

Reading Reception Selected Surahs: A Study of Living Qur'an in Subulussalam Islamic Boarding School Weding, Bonang, Demak

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Abstract

This research discusses the phenomenon of Living Qur'an that occurs in the community, namely the tradition of reading Surah Ash-Shams, al-Lail, al-Mu'awwidzatain, al-Baqarah verse 255, and al-Baqarah verse 285-286, in Subulussalam Weding Islamic Boarding School, Bonang, Demak Regency. The objectives in this study are: *First*, to know the origin of the tradition of reciting Surah Ash-Shams, al-Lail, al-Mu'awwidzatain, al-Baqarah verse 255, and al-Baqarah verse 285-286 in Subulussalam Weding Islamic Boarding School, Bonang, Demak Regency. *Second*, to find out the reception of pesantren residents towards the recitation of Surah Ash-Shams, al-Lail, al-Mu'awwidzatain, al-Baqarah verse 255, and al-Baqarah verse 285-286 in Subulussalam Weding Islamic Boarding School, Bonang, Demak Kab. This activity was attended by all santri, administrators, and ustadzah which was held every afternoon before maghrib. This type of research is *field research* using qualitative methods and a sociology of knowledge approach. Through observation, interview, and documentation techniques, this research will explain how this tradition began and the reader's reception of Surah Ash-Shams, al-Lail, al-Mu'awwidzatain, al-Baqarah verse 255, and al-Baqarah verse 285-286, in Subulussalam Weding Islamic Boarding School, Bonang, Demak Regency. Based on the analysis that has been done, researchers found two points of findings, namely: *First*, the evidence used is the Qur'anic verse of Surah Thaha verse 130 and the book of *Maraqil Ubudiyah* pp. 38 by Syaikh Nawawi al-Bantani. *Second*, the pesantren residents' receptions of this tradition are to facilitate memorization, launch fortune, facilitate affairs and for the happiness of the world and the hereafter. This article contributes to enriching the study of Living Qur'an by preserving the tradition of reciting Surah Ash-Shams, al-Lail, al-Mu'awwidzatain, al-Baqarah verse 255, and al-Baqarah verse 285-286, in Subulussalam Weding Islamic Boarding School, Bonang, Demak Regency.

Keywords: *Reception, Recitation of Selected Surahs, Living Qur'an, Pesantren Subulussalam*

Abstrak

Penelitian ini membahas tentang fenomena Living Qur'an yang terjadi di tengah masyarakat, yaitu tradisi pembacaan surat asy-Syams, al-Lail, al-Mu'awwidzatain, al-Baqarah ayat 255, dan al-Baqarah ayat 285-286, di pondok pesantren Subulussalam Weding, Bonang, Kab. Demak. Tujuan dalam penelitian ini yaitu: *Pertama*, untuk mengetahui asal usul tradisi pembacaan surat asy-Syams, al-Lail, al-Mu'awwidzatain, al-Baqarah ayat 255, dan al-Baqarah ayat 285-286 di pondok pesantren Subulussalam Weding, Bonang, Kab. Demak. *Kedua*, untuk mengetahui resepsi warga pesantren terhadap pembacaan surat asy-Syams, al-Lail, al-Mu'awwidzatain, al-Baqarah ayat 255, dan al-Baqarah ayat 285-286 di pondok pesantren Subulussalam Weding, Bonang, Kab. Demak. Kegiatan ini diikuti oleh seluruh santri, pengurus, dan ustadzah yang dilaksanakan setiap sore menjelang maghrib. Jenis penelitian ini adalah *field research* (penelitian lapangan) dengan menggunakan metode kualitatif dan pendekatan sosiologi pengetahuan. Melalui teknik observasi, wawancara, dan dokumentasi, penelitian ini akan mnjelaskan terkait bagaimana awal mula tradisi ini muncul dan

resepsi pembaca terhadap surat asy-Syams, al-Lail, al-Mu'awwidzatain, al-Baqarah ayat 255, dan al-Baqarah ayat 285-286, di pondok pesantren Subulussalam Weding, Bonang, Kab. Demak. Berdasarkan analisis yang telah dilakukan, peneliti menemukan dua poin temuan, yaitu: *Pertama*, Dalil yang digunakan adalah ayat al-Qur'an surat Thaha ayat 130 dan kitab *Maraqil Ubudiyah* hal. 38 karangan Syaikh Nawawi al-Bantani. *Kedua*, Resepsi warga pesantren terhadap tradisi ini adalah untuk mempermudah hafalan, melancarkan rizki, mempermudah urusan dan untuk kebahagiaan dunia dan akhirat. Artikel ini berkontribusi dalam memperkaya kajian Living Qur'an dengan melestarikan tradisi pembacaan surat asy-Syams, al-Lail, al-Mu'awwidzatain, al-Baqarah ayat 255, dan al-Baqarah ayat 285-286, di pondok pesantren Subulussalam Weding, Bonang, Kab. Demak.

Kata Kunci: *Resepsi, Pembacaan Surat pilihan, Living Qur'an, Pesantren Subulussalam*

Introduction

Research on the Quran is increasingly being conducted among the community. This shows that the Quran continues to be studied both in terms of interpretation and in the context of community social interaction. In theoretical terms, this is known as the emergence of the living Quran which is the way Muslim communities read the Quran in various social spaces.¹ However, along with the times and the widespread of research on the Quran, nowadays the Quran and its interpretation began to be expanded so that it does not only focus on the meaning contained in the text. Especially in terms of community response or action in strengthening the existence of the Quran over time.² That response becomes one of the opportunities and research in expanding the study of living Qur'an that has been developed, especially in the context related to Indonesia.³

Based on history, the phenomenon of reciting the Qur'an as a form of response and appreciation of the Qur'an has occurred since the time of the Prophet Muhammad. This is based on a hadith narrated by Imam Bukhari in Sahih Muslim, from Aisha who stated that the Prophet once read Surah al-Muawwidzatain, namely Surah al-Falaq and an-Nas, when he was experiencing illness and before his death. In a different story, the Prophet once justified the actions of a companion who performed ruqyah on a person who was almost unable to move due to being stung by a scorpion. The Companion recited surah al-Fatihah as a ruqyah recitation, and with Allah's permission, the effort succeeded in curing the condition.⁴

Some of the above narrations show that the practice of community interaction with the Qur'an has been going on since ancient times, at the beginning of the journey of Islam. The interaction is not limited to understanding the content of the text alone, but also involves aspects that go beyond the text. Thus, it can be concluded that the practice of

¹ Abdul Mustaqim, *Metode Penelitian Al-Quran dan Tafsir*, (Yogyakarta: Idea Press, 2015), p. 103.

