

The Sunnah of Qailulah After Learning: A Study of Living Hadith at Ar-Rashid Islamic School

Khoirurrijal Husni^{1✉}, Munandar²

^{1,2}Universitas Islam Negeri Sumatera Utara, Indonesia

¹khoirurrijal0406234071@uinsu.ac.id, ²munandar@uinsu.ac.id

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E-mail correspondence: khoirurrijal0406234071@uinsu.ac.id

Abstract

This study aims to determine the implementation of sunnah qailulah (napping) after learning activities at Pondok Pesantren Modern Ar-Rasyid Pinang Awan, as well as analysing its relevance to the hadith of the Prophet Muhammad SAW, the benefits felt by the students, and the obstacles in its implementation. This research uses a descriptive qualitative approach using field research methods and literature review. Data collection was conducted through in-depth interviews with students, teachers, and ustadzah, as well as direct observation of students' daily activities. Data analysis techniques include data reduction, data presentation, and conclusion drawing using the interactive analysis model by Miles and Huberman. The results showed that sunnah qailulah has become a mandatory routine activity in the pesantren environment as a form of practicing hadith values in the lives of students. Most of the santri consistently perform qailulah (70-90%) and experience significant benefits such as increased learning concentration, physical recovery after morning activities, ease in getting up at night for tahajud, and increased learning effectiveness during the day. The qualitative data collected also showed that qailulah has a positive impact on students' health and productivity. However, obstacles such as lack of awareness among some students and weak supervision were still found. Solutions implemented include educational sanctions and strengthened supervision by caregivers and heads of dormitories. This study shows that sunnah qailulah, if implemented with discipline, can contribute to the spiritual, academic and health of santri.

Keywords: *Qailulah, Sunnah, Student, Hadith, Pesantren*

Abstrak

Penelitian ini bertujuan untuk memahami implementasi sunnah qailulah (tidur siang) setelah kegiatan belajar di Pondok Pesantren Modern Ar-Rasyid Pinang Awan, serta menganalisis relevansinya dengan hadis Nabi Muhammad SAW, manfaat yang dirasakan santri, dan hambatan dalam pelaksanaannya. Penelitian ini menggunakan pendekatan deskriptif kualitatif dengan metode studi lapangan dan studi pustaka. Data diperoleh melalui wawancara mendalam dengan santri, ustadz, dan ustadzah, serta observasi langsung terhadap kegiatan harian santri. Teknik analisis data yang digunakan adalah reduksi data, penyajian data, dan penarikan kesimpulan melalui teknik analisis interaktif model Miles dan Huberman. Hasil penelitian menunjukkan bahwa sunnah qailulah telah menjadi kegiatan rutin wajib di lingkungan pesantren sebagai bentuk implementasi nilai-nilai hadis dalam kehidupan santri. Sebagian besar santri melaksanakan qailulah secara konsisten (70–90%) dan merasakan



manfaat signifikan seperti peningkatan konsentrasi belajar, pemulihan fisik setelah aktivitas pagi, kemudahan dalam bangun malam untuk tahajud, serta efektivitas belajar siang hari. Dari data kualitatif yang dikumpulkan, qailulah juga memberikan dampak positif terhadap kesehatan dan produktivitas santri. Namun, hambatan seperti kurangnya kesadaran sebagian santri dan lemahnya pengawasan masih ditemui. Solusi yang diterapkan berupa pemberian sanksi edukatif serta penguatan pengawasan oleh pengasuh dan kepala kamar. Penelitian ini menunjukkan bahwa sunnah qailulah, jika dilaksanakan secara disiplin, mampu memberikan kontribusi spiritual, akademik dan kesehatan bagi santri.

Kata Kunci: Qailulah, Sunnah, Santri, Hadis, Pesantren

Introduction

One of the sunnah practices highly recommended by Prophet Muhammad (SAW) is qailulah, which refers to napping. Azis et al. (2025) This Sunnah tradition has been exemplified in the life of Prophet Muhammad (SAW). Sunnah as a guide to life in Islam covers various perspectives and aspects of daily life, including sleeping habits. Hargianto & Rohman (2022) Qailulah is a practice that brings many benefits not only for spiritual or religious aspects but also for health and productivity (Riad & Khadafi, 2023).

