

**TRADITION OF RECITING *SŪRAH AL-FĀTIHAH*  
AND *ĀYAH AL-KURSĪ* IN THE FEMALE TAHFIDZ  
DORMITORY OF NURUL HAYAT  
KEDUNG MUNDU SEMARANG  
(A LIVING QUR'AN STUDY)**



**THESIS**

Submitted to Ushuluddin and Humanity Faculty in Partial  
Fulfillment of the requirements for the Degree of S-1  
of Islamic Theology  
On Tafsir Hadith Departement

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SEMARANG  
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## DECLARATION

I declare that this thesis is definitely my own work. I am completely responsible for content of this thesis. Other writer's opinions or findings included in the thesis are quoted or cited in accordance with ethical standards.

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Dear Sir,  
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*Assalamu'alaikum Wr. Wb.*

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*Wassalamu'alaikum Wr. Wb.*

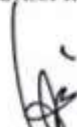
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## RATIFICATION

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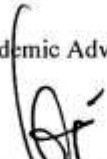
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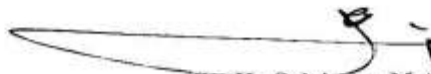
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## MOTTO

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ  
وَهُدًى وَرَحْمَةٌ لِلْمُؤْمِنِينَ

O mankind! There hath come unto you an exhortation from your Lord,  
a balm for that which is in the breasts, a guidance and a mercy for  
believers.

## DEDICATION

### *Alhamdulillahirabbil'alamin*

All the praises and thanks be to Allah, the Lord of the 'Alamin

#### **The thesis is dedicated to:**

- ❖ My dear parents; Imron Thoyib and Sholichah  
Love and respect are always for you. Thank you for the valuable  
efforts  
and contributions in making my education success.
- ❖ My beloved brothers Achmad Akrom and Achmad shofi, you  
are everything for me, the most beautiful present I've ever  
had. God, how should I be grateful for this great gift. Their  
love is overwhelming to my shed, and sure, it is your love,  
God.
- ❖ My classmates, my great friends from FUPK 9  
who coloring my spirit and feeling in unforgettable moments, LOVE  
YOU SO MUCH.
- ❖ A big family of BMC 13, it is an honor to be part of you.
  - ❖ All of my friends thanks for lovely friendship.

## TRANSLITERATION

English transliteration system International version<sup>1</sup>

### I. Single Consonant

Arabic	Written	Arabic	Written
ب	B	ط	ṭ
ت	T	ظ	ẓ
ث	Th	ع	‘
ج	J	غ	Gh
ح	ḥ	ف	F
خ	Kh	ق	Q
د	D	ك	K
ذ	Dh	ل	L
ر	R	م	M
ز	Z	ن	N
س	S	و	W
ش	Sh	ه	H
ص	ṣ	ء	’
ض	ḍ	ي	Y

### II. Double Consonant

Double consonant, including *syaddah*, is written in double.

For example: رَبَّكَ is written *rabbaka*

الْحَدُّ is written *al-ḥaddu*

### III. Vowel

#### 1. Short Vowel

Vowel or *harakat fathah* is written as *a*, *kasrah* as *i*, and *ḍammah* as *u*.

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<sup>1</sup>Tim penyusun skripsi, *Pedoman Penulisan Skripsi Fakultas Ushuluddin*, Fakultas Ushuluddin, Semarang, 2013p, 142–144.

For example: يَضْرِبُ is written as *yaḍribu*  
سُئِلَ is written as *su'ila*

## 2. Long Vowel

Long Vowel (māddah), which in Arabic uses harakat and hurûf, is written as hurûf and stripe (-) above it: ā, ī, ū.

For example: قَالَ is written as *qāla*  
قِيلَ is written as *qīla*  
يُقُولُ is written as *yaqūlu*

## 3. Double Vowel

a. Fathah + ya' sukūn is written as *ai* (أَيَّ)

For example: كَيْفَ is written as *kaifa*

b. Fathah + wawu sukūn is written as *au* (أَوْ)

For example: حَوْلَ is written as *hauila*

## IV. Ta' Marbūṭah (ة) in the End of Word

1. Ta' Marbūṭah (ة) in the end of word with *sukūn* is written as *h*, except Arabic word that is used as Indonesian word, such as *salat*, *zakat*, *tobat*, etc.

For example : طَلْحَة is written as *ṭalḥah*  
التَّوْبَة is written as *al-taubah*  
فَاطِمَة is written as *Fātimah*

2. Ta' Marbūṭah (ة) that is followed by *al* (ال), if they are separated or read as *sukun*, it must be written as *h*.

For example: رَوْضَةُ الْأَطْفَالِ is written as *rauḍah al-aṭṭāl*  
But if they are read a unit, it must be written as *t*.

For example: رَوْضَةُ الْأَطْفَالِ is written as *rauḍatul aṭṭāl*

## V. Article Alif + Lam (ال)

1. Article (ال) that is followed by *huruf syamsiyah* is written as how it is read and separated by stripe (-).

For example: الرَّحِيمُ is written as *ar-Raḥīmu*  
السَّيِّدُ is written as *as-sayyidu*  
السَّمْسُ is written as *asy-syamsu*

2. Article (ال) that is followed by *huruf qamariyah* is written as *al* and separated by stripe (-).

For example: الْمَلِكُ is written as *al-Maliku*  
الْكَافِرُونَ is written as *al-kāfirūn*



## **VI. Word as Part of Phrase or Sentence**

1. If the structure of words does not change the way to read it, it is then written separately in each word, or
2. If the structure of words changes the way to read it and unites them, then it must be written as the way it is read, or separated in the structure.

For example: خَيْرُ الرَّازِقِينَ is written as *khair al-rāziqīn* or *khairurrāziqīn*

## ACKNOWLEDGEMENT

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All Glory is to Almighty Allah, Who bestowed His blessing upon us and enabled myself to accomplish this thesis entitled “Tradition of Reciting *Sūrahal-Fātihah* and *Āyah al-Kursī* Semarang in The Female Tahfidz Dormitory of Nurul Hayat Kedungmundu Semarang ( a living qur’an study).

”Peace and salutation are always offered for the Prophet Muhammad, the most beloved Prophet of Allah, his relatives and companions.

In preparing this thesis the writer gets many help guidance and suggestions from various parties so that the preparation of this thesis is resolved. So that, I would like to express very deepest gratitude to:

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7. My amazing family, my loving community, FUPK 9 and BMC 13, KKN, Thanks for being a part of my life. My love and compassion for those who love me to be ready for next story and thanks for lovely friendship, never ending to love me.
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Finally, the researcher expects that this thesis may be helpful for all. Amin.

Semarang, December 28, 2017

The Writer,

Malichatun Nawiroh  
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**CURRICULUM VITAE**

## ABSTRACT

The research of *living the qur'an* in this thesis discusses the traditions or practices of the reading of the Qur'an which was born from the habit of a group of communities that form an introduction to the Qur'an. In this case it is a Female Tahfidz Dormitory of Nurul Hayat Kedungundu Semarang. For all teacher as well as the Board of asatidz Female Tahfidz Dormitory of Nurul Hayat were obliged to follow the reading activities and choices in the verse of the Qur'an which was carried out on a regular basis at the time after the morning prayers. As for the *Sūraḥ al-Fātiḥah* and *Āyah al-Kursī*. In practice, the method of transcription is facing six directions each direction read all the verses of *Āyah al-Kursī*.

On the research of this *the Living Qur'an*, the discussion was more focused on How application of the tradition of reading *al-Fātiḥah* and *Āyah al-Kursī* in a Female Tahfidz Dormitory of Nurul Hayat Kedungundu and the meaning of the tradition of the reading *al-Fātiḥah* and *Āyah al-Kursī* in a Female Tahfidz Dormitory of Nurul Hayat Kedungundu. In this case, the subject of such that action is the teacher and asatidzah and also the organizer of Nurul Tahfidz Dormitory Life. This research uses qualitative descriptive method with Ethnography approach. As for the data collection techniques that writers do that is through the observations of participants and non-participants, interview and documentation. While the data analysis used in this thesis, the author uses the analysis of empirical research-description, in addition to facilitating the author in exposing the contents of the discussion, as well as in order to know the reasons of a readings of the Qur'an *Sūraḥ* option. So, the background, motivation and goals of the tradition of reading that surah in Qur'an can be revealed.

As for the results of the research in this thesis is that *first*, the application of the tradition of reading *al-Fātiḥah* and *Āyah al-Kursī* in a Female Tahfidz Dormitory of Nurul Hayat Kedungundu performed on the morning of the day after the prayers with the arrangement of Dzikir that is reading intentions, blessings, *Sūraḥ al-Fātiḥah* and *Āyah al-Kursī* by way of facing towards the right-left, front-back, and top-down. *Second*, The meaning of the tradition of reading of *al-Fātiḥah* and *Āyah al-Kursī* in a Female Tahfidz

Dormitory of Nurul Hayat Kedungmundu is teachers and teacher can escape from any kind of *bala* ' (trials) or the temptations of Satan from every direction in everyday in life. This is intended so that teacher and the teacherconsistently (*istiqomah*) obtain peace of mind and avoid the plagues that will overwrite it.

The tradition of reciting *al-Fātihah* and *Āyah al-Kursī*, if seen with the use of the meaning of an action in the phenomenon of Edmund Husserl, then there are three categories of meaning. The meaning of the objective as an obligation, meaning expressive formed as learning, *faḍīlah* and virtue, also expressive meaning which shows on the psychology meaning or peace of mind and security away from danger, by method of reading that overlooks the six directions.

## CHAPTER I

### INTRODUCTION

#### A. Research Background

Al-Qur'an is the word of Allah SWT, which is revealed to the Prophet Muhammad, who has virtues, among which is that reciting the Qur'an is a worship.<sup>1</sup>Al-Qur'an is a holy book full of miracles that contain all the life information needed by humans, because in it is contained eternal wisdom.<sup>2</sup>In order to get His guidance, Muslims are competing to run the teachings of Islam into their lives.<sup>3</sup>Apart from being a guide, the Qur'an is also as advice, medicine, guidance and as a mercy for believers. As in the word of Allah SWT. in the Qur'an *Sūrah Yunus* 10:57 which reads:

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ  
لِلْمُؤْمِنِينَ

*"O mankind! There hath come unto you an exhortation from your Lord, a balm for that which is in the breasts, guidance and a mercy for believers.*

The tradition of reciting the Qur'an must be preserved, because reciting, living and practicing the Qur'an is one of the most important parts of Islamic Teachings for its adherents. We can see

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<sup>1</sup> Ibrahim Eldeeb, *Be A Living Qur'an: Petunjuk Praktis Penerapan Ayat-Ayat Al-Qur'an dalam Kehidupan Sehari-hari*, translator by Faruk Zaini (Jakarta: Lentera Hati, 2009), p.43.

<sup>2</sup> Harun Yahya, *Misinterpretasi Terhadap Al-Qur'an* (Jakarta: Robbani Press, 2003), p.16.

<sup>3</sup> Aksin Wijaya, *Arah Baru Studi Ulum Al-Qur'an: Memburu Pesan Tuhan di Balik Fenomena Budaya*, (Yogyakarta: Pustaka Pelajar, 2009), p.1.



that the first *Sūrah* down is *Sūrah al-'Alaq* which the first verse means "Read".<sup>4</sup>

There are various models of recitation of the Qur'an from the orientation of understanding and deepening of the meaning, until which just reciting the Qur'an as a ritual worships or to obtain peace of the soul. There is even a model of Qur'an recitation that aims to bring magical power or healing therapy.<sup>5</sup>

In the course of the Islamic history, even in the very early era, the practice of treating the Qur'an or certain units of the Qur'an is so meaningful in practical life. Basically, It has already happened when the Prophet Muhammad was alive, a period of the best for Islam, a period in which all the behavior of the people is still guided revelation through the Prophet Muhammad directly, according to narration, the Prophet ever cured the disease with *Sūrah al-Fātiḥah*, then this means that The Qur'an is treated as a functionary beyond its capacity as a text and also certain assumptions of the Qur'an from various Muslim community, this is only one factor supporting the emergence of practices to enable the Qur'an in life beyond its textual conditions.

This means that the occurrence of the Qur'an interpretation practice which does not refer to the understanding of its textual message, but based on the assumption of *faḍīlah* (virtue) of certain

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<sup>4</sup> M. Syamsul Ulum, *Menangkap Cahaya Al-Qur'an*, (Malang: UIN–Malang Press, 2007), p.4.

<sup>5</sup> Abdul Mustaqim, *Metode Penelitian Living Qur'an (Dalam Sahiron Syamsudin) Ed, Metodologi Penelitian Living Qur'an Dan Hadits* (Yogyakarta: Teras, 2007), p.65.

units on the text of the Qur'an for the benefit of daily life of the Ummah.<sup>6</sup>

Along with the development of the study period of the Qur'an experiencing the development of the study area, from the study of text to socio-cultural studies, which is then often referred to by the term Living Qur'an. M. Mansyur argued that the living Qur'an stems from the phenomenon of the Qur'an in the life of everyday society in other words the Qur'an in everyday life. Which is the meaning and function of the real Qur'an is understood and experienced by the Muslim community. The phenomenon of society with the Qur'an for example social phenomena associated with the reciting of the Qur'an, the phenomenon of writing certain parts of the Qur'an, the beheading of the verses of the Qur'an which then made the community as *wirīd*, treatment, prayers and so on that occur in certain Muslim communities and not in other Muslim societies.<sup>7</sup>

Indonesia is a predominantly Muslim country. This makes the application of Islamic values in Indonesia has become socio-cultural especially the practice of reciting the Qur'an in everyday life. Thus, there is a shift in value among the Muslim community,

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<sup>6</sup> Sahiron Syamsuddin, et al., *Living Qur'an dan Hadis*, (Yogyakarta: TH-Press, TERAS, 2007), p.1-2

<sup>7</sup> Muhammad Mansyur, *Living Qur'an Dalam Lintasan Sejarah Study Alqur'an, Dalam Metode Penelitian Living Qur'an Dan Hadits*, (Yogyakarta: TH Press) p.6-7

especially about the love of reciting the Qur'an.<sup>8</sup>This means that people respond to the presence of the Qur'an which is often called the living Qur'an.

The phenomenon of living Qur'an is a form of social response of a particular community or society in pervading the presence of the Qur'an, in this case as an example is Nurul Hayat Tahfidz Dormitory of Kedungmundu, Semarang. Nurul Hayat Tahfidz Dormitory is one of the educational institutions that stood under the auspices of Nurul Hayat Foundation Semarang City. Nurul Hayat Foundation is a foundation established in 2001 in Surabaya which is engaged in social services and da'wah.

Nurul Hayat Tahfidz Dormitory is a special Female Qur'an tahfidz Dormitory, this Dormitory has advantages over other Dormitories. Among them is the system used is the system of family care, prioritizing quality than quantity, no off-day for recitations, teachers are able to read Al-Qur'an according *tajwid* and *tartil* rules, perpetuate program recitations one juz each day and have the tradition of reciting *Sūrah al-Fātihah* and *Āyah al-Kursī* every day.

The tradition of reciting *al-Fātihah* and *Āyah al-Kursī* regularly every day is an '*amaliah* routine activity aimed at expecting the baroque of the reciting.