² Akhmad Roja Badrus Zaman, "Living Quran Dalam Konteks Masyarakat Pedesaan (Studi Pada Magisitas Al-Quran Di Desa Mujur Lor, Cilacap)", *Potret Pemikiran* 24, no. 2 (2020): 146.

³ Dozan, Wely, and Saepul Rahman, "The Living Quran: Tradisi Free Lunch Setelah Shalat Jumat di Masjid Jogokariyan Yogyakarta", *Revelatia Jurnal Ilmu Al-Quran Dan Tafsir* 2, no. 2 (2021): 194-205.

⁴ Muhammad bin Ibrahim bin Ismail al-Bukhari, *Sahih al-Bukhari*, Bab al-Raqa' bi al-Qur'an, (CD Room, Maktabah al-Shamilah, Digital).

Living Qur'an has actually existed since the time of the Prophet, although at that time it did not have an official designation or term.⁵

The community's understanding of the Qur'an has resulted in various traditions in reading certain letters or verses at special times, either individually or in groups.⁶ Many institutions, foundations, or pesantren have implemented this tradition. One of the letters that is often read is Surah al-Waqi'ah. One of the reactions of individuals who regularly read al-Waqi'ah is the smoothness of their sustenance. This shows that the Qur'an can be used to overcome problems in everyday life.⁷

One of the Islamic boarding schools that practices the tradition of selected letters is Subulussalam Weding Islamic boarding school, Bonang sub-district, Demak district. In this pesantren, the author encountered a phenomenon related to the research issue, namely the relationship between humans and the Qur'an. This pesantren routinely practiced practices at certain times. Among them are recitation of Surah al-Waqi'ah after dawn, recitation of Surah ar-Rohman after asr, recitation of *asmaul husna*, Hizib Barqi, Hizib Nashar, Ratibul Athos, and *yasin fadhilah* after maghrib, recitation of Surah ash-Shams, al-Lail, al-Ikhlâs, al-Mu'awwidzatain, al-Baqarah verse 255, and al-Baqarah verse 285-286. This pesantren also has a routine mujahadah with residents on Friday morning after dawn until dzuhur led by the founder and caregiver of the pesantren K.H. Kholilul Murom Rofi'i. Of course, this tradition is the hallmark of this pesantren.

Starting from this phenomenon, researchers are interested in studying in depth the reception of reading Surah Ash-Shams, al-Lail, al-Ikhlâs, al-Mu'awwidzatain, al-Baqarah verse 255, and al-Baqarah verse 285-286 or commonly called selected letters with the analysis of Living Qur'an in Subulussalam Weding Islamic Boarding School, Bonang, Demak Regency. This research will explain how this tradition began to emerge and the reception of pesantren residents towards this tradition. This research clearly requires references from previous research to strengthen and support the research process being carried out. This also helps the authors in directing their thoughts and ideas, similar to what is shown in existing research. In addition, it also aims to find gaps that the author can utilize in finding research material. For this reason, the author examines several past studies as references in this research, including: a thesis written by Shafira Amajida with the title '*Functional Reception of Surah Al-Mulk (Living Qur'an Study at Assalam Pasuruan Islamic Boarding School)*',⁸ a thesis written by Ahmad Syahrin Shobirin entitled '*Santri Reception of Yasin*

⁵ Yani Yuliani, "Tipologi Resepsi Al-Quran dalam Tradisi Masyarakat Pedesaan: Studi Living Qur'an di Desa Sukawana, Majalengka," *Al-Tadabbur: Jurnal Ilmu Al-Qur'an dan Tafsir* 6, no. 2 (2021): 321-338.

⁶ Fatimah Amirah, Halimatussa'diyah, Eko Zulfikar, and 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>.

⁷ Elva Masfufah, *Tradisi pembacaan Al-Quran surat-surat pilihan di Pondok Pesantren Salafiyah Putri At-Taufiq Malang: Studi living Quran*, Disertasi, Universitas Islam Negeri Maulana Malik Ibrahim, 2021.

⁸ Shafira Amajida, *Resepsi Fungsional Surat Al-Mulk (Studi Living Qur'an di Pondok Pesantren Assalam Pasuruan*, Tesis, UIN Maulana Malik Ibrahim, 2022.

Fadhilah Recitation at Al-Amin Temulus Mejobo Kudus Islamic Boarding School (Living Qur'an Study)'),⁹ a journal written by Ahmad Zainuddin and Faiqotul Hikmah with the title *Yasinan Tradition (Living Qur'an Study at Ngalah Pasuruan Islamic Boarding School)*'),¹⁰ a thesis written by M. Alfin Faiz with the title *'Reception of Santri Pesantren Ibnu Mas'ud in Time Management (Study of Living Qur'an Q.S AL-'Asr)*'),¹¹ a journal written by Yani Yuliani with the title *'Typology of Qur'an Reception in Rural Community Traditions: Study of Living Qur'an in Sukawana Village, Majalengka'*.¹²

The methods used in this research are:

1. Type of Research

In this study, in terms of its approach, it is classified as qualitative research. As described by Strauss and Corbin in the book V. Wiratna Sujarweni, qualitative research is defined as a type of research that produces findings that cannot be obtained using statistical procedures or quantification (measurement) methods.¹³ Qualitative methods in this context are actually research steps that produce descriptive data in the form of words written or spoken by individuals and actions that can be seen. Therefore, the information obtained is in the form of words or sentences and images (not in the form of numbers).¹⁴ The type of research used is field research, which is research conducted directly at the location, namely at the Subulussalam Weding Islamic Boarding School, Bonang, Demak Regency. In this study, the type of research used is descriptive. Descriptive research aims to understand the value of each variable, be it one variable or more. The characteristics of this research are independent, which means there is no relationship or comparison made with other variables.¹⁵ This method focuses on a detailed description of how the event took place, who was involved, as well as the social relationships that existed throughout the event, to provide a comprehensive picture of this phenomenon in its natural context.

2. Approach

In this research, the approach applied is the sociology of knowledge approach founded by a Hungarian sociologist, Karl Mannheim, at the beginning of the 20th century.¹⁶ The sociology of knowledge is a study that examines the interaction between

⁹ Ahmad Syahrin Shobirin, *Resepsi Santri Pada Pembacaan Yasin Fadhilah di Pondok Pesantren Al-Amin Temulus Mejobo Kudus (Studi Living Qur'an)*, Skripsi, IAIN Kudus, 2022.