Qailulah is a short break in the middle of the day, a short nap that can provide peace of mind and restore vitality to the body. In the middle of the day, after hard work, after studying, and after lunch, the body or soul usually feels the need to rest for a while, so it is highly recommended to do qailulah because it is a sunnah taught by the Prophet Muhammad and also provides great benefits for the body (Azis et al., 2025). Even the sunnah of qailulah or napping that we usually do every day is one of the signs of Allah's power. Allah has explained it in the Al-Quran letter Ar-Rum verse 23 as follows:

Meaning: And among the signs of His power is your sleeping by night and by day and seeking His bounty. Surely in that are signs (of Allah's greatness) for those who listen. In general, Allah SWT created the night as a time for rest and the day as a time for work.

However, if we refer to the verse, there is a guidance or suggestion to sleep during the day. Some scholars of tafsir also believe that one of the signs of His greatness is that we sleep at night and also during the day, for some time, such as when doing qailulah to rest. The hadith that explains the recommendation to do sunnah qailulah as narrated from Anas bin Malik as follows:

Meaning: Ahmad bin Abdul Wahab narrated to us, he said: Aly bin Iyyas Al-Himsh narrated to us, he said: Muawiyah bin Yahya Al-Athrobulusy narrated to us, from Katsir bin Marwan, from Yazid Abi Khalid Ad Daliny, from Ishaq bin Abdillah bin Abi Talhah, from Anas bin Malik, he said: The Messenger of Allah (SAW) said: "Sleep, for verily the devil does not take a nap."

Then the above hadith is reinforced by the correlation of hadith sourced from saheeh books as evidence that the Prophet SAW did practice the sunnah of qailulah, as narrated in the book of Sahih Muslim as follows:

Meaning: Abu Bakr bin Aby Shibah narrated to us, Affan bin Muslim narrated to us, Wuhaib narrated to us, Ayyub narrated to us, from Aby Qilabah, from Anas, from Umm Sulaim, that the Prophet visited her, then the Prophet took a nap beside her. She spread

a leather mat and the Prophet slept on it. When the Prophet fell asleep, he sweated profusely. Then she (Ummu Sulaim) collected her sweat and made it into perfume, putting it in a bottle. The Prophet (SAW) said: "O Ummu Sulaim, what is this?" She said: "This is your sweat, I mixed it with my perfume."

What needs to be emphasised and noted from the above hadith is that the Prophet Muhammad (SAW) did practice qailulah. As mentioned in the above hadith, the Prophet Muhammad (SAW) went to Ummu Sulaim's house, then Ummu Sulaim spread a mat made of leather, and the Prophet Muhammad (SAW) did qailulah or took a nap. Qailulah literally or linguistically can be interpreted as resting during the day, which comes from the root word Qala-Yaqilu-Qailan-wa-Qailulatan. And in terms of terminology, another opinion also states that qailulah is a nap taken during the day.

Qailulah is a break in the middle of the day without sleep. Other scholars also said the same thing, as explained by Imam Shihabuddin in the book *Irsyadus Sari*, which states that qailulah is rest in the middle of the day. Sleep is a vital need that must be fulfilled in daily life. When the body feels tired after a day of activity, it is a signal that the body's energy has been drained and requires rest, namely sleep. With sleep, the body has the opportunity to recover after a hard day's work. If the need for sleep is not met, it will have a negative impact on our activities, especially on that day. Some of the effects of sleep deprivation include difficulty concentrating while studying, annoying sleepiness, and the inability to effectively comprehend the subject matter. Qailulah or taking a short nap during the day is one way to fulfil the need for sleep, especially if there is insufficient sleep at night.