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<sup>8</sup>Umar Shihab, *Kontekstualitas Al-Quran, Kajian Tematik Atas Ayat-ayat Hukum dalam Al-Quran*, (Jakarta: Penamadani, 2005), p. 57.

Implementation is to begin *bismillah*, *şolawat do'a* then *Sūrah al-Fātihah*, followed by reciting *Āyah al-Kursī* 6 times with 6 directions of the right direction, left, front, back, top and down.

According one of Teacher the activity has been around since Tahfidz Nurul Hayat's Dormitory was established in 2016. The activity has been preserved until now. The reciting of the *Sūrah* was carried out and was followed by all teachers and Asatidz councils.

From the above description, it can be understood or deducted that the Living Qur'an today is already socio-cultural in Indonesia and is believed to be a benefits or advantages that can be obtained by the perpetrators. Based on this, the writer is interested in conducting research in the form of a thesis entitled "Tradition of Reciting *Sūrah al-Fātihah* and *Āyah al-Kursī* In Female Tahfidz Dormitory of Nurul Hayat in Kedungmundu Semarang (a Living Quran Study)"

## **B. Research Question**

Based on the background above, it can be taken the basic formulation of the study as follows:

1. How is the application of the tradition of reciting *Sūrah al-Fātihah* and *Āyah al-Kursī* in Female Tahfidz Dormitory of Nurul Hayat in Kedungmundu Semarang?
2. Why is reciting *Sūrah al-Fātihah* and *Āyah al-Kursī* in Female Tahfidz Dormitory of Nurul Hayat in Kedungmundu Semarang with six directions?

### C. Research Objectives

In accordance with the formulation of the above then every scientific work there must be a certain base and purpose, so that the desired goal is realized. The purpose of Proposal Writing as follows:

1. To know and explain the application of the tradition of reciting *Sūrah al- Fātiḥah and Āyah al-Kursī* in Female Tahfidz Dormitory of Nurul Hayat in Kedungmundu Semarang.
2. To know and explain the meaning of reciting *Sūrah al-Fātiḥah* and *Āyah al-Kursī* tradition in Female Tahridz Nurul Hayat in Kedungmundu Semarang with six directions.

### D. Significance Research

The results of the study obtained can be theoretical and practical significance.

#### 1. Theoretical Significance

This research is expected to contribute theoretically as a scholarly contribution in the field of Al-Qur'an and Tafsir, especially in the study of living Qur'an and to be used as one example form of field research studies, especially in assessing the phenomenon in society or in institutions formal and non-formal education (such as: "Islamic Boarding School"), which are related to the response of the community or teachers to the practice of reciting the Qur'an which becomes a routine practice in everyday life.

## 2. Practical Significance

This research is intended to help raise public awareness to interact with Al-Qur'an, to know the importance of reciting and studying the Qur'an and Al-Qur'an as a motivation for all teachers of Nurul Hayat female teachers in order to increase the love of the Qur'an.

## E. Prior Research

In general, research and scientific papers about the study of living Qur'an is still not much done. The majority of existing research and papers are still concerned with the literature or texts of the Qur'an and literary studies. As the study of the Qur'an progresses, the study not only focuses on the text. However, it must also see the social reality of society in responding to the presence of the Qur'an. So that helped encourage authors to conduct field research related to the phenomenon of a social community response to the Qur'an in daily life.

The virtues of the Qur'an, whether certain *Sūrah* or chunks of Qur'anic verses, have been described in the hadiths of the Prophet Muhammad SAW. As explained in the book of Imam Nawawi's work, *al-Tibyan fi Adab Ḥamalah Al-Qur'an*. In the hadiths related to this is the hadith of the Prophet Muhammad SAW. and his Companions who use the Qur'an for and in the form

of practical purposes, not in the form of interpreting or explaining the meaning of language and practicing its meaning.<sup>9</sup>

Scientific writing in the form of a thesis that also discusses the phenomenon and the reception of society to the Qur'an is "The Phenomenon of Reciting the Qur'an in Society (Phenomenology Study of Srumbung Sub-Village Community of Segoroyoso Pleret Bantul)". Written by M. Ali Wasik, Department of TH, Fak. Ushuluddin, Religious Studies and Islamic Thought, UIN Sunan Kalijaga Yogyakarta. In this scientific paper, the writer explained the response of society Srumbung to Al-Qur'an includes interaction and treatment of the Qur'an. In his research, M. Ali Wasik used the method of collecting observation and interview data in reviewing the phenomenon. The result of this research is that among the responses of society Srumbung to Al-Qur'an is the variety of reciting models of the Qur'an, namely 1) The existence of different media in which there are recitations of the Qur'an so as to affect various shapes and reciting model; 2) There are a slow and fast recitings; 3) There is a special *Sūrah* read when certain events; and 4) The duration of time required in reciting the Qur'an.<sup>10</sup>

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<sup>9</sup> Ahmad Rafiq, *Sejarah al-Qur'an; dari Pewahyuan ke Resepsi (sebuah pencarian awal metodologis)*, in Sahiron Syamsuddin (ed.), *Islam Tradisi dan Peradaban*, p. 74. Look the Book *al-Tibyān fī Adab Ḥamalah al-Qur'ān* karya Abū Zakariyā Yahya bin Syarafuddin al-Nawāwī al-Syafī'i. (Beirut: Dar al-Nafais, 1984), p. 140-147.

<sup>10</sup> M. Ali Wasik, "*Fenomena Pembacaan al-Qur'an dalam Masyarakat (Studi Fenomenologi atas Masyarakat Pedukuhan Srumbung Kelurahan Segoroyoso Pleret Bantul)*". Skripsi Fakultas Ushuluddin, Studi Agama dan Pemikiran Islam Yogyakarta, 2005

The next project entitled "*Yāsīnan* Tradition in Pambusuang People of Balanipa, Polewali Mandar, West Sulawesi", which was researched and written by Abd. Mubarak. The writer explained that *Yāsīnan's* tradition is as a habit passed down from generation to generation until this moment and not a sudden thing exists. In the thesis, Abd. Mubarak used a socio-historical and phenomenological approach as a data analysis tool. The result of this research is that the background of *Yāsīnan* tradition in Pambusuang society is first, the interpretation of society, especially the religious figures to some of the Prophet's traditions which make the *Sūrah Yāsīn* in a special position compared with other *Sūrah*. Secondly, the dominance of the tarekat sects that developed in the Pambusuang community which accustomed to the reading of the *Sūrah Yāsīn* , such as the Qadiriyyah congregation, the Naqsabandiyyah congregation and the Sammaniyyah congregation. Regarding the time for reading *Sūrah Yāsīn* is not the same as the Javanese tradition in general (at grieving moments). In Pambusuang people, they read *Sūrah Yāsīn* when one of the villagers is having difficulty passing through the *sakaratul maut* period, during the grave pilgrimage, during the night of Friday and the time of treatment.<sup>11</sup>

Furthermore, the project entitled "Reception Teacher Institution Tahfidzul Qur'an Wahid Hasyim Islamic Boarding

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<sup>11</sup>Abd. Mubarak, "*Tradisi Yasinan di Masyarakat Pambusuang Kecamatan Balanipa Kabupaten Polewali Mandar Sulawesi Barat*". Skripsi Fakultas Ushuluddin, Studi Agama dan Pemikiran Islam Yogyakarta, 2006.



School towards Al-Qur'an" is proposal writing of living Qur'an which was written by Muhammad Mukhtar. In his project, the writer focused on historical tracking, methodological and relevance for the study of contemporary interpretations. Data analysis that used was phenomenological approach, while data collection technique with observation, interview and documentation. As for result of this research is that teachers receptions Wahid Hasyim Islamic Boarding School toward Al-Qur'an included in category of aesthetic reception. Regarding the background of teachers do the reading of certain parts of the Qur'an is originated from the suggestion of parents and ustadzs (teachers), as well as other factors such as reading books or books and from environmental factors that support, so unconsciously become a habit of the teachers of Tahfidzul Qur'an Institution Wahid Hasyim Islamic Boarding School.<sup>12</sup>

The project of "Recitation of the Qur'an Selected *Sūrah* in Daar al-Furqon Female Islamic Boarding School Kudus (Living Qur'an Study)" was written by Siti Fauziah. In her project, the writer focused on the function and meaning of reciting the Qur'an *Sūrah* of choice for the perpetrators. The method used in this research is descriptive qualitative method, while the technique of collecting data was by observation, interview and documentation.

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<sup>12</sup> Muhammad Mukhtar, "*Resepsi Teacher Lembaga Tahfidzul Qur'an Pondok Pesantren Wahid Hasyim Terhadap al-Qur'an*". Skripsi Fakultas Ushuluddin, Studi Agama dan Pemikiran Islam Yogyakarta, 2007.

The result of this research is the practice of Qur'an recitation of these choiced *Sūrah* executed routinely after the prayers of *jama'ah fardhu* which is made as *wirid* after pray. The *Sūrah* those to be read are the *Sūrah Yāsīn*, the *Sūrah al-Mulk*, *Sūrah al-Waqi'ah*, *Sūrah ad-Dukhan* and *Sūrah ar-Rahman*. The meaning of the reciting is based on Karl Mannheim's theory of sociology of knowledge, ie objective meaning as a predetermined obligation, expressive meaning in the form of learning, *fadilah* and virtue, while the documentary meaning as a whole culture. As for the function of the reciting if it refers to Durkheim social functionalism theory, it shows the meaning of social solidarity both organic social solidarity and social mechanical solidarity.<sup>13</sup>

Some of the above papers are in the form of projects which has discussed the study with the theme of living Qur'an. From the above papers, this writer's research is not the first study of the Qur'an and this research is the development of previous research. In this paper, the writer explained about the procession of reading tradition of *Sūrah al-Fātihah* and *Āyah al-Kursī* used by female teachers of Tahfidz Dormitory of Nurul Hayat Kedungmundu, Semarang, by beginning *bismillah*, *ṣolawat do'a* then *Sūrah al-Fātihah* and continued by reciting *Āyah al-Kursī* 6 times with 6 directions ie right, left, front, back, up and down.

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<sup>13</sup> Siti Fauziah, "*Pembacaan al-Qur'an Surat-surat Pilihan di Pondok Pesantren Putri Daar al-Furqon Janggalan Kudus (Studi Living Qur'an)*". Skripsi Fakultas Ushuluddin dan Pemikiran Islam Yogyakarta, 2014.

Then the writer describe the meaning of the tradition of reciting *Sūrah al-Fatihah* and *Āyah al-Kursī* according to the actors. In this case are the teachers, the board of teachers and the character of the Tahfidz Dormitory Nurul Hayat Kedungmundu, Semarang. *Sūrah al-Fātihah* and *Āyah al-Kursī* are the focus of the author's study, there are indeed some similarities of *Sūrah* that have been reviewed by previous writers. However, if seen from the procession of the implementation of tradition and the pattern of reading is certainly different.

When looking at the tradition of reading the Qur'an *Sūrah al-Fātihah* and *Āyah al-Kursi* in Female Tahfidz Dormitory of Nurul Hayat in Kedungmundu Semarang. Then it can be known that its asocial phenomenon-culture<sup>14</sup> as symptom of individual behavior patterns of individual emerging from the base of their understanding of the Qur'an. The phenomenon of Reciting *Sūrah al-Fātihah* and *Āyah al-Kursi* in Female Tahfidz Dormitory of Nurul Hayat in Kedungmundu Semarang, it is the object of study in which the Qur'anic present the practice and takes place in everyday life by teachers and teacher dormitories.

The phenomenon of the living Qur'an can also be said as "Qur'anisasi" of life, which meaning operating the Qur'an in to all aspects of human life, or making human life for them an infest of the Qur'an in the Earth. So did the Reciting *Sūrah al-Fātihah*

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<sup>14</sup>Heddy Shri Ahimsa Putra, "The Living Al-Qur'an: Beberapa Perspektif Antropologi, Jurnal Walisongo, Volume 20, Nomor 1, Mei 2012, p. 250.

and *Āyah al-Kursi* in Female Tahfidz Dormitory of Nurul Hayat in Kedungmundu Semarang, where transcription continued orientation as a form of daily needs.

Heddy Shri Ahimsa Putra <sup>15</sup>concerning the study of the living qur'an argued Qur'anisasi of human life could be the use of verses in the Qur'an are believed to have super natural powers as a 'certain ' to achieve a particular goal, such as making a person becomes visible 'milky' because it cannot be hurt by any sharp weapons. The verses of the Qur'an here is no longer seen as "clue," command, a ban on doing something or story about something, but rather it appears as 'the spell' which if read repeatedly until it reaches the specified amount will be provide specific results as desire.

In the context of the study of qur'anisasi human life, treat and study the Qur'an asa book containing the instructions. The definition and that kind of treatment just viewed as one form of treatment that may be give against the Qur'an, and the definition and treatment of this is what later becomes the object of the study itself. Of course, the role and position of the Qur'an as Scripture there also cannot be ignored. However, the definition of "al-Qur'an" here is not just a book, but also the interpretation of and the patterns of behavior that is based on the interpretation over the verses in the Qur'an.

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<sup>15</sup>*Ibid*, hlm. 252.

The activities of the Dhikr together with Reciting *Sūrah al-Fātihah* and *Āyah al-Kursi* in Female Tahfidz Dormitory of Nurul Hayat in Kedungmundu Semarang is routine that is done every day by teachers and teacher. It makes the traditions of the Dhikr is a form of Living Qur'an that can be researched. Here researchers can direct attention *Sūrah al-Fātihah* and *Āyah al-Kursi* that read and the definition of those who do Dhikr together, and then try to determine the relationship between the definitions of the activities of the Dhikr together they did.

## **F. Theoretical Framework**

The study of the Qur'an (tafsir) has always been evolving, seen as auxiliary science for *Ulumul Qur'an*, such as linguistics, hermeneutics, sociology, anthropology and communication science. This is related to the object of research in the study of the Qur'an.

The study of the Qur'anic text alive in society is called The Living Qur'an, while the institutionalization of the interpretation of the Qur'an is called The Living Tafsir. This kind of research is a form of research that combines the branch of science of the Qur'an with the branches of social science, such as sociology and anthropology.<sup>16</sup>

Living Qur'an's study as an alternative paradigm proposes how the feedback and response of society in everyday life can be

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<sup>16</sup> Sahiron Syamsuddin, MA., *Metodologi Penelitian Living Qur'an dan Hadis*, (Yogyakarta, TH-Press, 2007), p. VI-XIV

read, interpreted functionally in the context of social phenomena. Therefore, the Qur'an which is understood by Islamic society in its social order is a reflection of the functional of the Qur'an itself. So that their response to the Qur'an is able to form his personality, not the contrary social world that shaped it, the neglect of the Qur'an determines the social world. Naturally, then there will appear a variety of phenomena in everyday life when addressing the Qur'an by certain people and perhaps in a certain time as well as a social or spiritual experience of the interaction of the Qur'an.<sup>17</sup>

When observing at the tradition of recitation of the Qur'an *Sūrah al-Fātihah* and *Āyah al-Kursī* in Female Tahfid Dormitory of Nurul Hayat Kedungmundu Semarang, the theory of Phenomenology Edmund Husserl became interesting to apply to find and determine the interconnectedness between thought and action because It also includes efforts to describe it, exposing the phenomenon or symptom awareness, the realization and shows how it was built. Thus, the writer in this research is going to use Phenomenology knowledge theory offered by Edmund Husserlin understanding of human behavior and action demands understanding of consciousness or human knowledge about the condition and situation of the objective of Female Tahfidz Dormitory of Nurul Hayat Kedungmundu Semarang, related to reciting Al-Qur'an, *Sūrah al-Fātihah* and *Āyah al-Kursī*.

