

THE SOCIAL MEANING BEHIND RECITATION *HIRZI WA HIRSI* TRADITION AT MIFTAHUL MUBTADIIN ISLAMIC BOARDING SCHOOL TANJUNGANOM NGANJUK INDONESIA

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Abstract: *Reciting Ayat Hirzi wa Hirsi regularly positively impacts both physical and psychological well-being. It shows that the Qur'an is more than just a book to be read. The Qur'an is also a tool for treatment in society, whether medical, non-medical, or psychological. By using data collection techniques such as observation, interviews, and documentation along with Karl Mannheim's sociology of knowledge about objective, expressive, and documentary, this article seeks to understand how students reacted to Mifathul Mubtadiin Islamic Boarding school's recitation of the Ayat Hirzi wa Hirsi. The students are thus instructed secretly by mbah yai to recite Ayat Hirzi wa Hirsi at each dawn prayer. In terms of its objective meaning, it is a way of being aware of one's status as a santri or student. While expressively, it is understood as a medium for treatment, spiritual, psychological, and physiological therapy. Meanwhile, in the documentary, students are motivated to receive blessings.*

المخلص: يترتب على تلاوة "هرزي وحرسي" بانتظام ، تأثير إيجابي على الصحة الجسدية والنفسية. ومن الدلالة على أن القرآن أكثر من مجرد كتاب للقراءة ظاهرة استخدامه كأداة للعلاج في المجتمع سواء أكان ذلك طبيباً أم غير طبي أو نفسياً. من خلال استخدام تقنيات جمع البيانات مثل الملاحظة والمقابلات والتوثيق جنباً إلى جنب مع علم اجتماع كارل مانهايم للمعرفة حول الفيلم الموضوعي والتعبري والوثائقي ، تسعى هذه المقالة إلى فهم كيفية تفاعل الطلاب مع تلاوة معهد مفتاح المبتدئين لتلاوة آيات هرزي وحرسي العمالية. وهكذا قام سيري بتوجيه الطلاب من قبل كياج لتلاوة الآية هرزي وحرسي في

كل صلاة فجر. من حيث معناها الموضوعي ، إنها طريقة لإدراك مكانة المرء كطالب أو سانتي. بينما يفهم صراحةً على أنه وسيلة للعلاج والعلاج الروحي والنفسي والسلوك. وفي الوقت نفسه ، في الفيلم الوثائقي ، يتم تحفيز الطلاب لتلقي البركات ومن الشيخ أو كياج

Abstrak: *Santri Pondok Pesantren Miftahul Mubtadi' in Tanjung Anam Nganjuk memiliki kebiasaan membaca Hirzi wa Hirsi yang telah berlangsung sejak lama. Membaca "Hirzi wa Hirsi" yang berisi beberapa ayat al-Qur'an secara teratur bisa berdampak positif bagi kesehatan fisik dan psikologis. Dengan menggunakan teknik pengumpulan data berupa observasi, wawancara, dan dokumentasi serta sosiologi pengetahuan Karl Mannheim tentang objektif, ekspresif, dan dokumenter. Artikel ini berupaya memahami bagaimana reaksi santri terhadap pembacaan Ayat Hirzi wa Hirsi Pondok Pesantren Miftahul Mubtadiin, sebuah Amaliyah. Demikian para santri diinstruksikan oleh mbah yay secara sirri (rahasia) untuk melafalkan ayat Hirzi wa hirsi pada setiap sholat subuh. Ditinjau dari makna obyektifnya, pembacaan Ayat Hirzi wa Hirsi sebagai cara menyadari status seseorang sebagai santri atau murid. Sedangkan pembacaan Ayat Hirzi wa Hirsi secara ekspresif dipahami sebagai media pengobatan, terapi, spiritual, psikologis, dan fisiologis.*

Keywords: social meaning, ayat Hirzi wa Hirsi, wirid, Living Qur'an.

INTRODUCTION

Al-Quran, as the word of Allah, can visualize its privileges through several dimensions that the human mind cannot predict. One of them is proven through the recitation of verses, which can provide extraordinary benefits from a physiological and psychological point of view.¹ In addition, reading and listening to verses of the Qur'an can form alpha waves in the brain, which cause listeners to feel relaxed and affect brain performance which causes the brain to work more optimally. In several schools in Indonesia, many schools use it with

¹ Lilin Rosyanti, Indriono Hadi, and Akhmad Akhmad, "Kesehatan Spritual Terapi Al-Qur'an Sebagai Pengobatan Fisik Dan Psikologis Di Masa Pandemi COVID-19," *Health Information : Jurnal Penelitian* 14, no. 1 SE-Review Literatur (2022): 89–114.

the aim that the student brain performance will work more optimally during the learning process at school.² However, the specialty of the Quran is not only limited to the meaning of visuality; many other meanings are hidden in it.

In today's reality, there are traditions of reciting the verses of the Qur'an that have been carried out by people from generation to generation. This is a sign that the people have unconsciously achieved one of the many goals of the Qur'an being revealed, namely to make the Qur'an a guide for life. The relationship between the community and the Qur'an includes social phenomena, including the lesson of reading the Qur'an, as well as the phenomenon of taking certain verses from the Qur'an and writing them down which are then used by the community as prayers (*wirid*) and also as a treatment that is applied to particular areas.³ When practicing the contents of certain verses, studying and understanding the Qur'an as a whole is a must, so it can give maximum results and be practiced well. Manna Khalil al-Qattan, a pious person in this field, classifies the purpose of reading the Qur'an into three. The first is for worship. The second is to seek guidance. Third, make it as a *wasilah* to search for the truth.⁴

So it is not surprising that we often encounter the phenomenon of people who have special practices that take inspiration from selected verses and *surah* excerpts in the Qur'an.⁵ In addition, Indonesia is a country with a large Muslim population. Not only people who have sought knowledge at Islamic boarding schools, but even people who have never become students of them, also have certain practices. It indicates that someone who has finished studying at the Islamic boarding school or *pesantren* has succeeded in disseminating the knowledge that has benefits to society, as an example of *amaliyah* recitation *Ayat Hirzi wa Hirsi* which is done at Mifathul Muftadiin Islamic Boarding School Nganjuk. This practice is believed to be a verse for taking care of yourself and your family. This verse should

² Dra Yuslinar H. Syafrizal, "Manfaat Pembelajaran Tahfidz Al Qur'an Terhadap Prestasi Belajar Peserta Didik Di Pasaman" XI, no. 1 (1926): 1–30.