Previous research has highlighted the importance of qailulah from an Islamic and health perspective. Azis et al. (2025) explained the benefits of qailulah from an Islamic neuroscience perspective and its relationship with students' mental well-being. Riad & Khadafi (2023) describe qailulah as a sunnah tradition that has a positive impact on health and productivity. Paweł et al. (2025) emphasise the role of naps in maintaining memory and mood balance. Packer (2021) investigates the benefits of short breaks for energy recovery and work focus. Hargianto & Rohman (2022) discuss qailulah within the framework of a healthy lifestyle according to the Prophet's hadith. Meanwhile, Sartika & Ningsih (2024) discuss living Qur'an in the daily practice of tahfiz students. Although these studies discuss the benefits of qailulah, no one has specifically examined the implementation of sunnah qailulah as a compulsory activity in modern Islamic boarding schools in the perspective of structured living hadith, as practised in Ar-Rasyid Modern Islamic Boarding School. The uniqueness and new contribution of this research lies in the integration between the practice of living hadith with concrete field observations of the qailulah routine, as well as showing the direct impact on the health, spirituality, and discipline of santri in the context of contemporary pesantren education.

This short break helps the body recover energy and reduce fatigue, so that we can return to our activities more optimally. (Packer, 2021a) Thus, sleeping well both at night and during the day plays an important role in maintaining physical and mental health. (Paweł et al., 2025a) Qailulah is not only a recommended sunnah, but has also been proven to help maintain quality of life by fulfilling the body's need for rest. In this regard, the author is interested in Pondok Pesantren Modern Ar-Rasyid Pinang Awan, Torgamba District, Labuhanbatu Selatan Regency, which practices or applies the sunnah qailulah routine. The

reason for applying the qailulah routine is because of the students' concern about the tight schedule of activities throughout the day, and also because the sunnah qailulah has considerable benefits for students, both in terms of learning and other activities. In addition, sunnah qailulah is very beneficial for the productivity and health of the students at Ar-Rasyid Modern Islamic Boarding School. This qailulah routine has been running since 2018 and has become a mandatory activity for students at Ar-Rasyid Modern Islamic Boarding School. The students usually start qailulah activities after the teaching and learning activities at the boarding school are completed. Teaching and learning activities end exactly at 11.30 WIB, and students will rush to the dormitory to rest and carry out qailulah until 12.15 WIB. And will be followed by Dhuhur prayer in congregation.

The purpose of this research is to find out the daily activities of male and female santri at Pondok Pesantren Modern Ar-Rasyid Pinang Awan, Torgamba District, Labuhanbatu Selatan Regency, after teaching and learning activities. Because among the series of activities carried out by the students, there is one activity that may still be rarely done in other schools or boarding schools after learning activities, namely the sunnah qailulah routine, so that this activity becomes a mandatory routine for the students of the Ar-Rasyid Modern Islamic Boarding School because of the tight schedule of student activities throughout the day. Another goal is to find out the impact and benefits of sunnah qailulah on male and female students of Ar-Rasyid Modern Islamic Boarding School. What benefits are felt by the students after practising sunnah qailulah? And also to understand the obstacles and challenges that occur in the implementation of qailulah.

Research Methods

In studying the routine of male and female santri at Pondok Pesantren Modern Ar-Rasyid Pinang Awan, Torgamba District, Labuhanbatu Selatan Regency who apply sunnah qailulah after learning activities, descriptive qualitative research methods are used. This research aims to explore and understand social phenomena or human behaviour in depth. Descriptive qualitative research produces a comprehensive and detailed description of the topic discussed, with data expressed in the form of words (O'Connor & Joffe, 2020). This research aims to detail the views of informants who are the main source of data, and is conducted in a natural environment, which reflects the actual conditions in the field. As part of this approach, this research also involves the literature study method (Lim, 2024). Data was collected from various reliable sources, including books, scientific articles, theses, journals, magazines, and relevant Islamic literature. This literature study helped the author to build a stronger theoretical foundation and gain a deeper understanding of the practice of qailulah or napping from an Islamic perspective. By combining field data and literature, this study is expected to provide a comprehensive insight into how the practice of qailulah is implemented in pesantren, as well as how this sunnah is applied in the daily lives of male and female santri.