¹⁰ Ahmad Zainuddin dan Faiqotul Hikmah, "Tradisi Yasinan (Kajian Living Qur'an Di Ponpes Ngalah Pasuruan)", *MAFHUM: Jurnal Ilmu al-Qur'an dan Tafsir* 4, no. 1 (2019).

¹¹ M. Alfin Faiz. "Resepsi Santri Pondok Pesantren Ibnu Mas'ud Dalam Manajemen Waktu (Kajian Living Qur'an Q.S AL-'Asr)", Skripsi, UIN Mataram, 2023.

¹² Yani Yuliani, "Tipologi Resepsi Al-Quran dalam Tradisi Masyarakat Pedesaan: Studi Living Qur'an di Desa Sukawana, Majalengka," *Al-Tadabbur: Jurnal Ilmu Al-Qur'an dan Tafsir* 6, no. 2 (2021): 321-338.

¹³ V. Wiratna Sujarweni, *Metodologi Penelitian*, (Yogyakarta: Pustaka Baru Press, 2020), p. 6.

¹⁴ Dimas Agung Trisliatanto, *Metodologi Penelitian (Panduan lengkap penelitian dengan mudah)*, (Yogyakarta: CV. Andi Offset, 2020), p. 213.

¹⁵ Made Laut Mertha Jaya, *Metode Penelitian Kuantitatif dan Kualitatif (Teori, Penerapan, dan Riset Nyata)*, (Yogyakarta: Quadrant, 2020), p. 126.

¹⁶ Hamka, "Sosiologi Pengetahuan: Telaah Atas Pemikiran Karl Mannheim", *Scolae: Journal of Pedagogy*, no.1 (2020), p. 76.

human thought and the social context that influences it, as well as the impact that big ideas have on individuals. The main principle proposed by Karl Manheim in the sociology of knowledge consists of two explanations: first, its origin must be explained, and no mindset can be fully understood. While the second principle in the sociology of knowledge according to Karl Manheim, meaning can undergo transformation along with significant historical events.¹⁷

Meaning can change depending on the context in which the tradition is applied. For example, if the tradition of reading selected letters is carried out among ordinary people, there could be a shift in meaning compared to the understanding understood by the Subulussalam pesantren community. The author uses Karl Mannheim's sociology of knowledge approach to analyze the behavior and meaning contained in the tradition of reading selected letters and its effects on the Subulussalam pesantren community.

3. Research Location

The research location is the place where this research was conducted, namely at the Subulussalam Islamic Boarding School, Weding Village, Bonang Subdistrict, Demak District.

4. Data Source

Data sources refer to the entity from which the information in the research originates. If the research collects data through interviews, the data source is known as the respondent, who is an individual who provides answers or responses to questions, either orally or in writing.¹⁸ Based on its source, data is divided into two categories, namely: primary and secondary data. Primary data refers to information obtained directly from the object of research through the use of measurement instruments or data collection tools applied to the subject as the source of the required information. Primary data sources are obtained when researchers go directly to the field. This information will be collected from the parties interviewed, such as Kiai Kholil as the founder of the pesantren, ustadzah, administrators, and students. Meanwhile, secondary data refers to information that is directly collected by researchers as a supporter of the primary source. It can also be interpreted as data presented in document format.¹⁹ Secondary data is taken from documentary data and archival documents that are considered important. In addition, it is also taken from books, theses, theses, journals and articles.

5. Data Collection Technique

The steps used to collect data are:

a. Observation

¹⁷ Lulu Fauziah Priyandini, *Tradisi pembacaan Surah Al-Taubah ayat 128-129L Studi living Qur'an Pondok Pesantren Hidayatush Sholihin Tuban*, Disertasi, Universitas Islam Negeri Maulana Malik Ibrahim, 2022.

¹⁸ V. Wiratna Sujarweni, *Metodologi Penelitian*, p. 73.

¹⁹ Sugiyono, *Metode Penelitian Pendidikan (Pendekatan Kuantitatif, Kualitatif Dan R&D)* (Bandung: Alfabeta, 2015), p. 93.

Researchers use participant observation techniques, namely researchers participate in carrying out these activities by observing and obtaining more complete information related to the problems that the author will examine.²⁰ In this context, researchers are involved in reading selected letters at the Subulussalam Islamic Boarding School to gain better insight.

b. Interview

Interview is a data collection technique through conversations conducted with a specific purpose, involving two or more individuals. The interview used in this research is a type of closed interview conducted in the living room of kyai Kholil's house and takes place in a directed manner, where the researcher prepares a series of main questions that will be asked carefully and in detail. The subjects interviewed included the caregivers and founders of the pesantren, administrators, ustadzah, as well as several students who were in the pesantren. This method is used to collect information about the analysis of selected letters at the Subulussalam Islamic Boarding School.

c. Documentation

Based on Arikunto, the documentation method is a way to find and identify various things or variables in the form of notes, transcripts, books, newspapers, magazines, inscriptions, minutes, meeting schedules, agendas, and others.²¹ The data that researchers use are books, journals, theses, theses, articles, and other literature that is in accordance with the research topic.

6. Data Analysis

The data analysis used by the author to evaluate information about the tradition of reading selected letters at the Subulussalam Islamic Boarding School is by applying the interactive analysis method developed by Miles and Huberman, which consists of three stages, namely:²²

a. Data Reduction

The information obtained is poured into a more specific report or data format. The report compiled based on the data collected is compacted, summarized, selecting the main points, and focused on important aspects. Data that has been sorted and grouped according to concept units, themes, and certain categories will provide a clearer understanding of the observations and make it easier for researchers to re-access data in addition to previous information that has been obtained if needed.²³

In this case, the data that was reduced came from the results of observations and interviews. By going through this process, researchers are able to discard information that does not contribute and select only data that is considered important and relevant.

²⁰ Hasyim Hasanah, "Teknik-Teknik observasi (Sebuah Alternatif Metode Pengumpulan Data Kualitatif Ilmu-ilmu sosial)", *Jurnal at-Taqaddum* 8, no. 1 (2016), p. 36.

²¹ Ahmad Tanzeh, *Metodologi Penelitian Praktis*, (Jakarta Pusat: PT Bina Ilmu, 2004), p. 29.