³ Arif Wicaksana, "Penggunaan Pajangan Ayat Kursi Sebagai Pelindung," <https://medium.com/> 5, no. 2 (2016): 139–151.

⁴ Khalil Al-Qattan Manna, *Mabâhis Fi 'Ulûm Al-Qur'an* (Madinah: Mansyurat al-Asr alHadist, 1973), 2.

⁵ Moh. Abdulloh Hilmi, "Tradisi Pembacaan Surat Yasin, Al-Waqiah Dan Al-Mulk (Studi Sosio-Historis Di Pondok Pesantren Anshofa Malang)," 2020.

be worth disseminating in society because nowadays, many Muslims still ask for protection from an object as revealed by Clifford Geertz in his research that there are three groups of people in Mojokuto, namely *Abangan*, *Priyayi*, and *Santri*.⁶

Many studies on the Living Quran have been carried out in previous studies. Meanwhile, each study has a tendency that can be categorized into four categories. *First*, the researchers that tend to the selection of words read.⁷ In this study, a religious leader gave instructions to always practice a desired *surah*. *Second*, the

⁶ Clifford Geertz, *The Religion of Java* (Chicago: The University of Chicago Press, 1960).

⁷ Elva Masfufah, "Tradisi Pembacaan Al-Quran Surat-Surat Pilihan Di Pondok Pesantren Salafiyah Putri At-Taufiq Malang (Studi Living Quran)," *Mashahif* 1, no. 1 (2021): 97. especially who regularly do their deeds by reading selected letters in Qur'an, or maybe they make the activity as a tradition. This kind of activity has also been practiced at Islamic Boarding School Salafiyah for female At-Taufiq, Malang. The selected surahs read are Yasin, al-Kahfi, Luqman, as-Sajadah, al-Munafiqun, ad-Dukhan, and al-Mulk. All students are required to follow the tradition of reading selected letters which is held every Friday night at Mushalla of Islamic Boarding School. The focus of the discussion of this thesis is how the tradition of reading selected letters of Qur'an at Islamic Boarding School Salafiyah for female At-Taufiq, Malang and how the objective, expressive and documentary interpretations of the tradition of reading selected letters of Qur'an. This study aims to determine the tradition of reading selected surahs at Islamic Boarding School Salafiyah for female At-Taufiq, Malang and to know the objective, expressive and documentary meanings of the tradition of reading the selected surahs. In this study, researchers used a qualitative descriptive method. The primary data sources of this study are the results of interviews with students, administrators and carers. Besides, it is also taken from observations of the activities that are there. Meanwhile, the secondary data sources are books and literature related to the discussion. The data collection techniques used were observation, interviews and documentation. Through these three techniques, the researcher analyzes the required data. The research results in this thesis are: First, the beginning of the activity is based on orders from advisors certified by his grandmother when he was staying at Islamic Boarding School of Ndresmo in Surabaya. Second, the tradition of reading selected surahs is carried out every Friday night after Maghrib at Mushalla of Islamic Boarding. This activity begins with reading tawassul, followed by reading selected surahs and closed by praying. Third, the tradition of reading selected surahs, viewed from Karl Mannheim's sociological theory of knowledge, then there are three categories of meaning obtained. Objective meaning is as a predetermined obligation. Expressive meaning means improving one's quality in terms of worship, hoping please to All...", "author": ["dropping-particle": "", "family": "Masfufah", "given": "Elva", "non-dropping-particle": "", "parse-names": false, "suffix": ""], "container-title": "Mashahif", "id": "ITEM-1", "issue": "1", "issued": "date-parts": ["2021"], "page": "97", "title": "Tradisi pembacaan Al-Quran surat-surat pilihan di Pondok Pesantren Salafiyah Putri At-Taufiq Malang (Studi living Quran

researchers tend to discuss various patterns in reading the verses of the Qur'an.⁸ *Third*, the researchers tend to reveal the impact of the *surah*;⁹ in this study, the researchers used the verses of the Qur'an as a healing medium. Fourth, the research tends to use character thinking.¹⁰ This study was written to complete previous research. Although many studies regarding the reading of selected *surah* have been carried out, this research focuses on the recitation of *Ayat Hirzi wa Hirsi* at Miftahul Muftadiin Islamic Boarding School which has never been done before. The researchers' questions were formulated: how is the reception of students, and what social meaning of the practice of recitation of *Ayat Hirzi wa Hirsi* at Miftahul Muftadiin Islamic Boarding School in a sociology review?

The researchers are interested in examining one of the phenomena of the Living Qur'an that has been carried out for a long time in the form of the Tradition of Recitation *Ayat Hirzi wa Hirsi* at Miftahul Muftadiin Islamic Boarding School. Thus, it is interesting for the researchers to study and examine the event as an alternative model for social society and educational institutions that always interact with and blend with the Qur'an in their daily lives. With hope, people can genuinely revive and ground the Qur'an as *kalamullah*, which is usually known as the Qur'an in everyday life.

This research used a descriptive qualitative method using Karl Mannheim's theory of the sociology of knowledge. The theories offered by Karl Mannheim include objective, expressive, and documentary meanings.¹¹ The primary data source was obtained through observations conducted at Miftahul Muftadiin Islamic Boarding School Tanjunganom Nganjuk and interviews with management, students, and alumni. While secondary data sources are taken from documentation data and archives of related documents.

⁸ Paujan, "Tradisi Pembacaan Al-Qur'an Surat Al-Waqi'ah Di Yayasan Nurul Al-Aziz Pakuhaji Bandung B," *Jurnal Syntax Imperatif: Jurnal Ilmu Sosial Dan Pendidikan* 1, no. 5 (2022): 332.

⁹ Muhammad Zainul Hasan, "Al-Qur'an Sebagai Medium Penyembuhan Dalam Tradisi 'Bejampi' Di Lombok (Kajian Living Qur'an)," *el-'Umdah* 3, no. 1 (2020): 103–124.

¹⁰ Abdulloh Hanif, "Tradisi Peringatan Haul Dalam Pendekatan Sosiologi Pengetahuan Peter L. Berger," *Dialogia: Jurnal Studi Islam dan Sosial* 13, no. 1 (2016): 49–58.

¹¹ Karl Mannheim, *Essay On The Sociology Of Knowledge* (London: Brodway House, 1945), 43.