In this research process, a qualitative approach was utilised as it allowed the researcher to explore an in-depth understanding of the routines of male and female university students in the context of Islamic culture and religion. This method also facilitated the collection of rich and detailed data from informants' experiences and perspectives, which were then interpreted

in depth. In addition, the literature review provided theoretical support that helped the researcher analyse and build a more comprehensive understanding of the phenomenon under study, specifically related to sunnah qailulah in Islam.

Thus, this research not only focuses on direct observation but is also supported by various literatures to provide an in-depth and balanced analysis of the practice of qailulah in pesantren. This research was conducted by the author by analysing data obtained through direct interviews with several Ustadz and Ustadzah as well as male and female santri who practice and perform sunnah qailulah in the pesantren environment. And this research was conducted in the environment of Pondok Pesantren Modern Ar-Rasyid, Pinang Awan, Torgamba District, Labuhanbatu Selatan Regency.

Results and Discussion

A. Biography of Ar-Rasyid Modern Islamic Boarding School Pinang Awan

Ar-Rasyid Modern Islamic Boarding School is located on Jalan Lintas Sumatera Utara-Pekanbaru KM 14.5 Menanti Hamlet, Aek Batu Village, Torgamba District, Labuhanbatu Selatan Regency, North Sumatra Province. Ar-Rasyid Modern Islamic Boarding School is managed by a foundation called H. Abdul Rasyid Nasution, abbreviated as HARNAS. The foundation is managed by Umami Rosna and her children, after H. Abdul Rasyid Nasution, the founder of the foundation, passed away due to illness in 1995. In 1996, Ar-Rasyid Modern Islamic Boarding School was established, which at that time only consisted of 6 classrooms, dormitories and a mosque.

Ar-Rasyid Modern Islamic Boarding School is led by Ustadz Muhammad Fikri Al-Azhari. He is a leader who has brought many changes and developments to the pesantren. He is a leader who has brought many changes and developments to the pesantren. Ar-Rasyid Modern Islamic Boarding School Pinang Awan has experienced very rapid changes. Starting from the development of santri resources (SDS), teaching staff, infrastructure, achievements, and others. From year to year, the number of Ar-Rasyid students continues to grow. Quoted from Ustadz Rifai Manurung's data, the curriculum section, the latest data shows that the number of Ar-Rasyid students in 2023 reached 1,742 people. This is in stark contrast to the number of students in 2005, which was only around 200 to 300 people. Ustadz Rifai Manurung even added that the target number of Ar-Rasyid students will reach 2000 people. Likewise with the Ustadz and Ustadzah, according to available data, the number of active teaching at Ar-Rasyid Modern Islamic Boarding School is 57 people. Ar-Rasyid Modern Islamic Boarding School has 2 levels of Madrasah, namely Madrasah Tsanawiyah (MTS) and Madrasah Aliyah (MA).

B. Activities of Male and Female Santri in Ar-Rasyid Modern Islamic Boarding School and its Relevance to the Practice of Sunnah Qailulah After Learning Activities

The sequence of activities of male and female santri at Ar-Rasyid Modern Islamic Boarding School from waking up to sleeping again. Which only takes a sample of activities in one day, because every day of the week the activities will be different, according to the activities set by the Ar-Rasyid Modern Islamic Boarding School. Starting from 03:30-06:00 am, the schedule includes Fajr prayers, from 06:00-06:30 am, Morning

Muhadatsah, from 06:30-07:30 am, breakfast, from 07:30-08:15 am, Tahsin Al-Qur'an, from 08:15-08:40 am, Dhuha prayers, from 08:40-09:30 am, first study/lesson, from 09:40-10:30 am, second study/lesson, from 10:40-11:30 am, third study/lesson, from 11:30-12:15 pm, Qailulah or rest in the dormitory, from 12:15-13:00 pm, Dhuhr prayer, from 0100-02:00 pm, lunch, from 02:00-03:50 pm, afternoon study, from 03:50-04:50 pm, Asr prayer, from 04:50-05:50 pm, afternoon Muhadatsah/sports, from 05:50-07:00 pm, Maghrib prayer, from 07:00-08:00 pm, dinner, from 0800-08:45 pm, Isha prayer/language session/language arts, from 08:45-09:00 pm, evening study preparation, from 09:00-10:00 pm, Muhadatsah, from 10:00-11:00 pm, sleep preparation, from 11:00-04:00 am, rest.