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<sup>17</sup> *Ibid.*, p 5

Edmund Husserl stated that socio-cultural phenomena will be understood as a phenomenon that arises from a collective consciousness. A proper understanding, accurately, on the socio-cultural phenomena can be obtained by understanding the collective consciousness that is lying. Reading *Sūrah al-Fātihah* and *Āyah al-Kursī* is a reflection of the teachers and collectively teacher against the Qur'an in a dormitory tahfidz in order to understanding them in everyday life.

## **G. Research Methods**

The method that will use in research writing of Living Quran is as follows:

### **1. Type of Research**

This type of research is field research. In this case researchers make this research in a Dormitory Tahfidz Nurul Hayat who is the Institution of the Qur'an in Ruko Perum Kampoeng Semawis Block A, no. 8 Kedungmundu, Semarang. This research was conducted from October until December 2017. During the research undertaken researchers intentionally walked into the dorm by involving them to obtain information and materials more easily in the research of the author.

The research method used is descriptive qualitative approach to Ethnography. According to James p. Spradley in the Ethnographic method in his book, he describes Ethnography is the work of a culture description. The purpose of this activity is to understand a view of life from the perspective of

indigenous peoples, as expressed by Bronislaw Malinowski, that the goal of Ethnography is "understand the viewpoint of the native people, relation to life for get his view on the world."<sup>18</sup>

## 2. Data Resource

In this study, the subject of research that the writer will use is the director and guardian of Female Tahfidz Dormitory of Nurul Hayat, research subject here at once as a source of data and or informants. Furthermore, female teachers of Nurul Hayat who was undergraduate education.

Sources of data that taken will be in the form of primary data and secondary data. Primary data in this research is direct observation in dormitory tahfidz Nurul Hayat and interview with guardian of Female teachers of Nurul Hayat, followed by observation and interview to teachers and management, to complete the data mentioned above then added also from the data documentation and archives in the form of guidebook and administrative data of female teachers Nurul Hayat Tahfidz Dormitory.

As for the object of this research material is the reciting activity of Al-Qur'an *Sūrah al-Fātihah* and *Āyah al-Kursī*. While the formal object is to reveal the meaning of the practice of reciting the Qur'an *Sūrah al-Fātihah* and *Āyah al-Kursī* in Female Tahfidz Dormitory of Nurul Hayat Kedungmundu Semarang.

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<sup>18</sup> James P. Spradley, *Metode Etnografi*, translator by Misbah Zulfa Elisabeth, (Yogyakarta: PT Tiara Wacana, 1997), p.3-4



### 3. Technique of Collecting the Data

To obtain data according to this research, the data collection techniques used are as follows:

#### a. Observation

Observations as data collecting tools referred to systematically observations. In this observation the writer will observe the normal and actual state without deliberate effort to influence, organize, or manipulate it. In this case the writer went directly to the research location, which is Tahfidz Dormitory of Nurul Hayat Kedungmundu Semarang. Observations were made to obtain research data related to the object of research by observing the process of reciting *Sūrah al-Fātihah* and *Āyah al-Kursī*.

#### b. Interview

Interview is a technique of data collection conducted by providing questions and answers to respondents in research to obtain information.<sup>19</sup> Interviews in this study were conducted with a number of steps including determining the topic of the interview, determining the source or respondent, compiling a list of questions (with regard to the completeness of the content (5W + 1H), interviewing polite, good and correct language, based on the answer of the resource person, and write the interview result report. The topic of the interview is about reciting *Sūrah al-Fatihah* and

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<sup>19</sup>*Ibid.*,p. 115

*Āyah al-Kursī*. While the speakers is director and guardian female Tahfidz Nurul Hayat Kedungmundu Semarang. In this research, the interview begins with questions about a brief history of the dormitory Tahfidz Nurul Hayat, what is the method of reading *al-Fātihah* and *Āyah al-Kursī* in the dormitory tahfidz Nurul Hayat, how implementation of the reading *Sūrah al-Fātihah* and *Āyah al-Kursī* in the Dormitory Tahfidz Nurul Hayat, what is the *faḍilah* from surat *al-Fātihah* and *Āyah al-Kursī* itself according to the caregiver, as well as other matters deemed necessary if there is still to do with the focus of the research.

c. Documentation

Documentation technique is a systematic observation and recording of a symptom that appears on the object of research. Documents are sources of information in the form of photos, and statistical materials. Literally the document can be interpreted as a record of a past event. In this research type of document used is photography and data. The tools used are digital cameras, mobile phones and others. This shooting is used to obtain images on the reciting *Sūrah al-Fātihah* and *Āyah al-Kursī* in Tahfidz Dormitory of Nurul Hayat Kedunmundu Semarang, in addition to the writer will also describe the data related to Tahridz Nurul Hayat Kedunmundu Semarang.

#### 4. Data Analysis

Data analysis is the last step in a research activity. Analysis is a process of data collection based on all data that has been processed. Analysis of this data is an explanation of the results of research obtained.<sup>20</sup>

Technique of data analysis which will be used by writer to analyze information about reciting of Al-Qur'an *Sūrah al-Fātihah* and *Āyah al-Kursī* at Tahfidz Dormitory of Nurul Hayat Kedungmundu Semarang is description-explanation analysis. The description analysis is to analyze the data that has been described by constructing typology. As in relation to this research, the authors describe the data obtained from the results of interviews in the field that is by way of classify the object of research that includes anyone who performs and follow the tradition of reciting choose *Sūrah* in the Qur'an, what are the *Sūrah* the choice to be read regularly and when the reciting of selected *Sūrah* in the Qur'an as a routine activity for the teachers of Tahfidz Dormitory of Nurul Hayat Kedungmundu Semarang.

The explanation analysis is the analysis used to find the reasons and motives why the recitation of the Qur'an only certain *Sūrah*, what lies behind the tradition of reciting the Qur'an in Tahfidz Dormitory of Nurul Hayat Kedungmundu

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<sup>20</sup>Soerjono Soekanto, *Penelitian Hukum Normatif*, (Jakarta: Rajawali, 1984), p. 62

Semarang, the next is the purpose to be achieved from the routine activities of teachers from reading the selected *Sūrah*.

## H. Systematic Of Discussion

As an effort to facilitate in compile and understand this research systematically, the writer uses the systematic writing as follows:

Chapter I : consists of the introduction, in this chapter is explained about the Background of the Study, Formulation of the Study, Objective of the Study, Significance of the Study, Theoretical Framework, Review of the Literature, Research Methods, Systematic of the Study.

Chapter II: consists of the theoretical basis, in this chapter will be explained on the tradition and study of the living Qur'an.

Chapter III: contains about the report of data, the data is divided into two, which are:

### 1. General Data Report

General data consists of geographical location, boarding profile of Tahfidz Dormitory of Nurul Hayat Kedungmundu Semarang, management structure, number of board of *asatidz* (teachers) and *santri*(teachers).

### 2. Specific Data Report Consists of the descriptions, from the origins of the recitation of the Qur'anic verses of *Sūrah al-Fātihah* and *Āyah al-Kursī*, as well as to the time and procession of recitation of the Qur'an of *Sūrah al-Fātihah* and *Āyah al-Kursī*, and also the motivation of the tradition of

reciting the Qur'an *Sūrah al-Fātihah* and *Āyah al-Kursī* for the teachers

Chapter IV: Analysis of the application of the tradition of reciting *Sūrah al-Fātihah* and *Āyah al-Kursī* in Female Tahfidz Dormitory of Nurul Hayat Kedungmundu Semarang and the meaning of tradition of reciting *Sūrah al-Fātihah* and *Āyah al-Kursī* in Female Tahfidz Dormitory of Nurul Hayat Kedungmundu Semarang.

Chapter V: Closing chapter. This chapter contains conclusions and suggestions. The conclusion is the answer of the problem formulation after the discussion. And suggestions that are the author's recommendation of the research result.

## CHAPTER II

### REVIEWS OF RELATED LITERATURE

#### A. The Basic Concept of Living Qur'an

##### 1. Concept of Living Qur'an

The study of Alqur'an and tafsir always evolves along with the science's development which is seen as assisted science for *Ulum al-Qur'an*, such as linguistics, hermeneutics, sociology, anthropology and communication. It is related to the object of research in the study of the Qur'an. In general, genres and objects of Qur'an research can be divided into three parts.<sup>1</sup> *First*, the object of the study is the text of the Qur'an. In this case, the text of the Qur'an is examined and analyzed by certain methods and approaches. Therefore, the researcher can find the results from this method. *Second*, the object of the study is a thing outside from the text of the Qur'an which relates to its emergence as an object. This study is called *al-Khulli with maa haula al-Qur'an* (study of a thing around the text of the Qur'an). *Third*, understanding of the text of the Qur'an as the object of research. Al-Qur'an is understood and interpreted by Muslims, whether in whole, or only parts, through mushafi and thematic from the Prophet era till today. The results of this interpretation are used as the subject of discussion. *Fourth*,

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<sup>1</sup> Sahiron Syamsudin, "*Ranah-ranah Penelitian dalam Studi al-Qur'an dan Hadis*" in M. Mansyur dkk., *Metodologi Penelitian Living Qur'an dan Hadis*, (Yogyakarta: TH. Press, 2007), p. xiv.

research about public response (include their receptions to certain texts) and their interpretation to the text of the Qur'an.

Public response to the text of the Qur'an can be found in their daily activity, such as the tradition of reading certain verse at certain religious ceremonies. The social perception to the text of the Qur'an manifests the some institutions of certain interpretation in society, both in the large and small scale. The text of the Qur'an that lives in the community called the living Qur'an, while the institutionalization as the results of interpretation in society called the living tafsir. This research combines the science of the Qur'an and the social science such as sociology and anthropology.<sup>2</sup>

Study of Living Qur'an is the study on various religion social events along with the presence of the Qur'an or the existence of Al-Quran in certain Muslim community. The result of the study shows the social response (reality) of Muslim community. They make the Qur'an life and alive through a continuous interaction. M. Mansyur argues that the Living Qur'an appears from the phenomenon of the Qur'an in everyday life. Muslim community understood and experienced the meaning and function of the Qur'an. In contrast, the research that the object of the study is the Qur'an textuality only focuses on the phenomenon found in certain Muslim communities.<sup>3</sup>

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<sup>2</sup>*Ibid.*, p. xiv.

<sup>3</sup> Muhammad Mansyur dkk, *Metodologi Penelitian Living Qur'an dan Hadis*, (Yogyakarta: TH Press, 2007), p. 7.

Living Qur'an is included in the area of Islamic studies. The study does not only normative and dogmatic aspects, but also sociological and anthropological aspects. Islamic sciences (includes the aspect of normative-dogmatic belief comes from revelation and aspects of human behavior born by the impulse of trust) become empirical reality.

Muhammad Yusuf argues that the social response (reality) to the Qur'an can be said as the Living Qur'an. Whether the Qur'an is viewed as a science in the profane (not sacred) nor as a sacred guide.<sup>4</sup>

The Living Qur'an is the study of the Qur'an. It does not rest on the textual existence of the Qur'an. In addition, this study focuses on the social phenomena along with the presence of the Qur'an in certain geographical areas and certain period.

Offering the Living Qur'an as an object of study is essentially offering a phenomenon of interpretation or meaning of the Qur'an in a broader sense than has been understood. Meanwhile, bringing the meaning of socio-cultural phenomena into the scene of a conversation means placing the assumptions of a hermeneutic anthropological paradigm or interpretive anthropology to examine and discuss the phenomenon. Therefore, it is needed to describe briefly the basic assumptions

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<sup>4</sup> Muhammad Yusuf, *"Pendekatan Sosiologi dalam Penelitian Living Qur'an"*, in M. Mansyur, dkk., *Metodologi Penelitian Living Qur'an dan Hadits*, (Yogyakarta: TH. Press, 2007), p. 36-37.



of hermeneutic anthropology before discussing the various meanings of the Qur'an as a book containing the Word of God.

One of the basic assumptions of the interpretive anthropological paradigm is that humans are animal symbolicum or animals capable of using, creating and developing symbols to convey messages from one individual to another. The symbol is defined as everything that can be interpreted and it is important process in human life. The ability to give meaning is what distinguishes human beings with animals, and it makes humans able to speak. Language is a meaning system.

In the middle humans as animal symbolicum, an object such as the Book of the Qur'an can no longer be present without meaning. Similarly, human act to the Qur'an itself. If the Qur'an is a book contain collection, network and arrangement of symbols (Arabic letters), as same as various kinds of human act to the Qur'an is network and arrangement of symbols. It explains that The Living Qur'an is a symbolic universe and also a text that can be interpreted.

As a system of symbols, the Qur'an not only becomes the object of interpretation by people who expert in tafsir, but also by every Muslim, and even by those who are non-Muslims. Based on the anthropological perspective, each individual as an animal symbolicum is an interpreter. Each individual certainly has its own interpretation framework. Therefore, the interpretation of each individual is true or reasonable in the

framework of the interpretation used. Hence, there is no longer the most correct interpretation. Thus each individual can learn from other individuals about different interpretations.<sup>5</sup>

## 2. The Significance of the Study

The study of Living Qur'an gives a significant contribution to the development of the Qur'an study. It broke the fact that interpretation is understood to be a graphic text (book or book) written by someone, those the meaning of the interpretation can actually be expanded. Tafsir can be a response or behavioral practice of a society inspired by the appearance of the Qur'an. It is called recitations (*tilāwah*) in the Al-Qur'an. *Tilāwah* is reading activity that oriented to the practice (action). It is different from *qirā'ah* (the orientation is understanding).

Living Qur'an can be used as a da'wah to community empowerment. Therefore they more leverage in appreciating the Qur'an. For example, if in society there is a phenomenon of making the verse Qur'an as a talisman for the sake of nature, while they actually do not understand the messages from the verse Qur'an, we can educate them that the Qur'an is revealed and has function as guidance. Thus, it will change the way they think from klenik to academic thought.

Using the Qur'an only as rajah or tamimah can be demeaning the function of the Qur'an, although some scholars

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<sup>5</sup>*Ibid.*,p. 241.

may allow it. The reason, because the definition of the Qur'an as syifa that can be used for the body and the soul. The use of wifiq or rajah that contains partial verses of the Qur'an can be seen in books such as *Al-Awfaq*, the work of Imam al-Ghazali, *Khazinah al-Asrar*, by Sayyid Muhammad Haqqi al-Nazili, *Mamba 'Usul Hikmah* by Sayyid al-Buni, *Al-Rahman fi al-Taibb wa al-Hikmah* by al-Suyuthi etc.<sup>6</sup>

The significance of the study of the living Qur'an is to provide a new paradigm for the development of contemporary Qur'anic study, so that the study of the Qur'an does not only focus on the area of textual study. The study of living Quran focuses on the appreciation to the response and action of the community along with the presence of the Qur'an. Therefore, the interpretation is no longer elitist, but emancipatory(invites community participation). Phenomenological approaches and analysis of the social sciences-humanities must be very important in this field.