²² Pawito, *Penelitian Komunikasi Kualitatif*, (Yogyakarta: LKiS, 2007), p. 104.

²³ V. Wiratna Sujarweni, *Metodologi Penelitian*, p. 35.

b. Data Display (Presentation of Data)

Data presentation is a step to organize data, namely comparing one group of data with another group of data. By displaying information, this will help in understanding the existing situation and planning the next step based on the understanding obtained.²⁴ In this stage, researchers display data in clear and understandable sentences, so that readers can quickly grasp the content conveyed.

c. Conclusion Drawing

Conclusion is the last step in the data analysis process. In this section, researchers convey conclusions from the information that has been collected. This activity aims to find the meaning of the data obtained by looking for links, similarities, or differences. Conclusions can be drawn by comparing the suitability of statements from research participants with the meaning contained in the basic concept of the research.²⁵

At this stage, the author presents a summary based on the information that has been collected. The purpose of this summary is to provide answers to the problem formulations that have been identified previously and provide clear insights into the problems studied.

Results and Discussion

Brief Profile of Subulussalam Islamic Boarding School

Subulussalam Islamic Boarding School (Sullam) is a boarding school located in Weding Village, Bonang District, Demak Regency. Subulussalam Islamic boarding school was founded in 2000 by KH. Kholilul Murom Rofi'i, S.Ag and Mrs. Nyai Hj. Munadzirroh Kholil, AH.

The location of the boarding school is located in front of the caregiver's residence. Both the men's and women's boarding schools have three-story buildings, where the third floor functions as a building for junior high school. The girls' and boys' pesantren buildings face each other but are separated by a fence wall. Meanwhile, the high school building is located next to the boys' dormitory. The boarding school is also equipped with its own mosque located next to the high school building, called the al-kabir mosque. The mosque is often used by the students to carry out activities in the pesantren.

Ponpes Subulussalam consists of male and female boarding schools. This pesantren has three main learning competencies, namely: Hafidz al-Qur'an, yellow book, and mujahadah expert. However, Ponpes Sullam also has a formal school institution of SMP and SMA Subulussalam which was just established in July 2022. The number of female students is 135 and the number of male students is 109 students consisting of elementary, junior high, high school students, and students who do not go to school but only focus on memorizing the Qur'an and learning the yellow book.

²⁴ Matthew B. Miles dan A. Michael Huberman, *Analisis Data Kualitatif Buku Sumber Tentang Metode-Metode Baru*, terj. Tjetjep Rohendi Rohidi, (Jakarta: Universitas Indonesia Press, 2007), p. 17.

²⁵ Sandu Siyoto dan M. Ali Sodik, *Dasar Metodologi Penelitian*, (Yogyakarta: Literasi Media Publishing, 2015), p. 124.

Ponpes Subulussalam has a uniqueness that becomes the specific identity of this educational institution. In this place, there is expertise in teaching mujahadah. Mujahadah is an earnest effort undertaken by a Muslim. In the spiritual aspect, mujahadah means an individual's maximum effort in improving himself, overcoming lust, and increasing closeness to Allah SWT. The term “mujahadah” comes from the root word “*jabada*”, which means striving or trying hard. Some of the *mujahadah* practices include reciting Surah al-Waqi'ah after dawn, reciting Surah ar-Rohman after asr, reciting *asmaul husna*, Hizib Barqi, Hizib Nashar, Rotibul Athos, and *yasin fadhilah* after maghrib. In addition, it also includes the recitation of surah ash-Shams, al-Lail, al-Ikhlash, al-Mu'awwidzatain, al-Baqarah verse 255, and al-Baqarah verse 285-286. The pesantren also conducts mujahadah together with the community every Friday morning starting after dawn until dzuhur led by the founder and caretaker of the pesantren K.H. Kholilul Murom Rofi'i.



Figure 1: Pesantren Subulussalam Putri Building

Overview of Living Qur'an

Since the beginning of the 20th century until today, research on the Quran and tafsir has experienced significant progress. A new approach known as living Quran emerged as an answer to the phenomenon of using the Quran in everyday life. This method started from a simple conversation within the Faculty of Ushuluddin, Sunan Kalijaga State Islamic University Yogyakarta in 2006. Through this Integrity Model, Quranic research becomes more flexible to be combined with various other research methods.²⁶

Living Qur'an from the perspective of language is a combination taken from English which can be interpreted as “living” and “bringing to life”, or in Arabic commonly known as al-hayy and ihya'. In this context, the term living Qur'an is interpreted as Al-Qur'an al-hayy and can also be interpreted as ihya' Al-Qur'an. Therefore, this term contains two

²⁶ Abdul Ghoni, Gazi Saloom, “Idealisasi Metode Living Qur'an”, *Himmah: Jurnal Kajian Islam Kontemporer* 5, no. 2 (2021): p. 413.

meanings, namely “the living Qur'an” and “bringing the Qur'an to life”. Thus, the study of the Living Qur'an is an attempt to gain a solid and reliable understanding of the culture, practices, traditions, rituals, thoughts, or way of life of a community influenced by a verse of the Qur'an.²⁷

Experts in Quranic research almost agree in stating the definition of the term Living Quran. M. Mansur defines Living Quran as a study or scientific research that discusses various social events related to the presence of the Quran in a particular Muslim community. According to M. Mansur's view, the Living Quran actually starts from the phenomenon of the Quran in Daily Life, which means “the meaning and function of the Quran that can be seen and felt in real terms by Muslim communities.” This shows that the practice of utilizing the Quran in daily life takes place outside the context of the text.

In the introduction to the book *Metodologi Penelitian Living Qur'an dan Hadis*, Sahiron Syamsuddin categorizes the types of Qur'anic research into four categories, namely:²⁸

1. Research that makes the Qur'anic text as the subject of analysis.
2. Research that focuses on aspects outside the Qur'anic text, but related to its “emergence”, as the subject of analysis (*Dirasat Ma Haul al-Qur'an*).
3. Research that focuses on understanding the Qur'anic text as the focus of study.
4. Research that highlights the community's response to the Qur'anic text and one's interpretation. In the context of “community response” this includes their reception of certain texts and the results of specific interpretations.