Of the santri activities mentioned above, there are routine activities that must be carried out by the santri, namely the sunnah qailulah activity. Although the activity is sunnah, it has become an obligation for students to carry it out. There are several factors or reasons why sunnah qailulah becomes mandatory, including because it is a written mandatory activity. Then, another factor or reason is as a means of recognising and practising the sunnah of the Prophet SAW, and the last is the most important factor or reason for carrying out the sunnah qailulah is because of the tight schedule of the students, so that rest time or qailulah is needed after learning activities until zuhur time. If we consider its relevance to the hadith of the Prophet SAW regarding the sunnah of qailulah, referring to the Prophet's hadith sourced from the book of Shahih Muslim as follows:

Meaning: "Abdullah ibn Maslamah ibn Qa'nab and Yahya ibn Yahya and Ali ibn Hujr narrated to us, Yahya said he narrated to us, while the other two said they narrated to us from Abdul Aziz ibn Abu Hazim, from his father, from Sahl, who said: "We used to never take a nap, and never eat lunch, except after the Friday prayer." Ibn Hujr said: "That is, during the time of the Messenger of Allah (blessings and peace of Allah be upon him)." (HR: Muslim)

The above Hadith explains that at the time of the Prophet (peace and blessings be upon him), they practised the Sunnah of Qailulah after the Friday prayer. Imam Nawawi said in Syarah Muhadzab that Sahl said: "We do not take a nap and do not eat lunch except after the Friday prayer." What this means is that they delayed taking qailulah and lunch that day until after the Friday prayer, because they were encouraged to hasten to the Friday prayer. The hadith above is proof that what is done by the male and female students of Ar-Rasyid Modern Islamic Boarding School is in accordance with the hadith of the Prophet SAW. However, the time of implementation is slightly different. The hadith above shows that the Companions carry out qailulah after Friday prayers or dzuhur prayers and are devoted to Friday only, while the students at Ar-Rasyid Modern Islamic Boarding School carry out sunnah qailulah before dzuhur prayers because after dzuhur prayers, the students will carry out other routine activities. In addition, the students consistently carry it out every day before zuhur.

There is a difference of opinion among the scholars regarding the timing of the qailulah. From the scholarly opinions mentioned above, it is clear that delaying the qailulah or performing it after the Friday prayer or the Zuhur prayer is valid. Another view is that it is better to do it before the Zuhur prayer, as mentioned by Imam al-Munawi (may Allah have mercy on him):

Qailulah is a nap taken in the middle of the day at the time of zawal (noon) or close to the time of zawal (noon) before or after.

Regarding the time of its implementation, according to the opinion of the scholars above, it does not matter whether it is done before or after noon, because in essence qailulah is a nap taken in the middle of the day with a short duration. There is no detailed discussion in the hadith or the opinion of the scholars regarding the duration of the nap or qailulah done directly by the Prophet Muhammad. However, if you refer to the opinion of the scholars, as said by Imam Ibn Qayyim, that napping or qailulah is a short nap during the day, even said not necessarily by sleeping, just by resting for a moment.

Experts generally recommend napping for between 10 to 30 minutes. Napping should be done in a comfortable, quiet and well-lit place. However, if the nap lasts for more than an hour, it can have a negative impact on the body and health. These negative impacts include feeling sluggish after waking up and the risk of causing insomnia or sleep disturbances at night. Therefore, in accordance with what is done by the male and female students of Pondok Pesantren Modern Ar-Rasyid, they practice sunnah qailulah with a duration of 30 to 40 minutes, starting after learning activities at 11.30 WIB until before zuhur time at 12.15 WIB.