In addition, this data is taken from books that study the sociology of knowledge. The interview was conducted in a structured manner. In terms of documentation, it is carried out by taking pictures of traditional activities like reading *Ayat Hirzi wa Hirsi*. The next stage is data analysis. Data analysis was carried out by presenting the results of interviews, including reading time, who were the practitioners of the tradition, what verses were read, and what was the meaning of the tradition.

HISTORIOGRAPHY OF RECITATION *AYAT HIRZI WA HIRSI* TRADITION AT MIFTAHUL MUBTADIIN ISLAMIC BOARDING SCHOOL

Miftahul Muftadiin Islamic Boarding School is a boarding school located in Nganjuk with thousands of students. It was founded by Kiai Haji (KH.) Ghozali Manan in 1940. The beginning of the establishment of this Islamic boarding school was only a small prayer room or *musholla* managed by his father-in-law, named KH. Abdul Fattah. After managing the Islamic boarding school for a long time, KH. Ghozali Manan died in 1990. After the death of KH. Ghozali Manan, Miftahul Muftadiin Islamic Boarding School was continued by his son, namely KH. Moh. Ridwan Syaibani. Over time, this Islamic boarding school experienced fantastic development. Until now, there has also been non-formal education besides formal education, from early childhood education to lectures.¹²

Each Islamic boarding school has its learning method to educate all students to become pious. The students are not only studying seriously but are also taught to give all their knowledge so that it is valuable and blessed.¹³ In addition, to improve his mind, it is dangerous if it is not interspersed with *tirakat*, because someone who reveres the sense without instilling faith can lead him down.¹⁴ Miftahul Muftadiin Islamic Boarding School is famous for many

¹² Interview with Joko Prasetyo, On October 30th 2022 at Miftahul Muftadiin Islamic Boarding School, Nganjuk, n.d.

¹³ Lutfatul Husna and Ahmad Zainal Abidin, "Tradisi Pembacaan Surat Al-Waqi'ah Dan Surat Al-Mulk Di Pondok Pesantren Mambaul Hikam II Karanggayam Blitar Jawa Timur," *Jurnal Ulunnuha* 9, no. 1 (2020).

¹⁴ Hamid Fahmy Zarkasyi, "Imam Zarkasyi's Modernization of Pesantren in Indonesia: (A Case Study of Darussalam Gontor)," *Qudus International Journal of Islamic Studies* 8, no. 1 (2020): 161–200.

practices, including the recitation of *Ayat Hirzi wa Hirsi*. It has been done for a long time since the founder, KH. Ghozali Manan. In the beginning, KH. Ghozali Manan asked his students to read *Ayat Hirzi wa Hirsi* every day because it has many benefits. However, he did not mention in detail what was obtained after reading *Ayat Hirzi wa Hirsi* consistently. Due to the form of *sami'na wa atha'na* which all students own, all students carry out what is ordered by KH. Ghozali Manan without worrying about the benefits of it.¹⁵

Ayat Hirzi wa Hirsi is a typical Miftahul Muftadiin Islamic Boarding School practice. It is a *wirid* practice in the form of a collection of several verses of the Qur'an that are selected and then united. In addition to the value of *amaliyah* worship, it is believed to hold hidden values.¹⁶ *Ayat Hirzi wa Hirsi* are verses related to safeguarding in the Qur'an. If it is practiced, they can fortify the practitioner from immorality, slander, robbery, and temptations from invisible objects so that the practitioner will receive safety. In fact, in the Qur'an, we find various verses that, when read indirectly, will provide protection. However, previous scholars have found that the Prophet Muhammad Saw. said that in the Qur'an there are verses totaling 33; if read in the evening, then the practitioner will be awake until morning, and if read in the morning, he/she will be awake until sunset.¹⁷

Wirid comes from the word "*warada*" which has several meanings: present, until, and coming. The word *wirid*, especially by religious leaders or Sufism practitioners, is used to give information about spiritual practices, either by reciting verses from the Qur'an or specific prayers or activities such as reciting Surah *Yasin* done by someone at certain times.¹⁸ We cannot explicitly find the term *wirid* in the Qur'an but is represented by the word *zikir*.¹⁹ Apart from that,

¹⁵ Interview with Muhammad Thalut , On October 25th, 2022 at Ndalem Jombang, n.d.

¹⁶ Ilfi Nur Faizatul Fanjah et al., "Wirid Verses To Strengthen Memorization: Study of Living Qur'an Reading Selected Verses of Surah al-Baqarah At Pondok Pesantren," *MUŞHAF Jurnal Tafsir Berwawasan Keindonesiaan* 2, no. 2 (2022): 77–93.

¹⁷ Khotmul Hamidiyah, *Adzkar Hamidiyah* (Jombang, 2019), 40.

¹⁸ M. Quraish Shihab, *Wawasan Al-Qur'an Tentang Zikir Dan Do'a* (Jakarta: Lentera Hati, 2006), 158.

¹⁹ Abdul Fatah Fatah, "Living Qur'an: Tradisi Wirid Al-Ma'tsūrāt Di Sma'it Abu Bakar Boarding School Kulon Progo," *Jurnal At-Tibyan Jurnal Ilmu Alquran Dan*

in the book *Ihya> ' Ulu>m al-Di>n* there is a chapter that discusses *wirid* and various kinds of *zikir*. Therefore, it can be concluded that the word *zikir* is more general than *wirid*, while *wirid* itself is an element of *zikir*. If we examine more deeply between those, there are differences. The word *wirid* tends to be focused on being used to describe charitable activities, while *zikir* is practiced continuously and repeatedly.

If the two words: *wirid* and *zikir*, are said to be the same, then *wirid* is a reading that is recited continuously within a particular time with a certain number and in a certain way,²⁰ or even if there are several *wirid*, if you want to practice it, you must have a teacher and ask *ijazah*²¹ from the teacher. If discussed more simply, in its implementation, *wirid* has its own *kaifiyyah*,²² and it is bound compared to dhikr because dhikr is absolutely not bound by a certain time, way, and place. Muhammad Luthfi Ghazali argued that *wirid* is what a servant should strive for in the world as a manifestation of filial piety to Allah. Various choices of *wirid*, both scientifically and amaliyah, both with remembrance and thought, *mujahadah* and *riyad*. During the pandemic, the most popular *wirid* in Indonesia was the plague prayer or *do'a wabah*.²³

As well as the tradition of reciting *Ayat Hirzi wa hirs* at Miftahul Mubtadiin Islamic Boarding School, this tradition was initiated by KH. Ghozali Manan, as *muasis* (read: founder). His Islamic boarding school always led the running of this tradition at that time. By pinning the goal of worshiping and gaining the pleasure of Allah Swt., he

Tafsir 5, No. 1 (2020): 1–19.