Social receptions of the Qur'an can be seen in daily activities, such as the habit of reading certain letters or verses at certain social religious activities. The Qur'anic text that “lives” in society is what is called *The Living Qur'an*.²⁹

The study of the living qur'an is very useful for the sake of da'wah in the community, so that people can appreciate the existence of the Qur'an more. When in the midst of society there is a tendency to make verses or surahs in the Qur'an just read as a routine after maghrib prayer, while they do not understand the message contained in the reading, this can awaken and give understanding to the community that the Qur'an is not only to be read, but also to be studied and practiced. In this way, the mindset of the community can be changed to become more academic.³⁰

Another benefit of living qur'an is that it makes a significant and valuable contribution to the development of the area of qur'an research. As a new perspective for the advancement of qur'an studies today, so that qur'an research is not limited to the text aspect only. Abdul Mustaqim, in his book entitled *al-Qur'an and Tafsir Research Methods*,

²⁷ Ahmad Ubaydi Hasbillah, *Ilmu Living Qur'an-Hadist*, (Tangerang Selatan: Maktabah Darus-Sunnah, 2019), pp. 20-22.

²⁸ Sahiron Syamsuddin, *Metodologi Penelitian Living Qur'an dan Hadis*, (Yogyakarta: Teras, 2007), pp. xii-xiv.

²⁹ Dadan Rusmana, *Metodologi Penelitian Al-Qur'an dan Tafsir*, (Bandung: CV Pustaka Setia, 2015), p. 291.

³⁰ Muhammad Amin, Muhammad Arfah Nurhayat, “Resepsi Masyarakat Terhadap Al-Quran: Pengantar Menuju Metode Living Quran”, *Jurnal Ilmu Agama: Mengkaji Doktrin, Pemikiran, dan Fenomena Agama* 21, no. 2 (2020): 290–303. <https://doi.org/10.19109/jia.v21i2.7423>.

states: “If so far there is an assumption that tafsir is only understood as a written text (book or book), then the meaning of tafsir can actually be expanded. Tafsir can appear as a reaction or social action triggered by the presence of the Qur'an.”³¹

The last benefit of living qur'an research is the ability to reveal the meaning and values contained in a social religious community through ritual practices related to the Qur'an being studied.

Recitation Procession of Selected Surahs at Pesantren Subulussalam

The reading of Surah Ash-Shams, al-Lail, al-Ikhlâs, al-Muawwidzatain, al-Baqarah verse 255 (the verse of the chair), and al-Baqarah verses 285-286 (the last 2 verses of Surah al-Baqarah) every afternoon before maghrib is one of the habits held by Kiai Kholil. Kiai Kholil is a descendant of a scholar from Demak. Kiai Kholil's grandmother was the mother of Nyai Amanah, who is known as the founder of the Al-Amanah Islamic boarding school in Demak. Kiai Kholil began his education at the pesantren since he was still in elementary school. Kiai Kholil attended Futuhiyyah Elementary School Mranggen Demak, then continued to MTS NU Demak Al-Amanah and lived at Al-Istiqomah Kembangan Bintoro Demak pesantren. After that, he continued to MA NU Demak Al-Amanah and lived at Al-Ishlah Demak pesantren under the guidance of Kiai Fadhol Al-Hafidz.

Furthermore, Kiai Kholil served as an ustadz at the Nurul Hikmah pesantren led by K.H. Musyaffa', and then continued his studies at IAIN Walisongo Semarang while tabarukan at Kaliwungu, Kajen, and Lasem pesantren. From Kiai Kholil's life history and education, it can be seen that he is very familiar with the world of pesantren, yellow books, and the Qur'an, which are part of his daily lessons while in pesantren. Kiai Kholil explained that the habit of reading these letters is based on the argument contained in Surah Thaha verse 130, which reads *وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا* “And praise your Lord before sunrise and before sunset”.

And also taken from the book *Maraqil Ubudiyah* by Shaykh Muhammad Nawawi Al-Bantani, the book is a syarah of the book *Bidayatul Hidayah* by Abi Hamid Al-Ghazali (imam ghazali):

كَذَا فِي الْإِحْيَاءِ (فَإِنَّ فَضْلَ هَذَا الْوَقْتِ كَفَضْلِ مَا قَبْلَ الطُّلُوعِ قَالَ اللَّهُ تَعَالَى) فِي سُورَةِ طه (وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا) أَيِ اشْتَغَلَ بِتَنْزِيلِهِ اللَّهُ تَعَالَى فِي طَرَفِ النَّهَارِ كَمَا قَالَ أَبُو مُسْلِمٍ (وَأَقْرَأَ قَبْلَ غُرُوبِ الشَّمْسِ) أَرْبَعَ سُورٍ (وَالشَّمْسِ وَضُحَاهَا وَاللَّيْلِ إِذَا يَغْشَى وَالْمُعَوِّذَتَيْنِ) بِكَسْرِ الْوَاوِ كَمَا الْقُسْطَلَانِي فَمَنْ قَرَأَ سُورَةَ الشَّمْسِ رَزَقَهُ اللَّهُ الْفَهْمَ الذِّكْرَ وَالْفُطْنَةَ فِي جَمِيعِ الْأَشْيَاءِ

³¹ Abdul Mustaqim, *Metode Penelitian Living Qur'an* dalam Sahiron Syamsuddin (ed.), *Metodologi Penelitian Living Qur'an dan Hadis*, (Yogyakarta: Teras, 2007), p. 70.

وَمَنْ تَلَا سُورَةَ وَاللَّيْلِ حَفِظَ مِنْ هَتَكِ السَّيِّئِ وَمَنْ تَلَا سُورَةَ الْفَلَقِ وَفَى السُّوءِ وَمَنْ تَلَا سُورَةَ النَّاسِ
عَصَمَ مِنَ الْبَلَاءِ وَأَعِيذَ مِنَ الشَّيْطَانِ وَمَنْ دَاوَمَ عَلَى قِرَاءَتِهَا كَانَ رِزْقُهُ كَالْمَطَرِ

*"This is also what is stated in the book of ihya' (then indeed this fadilah is the time before sunset as well as before sunrise). As Allah says in the Qur'an Surah Thaha verse 130 "And praise your Lord before sunrise and before sunset" with the intention: Be busy with purifying Allah at the end of the day. As Imam Abu Muslim said: And recite before sunset four surahs (ash-Shams, adh-Dhuha, al-Falaq, an-Nas). Also as Imam al-Qusthuloni said: Whoever recites Surah Ash-Shams, Allah will give him the blessing of understanding, quickness, and intelligence in all affairs or matters. And whoever recites Surah al-Lail, Allah will protect him from unseen damage. And whoever recites Surah al-Falaq, Allah will guard against evils. And whoever recites Surah an-Nas, Allah will protect him from several dangers and protect him from the Shaytan. And whoever recites these surahs before sunset will receive good fortune like rain."*³²

The reading time starts after the afternoon prayer until maghrib led by Kyai Kholil himself. It begins with the recitation of the Qur'an, then recites the yellow book, then proceeds to read the letters ash-Shams, al-Lail, al-Ikhlash, al-Mu'awwidzatain (al-falaq and an-Nas), al-Fatihah, the verse of the chair, amanarrosul. As for the addition of al-Fatihah, the verse of the chair, amanarrosul, he combined it himself taken from the hadith of the prophet, while the main recitation is the 4 letters, namely, ash-shams, al-lail, al-falaq and an-nas.

