

***RIYĀDAH* QUR'AN TRADITION AT TAHFIDZUL QUR'AN ISLAMIC  
BOARDING SCHOOL NURUL FURQAN ASEPAPAN TRANGKIL PATI  
(LIVING QUR'AN STUDY)**



**THESIS**

**Submitted to Islamic Theology and Humanities Faculty in Partial Fulfillment  
of the Thesis Requirements for the Degree off S-1  
of the Science of Qur'an and Interpretation**

**Submitted by:**

**KASYIFATUR ROSYIDAH  
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**THE FACULTY OF ISLAMIC THEOLOGY AND HUMANITIES  
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SEMARANG  
2021**

## DECLARATION

*Bismillāhirra ḥmānirrahīm*

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Overall is my own work, I am responsible for the whole content of this thesis. Other writer’s arguments of finding included within it are quoted or cited in accordance with ethical standards.

Semarang, November 04<sup>th</sup> 2021

Declarator

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Semarang, November 04<sup>th</sup> 2021

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In Semarang

Assalamu'alaikum wr.wb.

After we make corrections as necessary, we hereby send the thesis script of:

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We hereby request that this thesis be presented immediately. Thank you for your attention. *Wassalamu'alaikum wr.wb.*

Semarang, November 17<sup>th</sup> 2021

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Demikian surat keterangan ini dibuat sebagai **pengesahan resmi skripsi** dan dapat dipergunakan sebagaimana mestinya

Semarang, 3 Januari 2022

an. Dekan

Wakil Bidang Akademik dan Kelembagaan



## MOTTO

من جد وجد

“Whoever Works Hardly, He Will Success”<sup>1</sup>

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ

"Therefore, remember Me, I will remember (also) you, and be grateful to Me, and do not deny (favours) Me." <sup>2</sup>

(Q. S. Al-Baqarah/2: 152)

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<sup>1</sup>[http://repository.uma.ac.id/bitstream/123456789/1668/3/128600303\\_file3.pdf](http://repository.uma.ac.id/bitstream/123456789/1668/3/128600303_file3.pdf) accessed on August 02<sup>nd</sup>, 2021

<sup>2</sup>Kementerian Agama, *Al-Qur'an dan Tafsirnya*, (Jakarta: Widya Cahaya, 2015), p. 8

## **DEDICATION**

*I dedicate my work to:*

*My parents,*

*Nasikin and Siti Wasiyati , my prayers are always be with you both. I wish you a healthy and blessed life. No words can describe how lucky I am to have you as my number one supporter throughout my life journey. Thank you for all the lessons I got from you both.*

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*All of my beloved lecturers for giving me amazing knowledge, inspiration and experiences along my education journey*

\*

*A big family of FUPK, and the students of Quranic Sciences and Tafsir Department*

\*

*Everyone who appreciates my work*

## TRANSLITERATION

The transliteration of arabic words used in writing this thesis is guided by the "Arab-Latin Transliteration Guidelines" based on the Joint Decree of the Minister of Religion and the Minister of Education and Culture of the Republic of Indonesia number: 158/1987 and number 0543b/U/1987. Broadly speaking, the description is as follows:

### 1. Consonant

Arabic consonant phonemes which in the arabic writing system are denoted by letters, in this transliteration some are denoted by letters and some are denoted by signs, and some by letters and signs at the same time. Below is a list of arabic letters and their transliterations with latin letters.

| Huruf Arab | Name | Latin Words    | Information          |
|------------|------|----------------|----------------------|
| ا          | Alif | Not Symbolized | Not Symbolized       |
| ب          | Bā'  | B              | Be                   |
| ت          | Tā'  | T              | Te                   |
| ث          | Šā'  | š              | es (With dot above)  |
| ج          | Jīm  | J              | Je                   |
| ح          | Ḥā'  | ḥ              | ha (With dot below)  |
| خ          | Khā' | Kh             | ka and ha            |
| د          | Dāl  | D              | De                   |
| ذ          | Žāl  | Ž              | zet (With dot above) |
| ر          | Rā'  | R              | Er                   |
| ز          | Zai  | Z              | Zet                  |
| س          | Sīm  | S              | Es                   |

|   |        |    |                       |
|---|--------|----|-----------------------|
| ث | Syīn   | Sy | es and ye             |
| ص | Ṣād    | ṣ  | es (With dot below)   |
| ض | Ḍād    | ḍ  | de (With dot below)   |
| ط | Ṭā'    | ṭ  | te (With dot below)   |
| ظ | Ẓā'    | ẓ  | zet (With dot below)  |
| ع | 'Ain   | '  | Inverted comma on top |
| غ | Gain   | G  | Ge                    |
| ف | Fā'    | F  | Ef                    |
| ق | Qāf    | Q  | Qi                    |
| ك | Kāf    | K  | Ka                    |
| ل | Lām    | L  | El                    |
| م | Mīm    | M  | Em                    |
| ن | Nūn    | N  | En                    |
| و | Wāw    | W  | W                     |
| ه | Hā'    | H  | Ha                    |
| ء | Hamzah | '  | Apostrof              |
| ي | Yā'    | Y  | Ye                    |

## 2. Vowel

Vowels are arabic, like indonesian vowels, consisting of single vowels or monophthongs and double vowels or diphthongs.