### 3. **Human Interaction with Al-Qur'an**

According to Fazlur Rahman, in the work of Hamam Faizin said that a Pakistani-Muslim intellectual uses the analogy of a State in mapping the Qur'an. Rahman's observations have three major groups of Quranic scholars, namely citizens

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<sup>6</sup> Muhammad Yusuf, "*Pendekatan Sosiologi dalam Penelitian Living Qur'an*", in M. Mansyur, dkk., *Metodologi Penelitian Living Qur'an dan Hadits*, (Yogyakarta: TH. Press, 2007), p. 39-40.

(Insider, Muslims scholar), Outsiders and Non-Muslims scholar who study the Qur'an, and invaders (Groups who want to destroy the Qur'an).

In contrast, Farid Esack categorizes readers of Qur'an texts into three levels; the uncritical lover, the scholarly lover, and the critical lover. This Esack theory is built by analogizing the interaction relationship between a lover and beloved in this case is the Qur'an. The first group, incritical lover is a common Muslim, such a group that seeks to interact with the Qur'an by positioning the Qur'an in all the way, without ever asking or doubting about the Qur'an. In this group, the Qur'an becomes a valuable entity and gives effect to their daily life. The group of scholars is a group of people who have studied the Qur'an from the content and the miraculous of the Qur'an. While the third group, the critical lover is a group that tries to ask about the nature, the origin (authenticity), and the language of his lover, it is done as the reflection of the depth love.<sup>7</sup>

In one of his explanations, Muchlis M. Hanafi stated that human interaction with the Quran is also divided into three. First, the interaction with in the form of *qira'atan*, *hifzan*, *wa istima'an*, interaction in the form of reading, memorizing, and

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<sup>7</sup>Hamam Faizin, "Mencium dan Nyunggi al-Quran, Upaya Pengembangan kajian al-Quran Melalui Living al-Quran," in Journal Suhuf, Vol.4, No. 1, 2011. p.24- 26. look Didi Junaedi, "Living Qur'an, Sebuah Pendekatan Baru dalam Kajian al-Quran, Studi Kasus di Pondok Pesantren as-Siroj al-Hasan Desa Kalimukti Kec. Pabedilan Kab. Cirebon," in Journal of Qur'an and Hadith Studies, Vol. 4, No. 2, 2015, p.175

listening to recitations of the Qur'an. It is expected to arise a sense of loving the Qur'an. Second, the interaction with the Qur'an in the form, *fahman wa tafsiran*. And third, the interaction with the Qur'an in the form *ittiba'an wa 'amalan wa da'watan*. The majority of Indonesian society is still on the first level, making the Qur'an as a daily reading. They have not yet attempted to go to the next level of understanding the Qur'an.<sup>8</sup>

Hanafi clasified that human interaction with the Qur'an begins with reading activities is on the beginning level. The commonly used to reading Quranic language is *qara'a*. In addition, in the Qur'an there is also the term *tilāwah*. Although these two-word translations are often have same meaning as "read". The differensiation is on the strengthening meaning in one of these words. The effort to read a single article without understanding its meaning is often used *qira'ah* word. But if there is a demand to understand the content of the text in the Qur'an offten uses *tilāwah*.

Quraish Shihab describes the meaning of origin and derivation of this *qirā'ah* word. It originally derived from the word *qara'a* means gathering. The letters and words spoken are the initial meaning of this word. The word consisting of aksa *qaf*, *ra*, and *hamzah* will give continous meanings, although it has different position. If *hamzah* comes first followed by *Qaf*

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<sup>8</sup> Syahrul Rahman, *Living Quran: Studi Kasus Pembacaan al-Ma'tsurat di Pesantren Khalid Bin Walid Pasir Pengaraian Kab. Rokan Hulu*," in jurnal Syahadah, vol.IV, No.2, 2016, p.55

and *Ra*, it can be read into *aqarra*, means to acknowledge and calm down. It can also take precedence letters *Hamzah* together with the letters *Ra* and *Qaf* (read *ariqa*) means restless or difficult to sleep.<sup>9</sup>

The process of reading Qur'an has taken place since the beginning of the first revelation that revealed to the Prophet Muhammad. It happened in the cave of Hira in the seventh century AD. The activity of reading Qur'an is a form of central activity in the religiousness of a Muslim. Various efforts are taken by Muslim to achieve maximum results. In the past era, it took a long time to be able to read the Qur'an. Then, they found some methods that can accelerate the level of ability of teachers in reading the Qur'an, for example *Qira'ati* method, *Iqra*, *Yanbu al-Quran*, *al-Barqi*, 10 hours Learning to Reading Al-Quran, and a number of other methods. In the Qur'an mentioned, Allah has given the ease of the Qur'an to be remembered. "*And we have certainly made the Qur'an easy for remembrance, so is there any who will remember?*" Thus explicitly mentioned in the QS. Al-Qamar :22.

In society, the Qur'an is read individually and also sometimes read together. Read in a regular verse by verse following the *Sūrah* by *Sūrah* to *khatam*. In addition to these regular readings, there are also Muslim individuals who routinely read a particular *Sūrah* at a certain time, such as

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<sup>9</sup>M. QuraishShihab, *Dia Di Mana- Mana, 'Tangan' Tuhan di Balik Setiap Fenomena*, (Jakarta: Lentera Hati, Cet. XII, 2011) p. 222-223

reciting the *SūrahAl-Kahfī* on Friday or Friday afternoon,<sup>10</sup> the recitation of the *SūrahYāsīn* at the time of the pilgrimage, *Yāsīnan* at the circumcision, there is also a *khatam* al-Quran in the tomb of Kiai Khalil Bangkalan Madura. This phenomenon should be explored from the background, motivation, obsession, hope, goals, and achievements that may result from the ‘*amalan*’ that has been done.<sup>11</sup>

The method that can be used to examine the phenomenon of Muslim response or recurrent reading in the realm of the Muslim community is Living Quran. In the academic world, this method has not been much touched by observers and researchers of the Qur'an. This can be inferred from the number of references that are still limited. Unlike the case with research of Al-Qur'an text that has grown long and produces a very varied literature.

#### 4. The Concept of Living Qur'an Study

The concern of both Muslim and non-Muslim to the Qur'an never breaks up. The studies are always generated from the celestial books that have been 15 centuries in the midst of humanity. There are many aspects to be explored in the Qur'an, from the linguistic, historical, writing, revelation to the Prophet Muhammad. The focus of the Qur'an study so far just limited in the text of Qur'an (*Mā fī al-Qur'ān*) and the content of the

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<sup>10</sup>Ibn Katsir, *Ibid.* p. 1145

<sup>11</sup>Muhammad Chirzin, “*Mengungkap Pengalaman Muslim Berinteraksi dengan al- Quran*” dalam *Metodologi Penelitian Living Quran dan Hadis*” (Yogyakarta: Teras, 2007) p.15

Qur'an (*Mā haula Al-Qur'ān*) in the form of Makkiyah and Madaniyah, Rasm Utsmany, the science of asbab an-Nuzul, and a number of other sciences under the *ulum al-Qur'an* study.

In other hands, focus of the Qur'an study today is no longer on the two *Mā fī al-Qur'ān* and *Mā haula Al-Qur'ān*, but has developed in the area of the relationship between the Qur'an and Islamic society, also how the Qur'an is addressed theoretically and practiced in a way adequate in daily life (Living Qur'an). In other words, this study no longer begins from its textual existence, but on the growing social phenomenon in responding to the existence of the Qur'an in certain geographical areas and times.<sup>12</sup>

From the linguistic point of view, the word Living Quran consists of two different syllables, living is defined by life and the word Qur'an is the last revelation written in the Mushaf. Simply put, living Qur'an, can be interpreted with the text of verses of the Qur'an that live in the community.<sup>13</sup>

The study of Living Quran contains the meaning of making the verse of the Qur'an as a living text, not as a dead text. In this regard, the focus of *Living Quran's* discussion is the verses that have developed or have been grounded in society.

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<sup>12</sup>Muhammad Yusuf, "Pendekatan Sosiologi dalam Pendekatan Living Quran" dalam *Metode Penelitian Living Quran dan Hadis*, (Yogyakarta: Teras, 2007), p.39

<sup>13</sup>Sahiron Syamsuddin, "Ranah-ranah penelitian dalam Studi al-Quran dan Hadis," dalam *metodologi Penelitian Living Quran dan Hadis*, (Yogyakarta: Teras, 2007), p.xiv



While for the debate about the authenticity of the Qur'an, the different methods, rules, and interpretive styles are not too concerned. The research focuses on the practical role of the Qur'an in attitudes, individual activities or the general public. In addition, it also discusses the understanding of a group of people to the Qur'anic verses rather than the interpretation of the Qur'anic verse.<sup>14</sup>

For academic reviewer, Living Quran studies mean to understand and explain 'why' and 'how' the Qur'an is understood as its originally text, not as the common text that based on the theoretical considerations of scholarly. How strong the theoretical foundation upon the understanding is not part of the Living Quran's research focus.

This research is no longer purely the study of the Qur'an or tafsir. The steps and methodology of the research are not the same. This research is a form of research that combines the branch of science of the Qur'an with social science, such as sociology and anthropology.

Practically, there are several methods that can be used in this *Living Quran* study. Some of these methods include;

- a. Interview. Asking some questions on the research object is the best step in collecting information. This technique is able to explore the history life of religious informants as citizens

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<sup>14</sup>Muhammad Ali, "Kajian Naskah dan Kajian Living Quran dan Living Hadis," in *Journal of Quran dan Hadis Studies*, Vol.4 No. 2, 2015, p. 153

or community leaders who has been struggling with the issues studied. In addition, from the interview will be found historical information, developments in the future research and wishes in the future.

- b. Observation is data collection techniques with attention and sees directly to the research topic. Observed data can be a description of behavioral attitudes, forms of community interaction as a research object, as well as certain readings in an activity.
- c. Documentation, this third data collection can be pictures, videos, teaching schedule, schedule of activities studied and other forms of documentation. This data will enrich the source of information for researchers for better results.

In Indonesia, the opportunity to develop the method of Living Quran opens widely. Some factor are support it such as the existence of Muslims scattered in different regions with different cultural and socio-cultural heritage, the appearance of some classical religious leaders who abandon the beliefs for the society today, the existence of several educational institutions of the Qur'an with its varied educational system and pattern, the formation some Tahfidz al-Quran educational institutions in almost public and private Islamic schools, the implementation of temporal race activities on the scale of low to national, the existence of a number of Muslim community neither in the form of community organizations, nor in the form of political parties and other supporting factors.

## B. The Concept of Tradition of Reciting *Sūrahal-Fātihah* and *Āyah al-Kursī*

### 1. The Concept of Tradition of Reciting *Sūrahal-Fātihah*

The existence of the Qur'an in the midst of society has a lot of functions, some people use the Qur'an as a routine reading before *fajar*, research material, a text who embracing dishes, recitation, till uses the *Sūrah* of the Qur'an as decoration on the walls of houses and cabinets.

*Sūrahal-Fātihah* is a *Sūrah* that was revealed in Makkah consisting of 7 verses. This *Sūrah* is called *al-Fātihah* (opening) because this *Sūrah* is in the beginning of the Qur'an. It is also called the *Umm al-Qur'ān* (the parent of the Qur'an) or *Umm al Kitāb* (the parent of the Book) because it is the parent of all contents in the Qur'an. This *Sūrah* is also referred *Al-Sab'ul Matsānī* (seven verser repeatedly). This is because the number of verses is seven and read repeatedly in prayer.

According to Nasir Makarim Syirazi, a famous Syiah scholars mentions in his tafsir *al-Amtsāl* that the context of the *Sūrahal-Fātihah* differs from all *Sūrah* in the Qur'an. The other *Sūrah* describes the Word of Allah SWT, while the *Sūrahal-Fātihah* describes kalam servant of Allah.<sup>15</sup> In other words Allah SWT willed in this *Sūrah* to teach His servants the way of calling Him and praying to Him.

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<sup>15</sup> Nashir Makarim Syirazi, *Al-Amtsālfi Tafsir Kitab Allah Al-Munzal*, p. 17, in Muhammad Alcaff, *TAFSIR POPULER AL-FATIHAH: Menyelami Makna Lahir dan Batin Al-Fatihah secara Mudah dan Sederhana*, cet. I, (Bandung: Mizania, 2011), p. 20

This *Sūrah* begins with praise (*al-hamd*) to Allah SWT, followed by the recognition or belief in the existence of Allah SWT. Then it followed with the submission and request from the servant to Allah. The reward with the recitation of *Sūrahal-Fātiḥah* is clearly explained in the Prophet's Word that Allah SWT will reward as much as all the verses that descend from heaven whoever reads *Sūrahal-Fātiḥah*. This hadith is a great motivation for people who istiqomah recite *Sūrahal-Fātiḥah*. *Sūrahal-Fātiḥah* has two *al-Fātiḥah* important goals: First, related to the *tauḥid*, especially *tauḥid* in worship. That is human worship should be focused on Allah SWT and besides Him is not worthy of praise and worship. Second, related to the End Times and the faith of the Judgment Day.

These two issues (*Tauḥid* and Times) are the main objectives of Islam. All Islamic learnings are built on these two principles. Religion of Islam invites all mankind to believe in Allah Almighty and with a loud voice declare *tauḥid* sentence as written in Al-Qur'an *Sūrah* Ali Imran 3:64

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ

Say, "O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah."

In the tradition of Indonesian Muslims, if they have intent to be granted by Allah, they usually recited *Sūrahal-*

*Fātihah*, either read together or alone depending on the condition. This tradition actually lasts since the salaf generation is pious.

Imam Abu al-Shaykh has narrated in the book of *al-Tsawāb of Imam Athā'*, a salaf scholar, radhiyallaahu' anhu who said:

إذا أردت حاجة فاقراً بفاتحة الكتاب حتى تختمها تُقضى إن شاء الله

*If you want your wishes granted, then read completely the Sūrahal-Fātihah, insha Allah your will be granted.*

Based on the atsar, Imam Mulla Ali al-Qari al-Hanafi said in his book *al-Asrār al-Marfū'ah* as follows:

وهذا أصل لما تعارف الناس عليه من قراءة الفاتحة لقضاء الحاجات  
وحصول المهمات

*This atsar is the basis tradition of the Muslim who read the Sūrahal-Fātihah to be granted and achieved the important bussiness.*<sup>16</sup>

The tradition of recitation *Sūrahal-Fātihah* actually has been going on for a long time in Indonesia, along with the existence of religious culture such as *tahlil*, grave pilgrimage, *istighosah* and others.

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<sup>16</sup> Imam Mulla Ali al-Qari al-Hanafi, *Al-Asrar al-Marfu'ah*, cet.2, Juz 1, (Damaskus: al-Maktab al-Islami, 1986), p. 253

## 2. The Concept of Tradition Reciting *Āyah al-Kursī*

One valuable and incomparable religious experience for a Muslim is to interact with the Qur'an, which can be expressed and expressed through oral, written, or deed, whether it be thought, experience or practice, emotionally or spiritually.<sup>17</sup>

As mentioned above, that the Qur'an is revealed to have merit and virtue for its readers the entire Qur'an, each *Sūrah*, or each verse. Similarly, the verse of *Āyah al-Kursī* which is read with the intent to seek benefit and virtue of Allah SWT.