Surahs al-Falaq and an-Nas are commonly called Surahs al-Muawwidzatain (Surahs that protect). It is narrated that these two letters are efficacious to protect themselves from divination and witchcraft. The Prophet said: "Recite Surah al-Ikhlash and al-Muawwidzatain in the morning and evening three times, and they will suffice you from everything". Surah al-Baqarah verse 255 or commonly called the verse of the chair is the most majestic verse in the Qur'an. Muslim narrated from Ubay bin Ka'b, he said: "The Messenger of Allah (SAW) asked him, O Abu Mundzir (Ubay bin Ka'b), do you know what verse from the book of Allah is the greatest according to you? He replied 'Allahu la ilaha illa huwal hayyul qayyum' (verse of the chair). Then he patted my chest and said: By Allah, may your chest be full of knowledge, O Abul Mundzir". (HR Imam Muslim) From the hadith we can see how very majestic the position of the verse of the chair.³³ Other benefits of reading the verse of the chair are also mentioned in the book *Tafsir Ayat Kursi*, namely:

وَدَلَّتِ السُّنَّةُ النَّبَوِيَّةُ عَلَى فَضْلِ قِرَاءَةِ آيَةِ الْكُرْسِيِّ دُبُرَ الصَّلَاةِ. فَرَوَى أَبُو أُمَامَةَ الْبَاهِلِ رَضِيَ اللَّهُ عَنْهُ
عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ دُبُرَ كُلِّ صَلَاةٍ مَكْتُوبَةٍ لَمْ يَمْنَعْهُ مِنْ
دُخُولِ الْجَنَّةِ إِلَّا الْمَوْتُ السُّوءَ بِالْكَبَائِرِ فِي سَنَنِ الْكُفْرِ

³² Muhammad Nawawi Al-Bantani, *Maraqil Ubudiyah*, (Beirut: Dar al-Kutub Ilmiyah, t.th), p. 38.

³³ Fadhl Ilahi, *Fadhillah dan Tafsir Ayat Kursi*, (Jakarta: Pustaka Al-Kautsar, 1999).

“And showing the sunnah nabawiyyah, its priority reciting the verse of the chair after the obligatory prayer, it was narrated by Abu Umamah al-Babili RA. The Messenger of Allah (SAW) said: Whoever recites the verse of Kursi after every maktubah prayer will not be prevented from entering Paradise unless a bad death prevents it (What is meant by bad death is death that carries major sins). This is also explained in the sunanil kubro”.³⁴

Furthermore, the merit of the last two verses of Surah al-Baqarah is the Hadith of Ibn Mas'ud ra: Whoever recites the last two verses of Surah al-Baqarah at night will be provided for. And also a hadith from Bukhari and Muslim: Allah descended from the sky and said, *“Give me the good news that there are two lights that I have given to those who came before you”*. Allah sent down two lights from the sky, namely Surah al-Fatihah and the closing of al-Baqarah (the last 3 verses of Surah al-Baqarah).³⁵ The hadith of Ibn Mas'ud about the virtue of Surah al-Fatihah and the closing of Surah al-Baqarah which has been quoted by Ali Ash-Shabuni has a very great reward because Allah gives good news by sending down two lights from the sky.³⁶

The virtue of reciting the verse of Kursi and Surah al-Baqarah verses 285-286 (the last 2 verses of Surah al-Baqarah) is found in the book of tafsir *Tamsijjatoel-Moeslimien*. Hadith narrated by Ibnu Suni from Qotadah that the Prophet said:

مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ وَخَوَاتِيمَ سُورَةِ الْبَقَرَةِ عِنْدَ الْكَرْبِ أَعَانَهُ اللَّهُ

“Whoever recites the verse of Kursi, and the last verses of Surah al-Baqarah, from the verse Aman al-rasulu to wansurna 'ala al-qaum al-kaafirin in times of distress, and confusion, surely Allah will help him”.³⁷

The hadith above in the *Tamsijjatoel-Moeslimien* tafsir book explains that whoever is experiencing difficulties, then says the verse of the chair and the last two letters of Surah al-Baqarah, then Allah will provide assistance to his difficulties.

The above arguments are the foundation of the argument presented by Kyai Kholil, which is the basis for him in practicing these selected letters. Thus, through an interview that the author conducted with Kyai Kholil, he explained that there are many benefits that we will get when we are willing to practice the reading, such as avoiding evil, providing protection from shaytan, achieving calmness, increasing intelligence, and facilitating sustenance. The practice of these selected letters is a practice that can elevate human degrees in the world and the hereafter. This is one of the motivations of Kyai Kholil who

³⁴ Muhammad Shabari, *Tafsir Ayat Kursi*, p. 151.

³⁵ Muhammad Ali Ash-Shabuni, *Shafwatut Tafasir*, (Kairo: Dar al-Thiba'ah, t.th) p. 181. Deddy Ilyas, Eko Zulfikar, “Discourse of Fadâ'il al-Qur'an: Muhammad Shadiq's Presentation of the Quran's Privileges in the Book of Qalb al-Qur'an”, *Jurnal Ushuluddin* 31, no. 1 (2023).

³⁶ Qatrunnada, Salsabila, Reni Solianti, "The Practice of Interpretation of As-Sa'di And Muhammad Ali Ash-Shabuni (A Comparative Study of QS Al-Baqarah/2: 284-286)", *Takwil: Journal of Quran and Hadith Studies* 2, no. 2 (2023): 93-112.

³⁷ Ahmad Sanusi, *Tamsijjatoel-Moeslimien Fie Tafsieri Kalami Robbil-'alamien*, (Sukabumi: Al-Ittihad, 1994), Jilid 2.

invites his students to participate in practicing these selected letters, because Kyai Kholil wants his students to achieve success in the world and the hereafter.