²⁰ Abdul Hafidz, "Konsep Dzikir Dan Doa Perspektif Al-Qur'an," no. 6 (2019).

²¹ *Ijazah* is a practice given directly by the Prophet Muhammad SAW, to his companions, *tabi'in*, *tabiit tabi'in*, and to scholars and continued to the entire Islamic community.

²² *Kaifiyyah* comes from the word *kaifa*, literally it has meaning how. While in terms this word has the meaning of a word used to ask a matter that can be called similar and not similar (Al-Raghib al-Asfahani, al Mufradat fi Gharib al Quran). Thus, the word *Kaifiyyah* is a term for things that are the subject of discussion to find a clue.

²³ Subkhani Kusuma Dewi and M Johan Nasrul Huda, "Indonesian Muslims' Reception toward Wirid, Zikr and Shalawat during Covid-19 Outbreak; A Mediated Living Hadith," *DINIKA : Academic Journal of Islamic Studies*, Vol 5, No 2 (2020): 135–168. *Doa Wabah* is an ongoing effort to ask Allah Almighty, to be kept away from all kinds of diseases (which at that time was rife with covid19). So that this prayer is often chanted so that the entire community is given health to carry out their respective activities and worship.

was able to instill spiritual values in students studying at the Islamic boarding school.

He gave *ijazah* to all students to practice this verse because it has many privileges, including guarding against medical and non-medical disorders. *Islam Abangan* in Java is the largest and most powerful ethnicity that has survived until modern times.²⁴ In other aspects, a person will practice it if he believes something he thinks is acceptable for a reason. There have been changes regarding the timing of this verse from generation to generation. As Muhammad Thalut said:

“I entered the Islamic boarding school from 1991 to 1998. One of the *amaliyah* that has always been done since mbah yai elder, mbah yai Ghozali Manan, is reading *Ayat Hirzi wa Hirsi*. In the Qur’an there is a collection of verses from several surah as many as 33 verses. In the Islamic boarding school always read it every day, especially after the *adhan*, before *iqamah*. But other students are also reading other *wirid*; some memorize, and some read *thoyyibah* sentences. *Ayat Hirzi wa Hirsi* has been recited since *mbah yai* Ghozali Manan until now.”²⁵

Unlike the era when *kang* Faisol Reza entered this Islamic boarding school in 2007, he said:

“In the past, when I entered the Islamic boarding school here, the recitation time was after *dhuhur*, then ever after *maghrib*, and also ever after Asr. In the past, the reciting time constantly changed.”²⁶

Kang Faisol’s statement is the same as those expressed by *Kang* Rudiansyah when studying at Pesantren Miftahul Muftadiin:

“The reading time is inconsistent. First, when I just entered this boarding, after *dzuhur*, then at the end of the time, it was after dawn (*subh*). Most importantly, in a day, it should be read once. The time was changing according to the situation and conditions. At that time, it used to be read after Zuhr prayer because the Zuhr prayer congregation was done after the students rested. After school, the students went to bed, rested, then at 1:30 p.m. were awakened for the

²⁴ Michel Picard and Remi Medinier, *The Politics in Indonesia: Syncretism, Orthodoxy, and Religious in Java and Bali* (London and New York: Routledge, 2011), 73.

²⁵ Interview with Muhammad Thalut, on October 25th, 2022 at Ndalem Jombang.

²⁶ Interview with Faisol Reza, on October 28th, 2022 at Pondok Pesantren Miftahul Muftadiin, Nganjuk, n.d.

dhuhur prayer congregation and the *Ayat Hirzi wa Hirsi* recitation. Then, the time changed because of its activities. After school, the Zuhr prayer congregation was immediately done because the time was limited, and the recitation time was changed. The time of recitation of the verse was done when the fajr prayer congregation, as I remember. But during school holidays, the recitation of the verse was done when the Zuhr prayer congregation as usual; read after the praise of *Allahul kafi* and then continued the reading of *Ayat Hirzi wa Hirsi*. So the time of the reading depends on the situation and conditions, at least in a day and a night reading those verses, as *mbah yai* said.²⁷

However, based on the observation done by the researcher on several days at Miftahul Muftadi'in Islamic Boarding School, the recitation of *Ayat Hirzi wa Hirsi* was carried out after carrying out the fajr prayer congregation. The following are the order in which the *amaliyah* tradition *Ayat Hirzi wa Hirsi* by students at the Miftahul Muftadiin Islamic Boarding School at this time:

First, before carrying out the *amaliyah* tradition, all students were required to attend fajr prayers in congregation at the Islamic boarding school musholla. Second, before the congregational prayer was performed, the *imam* was appointed by one of the administrators to lead the fajr prayer. Third, after performing *Fajr* prayers, all students were not allowed to return to the room first. Even if there were students who wanted to go to the bathroom, they usually asked to put *kopyah* as a guarantee for the students to return to Mushollah. After the fajr prayer is finished, continue to read the *wirid maktubah* prayer as in general, then continue to read the *Ayat Hirzi wa hirsi* with *sirri* or in a low voice, followed by a prayer (do'a) led by the *imam*.

Ayat Hirzi wa Hirsi actually is not read explicitly in a congregation, it can also be practiced individually and its implementation is not bound by time. However, for now, *Mbah Yai* suggests reading it at dawn. As has been explained above, the practice of *Ayat Hirzi wa Hirsi* from time to time changes, this shows

²⁷ Interview with Kang Rudiansyah, On 30 October 2022, n.d.



that the practice of this verse is not bound by time. But the most important thing is that within a day and night at least read *Ayat Hirzi wa Hirsi* once.