*Āyah al-Kursī* have a very grand position and a very high place. This is because the *Āyah al-Kursī* contains the most glorious of some *dhikr* and knowledges.<sup>18</sup> In addition, the *Āyah al-Kursī* also contains an element of *tauhīd* to the Allah, exaltation to Him and contains His names. Imam al-Razi argues that *dhikr* and science depend on something that is spoken and known. When something noble is spoken, surely speech and knowledge that appears is also noble. The noblest of some *dhikr* and some knowledge is the God, the Most Holy Essence.<sup>19</sup>

The majesty of this *Sūrah* is found in the hadith of the Prophet SAW. For the example, the hadith narrated by Ubay bin Ka'ab that Rasulullah SAW said:

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<sup>17</sup>Muhammad Chirzin, *Metodologi Penelitian al-Qur'an*, ed Sahiron Syamsuddincet.I (Yogyakarta: TH Press. 2007), p. 10

<sup>18</sup> Abu maryam Thariq, *Kemukjizatan Ayat Kursi*, Cet.III, (Yogyakarta: Mitra Pustaka, 2011), p. 19

<sup>19</sup>Tafsir al-Qurthubi, Juz 7, p. 3.

يَا أَبَا الْمُنْذِرِ أَتَدْرِي أَيُّ آيَةٍ مِنْ كِتَابِ اللَّهِ مَعَكَ أَعْظَمُ قَالَ قُلْتُ اللَّهُ وَرَسُولُهُ  
 أَعْلَمُ قَالَ يَا أَبَا الْمُنْذِرِ أَتَدْرِي أَيُّ آيَةٍ مِنْ كِتَابِ اللَّهِ مَعَكَ أَعْظَمُ قُلْتُ اللَّهُ لَا  
 إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ قَالَ فَضَرَبَ صَدْرِي وَقَالَ لِيُهِنَنَّكَ الْعِلْمُ يَا أَبَا  
 الْمُنْذِرِ.

"O Abu Mundzir, do you know which verse in the Qur'an you think is the greatest verse?" Abu Mundzir replied: (الله لا إله إلا هو) (الحي القيوم). Then the Prophet patted me on the chest as he said: "May Allah grasp the knowledge for you, O Abu Mundzir".<sup>20</sup>

This Hadith is the greatest motivation to a Muslims in reading the *Āyah al-Kursī*. They hope that Allah SWT always giving knowledge to them.

The religious social phenomenon in Indonesia is still thick with the tradition of reading *Sūrah* or verses from the Qur'an with a view to seeking virtue. This reality makes the verses of the Qur'an have been ingrained in indigenous Indonesian society. Therefore, the reading tradition always alives, and it existence always awakes.

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<sup>20</sup>Abu maryam Thariq, *Op.Cit.*, p. 21

**CHAPTER III**  
**FEMALE TAHFIDZ DORMITORY OF NURUL HAYAT**  
**SEMARANG AND THE PRACTICE OF RECITING *SŪRAH***  
***AL-FĀTIHAH AND ĀYAH AL-KURSI***

**A. General Description of The Female Tahfidz Dormitory of Nurul Hayat Semarang**

Female Tahfidz dormitory of Nurul Hayat Semarang is Islamic education to help teachers memorizing the Qur'an under the Foundation of Nurul Hayat Semarang. The purpose of the establishment of this dormitory is for preserving the Qur'an in Indonesia, especially in Semarang and surroundings. The funding for developing this female tahfidz dormitory of Nurul Hayat Semarang is from donation of Muslims society and others. This institution of Islamic education was established on Sunday, March 27, 2016. This moments coincides with the event of *tabligh akbar* performing Syaikh Ali Jaber as the speaker who was the great teacher of Tahfidz Al-Quran in Nabawi mosque in Medina.<sup>1</sup> The inauguration of the boarding was carried out by him and the Director of Nurul Hayat dormitory, H. Molek.

This Tahfidz Dormitory is located in Ruko Kampoeng Semawis block A number 8 Kedungmundu, Semarang. It is exactly on the east of the office of the head of Muhammadiyah University Semarang (UNIMUS).

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<sup>1</sup>An interview with Mr. Arfanu Ramlan, the chief direktor of Female Tahfidz Dormitory of Nurul Hayat, Semarang. On November 19, 2017 at 15.30 WIB in Female Tahfidz Dormitory of Nurul Hayat, Kedungmundu Semarang.



The building of this tahfidz dormitory has 2 floors, in which a number of 12 female teachers stay. Those teachers are actually the university teachers as well, whether in bachelor (S1) or magister program (S2) from various state and private University, such as Politekes, Unimus, Unissula, and UIN Walisongo.

The motivation of this tahfidz dormitory establishment is to forming of *hafidzah* cadres who have broad conception and soul of an entrepreneur.

In the execution of its educational programs, this institution provides some supporting facilities to improve the quality of the lesson, they are:

1. Free living in the Dormitory
2. Free Wi-Fi for 24 hours
3. Free training for personal development
4. Monthly fund (for whom successfully reached the target of memorizing the Qur'an every end of month)

Teachers in the tahfidz dormitory must be the learners who need to be diligent and have good commitment in memorizing the Qur'an. Therefore, the process of participant recruitment must be better and strict. Special requirements to be a teacher in female tahfidz dormitory of Nurul Hayat Semarang are:

1. Teacher of PTN or PTS in Semarang
2. Being the teacher of 1<sup>st</sup> until 6<sup>th</sup> Semester
3. Have willing to live in the Dormitories and Boarding activity
4. Have ability to read the Qur'an properly and correctly

5. Have a strong desire and good commitment to memorize the Qur'an

The structure management of Female Tahfidz Dormitory of Nurul Hayat Semarang is as follows:

No	Name	Position
1	Arfanu Raflan	Director of Nurul Hayat
2	Nailul Izah	Guardian of Dormitory
3	Yayah Hayati	Chief of Dormitory
4	Silva Nadhifatul A'yun	Secretary
5	Nasatul Imadatil Ummah	Treasurer
6	Latipah	Section of Security
7	Umi Aminatil Mustofiyah	Section of Cleanness

Some rules of Female Tahfidz of Dormitory Nurul Hayat Semarang are:

#### 1. Security

- a. Teachers are required to return home to the dorm on time, which is before the time of *Maghrib* prayer, after performing some activities outside the Dormitory (lecture, etc.). Maximum time limit of returning to the Dormitory is at 21.00 PM, for only an urgent situation with the permission from the structural management of the dormitory.
- b. Teachers are required to maintain the security of dormitory by ensuring that the main door and the door of the 1<sup>st</sup> floor and 2<sup>nd</sup> floor is locked properly after memorizing the Qur'an with the teacher.
- c. Teachers are not allowed to follow any external activities (except the university lesson) including: internal

organization of the university and external organizations that disturbing the time of memorizing the Qur'an. They are also not allowed to go outside the city except with the permission from the management of Dormitory.

- d. Teachers are not permitted to return to their hometown except in holidays and with the permission of the dormitory management.
- e. Teachers are required to make a written permission letter before returning to their hometown if they deserve to do so not in holiday and for the urgent condition only.
- f. Teachers are only allowed to receive guests up to the 1<sup>st</sup> floor (in Front Office) and not allowed to enter the 2<sup>nd</sup> or 3<sup>rd</sup> floor.
- g. Female teachers are prohibited to meet any male guests, except for the sake of the university.

## 2. Education:

1. Teachers must follow all of the educational activities in the dormitory including:
  - 1) Pray *Jama'ah* (for only *Maghrib, Isyā' and Subuh*).
  - 2) Reading:
    - a) *Murāja'ah* (repeating the memorized *Sūrah* and verses of the Qur'an) after performing Maghrib prayer at least 1 sheet (one page).
    - b) *Ziyādah* (adding the memorized *Sūrah* of the Qur'an) after Subuh prayer for a minimum of 1 page.
  - 3) *Ngejuz* (reading the complete 1 juz of the Qur'an) after performing the '*Isya'* prayer '.

- 4) Evaluation of the memorized Qur'an after completing reading 1 juz of the Qur'an.
  - 5) *Tartilanayatan* (reading the Qur'an alternately) 1 Juz every Friday morning after performing Subuh Prayer.
  - 6) Reviewing the books as in the schedule (for all teachers), namely:
 

Sunday night	: <i>Tajwīd Jazariyah</i>
Monday night	: <i>Ta'līmul Muta'alim</i>
Tuesday night	: <i>Tajwīd Jazariah</i>
Wednesday night	: <i>'Ilmu Alat (Nahwu, Shorof, and I'lāl)</i>
  - 7) Compulsory reading *ṣolawat* 100 times after the morning reading (for all teachers).
  - 8) Following the study of Qur'anic interpretation on every Saturday morning at 8.00-finished in Sila pagi.
2. Teachers must in hurry for praying together when it is time to pray.
  3. Teachers who are in schedule of picket must perform their memorizing the Qur'an at the first sequence for every morning.
  4. Teachers must wear white veil and not allowed to wear pants during the time of studying the Qur'an.
  5. Teachers must turn off the lights in the room floor 2 or 3 floors as well as outside the room (unless for necessary) after finished reading the Qur'an in the morning.

6. Teachers must turn off AC and fan in the whole room after using.
3. Cleanness and others:
  - a. Teachers must do daily pickets on the schedule as determined.
  - b. Teachers must perform cleaning together (*ro'an*) every Sunday as scheduled.
  - c. Every teacher who gets daily picket must throw the rubbish to the large bins located in front of the main entrance of the Office of Nurul Hayat.
  - d. Teachers must keep the cleanness of the kitchen after cooking, including cleaning all cooking tools that are used, cleaning up the remains of the former dirt cooking and returning the materials of cooking to their place.
  - e. Immediately, teachers must wash their plates and glasses after finish eating and must make sure not to leave any residual food over the dinner table.
  - f. Teachers who picket have to cook rice in the morning (2<sup>nd</sup> floor) and afternoon (3<sup>rd</sup> floor)
  - g. Teachers are not allowed to store any food for too long.

## **B. A general Overview of Nurul Hayat**

### **1. History**

Nurul Hayat was founded in 2001. This institution is engaged in the field of social service and charity. Since its early establishment, Nurul Hayat was aspired to become a self-

supporting and independent social institution. The meaning is that the institution is believed by Muslims because of it emphasizes on transparency and accountability in the management of the trusted funds of *ummah* (societies). Being an independent institution means that the workers' rights as *'amil* (salaried employees) do not take from the zakat fund and social donation. The salary of the employee is independently taken from the income of the efforts of the foundation.

Nurul Hayat has the motto "Sejuk Untuk Semua", which represents a determination to always bring coolness to the surroundings wherever Nurul Hayat is. That motto is also an affirmation that Nurul Hayat is the organization that is not affiliated with a particular group or special understanding. Therefore, Nurul Hayat is expected to be acceptable give benefit to societies whenever and wherever it be. In addition, Nurul Hayat always tries to make improvements and increase its achievements in work by holding on to four commitments, namely: independent, reliable, professional, and empowering.

## **2. The vision, mission and Motto of Nurul Hayat**

### ➤ Vision

To Serve the God by building the ummah.

### ➤ Mission

Spreading the beneficial and empowerment in the field of da'wah, social, health, education and economy.

### ➤ Motto

Sejuk untuk Semua (Cool for all)

Nurul Hayat always tries to make improvements and increase its achievements in work by holding on to four commitments, namely: independent, reliable, professional, and empowering.

a. Independent

Employee's salaries are fulfilled from the results of Nurul Hayat business unit so the mandate of zakat and social donation became more optimal for social programs and other events.

b. Mandate

Nurul Hayat is financially audited by the public accountant with the value of "Fair Without exception"

c. Professional

Nurul Hayat has implemented the quality management system ISO 9001:2008 and consistently has applied the 5R cultures (Brief, Neat, Clean, Maintain and Diligent).

d. Empowering

More than 100,000 people receive benefit of Nurul Hayat programs. Because that benefit, Nurul Hayat receive a wide range of appreciation like a *Pro Poor's Awards*, the award of Child Care Institutions of the Ministry of the PP and PA, the Best Orphanage and others.

### 3. Nurul Hayat Programs

#### a. Education

##### ➤ SMP Tafidhul Entrepreneuership Khairunnas

As an educational program in form of boarding school, SMP Tahfidz Entrepernuer Khairunnas has commitment to build the generation of Qur'anic Entrepreneurs.

##### ❖ Mission:

- 1) Conducts the first level of secondary education that integrates science and kauniyah, as well as qauliyah amaliah.
- 2) Conducts the first level of secondary education in order to produce graduates who have the glorious, scientific thinking, and Islamic personality.
- 3) Forms a generation of leaders who memorized the Qur'an and have soul of entrepreneur.
- 4) Creates the learning climate that supports the building next leaders who memorize the Qur'an and have the spirit of entrepreneur.
- 5) Become a model school-based on Tahfidz Entrepreneur.

##### ➤ College of Pious Children (PAS)

Children's boarding school (PAS) of Nurul Hayat is a program of empowering orphans and children of the poors with a boarding system (total education). The



concept of a dormitory on the program PAS allows the orphans and the poor to gain an integrated intelligence coaching (multiple intelligence), which are in terms of religion (SQ), intellectual (IQ) and attitudes (EQ). Each teacher gains the control of continuous self-development from the guardians. So the interests and talents of Teachers can obtain the right response, which are the educational facilities that can increase their competency in the future.

➤ College of Pious Children that memorize the Qur'an

Boarding school for Pious Children that memorize the Qur'an (PAS PENA) is the program of educating the orphans and poor children to memorize the Qur'an. They are the kids who really have the great dream to be a memorizer of the Qur'an. In addition to the activity of memorizing the Qur'an which of course is not easy, they are also getting a formal education as well as other self-development programs such as language courses and computers. This must be done so that later they are also able to become independent. Its short-term target is, in four years the teachers have already memorized the whole Qur'an, 30 Juz. While the long-term target, through integrated founding (SQ, EQ, and IQ) they are expected to become the graduates of PAS PENA that has religious soul texts and professional in the world of work.

➤ Brilliant Orphan's Companions (SAYANG)

SAYANG program is the giving the grant of education scholarships program to the orphan teachers in every semester. Not only receiving the grant, but also coaching them once in two weeks.

➤ Pious Children's schools (SAS)

This is one of the social programs for the early children for poor families who cannot afford it.

➤ Campus Entrepreneur for the memorizer of the Qur'an

To accommodate teachers graduated from boarding schools to be self-supporting through guidance and training of entrepreneurship.

➤ The smile of the great day

The smile of the great day program (SERAYA) is dedicated to make orphans smile happily. The community of Islamic teaching Abang Becak (Matabaca) and the teachers of the Qur'an provide some gifts, which are packages and gifts to each person. This program will certainly make them smile more happily in the Great Day.

b. Economic Empowerment for *Dhu'afā'*

➤ Independent job creation

Zakat will have the power to change while it is used more to empower people and not just for the needs of consumption. In PILAR MANDIRI program, Nurul Hayat provides some capital to work, mentoring and

training to whom have right to receive it (*mustahiq*) until they can start their own business. In practice, the team of Nurul Hayat will conduct the assessment to the economic conditions, their ability and willingness which is later used to set them whether can be the member of the PILAR MANDIRI program or not.