Kyai Kholil also emphasized that anyone who reads these selected letters consistently does not need to worry, because his life will be protected by Allah SWT. However, it also needs to be balanced with effort, because trying without prayer shows arrogance, while praying without effort is futile. Between prayer and effort, prayer has a higher position, because even though we have not seen the results of the effort, prayer will lead us to what we want. For example, someone who prays to get a spouse will definitely pray before marriage, not after marriage. This also applies to jobs or other endeavors that we hope for. As long as we have not obtained what we aspire to, never feel hopeless about Allah's love, keep praying, because Allah will not ignore His servants who constantly pray to Him. As Allah said in QS. Al-Baqarah verse 186:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ
يُرْشَدُونَ

“When my servants ask you (Prophet Muhammad) about me, indeed I am near. I grant the supplicant's request when he prays to Me. So, let them fulfill My commands and believe in Me so that they may always be in the truth”.

The recommended method of recitation is: “Surah Ash-Shams is recited once, al-Lail once, al-Ikhlâs and al-Muawwidzatain three times, al-Fatihah once, the verse of Kursi three times, and amanarrosul three times”. This applies when there is no pressure. However, if you face an urgent situation such as a need that needs to be addressed immediately, just read everything once, except for surat al-Ikhlâs and al-Muawwidzatain which must still be read 3 times. If you want to get smooth sustenance and increase intelligence, Surah al-Falaq is recommended to be repeated 11 times.



Figure 2: Recitation of the yellow book followed by the recitation of as-syams, and so on.

Pesantren Residents' Reception of the Reading of Selected Surah's

Reception theory was introduced for the first time by Hans Robert Jauss through his book entitled *Literary History as a Challenge to Literary Theory* in 1967. The term reception etymologically comes from the Latin 'recipere' which means reception or welcoming the reader.³⁸ In terminology, reception is understood as a science that focuses on the reader's response to literary works. Initially, reception theory was used to examine the role of the reader in the context of literary works. This is due to the fact that literary works are intended for the benefit of readers as users of literary works. In the consumption process, the reader plays a role in assessing the value of the work. Based on this understanding, it can be concluded that reception is a discipline that examines how readers react to texts based on their respective knowledge and ideology.³⁹

In this paper, the author will apply the reception theory formulated by Ahmad Rafiq. Ahmad Rafiq was born on December 14, 1974. He is known as one of the contemporary Islamic thinkers and experts in Qur'anic studies in Indonesia. His academic education includes various levels at UIN Sunan Kalijaga Yogyakarta. In 1997, he earned his Bachelor's degree in Tafsir Hadith. Subsequently, he continued his education and obtained a Master's degree in Philosophy of Religion in 2003 at the same university. Ahmad Rafiq continued his higher education at Temple University in the United States, where he earned his Doctorate (Ph.D) in 2014. His dissertation entitled "*The Reception of the Qur'an in Indonesia: a Case Study of the Place of the Qur'an in a non-Arabic Speaking Community*" emphasized his attention on analyzing the reception of the Qur'an. In this study, he investigated the way non-Arabic speaking communities in Indonesia receive and respond to the Qur'an. In particular, she revealed that the Banjar community tends to appreciate the Qur'ān through recitation and ritual practices, rather than as a text that is deeply examined through interpretation. They prioritize spiritual aspects and blessings over a direct understanding of the meaning of the verses.⁴⁰

In research on the recitation of selected letters in Subulussalam pesantren, Ahmad Rafiq's reception theory can be used as an analytical framework to understand how Subulussalam pesantren residents receive, respond to, and use the Qur'an within the framework of the tradition. Ahmad Rafiq's reception theory categorizes the reception of the Qur'an into three main categories, namely:⁴¹

1. *Exegetical reception* includes attempts to translate and interpret verses in the Qur'an.

³⁸ Nyoman Kutha Ratna, *Sastra Dan Cultural Studies: Representasi Fiksi Dan Fakta* (Yogyakarta: Pustaka Pelajar, 2009), p. 22.

³⁹ Rachmat Djoko Pradopo, *Beberapa Teori Sastra Metode Kritik Dan Penerapannya*, (Yogyakarta: Pustaka Pelajar, 2007).

⁴⁰ 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*" (The Temple University, 2014), pp. 186-189.

⁴¹ Ahmad Rafiq, "*Fadhbailul Qur'an*" dalam *Melibat Kembali Studi Al-Qur'an: Gagasan, Isi dan Tren Terkini*, (Yogyakarta: Idea Press. 2015).

2. *Aesthetic Reception* deals with beauty, both internal and external. Internal beauty refers to the beauty within the Qur'ān itself, while external beauty results from interaction with the reader, such as in the art of calligraphy or Qur'ānic recitation.
3. *Functional reception* relates to traditions or ways of using the Qur'an that have practical purposes and emphasize more on worldly aspects.

However, in this study the author did not find any form of exegesis reception and aesthetic reception. Therefore, the author uses functional reception theory as a means to analyze this research. Thus, the application of functional reception theory equips the author to reveal how readers react and give responses or meanings to what they read.

This functional reception is divided into two types, namely informative functions and performative functions. The informative function is the realm of text reception studies that are considered as something that is read, understood and applied. Meanwhile, the performative function focuses on the study of text reception that is seen as something that is 'treated' to fulfill certain needs, for example as a means of ruqyah and healing.⁴²

Here the author focuses on conducting research at the Subulussalam female boarding school. To see the various receptions of the pesantren residents, the author conducted several interviews with pesantren residents, namely, the founder and caretaker of the pesantren, the management, Ustadzah, and several santri. Based on the interviews, we can find out a number of receptions that can be felt by the pesantren community when applying this practice.

The receptions of reading Surah ash-Shams, al-Lail, al-Ikhlās, al-Mu'awwidzatain, al-Baqarah verse 255, and al-Baqarah verse 285-286 at Pondok Pesantren Subulussalam Weding according to the pesantren community are as follows: *First*, based on the narration of the Founder and Caregiver of the pesantren (KH. Kholilul Murom Rofi'i), he felt the extraordinary impact of practicing these practices in his life. One example is Kyai Kholil who built a house, mosque, and pesantren with his own funds in less than six months, even when he needed a large amount of funds, it was always available. This is one of the benefits that Kyai Kholil felt in his life. He also stated that similar conveniences were felt by parents of santri after enrolling their children in the pesantren.