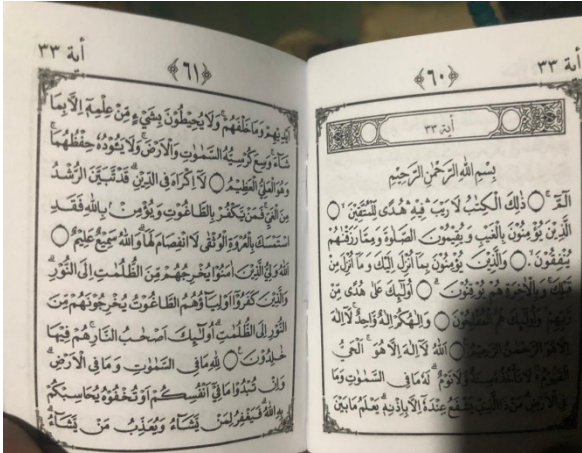
EXPLANATION OF *AYAT HIRZI WA HIRSI*

The discussion of *Ayat Hirzi wa Hirsi* is inseparable from the historical background that shows that this verse came directly from the Prophet Muhammad Saw. The formation in his narration consists of thirty-three verses, as mentioned in Imam Muhammad bin Sirrin's narration and Ibn Najjar's narration. They said, as explained by other scholars: On the way, we once passed and stopped between two Nairi rivers, then a group of people came to us and they said, everyone who passes and stops in this place, will be killed, robbed, or stolen his property, so all my friends left because of fear, but I stayed, because I have heard a hadith from Ibn Umar RA from the Prophet Saw. In fact, He said: "Whoever recites thirty-three verses of the Qur'an, there will be no harm to him that night: dangerous beasts and hostile thieves. He, his property, and his children will be saved until the morning."²⁸ However, over time, scholars have made additional verses by not violating the Shari'a.

Overall reciting *Ayat Hirzi wa Hirsi* at Mifathul Muftadiin Islamic Boarding School was began by Surat al-Baqarah ayat 1-5, al-Baqarah ayat 163, al-Baqarah 255-257, al-Baqarah ayat 284-286, Surat al-A'raf ayat 54-56, Surat al-Shafat ayat 1-11, Surat al-Isra' ayat 110-111, Surat al-Rahman ayat 33-35, Surat al-Hasyr ayat 21-

²⁸ Hamidiyah, *Adzkar Hamidiyah*.

24 and lastly is surat al-Jin ayat 3-4. The following is the content of the meaning that exists in each verse read in the *amaliyah* tradition of *Ayat Hirzi wa Hirsi*, as well as the explanation of the *mufasssir* about taking the beheadings of letters in the Quran that are compiled into *Ayat Hirzi wa Hirsi* which is read in the Miftahul Mubtadiin Islamic Boarding School:



The surah that is read and practiced is Surah *al-Baqarah*. Surah *al-Baqarah* belongs to the Medina period because the verses were revealed when the Prophet migrated to Medina. Al-Baqarah means female ox because in verses 67 to 74, there is a story of the Prophet Moses (Nabi Musa), who told the Bani Israel to find a female ox to be slaughtered. The naming of the letters in the Qur'an is determined by the Prophet Muhammad himself with the guidance of the Angel Gabriel (Malaikat Jibril).²⁹

In the first verse of Surah al-Baqarah, we find *lafadz* classified as a *mutasyabih* verse. In this case, there are two classes of interpreters who respond to this. *First*, Ibn Abbas interpreted that the letters were a sign of the three names: *Alif* for the name of Allah, *Lam* for Jibril, and *Mim* for Prophet Muhammad. *Second*, the group says that only Allah knows the meaning behind it all.³⁰ The meaning contained in Surah al-Baqarah verses 1-5 is to explain the faith and piety of a

²⁹ Abdul Malik Abdul Karim Amrulloh, *Tafsir Al-Azhar*, Jilid 1 (Pustaka Nasional PTE LTD Singapura, 1990), 109.

³⁰ Ibid.

Muslim. A devout person performs prayers and *infaqs* believes in supernatural things, and believes in the Qur'an and previous books.

After discussing the content of the verse about piety and faith, the content in Surah *al-Baqarah* verse 163 teaches about *tauhid*, that Allah is the God Almighty. Furthermore, it is emphasized again in the following order, namely Surah *al-Baqarah* verse 255, which states that Allah is God, then there is no God but Him. In verse 255, Allah mentions 17 qualities that point to Him.³¹ In this verse, we already know that this verse is called *Ayat Kursi*. This verse also sums up the profound teaching of *tauhid*. Therefore, it is not surprising that today many people believe this verse can ward off various dangers.

The students of Miftahul Muftadiin Islamic Boarding School believe that *Ayat Hirzi wa Hirsi* can be a guard against various kinds of dangers that will come. After discussing the profound practice of *tauhid*, of course, a sincere person will not be influenced by the religion followed by his parents. So, Islam teaches not to force someone to adhere to the teachings of Islam.

Furthermore, verse 256, in the study of *asbabun nuzul*, this verse explains that people who are Muslims envy the lives of Jews because they feel that their lives are better than theirs. After the prophet migrated to Medina, he made a pact to live peacefully with the Jews. However, over time the Jews broke their promise, so the prophet decided to expel all the Banu Nadhir. Apparently, there was an Ansar who had a Jewish son, so the father begged the prophet that his son be forced to convert to Islam.³² After having faith in Allah, we do not need to worry about something because Allah will be our protector, as explained in verse 257.

Continuing the verse, we need not doubt Allah's protection because Allah is the owner of all nature. Verse 284 lays the foundation for good relationships with our fellow human beings because we are always in Allah's sight. Verse 285 reminds us that we are under the direction of the prophet and that prophet holds fast to what Allah has revealed to him. Furthermore, verse 286 explains that Allah does not burden a person according to his ability.³³

³¹ Ibid.

³² Ibid.

³³ Ibid.

Furthermore, the arrangement in *ayat hirzi wa hirs* after Al-Baqarah verse 286 is Surah al-A'raf verses 54 o 56. Surah al-A'raf is a *surah* that came down before the prophet Muhammad migrated. The entire verse comes down in Mecca except for verses 163 to 170. However, this exception is considered *dhaif*.³⁴ In this verse, we are invited to think again of God regarding nature and its surroundings. It is impossible for the universe to exist without someone or something creating it. This verse explains that it was God who created the heavens and the earth in six periods, and then He dwelt on the Throne. The next verse teaches the ethics of praying in a gentle voice, humility, and confidence in being granted. The rest of it warns us as inhabitants of the earth not to destroy what God has created for us.³⁵

After discussing creation on earth, *ayat hirzi wa hirs* discusses His creation in the sky. Al-Shafat is a *surah* that belongs to the period before the prophet *hijra* or is called *surah Makkiyyah*. Verses 1 to 10 describe the activities of angels marching up to carry out God's commands. In addition, other creatures, called jinns and their families of demons, try to steal news information in the sky. If they steal the news in the sky, they pass it on to their adherents on earth. However, all their efforts always fail because if they get closer, they will be arrowed until meteor stars completely destroy them.³⁶ After describing the activities in the sky about angels with all their obedience and the trials of jinns who try to steal information, in verse 11 comes the question of who the human is. They are only made of clay which will undoubtedly return to the ground.