➤ Monthly Incentives for Teacher of the Al-Qur'an (IBUQU)

It is the program of giving incentives for teachers that have dedicated to teach the Qur'an to their disciples. The program comes after seeing the less attention and social appreciation to teachers of the Quran.

➤ Love Signs To Memorizer of the Qur'an (TAF AQUR)

Nurul Hayat creates the program TAF AQUR, namely cash aid program to help economic condition of the family, with the following conditions:

- 1) The people who memorized the Qur'an and economics conditions are weak.
- 2) It is in the form of scholarship to a teacher or teachers who have a commitment to memorize the whole of the Quran, 30 juz. Scholarships will be given after they complete the prerequisites, which are memorizing at least 10 juz. Furthermore, every two month they must add their memorizing at least one juz.

➤ Mother of Orphans

This is an empowerment program for mothers of orphans so that they are capable to be independent. This program gives some skills for mothers to educate their children, though they were alone and single parent.

c. Dakwah Program

➤ Dakwah Center

The purpose of this program is to make alive the religious studies community surroundings, such as in mosque, hospitals and campus. The support is by providing the consumption needs for the member of Islamic study community.

➤ Study Islam Community of Abang Becak Group (MATABACA)

Abang Becak group is one example of community of the street life. Sometimes because of the harsh environment and the need for meal, it makes them do not have the time to sharpen their soul. And when the path of piety is not knitted well, heart turns blind. Therefore, it is not rare to see usual scenery at the rickshaw when they use their time with playing cards, useless party, and other negative behaviors. Words of the Prophet peace be upon him that: "poverty is closer to disbelief" is totally correct when viewing that situation. Nurul Hayat as a dakwah institution sees the need to touch their religious life. Finally, by using personal and

persuasive approach, Nurul Hayat was able to unite thousands of Abang Becak group in some community of Islamic study. Every month they set special time to come to some mosques to attend *ta'lim*. To appreciate their willingness to read and study the Qur'an, Nurul Hayat gives them free medical treatment services, lending without interest, and compensation for the Great Day.

➤ Companions of the Mosque

This program is aimed to bring prosperity into mosques. Its activities are memorizing the Qur'an, reading it together, studying Islamic teaching, etc. In addition, Nurul Hayat gives them some helps such as giving donation to repair the Mosque's infrastructure and for infrastructure of TPQ as well. Once in two months they held the study club of Islamic teachings.

➤ Center for people recently convert into Islam (muallaf)

This program is to improve the understanding of Islam for the newly convert into Islam, in addition they are also empowered and receive some donations for their lives.

d. Health Program

➤ Social Medical Practice (PRAKTIS)

The health of society with intermediate economy standard and under them is one of the urgent issues that need great attention. We cannot turn a blind eye that those poor people can also get sick and need medical

treatment, while the charge for the medication with a generous amount of adequate care services is still a little bit. Between the contrast of both two realities, Nurul Hayat comes and becomes a connector through its health program PRAKTIS. It is a public health care such as a general clinic. It is established in strategic locations that are close to the target, which is near the dense district and center of poverty in the city.

➤ Compensation for pregnant women (SAHABAT)

Nurul Hayat Foundation gives cash aid to the weak citizens with following criteria:

- 1) In the process of pregnancy and in condition that needs assistance to take care before and during childbirth. The implementation of this program also extends to the spiritual and dakwah aspects and not merely by giving compensation and donation, which is by giving a forum of studying Islamic teachings that contains how to educate children on a regular basis. There are also program of granting nutrients and nutritious foods for them that are given once of three times study. Thus the mother and the fetus get physical and spiritual nutrients at once. The pregnant mothers who routinely attend the study forum discussing the virtue of pregnancy and parenting skills will get a voucher with a specific nominal, which must be collected and can be exchanged with some

nominal of cash money when the time of giving birth gets closer. Terms and conditions for pregnant women who can participate in this SAHABAT is a pregnant mother from pre-welfare family (poor) evidenced by a letter from the RT or RW, and willing to follow some series of studies that have been prepared by the team of Nurul Hayat.

- 2) Need for the medication from the hospital with a severe illness that needs urgent emergency handling or operation. The help for the cost of treatment is insya Allah greatly helps to relieve their burden.

➤ Action of disaster response (SIGAB)

Action of disaster response SIGAB is a program of granting aid for victims of natural disasters, whether by giving some food, medicines or other basic necessities and badly needed stuffs to relieve the burden of them who suffer from disaster.

**C. The Tradition of Reciting *Sūrah Al-Fātihah* and *Āyah Al-Kursī* in The Female Tahfidz Dormitory of Nurul Hayat Kedungmundu Semarang**

**1. The Practice of reciting *Sūrah Al-Fātihah* and *Āyah al-Kursī* tradition in the female tahfidz Dormitory of Nurul Hayat Kedungmundu, Semarang**

Reciting *Sūrah al-Fātihah* and *Āyah al-Kursī* in Female Tahfidz Dormitory of Nurul Hayat is a daily necessary agenda. All female teachers and teachers must perform this tradition to

read *Sūrah al-Fātihah* and *Āyah al-Kursī* every day, after memorizing the Qur'an in the morning after Subuh prayer.

The reason of choosing early morning for the time of performing that tradition of reciting *Sūrah al-Fātihah* and *Āyah al-Kursī* is because the morning time is the beginning of all activities. In philological view, if the health and fresh condition of people body and mind is influenced by a positive element, it will be positively affected to the result of the whole day, and conversely. If the negative elements affect human soul and body since the start of the day, then the result of the whole day may be negative as well.

Mrs. Nailul Izah exposes more clear why should *al-Fātihah* after reciting the *Ṣolawat* namely, "*Sūrah al-Fātihah* is one *Sūrah* the great in the Qur'an. So the content of *al-Fātihah* can represent the entire contents of the entire Al-Qur'an surah al Hijr 15:87

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ

"and verily, we have given you seven verses are read over and over again (*Al-Fātihah*) and the great Qur'an"

This was the underlying motivation of caregivers to apply a selection of reading *al-Fātihah*

Reading *Sūrah Al-Fātihah* and *Āyah al-Kursī* is the implementation of morning *dzikir*, as the explanation of Latipah, "The implementation of reading *al-fātihah* chapter and



*Āyah al-Kursī* in the morning is nice because it can be positioned as a morning *dzikr*".<sup>2</sup>

Looking at this condition, the guardian of Female Tahfidz Dormitory of Nurul Hayat Semarang applies the benefit of early morning as the right time to read *Sūrah al-Fātihah* and *Āyah al-Kursī*.

The effort of practicing and continuing the tradition of reading *Sūrah al-Fātihah* and *Āyah al-Kursī* is the great work to follow the act of Abah, the father of Mrs. Nailul Izzah as the guardian of these dormitories. Besides, reading *Sūrah al-Fātihah* and *Āyah al-Kursī* in this Tahfidz Dormitory is taught hereditary by the parents of Mrs. Nailul Izzah. So as to keep and maintain the tradition, it is then applied in Female Tahfidz Dormitory of Nurul Hayat with significance terms and time that corresponds to the teaching of Abah. As Mrs. Nailul Izzah's explanation that, "Reading *Sūrah al-Fātihah* and *Āyah al-Kursī* in a way that has been taught is as a kind of my devotion to my father."<sup>3</sup>

In this case, the Guardian of the Dormitory explains that all verses of the Qur'an have many and wide benefits, including *Sūrah al-Fātihah* and *Āyah al-Kursī*, as described in Shad 38:29

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<sup>2</sup>An interview with Latipah, a female teacher of Female Tahfidz Dormitory of Nurul Hayat, Semarang. On November 20, 2017 at 16.00 WIB in Female Tahfidz Dormitory of Nurul Hayat, Kedungmundu Semarang.

<sup>3</sup>An interview with Nailul Izzah, the Guardian of Female Tahfidz Dormitory of Nurul Hayat, Semarang. On November 19, 2017 at 16.30 WIB in Female Tahfidz Dormitory of Nurul Hayat, Kedungmundu Semarang.

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ

"A book which we have revealed unto thee with the full blessing so that they noticed his verses and so that gets a lesson in people who have the mind."

He continues that this dormitory was built for the teachers who deserve to memorize the Quran and join the program of memorizing the Qur'an. Therefore, the guardian of this dormitory must follow and take example of the acts of the former teachers, without any exception. This message brings Mrs. Nailul Izzah to implement the tradition of reading *Sūrah al-Fātihah* and *Āyah al-Kursī* in the Dormitory. *Sūrah al-Fātihah* and *Āyah al-Kursī* is from the Qur'an that each of those must have special privilege.

The practice of the reciting *Sūrah al-Fātihah* and *Āyah al-Kursī* is by way of reading it with facing the six directions. In practice, reciting *Sūrah al-Fātihah* and *Āyah al-Kursī* is performed by facing the verse 6 (six) direction in once reading. The intended directions are front, backside, right side, left side, up and bottom.

Those six directions are directions that can be intended by the devils to attack humankind. This is described by Mrs. Nailul that, "the intended direction in reading *Sūrah al-Fātihah* and *Āyah al-Kursī* is ahead, backside, right side, left side, over and under."<sup>4</sup>

Implementation ways of reading *Sūrah al-Fātihah* and *Āyah al-Kursī*:

a. Intention by reading *basmallah*

Basmallah is the verse from the Qur'an that is in the beginning of *Sūrah al-fātihah*. According Mrs. Nailul, Basmallah is

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<sup>4</sup>*ibid*

the start step of every action, so that our works will be accepted by Allah SWT and He grants what we deserve.

b. Read pray of *ṣolawat*

Pray of *ṣolawat* red in Tahfidz dormitory:

صلى الله على يا سين # احمدالها دى الأمين  
واله المقرئين # وصحبه والتا بعين

c. Reading *Sūrah al-Fātihah*

*Sūrah al-Fātihah* is the mother of the Qur'an so that female teachers of Tahfidz Dormitory of Nurul Hayat Semarang should be in practiced continuously because it is a great benefit in *Sūrah*.

d. Reading *Āyah al-Kursī* to the six direction

e. Reading this *Āyah al-Kursī* starts from the word,

والهكم إله واحد، لا اله الا هو الرحمن الرحيم

Then reading *Āyah al-Kursī* to the six directions that are, at the front, the back, the right direction, the direction of the left, towards the top, and down..

In routine, female teachers do not meet any constraint in reading *Sūrah al-Fātihah* and *Āyah al-Kursī*. With the facilities that support them, it makes them motivated totally to continue the tradition. The constraint usually comes from internal factors such as laziness of some teachers. This is in accordance with the explanation of Umi Aminatul Mustofia, that, "There is no obstacle at all because it is a part of the Qur'an. The barriers are because of laziness to read it and practice it."<sup>5</sup>

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<sup>5</sup>An interview with Umi Aminatul Mustofia, a female teacher of Female Tahfidz Dormitory of Nurul Hayat, Semarang. On November 20,

**2. The meaning of the tradition of reading *Sūrah Al-Fātihah* and *Āyah al-Kursī* in a female tahfidz Dormitory of Nurul Hayat Kedungmundu Semarang.**

*Sūrah Al-Fātihah* is the mother of the Qur'an. In addition, its benefits are important for every aspects of human life that read it. As Mrs. Nailul told that the step to acquire *tabarruk* (blessing) of a work is by *Sūrah al-Fātihah*,

"Teachers are reading *Sūrah al-Fātihah* so that they gain favor and blessings in memorizing the Qur'an, so that they are given the ease by Allah SWT in memorizing the Qur'an ".<sup>6</sup>

In this Tahfidz dormitory, all teachers are required to memorize 7 juz of the year. The target of memorizing 7 juz of the Qur'an is not an easy thing to do. In addition, the female teachers of this tahfidz dormitory is mature females that has some obstacles, such as menstrual periods, so that they only have little days for memorizing the Qur'an. If there are teachers who haven't been able to memorize 7 juz in a year, they must receive the sanction to be eliminated or expelled from the dormitory. Mrs. Nailul explains, "There are eliminated teachers, who can not to reach the target given by the guardian"<sup>7</sup>

By the existence of this sanction, the guardian does not escape from the responsibility to guide them. Therefore, it is ordered to all teachers and teachers to recite *al-Fātihah* chapter and *Āyah al-*

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2017at17.00 WIBin Female Tahfidz Dormitory of Nurul Hayat, Kedungmundu Semarang.

<sup>6</sup>*ibid*

<sup>7</sup>*ibid*

*Kursī* after memorizing the Qur'an. In addition, the guardian also makes schedule to memorize the Qur'an twice in a day that is after *Fajar* and after *Maghrib*.

It also encourages teachers to memorize the Qur'an with passion and wholeheartedly. Umi Aminatul Mustofia said, "because my biggest dream is make my parents happy in the world and the hereafter, because with myself memorizing the Quran, God willing, I am confident if I later in the afterlife can be intercession both my parents and the people close to me, because memorizing the Qur'an is the desire of myself not because others and memorized the Qur'an itself seems to be a distinction for me."<sup>8</sup>

Similarly, in daily life, female teachers who the routinely reads *Sūrah al-Fātihah* often gain confidence and steadiness in carrying out daily activities. This is the State of grace given by God to the female teacher who read *Sūrah al-Fātihah* in the morning before working on activities.

So did reciting *Āyah al-Kursī* that was implemented after reciting *Sūrah al-Fātihah*. This *Āyah al-Kursī* is read in female Tahfidz dormitory to seek for *tabarruk* (goodness). *Āyah al-Kursī* as a powerful means and was proven in protecting from any black magic or crime toward a man. Female teachers always strive to against black magic and other kinds of crime by continuing to read *Āyah al-Kursī* after reading *Sūrah al-Fātihah*, after performing Subuh Prayer.

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<sup>8</sup>An interview with Umi Aminatul Mustofia, a female teacher of Female Tahfidz Dormitory of Nurul Hayat, Semarang. On November 20, 2017 at 17.00 WIB in Female Tahfidz Dormitory of Nurul Hayat, Kedungmundu Semarang.

Similar with the benefit *al-Āyah al-Kursī*, mother Nailul explains, "*Āyah al-Kursī* as a self-fortress that protects someone from witchcraft, crime and lack of calm."<sup>9</sup>

Mrs. Nailul reinforcing her argument with the hadits of Anas bin Malik that the Messenger said: "If a man from my seat, then paragraph reciting God Almighty. Will keep them from the evil Syaithon. In addition the degree identified with people who read the Qur'an entirely as well as on the day of resurrection will be given a Crown of light that illuminates the occupant of the world entirely."

In addition to gain the blessing which is being protected for a whole day, there are also other great benefits that can be felt by female teachers or teachers, which is granted dreams. About this thing, Mrs. Nailul said, "Female teachers can expect what they want, as long as they could perpetuate the reading *Āyah al-Kursī*, it will be granted, *maqbūl insyā Allāh*."<sup>10</sup>

The way of reading *Sūrah al-Fātihah* and *Āyah al-Kursī* has great meaning. In practice, teachers of Tahfidz Dormitory of Nurul Hayat Semarang apply it in everyday life with purpose and intent which have been mentioned above. To start the reading *Sūrah al-Fātihah* and *Āyah al-Kursī* is to read Basmallah at the beginning. This shows the very urgent meaning of basmallah in every action because in the hadits, the Prophet mentioned that it is not acceptable that a person's deeds did not begin with reading basmallah. Then continued with the reading of the pray or *ṣolawat*, صلى الله على يس i.e., which is

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<sup>9</sup>*ibid*

<sup>10</sup>*ibid*

*ṣolawat* of pray that according to the salaf as-Salih has many benefits as taught by Abah of Mrs. Nailul.