C. Male and Female Students' Views on the Sunnah Qailulah Routine after Learning Activities

Pondok Pesantren Modern Ar-Rasyid Pinang Awan was chosen for this study or research because it has gone through careful consideration. because there is a routine or habit practised or applied at Pondok Pesantren Modern Ar-Rasyid Pinang Awan that distinguishes it from other boarding schools. That is the routine of carrying out sunnah qailulah which has become a mandatory rule for santri to be carried out after learning activities, as well as for teachers. Therefore, the main subjects in this study are male and female students, to what extent the benefits felt by the students after carrying out the sunnah qailulah.

The following are the results of interviews with several male and female students of Pondok Pesantren Modern Ar-Rasyid regarding the impact and benefits of qailulah after learning activities:

1. Muhammad Dzaki Siregar, a second year Aliyah student, believes that the sunnah qailulah activity is very good for resting after class activities, especially when feeling tired and exhausted. And according to him, the benefits felt after qailulah are that it helps refresh and restore the body.
2. Sholihin, a second year Aliyah student, believes that the sunnah qailulah activity is very useful because after studying in class and feeling tired, it is necessary to rest. According to him, the impact or benefits felt help concentration in learning and increase enthusiasm in activities.
3. Muhammad Ilham, a second year Aliyah student, believes that qailulah activities are very good for resting the body from the fatigue of activities. The impact and benefits felt are making the body or physical health better.

4. Naira Febriani, a 3rd year Aliyah student, believes that this sunnah qailulah activity is very good because qailulah is a sunnah of the Prophet SAW. The impacts and benefits felt include being more enthusiastic in doing activities and helping to wake up at night to perform tahajjud prayers.
5. Naqiya Alaiya, a third-year Aliyah student, believes that qailulah is a good and beneficial activity. According to her, the benefits felt after doing qailulah make studying in the afternoon effective. It is easier to digest lessons when studying in the afternoon, because if you don't take a nap, you will usually be sleepy and find it difficult to catch or understand lessons. From the results of the interviews above, it can be concluded that the sunnah qailulah performed by male and female students has very important benefits for the body and productivity, thus making them enthusiastic in carrying out other routine activities.

The following is a table to determine the percentage of male and female students who practice sunnah qailulah and those who do not practice it. That is as follows:

Table 1. Percentage of male/female students who practice Sunnah Qailulah

NOT	Room Name/Ghurfa	Number of Santri	Percentage that implement	Percentage who did not implement
1	Abu Daud	30 people	%90	%10
2	Tirmidhi	40 people	%90	%10
3	baihaqi	60 people	%90	%10
4	Malik	60 people	%80	%20
5	Nasa'i	40 people	%70	%30

The data above comes from direct research in the field through interviews with several dormitory heads and dormitory ustadz. From the table above, it can be concluded that the percentage of male and female santri who practice sunnah qailulah is higher than those who do not, with an average percentage of 90% versus 10%. Because the ratio is higher for those who carry it out, because qailulah is a mandatory routine activity. For those who do not carry it out, they will get punishment from the Ustadz or Ustadzah in charge of the dormitory. Punishment for male and female students who do not carry out qailulah is not by violence but by giving memorising the Qur'an as a light punishment, and if they continue to violate, the punishment is added by telling them to bask in the hot sun. The explanation for students who do qailulah is because they are tired and need rest after a day of activities since morning. As for students who do not do qailulah, they do not rest but use their time for unproductive activities such as playing, eating, and chatting so that they disturb their friends who are resting.

Table 2. The results of interviews with male and female students regarding the impact or benefits they feel after practising sunnah qailulah.