The following arrangement is *surah al-Isra'* from verses 110 to 111. This *surah* is an exception to verses 26, 32, 57, and verses 73 to 80.³⁷ Imam Ahmad says in verse 110 that it was revealed when Rasulullah was hiding in Mecca. Then Imam Bukhori and Imam Muslim added the command to lower the voice in the fallen prayer when the prophet migrated to Medina. In other words, the prophet

³⁴ M. Quraish Shihab, *Tafsir Al Mishbah*, Jilid 5 (Tangerang: Lentera Hati, 2006), 3.

³⁵ Abdul Malik Abdul Karim Amrulloh, *Tafsir Al-Azhar*, Jilid 4 (Pustaka Nasional PTE LTD Singapura, 1990), 2397–2403.

³⁶ Abdul Malik Abdul Karim Amrulloh, *Tafsir Al-Azhar*, Jilid 8 (Pustaka Nasional PTE LTD Singapura, 1990), 6050–6056.

³⁷ Al-Imam Abul Fida Isma'il Ibnu Katsir al-Dimasyqi, *Tafsir Ibnu Katsir*, Jilid 15, n.d., 1.

could leave it if he wished.³⁸ Then verse 111 has an important point: Allah is One; there is no need for anyone, and no one can compare to Him. Then, it continued with surah al-Rahman verses 33-35. Surah al-Rahman is a *makkiyyah*. After the previous verse says that nothing compares to Him, surah *al-Rahman* verses 33-35 explain that the powers of the Jinn and human groups are limited. With the evidence at the beginning of this verse, Allah challenges the Jinns and men to penetrate all corners of the earth and heaven. However, at the end of the verse, it is affirmed that Jinns and humans will be unable to do so.³⁹

Then it was connected with Surah *al-Hashr*. Al-Tirmidhi narrated a hadith through Ma'qil Ibn Yasar, the name *al-Hashr* is taken from verse number 2 which talks about the tragedy of the gathering and expulsion of one of the three major Jewish groups in Medina.⁴⁰ This letter was revealed after the prophet moved to Medina. In the previous verse, it has been affirmed that only the power of Allah has no limits. Then the composition of *ayat hirzi wa hirs* is surah *al-Hashr* verse 21, which directs people and makes their souls submit and obey Him.⁴¹ Verses 22 to 24 mention His attributes and majesty. Furthermore, *ayat hirzi wa hirs* closes with surah al-Jin verses 3-4. Surah al-Jin was revealed in Mecca. It is called Surat Jin because verses 1-19 tell of those related to Jinns.⁴² This verse explains that among the Jinns, there are those who acknowledge the greatness of Allah while the ignorant Jinns say an exaggeration about Allah.

The contents of the verse above are: *first*, believing in something unseen is included in faith in Allah Swt. the Lord of All Worlds. *Second*, the command to pray to his servant. Third, give *infaq* of the sustenance that Allah Swt. has given to those in need. Fourth, in addition to believing in Allah Swt, it is fitting for Muslims to believe in the books that Allah has revealed to his Messengers. Fifth, the command to believe in the coming of the last day, as the day that

³⁸ Al-Dimasyqi, *Tafsir Ibnu Katsir*, Jilid 15.

³⁹ Abdul Malik Abdul Karim Amrulloh, *Tafsir Al-Azhar*, Jilid 9 (Pustaka Nasional PTE LTD Singapura, 1990), 7087-7088.

⁴⁰ M. Quraish Shihab, *Tafsir Al-Mishbah*, Jilid 14 (Jakarta: Lentera Hati, 2006), 101.

⁴¹ Shihab, *Tafsir Al-Mishbah*, Jilid 14.

⁴² Abdul Malik Abdul Karim Amrulloh, *Tafsir Al-Azhar*, Jilid 10 (Pustaka Nasional PTE LTD Singapura, 1990), 7674.

Allah has promised. Thus, the content embedded in these five verses implies that the ummah must carry out the commands of Allah Swt.

Thus, the *fadillah* contained in *ayat hirzi wa hirsi* are: *first*, eliminate anxiety because Allah is by the side of every believer. *Second*, awaken to immoral deeds because Allah is the All-Knowing. *Third*, feeling awake because Allah is *al hafidz*, The Reducer. *Fourth*, awaken from the anger because Allah is the Most Merciful and The Bestower of Mercy. *Fifth*, guarding property or expanding sustenance, Allah is The Enricher and The Most Merciful towards His servants.

THE SOCIOLOGICAL REVIEW OF *AMALIYAH AYAT HIRZI WA HIRSI* TRADITION AT ISLAMIC BOARDING SCHOOL MIFTAHUL MUBTADIIN NGANJUK

1. Objective Meaning

The explanation of objective meaning discusses the meaning from the social context in which the action occurs or from things that change. Then, it can be observed directly.⁴³ The implementation of reciting *Ayat Hirzi wa Hirsi* at this Islamic Boarding School is a routine that all students must carry out.

There are several informant's arguments about various matters related to the recitation of *ayat hirzi wa hirsi*. Based on an interview obtained from one of the students named Alfian Rozaki, he said that reciting *ayat hirzi wa hirsi* is an obligation that cannot be abandoned. He believed that by intermediaries practising *ayat hirzi wa hirsi*, he would get *fadhilah* the next day. In fact, after regularly reciting *ayat hirzi wa hirsi*, there was a change in his personality. He became a more disciplined and consistent personality, and he could train himself to use his time well.⁴⁴

Yasirul Wahid also said the same thing. He said that the motive for participating in the reciting *ayat hirzi wa hirsi* began based on compliance with the regulations. Time by time, the activity stuck to

⁴³ Ainur Rosyidah Siti Faizah, "Tradisi Pembacaan Ayat-Ayat Al-Qur'an (Kajian Living Qur'an Di TPQ Nurussolah Kampung Marhaban Kecamatan Singkawang Selatan Kota Singkawang) Siti Faizah Sekolah Tinggi Ilmu Al-Quran Walisongo Situbondo Ainur Rosyidah Sekolah Tinggi Ilmu Al-Quran W," *Ilmu Al-Qur'an Tarfsir dan Hadist* 5, no. 1 (2022): 96–121.