Reading *Sūrah al-Fātihah* according to the Guardian, Mrs. Nailul, is the main method in the memorizing the Qur'an. In addition, *Sūrah al-Fātihah* as the mother of the Qur'an has very great benefits for the female teachers who had memorized the Qur'an as well.

And the last is the reading of *Āyah al-Kursī* as the shield or Protector for readers from all temptation of devils and doom. The intended direction pairs starting from the front and then the rear. This is because human beings are always runs forward not backwards so there is risk to temptation of devils from the front and so is the direction of the back. Then from the right toward the left. It is intended the right direction is the direction of the intended first time in doing a good deed and then to the left. Continue with the directions up and down as the last direction in reading *Sūrah Al-Fātihah* and *Āyah al-Kursī*.

**CHAPTER IV**  
**ANALYSIS ON APPLICATION AND MEANING OF THE**  
**TRADITION OF RECITING *SŪRAH AL-FĀTIHAH* AND**  
***ĀYAH AL-KURSĪ* IN FEMALE TAHFIDZ DORMITORY OF**  
**NURUL HAYATKEDUNG MUNDU SEMARANG**

**A. Application Of The Tradition Of Reciting *Sūrah al-Fātiḥah* And *Āyah al-Kursī* In The Female Tahfidz Dormitory Nurul HayatKedungmundu Semarang**

Al-Qur'an is mean as a book which is exceptional, as Holy Scripture that even in as tore it people should not do so lightly ore quite it with regular books in the other. The Qur'anis not a book of ordinary or aces because it contains the word of God Almighty, which was revealed through the Archangel Gabriel, by certain signs, through certain ways, and so forth. Tradition is a habit that is often done by a group of human or society in an area. Similarly, the application of the reading *Sūrah al-Fātiḥah* and *Āyah al-Kursī* in a Female Tahfidz Dormitory Nurul Hayat Kedungmundu Semarang. Reading *Sūrah al-Fātiḥah* and *Āyah al-Kursī* in a Female Tahfidz Dormitory Nurul Hayat suffice it effectively.

The specialty of this Qur'an so much, and yet they all made it known by man. I am convinced that the Qur'an contains so many things, so many privileges, and only fractions have been known by man. Some things that have been known for instance is the beauty



of the content of the verses of the Qur'an (especially for those who can capture and understand the beauty of this).

The beauty of this arrangement lies in its words can, in his words, on the final sound of the similarities and differences of a word, that shows the regularity or patents, can also be on other aspects.

Tahfidz dormitory is consistent in practice this tradition every day. Implementation in the morning is a very good timing for the Qari' (reader). As is known, the morning was very influential on the results that will be obtained during the day.

Dzikir in the morning was the right step in determining effort for a full day. Dzikir is someone to remember God. This Act allows will give good results for people who carry it out. So someone who do Dzikir made possible the success of his efforts will be rewarded. But instead, someone who does not adorn the morning with good deeds like Dzikir, can allow the unmaximal person in doing a job or the planned results.

Al-Qur'an as guidance to the human race. Those who work and continued reading Al-Qur'an will have ease in troubles hooting. Here Qur'an then can also be the sort of entertainer. From this was born the next definition, i.e. the Qur'an as 'medicine'

Application of reading *al-Fātihah* and *Āyah al-Kursī*n the Female Tahfidz Dormitory of Nurul Hayat Kedungmundu Semarang is very consider to get benefit for the teacher and teachers who do it. They can directly get the benefit from the experience. The benefit in the form of a rather careful in doing an

Act, ease, sincerity and success. This situation proves that *Sūrah al-Fātihah* is a *Sūrah* of the Qur'an is very special so the *Sūrah al-Fātihah* called as *UmmAl-Kitab* (mother of the Qur'an).

Reading *Sūrah al-Fātihah* and *Āyah al-Kursī* in a Female Tahfidz Dormitory of Nurul Hayat Kedungmundu Semarang by way of starting to read *basmallah*, *solawat*, *Sūrah al-Fātihah* and *Āyah al-Kursī* with six-way facing the direction (right-left, front-back, top-down) is an interesting method. The method of reading *Sūrah al-Fātihah* and *Āyah al-Kursī* this involves teacher and teacher for facing each direction by reading *Āyah al-Kursī* once. So the number of *Kursi* verse that read verse is six times.

The philosophy of the six directions this is teachers and teacher can escape from the left and right direction, the direction of the front and rear, as well as from the top and down of all sorts of temptations, *Syaiton* or *bala'* (catastrophe). These directions couldn't be apart from humans so that from every direction that there must be a fortress or patron. It is felt by teacher and teacher which diligently recite *Sūrah al-Fātihah* and *Āyah al-Kursī* that feel protected by the power of Almighty God.

While it is the associated content of the *Dzikir* is in compliance with the provisions of the *Dzikir*. First, read *basmallah* as a manifestation of intention of *Dzikir*. This is the practice of the *Salaf as-Sālih* in starting a good deed with reading *basmallah* utterly *Dzikir* reading *Sūrah al-Fātihah* and *Āyah al-Kursī* in a Female Tahfidz Dormitory of Nurul Hayat Kedungmundu Semarang.

Second, read the blessings as a manifestation of the love and effort obtaining the intercession of the Prophet Muhammad. The reading of his own blessings directly recommended by the Qur'an. Even God and the angels have been stemmed.

The essence of *Ṣolawat* is a pray that will give grace (affection) and salvation of God that was given to the Prophet and his slave. Blessings as the opener of the Dzikir the reading *Sūrah al-Fātihah* and the *Āyah al-Kursī* because the purpose of implementing such readings is request the aid, security and success to God Almighty. So it is very appropriate as a step tradition the reading of God's Word in the form of Living Qur'an.

*Ṣolawat* assortment depending on the kind of the scholars who composed it. In the implementation of the reading *Sūrah al-Fātihah* and *Āyah al-Kursī* in a Female Tahfidz Dormitory of Nurul Hayat Kedungmundu Semarang reads "*Shollalāhu 'alā Yāsīn*". These *Ṣolawathave* in common with the *Ṣolawat* that is suggested "*Shollallāhu 'alā Muhammadin*". Lies the difference is lafadh "*Yāsīn*". The Prophet Muhammad has many names. One of them is *Yāsīn*. So according to the author's credit that is the content of the order of application of the reading *Sūrah al-Fātihah* and *Āyah al-Kursī* in a Female Tahfidz Dormitory of Nurul Hayat Kedungmundu Semarang is the same as the suggested blessings on the Prophet Muhammad.

Third, the reading *Sūrah al-Fātihah*. *Sūrah al-Fātihah* is a *Sūrah* of the Qur'an. The *Sūrah* was appointed by God as the master of the book of Qur'an. *Sūrah al-Fātihah* that is applied in a

Female Tahfidz Dormitory of Nurul Hayat Kedungmundu Semarang is as a form of homage and search Allah SWT willing. Teacher and Teacher feel the peace of the soul after reciting *Sūrah al-Fātihah*.

Fourth, reciting *Āyah al-Kursī* as a fortress. There are many benefit of *Āyah al-Kursī* in every human life. Among the avail is as protective verses. Avail is intended as the protector of all temptations *syathān* and *balā'*. Female Tahfidz Dormitory of Nurul Hayat Kedungmundu Semarang orienting the dzikir readings in the *Āyah al-Kursī* with the intent of enabling teacher and teacher survived the catastrophe. This assumption has been trusted by all teacher and the teacher wick read diligently.

Systematics of this Dzikir is unique and composed. So that its implementation can attract prospective readers (Qori') at the same time can protect the Qaari ' from all harm.

## **B. The Meaning of The Tradition Of Reciting *al-Fātihah* and *Āyah al-Kursī* Female Tahfidz Dormitory of Nurul Hayat Kedungmundu Semarang**

The tradition of Reciting *Sūrah al-Fātihah* and *Āyah al-Kursī* in a Female Tahfidz Dormitory of Nurul Hayat Kedungmundu already in progress since the construction of the Dormitory Tahfidz Nurul Hayat. Readings arranged it is extremely effective. This is because the readings have the distinction. As for the privilege could be specified as follows:

### 1. Reciting *basmallah*

Basmalah is the first and the main key in the accepted action by God. The virtue of the opinions of scholars as basmallah Syafi'iyah is recognized as part of *Sūrah al-Fātihah*.

Man who willed that obtain blessings and glory of his offense should start with reading Basmallah. This is in line with the application of reading *Sūrah al-Fātihah* and *Āyah al-Kursī* in a Female Tahfidz Dormitory of Nurul Hayat where reading the intention for the first time in the performance tradition of reading *Sūrah al-Fātihah* and *Āyah al-Kursī* is to read *basmallah*. This meant that the Qaari' (reader) accepted his worship and granted all prayer and hope.

In addition, tradition of reading *basmallah* can educate the Qaari' (reader) about etiquette. Namely the etiquette of the servant of God worship or remembrance of God as the Lord with the great name of God contained in Basmallah.

### 2. Reading *Ṣolawat*

*Ṣolawat* is a form of manifestation of the love of the Prophet Muhammad as well as prayers to ask for compassion and salvation of God Almighty. Thanks to the blessings on the Prophet Muhammad will be replied to as much as 10 times. This is a reading of the privileges and blessings of greatness.

### 3. Reading *Sūrah al-Fātihah*

*Sūrah al-Fātihah* is the essence of the Qur'an. This is due to all of the content contained in the Qur'an *al-Fātihah*. In the *Sūrah al-Fātihah* there are three Religious tenets that is to know

God, know the end of the Day and get to know the Prophet Muhammad. The third principle is the cause of obtaining guidance toward God for the good of the world and the hereafter.

As for the virtue of *al-Fātihah* is to make all his dealings both in this world and the hereafter. The application of reading *al-Fātihah* among teacher of boarding Tahfidz enough help in the process of memorizing the Qur'an.

In addition there are lessons that can be gained from the morals of *al-Fātihah*:

- a. Someone who read *al-Fātihah* with opener *basmallah*, has disconnected the hope with other than Allah.
- b. By understanding the meaning of the **الْعَالَمِينَ رَبِّ** (Lord of the universe) and **يَوْمَ الدِّينِ** (ruler of the last days), one understands that he is marbub (this being arranged) and the mamluk (slave), so the selfishness and aroganisme will disappear from it.
- c. By understanding the meaning of the universe (**الْعَالَمِينَ**) an understanding that between himself and the rest of the form have a relationship and relationships.
- d. *Basamallah* suggests that everyone is in the shadow of the tenderness of God Almighty.
- e. By understanding the meaning of the ruler of the universe, someone will not neglect the future.
- f. By specifying "only to thee we worship" (**إِيَّاكَ نَعْبُدُ**) then riya, asking and seeking popularity will be lost.

- g. By living up to the meaning of "only to thee we ask succor" (إِيَّاكَ نَسْتَعِينُ), then a person will not be afraid of the power of the superpowers.
- h. By understanding the meaning of "you give favours" (أَنْعَمْتَ), a person understands that any favors there are in his hands.
- i. By understanding the meaning of "show us the way the directions" (اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ), a person understand that he beg to always walk on the path of truth and the straight path.
- j. By understanding the meaning of "street people who you give favours" (صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ), someone declaring his relationship with the prophets.
- k. By understanding the meaning of "not people that children of wrath and not the path of those who go astray" (غَيْرِ الْغَضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ), a person declared disowned yourself from falsehood and his supporters.

#### 4. Reading *Āyah al-Kursī*

*Āyah al-Kursī* has a great position and a very high place. This is because subsection *Āyah al-Kursī* contains the most glorious some of its main and most Dzikir some knowledge. In addition it also contains *Āyah al-Kursī* of unity in God the Almighty. This *Āyah al-Kursī* many verses contain a blessing for people who practice it. Among them are getting help from Almighty God.

The following meanings can be obtained from reading *Āyah al-Kursī* in everyday life:

- a. By understanding lafadh (الله), man in the running of daily life will always remember that there are more great Essence he so reminds will of his weakness.
- b. By understanding lafadh (الله لا اله الا هو), man will not ask other than God, because God only Puts in Allah alone.
- c. Lafadh الْحَيُّ الْقَيُّومُ is a statement of the nature of God as the Supreme essence of life and stand on its own. It makes human beings can not boast themselves with this life.
- d. By lafadh لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ remind mankind will be all that is in its power that it all is the mandate from the owner that is the Almighty God, so that man can escape from nature bakhir (stingy) and riya (showing off).

In practice, the reading *Sūrah al-Fātihah* and *Āyah al-Kursi* facing the six directions intended to fortify or protect yourself from all the temptations and trials. Because of the temptations of the devil or bala' (trials) of God could have come from any direction and at any time so as to require the patron to each direction.

Al-Qur'an is mean as a means of protection. As the word of God Almighty, *Sūrah al-Fātihah* and *Āyah al-Kursi* in the Qur'an it is believed can be means to obtain the protection of God .Not only does this protection from the hazards of life in this world, but al so of the danger or the evil that would be fall person after he died later. As for the protection obtained is



protection against natural hazards, demon disorders, and torment after death.<sup>1</sup>

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<sup>1</sup> Badri, Yatim., Surat Tabaarak: Pendinding dari Siksa Kubur, alih bahasa oleh H. Nurullah dan F.Fauzan, (Surabaya: Aneka Pustaka Islam, 1991), p. 41-42.

## CHAPTER V

### CLOSING

#### A. Conclusion

Based on the explanation on the discussion above, then the authors conclude some conclusions:

1. Application of the tradition of reciting *al-Fātihah* and *Āyah al-Kursī* in a Female Tahfidz Dormitory Nurul Hayat Kedungmundu performed on the morning of the day after the prayers with the arrangement of *Dhikr* that is reading the Intention by reading lafadh basmallah, read, send, read *al-Fātihah* and read verses of the Seats by way of facing towards the right-left, front-back, and top-down. This tradition is carried out applying *istiqomah* or continuously.
2. The meaning of the tradition of reading of *al-Fātihah* and *Āyah al-Kursī* in a Female Tahfidz Dormitory Nurul Hayat Kedungmundu is that teachers and teacher can escape from any kind of *bala'* (trials) or the temptations of Satan from every direction in every life. This is intended so that teacher and the teacher diligently (*istiqomah*) do obtain peace of mind and avoid the plagues that will overwrite it. In addition, the meaning of such implementation is as an effort to organize them by understanding the practice of the Qur'an in daily life in order to find Allah SWT willing.

#### B. Suggestions

The tradition of reciting *al-Fātihah* and *Āyah al-Kursī* in the Female Tahfidz Nurul Hayat Kedungmundu Semarang is one

of the efforts and experiences of teacher and teacher in interacting with Qur'an. Tradition applied in educational institutions this non-formal enviable by teacher or community as a form of positive response against the Qur'an.

The study of the living Qur'an are still new to this need to get noticed from the research reviewer especially Qur'an therefore can be coloring the Qur'an studies in the field of socio-cultural societies in Indonesia.