Kyai Kholil revealed that many parents of students previously did not have a decent job when they registered their children, but after their children entered the boarding school and participated in various activities, including the reading of the letters that the author researched, they also felt ease. Alhamdulillah, many parents of students feel an improvement in their quality of life and get better jobs. Kyai Kholil also said that his santri also felt this ease. On average, students in Subulussalam are able to memorize the Qur'an within two to three years with mutqin (fluency).⁴³ This research shows that these practices

⁴² Ahmad Rafiq, *Tradisi Resepsi Al-Qur'an Di Indonesia*, <http://sarbinidamai.blogspot.com/2015/06/tradisi-resepsi-al-quran-di-indonesia.html>, 21 Juni 2015.

⁴³ KH. Kholilul Murom Rofi'i, Personal interview, Friday, November 15, 2024.

have tremendous benefits if we are willing to carry them out, even those around us can also feel it.



Figure 3: Interview with KH. Kholilul Murom

Secondly, according to the information from the head of the hut (Dewi Safitri), the response she got in her life was very positive. She revealed that Kyai Kholil gave her various practices, and every day from Monday to Sunday has its own practice. From the practices she performed, she felt a lot of ease in her life. For example, when her pocket money in her hut ran out, but Alhamdulillah, there were no urgent needs that she had to fulfill. Dewi Safitri also feels that her ability to memorize is getting faster, and she often advises students who complain about difficulties in memorizing to carry out the practices obtained at the boarding school properly. One of them is by following the activities of reading Surah ash-Shams, Al-Lail, al-Ikhlâs, al-Mu'awwidzât, al-Baqarah verse 255, and al-Baqarah verse 285-286 every afternoon properly.⁴⁴



Figure 4: Interview with Dewi Safitri (right)

Kyai Kholil did have a lot of wirid that he used as a daily routine. Many of his students told me, for example, that after maghrib time until isha, he could not receive guests because he was performing wirid. When the author was doing research, Dewi Safitri

⁴⁴ Dewi Safitri, Personal interview, Friday, November 15, 2024.

was instructed by Kyai Kholil to gather the students and recite Surah al-Waqi'ah eleven times. Kyai Kholil also told the author during the interview that he gave the instruction to the santri because there was a very urgent need that had to be met. The reception shows that the Qur'an can function as a solution in everyday life.

Third, according to the narrative of the treasurer of the pesantren (Dewi Nafisah), she felt that after doing the practice, her heart became calmer, so she was faster in memorizing the Qur'an, facilitating deliveries from her parents, and providing solutions when facing problems. She also added that Kyai Kholil once said that anyone who does the practice and adds it by reading Surah al-Hajj verse 27, God willing, will soon be able to perform the Hajj pilgrimage.⁴⁵



Figure 5: Interview with Dewi Nafisah (left)

Fourth, according to information from Azizah, she is an ustadzah at the Subulussalam pesantren. She stated that the habit in the pesantren of carrying out this tradition made her feel happy when she did it, whereas when she did not do the practice, she felt like something was missing in her life.⁴⁶



Figure 6: Interview with Azizah (left)

⁴⁵ Dewi Nafisah, Personal interview, Friday, November 15, 2024.

⁴⁶ Azizah, Personal interview, Friday, November 15, 2024.

Fifth, the author conducted an interview with a 9th grade junior high school student (Mahira Hasna Kamila). She stated that hidayah always comes suddenly, such as getting better at worship and smarter, and her parents' rizqi also flows more smoothly.⁴⁷



Figure 7: Interview with Mahira Hasna Kamila (left)

Sixth, the author conducted an interview with a 10th grade high school student (Layyinatul Qolbi). He said that by practicing this, we can avoid a difficult life, and anyone who believes in the practice will definitely get a significant impact in their life.⁴⁸



Figure 8: Interview with Layyinatul Qolbi (right)

Regarding its performative function, it can be noted that the recitation of Surah ash-Shams, al-Lail, al-Ikhlās, al-Mu'awwidzain, al-Baqarah verse 255, and al-Baqarah verse 285-286 in Subulussalam Islamic boarding school every afternoon is an effort to fulfill various purposes, such as calming the heart, facilitating sustenance, increasing intelligence, making it easier to face problems, and getting closer to Allah. This reflects a deep belief among them that the Qur'an has an important role in helping them achieve a better and blessed life.

⁴⁷ Mahira Hasna Kamila, Personal interview, Friday, November 15, 2024.

⁴⁸ Layyinatul Qolbi, Personal interview, Friday, November 15, 2024.

This research opens a new discourse to understand how people accept the various receptions that exist in Indonesia. Basically, the receptions that emerge, especially those related to Qur'anic values, have certain purposes and meanings that bring goodness, benefits and positive values. Therefore, it is important to understand the responses to the recitation of surah ash-Shams, al-Lail, al-Ikhlâs, al-Mu'awwidzât, al-Baqarah verse 255, and al-Baqarah verse 285-286, as well as the various functional receptions of the community towards the Qur'an that should be considered, maintained and preserved. The differences in perspectives on the truth of various receptions found in society must be responded to in a harmonious and proportional manner.

Conclusion

Living Qur'an is the Qur'an that lives in the midst of society. The community's reception of the Qur'an is reflected in their various social and cultural phenomena. A concrete example of community reception is the tradition of reciting Surah Ash-Shams, al-Lail, al-Ikhlâs, al-Mu'awwidzât, al-Baqarah verse 255, and al-Baqarah verse 285-286 in Subulussalam Weding Islamic Boarding School, Bonang, Demak Regency. The basic argument used by the caregivers and founders of the pesantren in practicing this tradition is Surah Thoha verse 130 and from the book *Maraqil Ubudiyah* by Shaykh Nawawi al-Bantani and also based on the hadith of the prophet.

From the analysis of the reading of selected letters in the Subulussalam pesantren using Ahmad Rafiq's perspective functional reception theory, there are two types of functions, namely: informative function and performative function. The informative function includes aspects of text reception that are considered as material that is read, understood, and then applied. On the other hand, the performative function emphasizes the study of text reception that is seen as something that is done to fulfill certain needs, for example as a tool for ruqyah and healing. Related to its performative function, the practice has various benefits felt by the pesantren community, such as launching sustenance, increasing intelligence, achieving inner calm, getting solutions to various life problems, achieving success in the world and the hereafter, and getting closer to Allah.

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