⁴⁴ Interview with Alfian Rozaki on October 25th, 2022 in Pondok Pesantren Miftahul Mubtadiin, Nganjuk, n.d.

him, making him unable to leave the routine.⁴⁵ Similarly, expressed by an informant named Ismail, he argued that participation in this tradition had many positive benefits for him. So every time he participated in the tradition, he felt positive energy that always flowed through him.

Thus, this statement aligns with the traditional action offered by Max Weber, who expressed that a habit determines social action passed down from generation to generation. It is already carried out by the practitioner and rooted in everyday life.⁴⁶ Taking care of deeds that previous scholars have practiced becomes an essential thing. This is because historical values can be used as lessons that can be applied empirically, both now and in the future. One way is to practice the behavior continuously.

2. Expressive Meaning

Expressive meaning is the meaning revealed by the actor. There are various types of appearance in its expressive meaning. Reciting *ayat hirzi wa hirsi* benefit students who read it on the condition that it is read continuously (*istiqomah*). The practitioner's background will not affect the perceived benefits because each student will benefit from them in the long run. In carrying out a job, there is always something behind us that we need to do. After doing something, it is certain that we will feel the impact of what we have done. Thus, the researcher captures some of the students' responses regarding the result they get from practicing this. The following is an explanation of the benefits of some students by Miftahul Muftadiin Islamic Boarding School:

a. Relieving Feelings of Anxiety

The benefits can be taken from reciting *ayat hirzi wa hirsi* to eliminate the anxiety that usually arises when or before doing something. Following this tradition can provide a sense of peace when facing something. So, it can increase the person's confidence when someone wants to do something and always gets the shade of The Creator.

⁴⁵ W Interview with Yasirul Wahid on October 27th, 2022 in Pondok Pesantren Miftahul Muftadiin, Nganjuk, n.d.

⁴⁶ Faridlatas Sya'adah Nur Huda, Ahmad Habiburrohman Aksa, Ahmad Musonnif Alfi, "Tradisi Muqaddaman Di Desa Banjaragung Kecamatan Bangsri Kabupaten Jepara: Sebuah Kajian Living Qur'an," *AL QUDS : Jurnal Studi Alquran dan Hadis* 6, no. 1 (2022): 105–124.

The statement above is in line with the argument of Farid, a student of the Islamic boarding school. He said:

“Before I read the verse, I often took less beneficial actions, and my days felt anxious for no reason. After practicing this tradition, all the feelings I experienced changed; although the change was not immediate, I gradually felt the impact of reading this practice. Then one day, I forgot to read it, and anxiety and discomfort returned.”⁴⁷

The relationship between the benefits of this tradition in the Qur’an is stated in QS. al-Ra’d: 28:

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Meaning: “Those who believe, and whose hearts find satisfaction in the remembrance of Allah: for without doubt in the remembrance of Allah do hearts find satisfaction.”

Shaykh Muhammad Sulaiman al-Asyqar, in his book entitled *Zubdat al-Tafsir min Fath al-Qadir*, interpreted the remembrance of Allah include not only with *tahmid*, *takbir*, and *tahlil* but also reading the Quran. This also applied in the *shalawat* tradition.⁴⁸

b. Awakening Self from Vices (Maksiat)

The next benefit of this tradition is a feeling of spiritual guidance towards him to always leave the things forbidden by The Creator. A person who practices will always feel observed by The Creator, so there is fear when he wants to do vices. After practicing this tradition, the practitioner feels closer to The Creator.

The viewpoint above is in line with the arguments of Zamroni that; after a long time of regularly reciting *ayat Hirzi wa Hirsi*, without realizing it, he left a bad habit that he often did before, like when he saw a group of female students go to school, he teased them by whistling. Time by time, he did not do it again. Even his mind did not think about bad habits again.⁴⁹

Thus, every recitation of *ayat Hirzi wa Hirsi* contains the meaning of obedience to the commands of The Creator. In line with

⁴⁷ Interview with Farid Khusnan on October 27th, 2022 in Pondok Pesantren Miftahul Mubtadiin, Nganjuk.

⁴⁸ Ahmad Fauzi, “Shalawatan Celebration In Probolinggo Community Cultural Frame: Study of Symbolic Interactionism,” *Al-Tahrir* 19, no. 1 (2019): 71–99.

⁴⁹ Interview with Zamroni on October 27th, 2022 in Pondok Pesantren Miftahul Mubtadiin, Nganjuk.

the book *Tafsir Ibn Kathir*, he interprets this matter in relation to Surah al-Hashr verse 21; “The Mountain that was so hard and firm that it could understand and ponder its meaning”. It is disintegrating because of its fear of Allah. Then How about humans? It is fitting that man should accept Allah’s commands and shun all forms of prohibition.

c. Care of Oneself and Family

Furthermore, the benefit of this tradition is that a person can feel peace and security within himself and his family. This is created when practicing *ayat Hirzi wa Hirsi*. One of the verses contains the meaning of prayer; about asking for the care of Allah Swt. for oneself and one’s family. In addition, being able to prevent doing bad things. The verses of *ayat Hirzi wa Hirsi* can also provide security for yourself and your family.

As Yasirul Wahid felt;

“I believe this tradition can also be used to keep us away from people who don’t like us because I had the experience in junior high school. At that time, my parents were sellers, but they were often sick. Most people around us said that my parents got sick because someone sent them the invisible items that caused them to get sick. They said my parents had a competitor who felt he wasn’t selling as well as my parents. So, he sent it to my parents.”⁵⁰

The purpose expressed by the informant above is how the practice of this verse can provide protection for the person and family of those who intend to harm him. This is consistent with the following words of Allah:

...يَمْعَشَرُ الْجَبِّيَّ وَالْإِنْسِ إِنْ أَسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَانْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطٍ

The association of Surah *al-Rahman* with *ayat Hirzi wa Hirsi* is explained in Hamka’s interpretation that no matter how strong humans are, they must have limits. His interpretation affirms that if we are given more strength than others, we still have to ask Allah for help.

⁵⁰ W Interview with Yasirul Wahid on October 27th, 2022 in Pondok Pesantren Miftahul Muhtadiin, Nganjuk.