In this research is certainly still far from perfection, many shortcomings and gaps in it, so the researcher very expect some suggestion and critics, or hope the research could be enhanced by focusing on the study of the research religious and Qur'an.

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### Interview

Mr. Arfanu Ramlan, the chief direktor of Female Tahfidz Dormitory of Nurul Hayat, Semarang

Latipah, a female teacher of Female Tahfidz Dormitory of Nurul Hayat, Semarang.

Mrs.Nailul Izzah, a guardian of Female Tahfidz Dormitory of Nurul Hayat, Semarang.

Umi Aminatul Mustofia, a female teacher of Female Tahfidz Dormitory of Nurul Hayat, Semarang



## **ATTACHMENT**

### **THE IDENTITY OF THE RESPONDENTS**

1. Name : Arfanu Ramlan  
Education : High School  
Age : 48  
Jobs : Branch Manager
2. Name : Nailul Izzah  
Education : Islamic High School  
Age : 35  
Jobs : Caregiver
3. Name : Latipah  
Education : S1  
Age : 25  
Jobs : Teachers
4. Name : Umi Aminatul Musthofiah  
Education : D3  
Age : 19  
Jobs : Teachers



## Field Note Number 1

### Interview

Time : November 19, 2017 At 16.30 GMT  
Subject Of Research : The Nanny, Ms. Izzah Nailul  
Place : Dormitory Tahfidz Daughters Nurul Hayat  
Kedungmundu Semarang

1. Berbicara tentang metode pembacaan al-fatihah dan ayat Kursi, Apa yang dimaksud metode pembacaan surat al-fatihah dan ayat Kursi di asrama tahfidz Nurul Hayat?

Jawab: Membaca Surat Al-Fatihah dan ayat Kursi pada waktu pagi hari se usai setoran hafalan Al-Qur'an dengan memulai niat membaca *basmallah*, dilanjutkan dengan membaca *Shalawat Yasiin*, terus membaca Surat Al-Fatihah dan diakhiri membaca ayat Kursi dengan cara menghadap enam arah, yaitu : depan-belakang, kanan-kiri, dan atas bawah.

2. Bagaimana sejarah singkat metode pembacaan surat al-fatihah dan ayat Kursi di asrama tahfidz Nurul Hayat?

Jawab: Metode pembacaan Surat Al-Fatihah yang diterapkan di asrama merupakan ajaran yang diajarkan oleh Abah saya yang diajarkan sesuai dengan yang beliau lakukan setiap harinya. Jadi tidak ada perubahan sedikitpun dalam pelaksanaannya.

3. Bagaimana pelaksanaan pembacaan surat al-fatihah dan ayat Kursi di asrama tahfidz Nurul Hayat?

Jawab: Pelaksanaannya diikuti oleh semua santri di asrama ini, begitu pula saya selaku pengasuh serta teacher di asrama ini.

4. Apa fadhilah dari surat al-fatihah itu sendiri dan ayat Kursi menurut pengasuh?

Jawab: Surat Al-Fatihah mempunyai keistimewaan tersendiri bagi orang yang membacanya terutama para teacher yang sedang menghafal sehingga dengan adanya pembacaan surat Al-Fatihah tadi diharapkan teacher memperoleh kemudahan dalam menghafal. Apalagi di asrama tahfidz ini, saya menerapkan target 7 (tujuh) juz dalam setahun teacher harus bisa menghafalkannya. Sementara ayat Kursi merupakan ayat yang dapat membentengi orang yang membaca dari segala godaan syaitan dan segala jenis malapetaka atau *bala'*. Sehingga pembacaan ayat Kursi dimaksudkan agar Allah SWT menghindarkan segala *bala'* yang akan ditimpakan pada orang yang membaca.

5. Siapa yang menjadi subjek dari pembacaan surat al-fatihah dan ayat Kursi di asrama tahfidz Nurul Hayat?

Jawab: Semua Teacher serta pengasuh.

6. Ada tidak ketentuan terkait batasan usia bagi teacher yang menerapkan pembacaan surat al-fatihah dan ayat Kursi di asrama tahfidz Nurul Hayat?

Jawab: Dalam pelaksanaannya semua kalangan dan usia. Pokoknya yang menjadi teacher asrama tahfidz ini yang diharuskan

membaca. Toh, disini ada yang sedang mengambil Strata 1 (S1), ada yang sudah lulus S1 dan ada pula yang mengambil program Magister (S2).

7. Pada waktu apa pembacaan surat al-fatihah dan ayat Kursi di asrama tahfidz Nurul Hayat itu dimulai?

Jawab: Waktunya adalah di pagi hari seusai setoran Al-Qur'an.

8. Sejauh pengamatan pengasuh, apakah manfaat yang dapat dirasa secara langsung bagi teacher yang menerapkan pembacaan surat al-fatihah dan ayat Kursi di asrama tahfidz Nurul Hayat?

Jawab: Menurut saya, manfaatnya teacher dapat terhindar dari segala jenis malapetaka atau *bala'*, diberi kemudahan dalam menjalankan aktivitas sehari-hari dan terutama dapat mudah menghafal Al-Qur'an.

9. Apa keunggulan dari metode pembacaan surat al-fatihah dan ayat Kursi di asrama tahfidz Nurul Hayat?

Jawab: Semua dzikir mempunyai faedah atau kemanfaatan masing-masing, jadi itu merupakan keunggulan masing-masing dzikir yang dilakukan oleh orang yang membacanya. Kalau dzikir pembacaan surat Al-Fatihah dan ayat Kursi ini sangat memberikan kemudahan bagi semua teacher untuk menghafal Al-Qur'an dan senantiasa diberi perlindungan oleh Allah SWT.

10. Selama ini, apa yang menjadi kendala dari pembacaan surat al-fatihah dan ayat Kursi di asrama tahfidz Nurul Hayat? (kalau ada --  
- bagaimana pengasuh mengatasi kendala tersebut?)

Jawab: Kendala yang saya rasa sebagai pengasuh karena banyaknya teacher yang merupakan mahasiswi, sehingga dalam pelaksanaannya ada yang berangkat seusai sholat subuh. Ini menjadikan teacher tadi tidak bisa mengikuti dzikir ini. Saya selaku pengasuh mencoba melakukan seusai sholat Subuh.

## Field Note Number 2

### Interview

Time : November 19, 2017 At 15.30 GMT

Subject Of Research : Direktur Nurul Hayat Semarang, Bapak Arfanul Ramlan

Place : Nurul Kedungmundu Hayat's Office In Semarang.

1. Apa motivasi pengasuh dalam mendirikan asrama tahfidz Nurul Hayat?

Jawab: Motivasi dalam mendirikan asrama tahfidz Nurul Hayat untuk melahirkan hafidzah yang berwawasan luas dan berjiwa enterpreneuer.

2. Bagaimana sejarah singkat dari Asrama Tahfidz Nurul Hayat?

Jawab: Asrama Tahfidz itu diresmikan pada tanggal 27 Maret 2006 yang pada waktu itu bersamaan dengan tabligh akbar dengan pembicara Syaikh Ali Jaber. Asrama ini diresmikan pula oleh Nurul Hayat Pusat yang diwakili oleh H. Molek. Asrama ini didirikan dengan gedung 3 lantai.

3. Apa tujuan dari didirikannya asrama Tahfidz Nurul Hayat?

Jawab: Tujuan didirikannya asrama tahfidz ini adalah agar Al-Qur'an semakin dikenal oleh kalangan generasi muda khususnya para mahasiswi yang di era modern ini sudah semakin tidak peduli terhadap Al-Qur'an. Di samping itu, memberikan sarana kepada para mahasiswi yang berupa wadah atau asrama untuk menghafal Al-Qur'an.

## Field Note Number 3

### Interview

Time : November 20, 2017 At 17.00  
Subject Of Research : Teacher, Umi Aminatul Musthofiah  
Place : Dormitory Tahfidz Daughters Nurul  
Hayat Kedungmundu Semarang

1. Bagaimana menurut anda terkait manfaat yang diperoleh dari pembacaan surat Al-Fatihah dan ayat Kursi di Asrama Tahfidz Nurul Hayat ini?

Jawab: Kalau menurut saya, manfaatnya adalah kita bisa terjaga dari bahaya karena ayat Kursi sendiri itu bagaikan tameng jadi dengan mengamalkannya insyaAllah bisa selamat dari apapun.

2. Bagaimana pendapat anda terkait penerapan pembacaan ayat Kursi dengan cara menghadap 6 arah?

Jawab: Kalau itu menurut saya bukan masalah ya mbak dan tidak saya permasalahan, itu menurut saya sesuai keinginan saja, kalau mau membacanya 3 atau bahkan 6 lebih juga boleh malah bagus, tapi dari ustadzah sendiri juga mengatakan kalau 6 arah itu kalau juga sebagai tameng buat jaga diri saja.

3. Bagaimana pendapat anda terkait waktu pelaksanaan pembacaan surat Al-Fatihah dan ayat Kursi di asrama Tahfidz?

Jawab: Untuk waktunya menurut saya seharusnya pagi dan malam sebelum tidur itu lebih baik karena pada siang hari kita

aktivitas dan malam hari tidur jadi supaya terjaga setiap hari.

4. Kendala apa yang diperoleh dalam pembacaan surat Al-Fatihah dan ayat Kursi di asrama Tahfidz?

Jawab: Tidak ada Kendala sama sekali karena itu adalah merupakan bagian dari Al-Qur'an. Kendalanya sendiri itu karena malas membaca dan mengamalkannya.

5. Motivasi terbesar berada di asrama Tahfidz Nurul Hayat apa?

Jawab: Karena impian terbesar saya adalah membahagiakan orang tua saya dunia dan akhirat, karena dengan saya menghafal Al-Qur'an insyaAllah saya yakin kalau saya nanti di akhirat bisa mensyafaati kedua orang tua saya dan orang-orang terdekat saya, karena menghafal Al-Qur'an itu adalah keinginan diri sendiri bukan karena orang lain dan menghafal Al-Qur'an sendiri menurut saya adalah sebuah keistimewaan tersendiri buat saya.

## Field Note Number 4

### Interview

Time : November 20, 2017 At 16.00  
Subject Of Research : Teacher, Latipah  
Place : Dormitory Tahfidz Daughters Nurul  
Hayat Kedungmundu Semarang

1. Bagaimana menurut anda terkait manfaat yang diperoleh dari pembacaan surat Al-Fatihah dan ayat Kursi di Asrama Tahfidz Nurul Hayat ini?

Jawab: Sebagai penjagaan diri

2. Bagaimana pendapat anda terkait penerapan pembacaan ayat Kursi dengan cara menghadap 6 arah?

Jawab: 6 (enam) arah sebagai penjagaan di setiap arah supaya bisa membentengi diri

3. Bagaimana pendapat anda terkait waktu pelaksanaan pembacaan surat Al-Fatihah dan ayat Kursi di asrama Tahfidz?

Jawab: Pelaksanaannya bagus dilakukan di pagi hari karena bisa diposisikan sebagai dzikir pagi.

4. Kendala apa yang diperoleh dalam pembacaan surat Al-Fatihah dan ayat Kursi di asrama Tahfidz?

Jawab: Tidak ada kendala.

5. Motivasi terbesar berada di asrama Tahfidz Nurul Hayat apa?

Jawab: Untuk memperoleh kemuliaan Al-Qur'an.



## **INTERVIEW GUIDELINES**

### **A. For Caregiver Boarding Tahfidz Nurul Hayat Semarang**

1. Berbicara tentang metode pembacaan al-fatihah dan ayat Kursi, Apa yang dimaksud metode pembacaan surat al-fatihah dan ayat Kursi di asrama tahfidz Nurul Hayat?
2. Bagaimana sejarah singkat metode pembacaan surat al-fatihah dan ayat Kursi di asrama tahfidz Nurul Hayat?
3. Bagaimana pelaksanaan pembacaan surat al-fatihah dan ayat Kursi di asrama tahfidz Nurul Hayat?
4. Mengapa bacaan yang dibaca adalah surat al-fatihah dan ayat Kursi di asrama tahfidz Nurul Hayat?
5. Apa fadhilah dari surat al-fatihah itu sendiri dan ayat Kursi menurut pengasuh?
6. Siapa yang menjadi subjek dari pembacaan surat al-fatihah dan ayat Kursi di asrama tahfidz Nurul Hayat?
7. Ada tidak ketentuan terkait batasan usia bagi santri yang menerapkan pembacaan surat al-fatihah dan ayat Kursi di asrama tahfidz Nurul Hayat?
8. Pada waktu apa pembacaan surat al-fatihah dan ayat Kursi di asrama tahfidz Nurul Hayat itu dimulai?
9. Sejauh pengamatan pengasuh, apakah manfaat yang dapat dirasa secara langsung bagi santri yang menerapkan pembacaan surat al-fatihah dan ayat Kursi di asrama tahfidz Nurul Hayat?
10. Apa keunggulan dari metode pembacaan surat al-fatihah dan ayat Kursi di asrama tahfidz Nurul Hayat?

11. Selama ini, apa yang menjadi kendala dari pembacaan surat al-fatihah dan ayat Kursi di asrama tahfidz Nurul Hayat? (kalau ada --- bagaimana pengasuh mengatasi kendala tersebut?)

**B. To Branch Manager of boarding Tahfidz Nurul Hayat Semarang**

1. Apa motivasi pengasuh dalam mendirikan asrama tahfidz Nurul Hayat?
2. Bagaimana sejarah singkat dari Asrama Tahfidz Nurul Hayat?
3. Apa tujuan dari didirikannya asrama Tahfidz Nurul Hayat?

**C. To teachers Boarding Tahfidz Nurul Hayat Semarang**

1. Bagaimana menurut anda terkait manfaat yang diperoleh dari pembacaan surat Al-Fatihah dan ayat Kursi di Asrama Tahfidz Nurul Hayat ini?
2. Bagaimana pendapat anda terkait penerapan pembacaan ayat Kursi dengan cara menghadap 6 arah?
3. Bagaimana pendapat anda terkait waktu pelaksanaan pembacaan surat Al-Fatihah dan ayat Kursi di asrama Tahfidz?
4. Kendala apa yang diperoleh dalam pembacaan surat Al-Fatihah dan ayat Kursi di asrama Tahfidz?
5. Motivasi terbesar berada di asrama Tahfidz Nurul Hayat apa?



## FIELD DOCUMENTATION

1. Interview with Mr. Arfanul Ramlan, Director of the Nurul Hayat Semarang



2. Interview with caregiver boarding Tahfidz Nurul Hayat Semarang



3. Interview with teachers boarding Tahfidz Nurul Hayat Semarang



4. The activities of the reading Al-fatiha and a Chair in the dorm  
Tahfidz Nurul Hayat



From The Direction Of Future



From The Direction Of The Rear



From The Right Direction



From The Direction Of The Left





From The Top



Under The Direction

5. Activity in a dormitory Tahfidz Nurul Hayat Semarang



6. Foto Asrama Tahfidz



## **CURRICULUM VITAE**

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### **Formal Education :**

1. RA Islam Candirejo
2. MI Al Islam Candirejo
3. MTs Negeri Kaliangkrik
4. SMA IslamDoro Pekalongan

### **Non Formal Education :**

1. PONPES Al-Hidmah Kaliangkrik
2. Ma'had Ulil Albab Semarang
3. Asrama Tahfidz kedungmundu
4. Rumah Tahfid Al Amna