent or passive and stay away from the crowd, Based on the description in the formulation of the third problem, qualitatively, the researcher found that there were four ideological aspects that existed in *hafidz* actors in Surabaya, believed to be wholehearted and united in the attitudes, actions and thoughts of *hafidz* who became informants, including: souls calmer and patience, increasingly feeling closer to God, more verbal guarding, and feeling having heavy responsibilities in the afterlife.

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