Thus, this amaliyah tradition can provide a benefit: the highest power belongs only to Allah Almighty, as the creator of the heavens, the earth, and all of it. No one can match it. So this verse can be a medium for remembrance of Allah. Allah is a helper for every servant.

d. Abstaining Self from Anger

As a guide to life, the Qur'an has its own meaning implied in each verse. Similar to *Ayat Hirzi wa Hirsi*, this verse points out the benefit of keeping a person away from his anger. A study reveals that someone chanting verses of the Quran can reduce the tension of someone's anger towards him and those around him. Zaki, the practitioner of reciting *Ayat Hirzi wa Hirsi*, stated:

“Before I practiced reciting *Ayat Hirzi wa hirsi*, I felt that when there is a problem that should be solved simply. The problem became a big problem because emotions always carry me away. I couldn't accept other people's opinions. I just wanted my opinion to be accepted whether it would become good or even a *madharat*. After I followed the tradition continuously, I am no longer easily carried away by emotions and can understand and accept the opinions of others.”⁵¹

Unconsciously, the Qur'an can relieve and control one's anger and emotions. When a person is upset, his thinking changes and he loses the ability to judge right and wrong. The damage in our environment occurs due to the nature of lust, which causes a person's intellect to be unable to control his emotion.⁵²

Reading the Qur'an can neutralize the anger that overflows within us. The Qur'an can control a person's anger. So practicing *Ayat Hirzi wa Hirsi*, a collection of the holy verses of the Qur'an arranged into one, can have a positive impact, like neutralizing anger in men.

e. Guarding Treasures

On the other hand, *Ayat Hirzi wa Hirsi* is not only taking care of ourselves but also our families and property. The meaning is that

⁵¹ Interview with with Zaki Musthofa on October 27th, 2022 in Pondok Pesantren Miftahul Muftadiin, Nganjuk, n.d.

⁵² Mark Juergensmeyer, *When God Stops Fighting How Religious Violence Ends* (California: California Press, 2022).

Allah Almighty will take care of everything He wants, especially His servant, who is piety. Here, *Ayat Hirzi wa Hirsi* as *kalamullah*, which His servant always practices, indeed becomes feedback given by Allah Almighty to His servant. This was revealed by Islamil, he said that:

“Once, I proved it myself. When I hung out with my friends, we were too busy chatting to realize it was midnight. In my area, there were still many crimes, such as robbery or *begal*. At that time, I was afraid to go home, but I remembered that *Ayat Hirzi wa Hirsi* was able to guard us against evil attacks and was able to guard our property. At that time, I still remembered *Ayat Hirzi wa hirsi* that I got in Islamic boarding and memorized it. Before riding my motorcycle, I stopped to read this verse. I asked for protection from Allah through the intermediary of the recitation of *Ayat Hirzi wa hirsi*, and *Alhamdulillah*, I arrived home safely, even though there was a lot of news about the criminal, robbery or *begal* in my area.”⁵³

This is also embedded by Allah in the Quran related to *Ayat Hirzi wa Hirsi*, including:

فَاسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْقًا أَمْ مَنْ خَلَقْنَا إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ لَازِبٍ... وَالصَّفَاتِ صَمًّا

There are Surah *al-Saffat* verses 1 to 11 In *Ayat Hirzi wa Hirsi*. Hamka's interpretation of verses 1 to 3 is: *dzikra* is the Qur'an. By this verse, Allah declares that He has assured, guarded, and protected humans. Then the meaning of the angels lined up in verse 1 is the angel whose duty is to guard and anticipate so that the journey of the Angel Gabriel in delivering divine revelation is not interrupted in the middle of the journey.⁵⁴ Thus, the feedback promised by Allah to his servants who constantly practice this verse is genuine. So, this tradition can be a medium to get closer to The Creator.

3. Documentary Meaning

The meaning of 'documentary' can be interpreted as a hidden meaning so that the practitioner is not fully aware that an activity refers to a culture as a whole.⁵⁵ In this context, this activity, reciting *Ayat Hirzi*

⁵³ Interview with Ismail Jauhari Haq on October 25th, 2022 in Pondok Pesantren Miftahul Mubtadiin, Nganjuk, n.d.

⁵⁴ Amrulloh, *Tafsir Al-Azhar*, Jilid 8.

⁵⁵ Kharolina Rahmawati Anis Choirun Nisa, "Tradisi Istighosah Sebagai Penolak Bala Perspektif Sosiologi Pengetahuan Karl Manheim (Studi Living Quran Bacaan

wa Hirsi, is a mandatory activity that all students must follow in Islamic boarding schools, although it is a new thing for them.

In this case, Max Weber stated that a value of rational action is a value-based action applied by the practitioner for a particular purpose that has a relationship with the values of personal beliefs without ascertaining the success or failure of the action.⁵⁶

Unconsciously, by participating in these activities continuously, they have preserved traditions that have been carried out for generations. In addition, a student named Frisna said that Kiai was admired during Islamic boarding school.⁵⁷ She tried to carry out all the orders of Kiai, including reciting *Ayat Hirzi wa Hirsi*.

“I did that because I hoped that a relationship would be established between the students and Kiai.”

The statement expressed by Frisna raises a value that someone must raise. Thus, a rational value is formed that Max Weber designed among students. So, the tradition carried out by Islamic boarding schools fosters the rational values of *habl min Allah* and *habl min al-nass*, a relationship that must be maintained for the common good.

CONCLUSION

The tradition of reciting *Ayat Hirzi wa Hirsi* at Miftahul Muftadiin Islamic boarding school has become a tradition that has been done until this day. Several verses are always echoed, presumably totaling 37 verses if counted as a whole and grouped into one. This practice is carried out together daily after the Fajr prayer congregation. In action, this tradition caused a positive perception among the students. It is stated that the motive for participating in reciting *Ayat Hirzi wa Hirsi* began on the basis of compliance with the regulations that apply in the Islamic boarding school. Over time, the activity becomes attached to the students, making it a routine activity that cannot be left behind. The benefits of *Ayat Hirzi wa Hirsi* include; 1) eliminating anxiety that can interfere with learning concentration; 2) awakening from the desire for immoral and vice deeds; 3) fortifying ourselves and

Istighosah Di PP. Al-Furqon Wedoroanom Driyorejo Gresik),” *an-Nibraas* 1, no. 02 (2022): 170–183.

⁵⁶ Interview with Frisna Septian Reynaldi on October 25th, 2022 in Pondok Pesantren Miftahul Muftadiin, Nganjuk, n.d.

⁵⁷ A term for someone who is studying at Islamic boarding schools.

our family; 4) keeping away from anger; 5) expanding sustenance or possessions. Thus, the researchers hope that this research can provide a new alternative medium for the community to conduct a series of worship for the pleasure of The Creator.

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