No.	Benefits of Qailulah	Percentage
1	Helps refresh and restore the body	80%
2	Helps concentration in learning	70%
3	Helps get up at night for tahajjud	50%
4	Making daytime learning effective	70%
5	Provides health to the body	70%

From the percentage of the impact and benefits of qailulah above, it proves that the sunnah qailulah performed by male and female students has a good effect on the body and has a positive impact on the activities of the students if they do qailulah with the right duration and time.

D. Constraints or Obstacles in the Implementation of Sunnah Qailulah: Perspectives of Ustadz and Ustadzah at Ar-Rasyid Modern Islamic Boarding School

This study examines the conditions in the field regarding the obstacles and challenges faced in implementing sunnah qailulah after learning activities. The following are some of the results of interviews with Ustadz or Ustadzah regarding obstacles or challenges and their solutions.

1. Ustadz Ridho Siregar as the 3rd grade teacher of Madrasah Tsanawiyah. The obstacles and challenges faced are the lack of awareness of the students about the benefits of qailulah, so they do not carry out qailulah properly and correctly, some even play and chat during qailulah. The solution to the above problem is to enforce discipline among male and female students who do not carry out qailulah by punishing them, not with violence but by assigning memorising the Koran as a light punishment. If they still violate the rule on the next day, then the punishment will be increased by making them sunbathe in the hot sun.
2. Ustadz Bayu Syafriza as the 1st grade teacher of Madrasah Aliyah. The obstacles and challenges faced are the lack of supervision from the head of the dormitory and also the lack of supervision from the Ustadz or Ustadzah in charge of supervising qailulah. The solution is the head of the dormitory and Ustadz and Ustadzah who are in charge of supervising male and female students until they sleep, ensuring that qailulah is carried out properly.
3. Ustadzah Raudhati Maulina Ritonga as homeroom teacher 3 Madrasah Aliyah. The challenges and obstacles faced are the lack of supervision from Ustadz and Ustadzah because after studying, some students go shopping or buy food in the canteen or cooperative, so that later during qailulah they do not sleep but eat snacks in the dormitory. The solution is the need for strict supervision from the santri security team and Ustadz or Ustadzah to monitor and ensure that after learning activities, students are required to go directly to the dormitory.
4. Ustadzah Efridayanti Munthe as the homeroom teacher of class 2 of Madrasah Tsanawaiyah. The obstacles and challenges faced are that during qailulah time, there are still many male and female students hanging around outside. Some are in the canteen, bathroom, and still in the classroom even though the lesson hours have ended. The necessary solution is for the male and female santri security teams to ensure that santri who are outside are instructed to return to the dormitory. Once they are in the dormitory, the head of the dormitory should take attendance of its members and ensure they do qailulah and rest until Zuhur prayer time arrives.

Conclusion

The sunnah qailulah routine carried out by male and female students of Pondok Pesantren Modern Ar-Rasyid Pinang Awan, Torgamba District, Labuhanbatu Selatan Regency, is a mandatory activity that must be followed by the students of Pondok Pesantren Ar-Rasyid. This routine is a regulation mandated by the director of the pesantren, which must be obeyed and implemented by the students. Because this activity is routine and mandatory due to the tight schedule of the students, the sunnah qailulah activity is carried out for rest. So the sunnah qailulah activities carried out by these students are relevant to the Prophet's hadith which discusses qailulah. As explained in the Prophet's hadith, the Companions did qailulah after Friday prayers, while the students did it before zuhur time. However, this is not a problem because the essence of qailulah is to rest or sleep during the day, as explained by the scholars, whether done before or after noon.

Qailulah is an activity that is very beneficial for the body, especially after tired work or activities, because the body needs time to rest. Medical experts believe that qailulah can be beneficial if done correctly. Experts usually recommend a nap duration of 10-30 minutes. Some male or female students believe that after doing qailulah, the effects and benefits they feel are as follows: Helps refresh and restore the body, Helps concentration in learning, Helps get up at night for tahajjud, Streamlines learning during the day, and Keeps the body healthy. Regarding the obstacles and challenges that occur in the implementation of qailulah, it is evident from the facts in the field that there are several male and female students who do not carry out qailulah.

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