### a. Single Vowel

The arabic single vowel whose symbol is in the form of a sign or vowel, the transliteration is as follows:

| Huruf Arab | Name | Latin Words | Information |
|------------|------|-------------|-------------|
|------------|------|-------------|-------------|

|         |         |   |   |
|---------|---------|---|---|
| ---ō--- | Fathah  | A | A |
| ---ī--- | Kasrah  | I | I |
| ---ū--- | Dhammah | U | U |

### b. Double Vowel

Arabic double vowels whose symbols are a combination of vowels and letters, the transliteration is a combination of letters, namely:

| Huruf Arab | Name           | Latin Words | Information |
|------------|----------------|-------------|-------------|
| يـō---     | Fathah and ya' | Ai          | a-i         |
| وō---      | Fathah and wau | Au          | a-u         |

|        |         |          |          |
|--------|---------|----------|----------|
| kataba | كَتَبَ  | -yazhabu | يَذْهَبُ |
| fa'ala | فَعَلَ  | -su'ila  | سُئِلَ   |
| zukira | ذُكِرَ  | -kaifa   | كَيْفَ   |
| haura  | حَوَّلَ |          |          |

### 3. Maddah

Maddah or long vowels whose symbols are vowels and letters, transliteration in the form of letters and signs, namely:

| Huruf Arab | Nama             | Huruf Latin | Nama           |
|------------|------------------|-------------|----------------|
| ا          | Fathah and alif  | Ā           | A and top line |
| ي          | Fathah and ya    | Ā           | A and top line |
| ي          | Kasrah and ya    | Ī           | I and top line |
| و          | Dhammah and wawu | Ū           | U and top line |

قَالَ

qāla

رَمَى

ramā

قِيلَ

qīla

يَقُولُ

yaqūlu

#### 4. Ta Marbutah

There are two transliterations for ta marbutoh:

a. Ta marbutah live

Ta marbutah who live or get harakat fathah, kasrah and dhammah, the transliteration is /t/

b. Ta marbutah is dead

Ta marbutah who dies or gets sukun, the transliteration is /h/

c. If the last word with ta marbutah is followed by a word that uses the article al and the reading of the two words is separate, then ta marbutah is transliterated with ha (h)

Example:

رَوْضَةُ الْأَطْفَالِ

-

rauḍah al-aṭfāl

رَوْضَةُ الْأَطْفَالِ

-

rauḍatul aṭfāl

#### 5. Syaddah (Tasydid)

Syaddah or tasydid which in the arabic writing system is symbolized by a sign, shaddah sign or tasydid sign, in this transliteration the shaddah sign is denoted by a letter, which is the same letter as the letter marked with the shaddah.

Example:

|          |          |
|----------|----------|
| رَبَّنَا | rabbanā  |
| نَزَّلَ  | nazzala  |
| الْبِرُّ | al-birru |

## 6. Article

Articles in the arabic writing system are denoted by the letter ال, but in this transliteration, the articles are distinguished by the article followed by the letter syamsiah and the article followed by the letter qamariah.

### a. Articles followed by the letter syamsiah

The article followed by the letter syamsiah is transliterated according to its sound, namely the letter /l/ is replaced with the same letter as the letter that immediately follows the article.

Example:

|              |   |              |
|--------------|---|--------------|
| الرَّجُلُ    | - | ar-rajulu    |
| السَّيِّدَةُ | - | as-sayyidatu |
| الشَّمْسُ    | - | asy-syamsu   |

### b. Articles followed by the letter qamariah

Articles followed by the letter qamariah are transliterated according to the rules outlined in front and according to their sound. Whether followed by the letter syamsiah or the letter qamariah, the article is written separately from the word that follows and is connected to the article.

Example:

|          |   |           |
|----------|---|-----------|
| القَلَمُ | - | al-qalamu |
|----------|---|-----------|

البَدِيعُ - al-badī'u

الجَلَالُ - al-jalālu

## 7. Hamza

It has been stated before that hamzah is transliterated with an apostrophe, but that only applies to hamzah located in the middle and at the end of the word. If the hamzah is located at the beginning of the word, it is not symbolized, because in Arabic it is an alif.

Example:

تَأْخُذُونَ ta'khuḏūna

النَّوْءُ an-nau'

شَيْءٌ syai'un

إِنَّ inna

أُمِرْتُ umirtu

أَكَلَ akala

## 8. Word Writing

Basically every word, whether fiil, isim or harf, is written separately, only certain words whose writing in Arabic are usually combined with other words because there are letters or vowels that are omitted, so in this transliteration the writing of the words is also coupled with other words that follow.

Example :

وَإِنَّ اللَّهَ هُوَ خَيْرُ الرَّازِقِينَ wa innallāha lahuwa khai arrāziqīn

ابراهيم الخليل

ibrahīm al-khalīl

ibrahīmul khalīl

والله على الناس حج البيت

Walillāhi 'alan nāsi ḥjju al-baiti

## 9. Capital Letters

Although in the arabic writing system capital letters are not recognized, in this transliteration they are used as well. The use of capital letters is like what applies in EYD, including: capital letters are used to write the first letters of self-names and the beginning of sentences. If the personal name is preceded by an article, then what is written in capital letters remains the initial letter of the personal name, not the initial letter of the article.

Example:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ

Wa mā Muhammadun illā rasūl

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ

Syahru Ramadāna al-laẓī unzila fihī al  
Qurānu

Syahru Ramadāna al-laẓī unzila fihīl  
Qurānu

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Alhamdu lillāhi rabbi al- 'ālamīn

Alhamdu lillāhi rabbil 'ālamīn

The use of the capital letter Allah only applies if the Arabic script is complete and if the writing is combined with other words, so that a letter or vowel is omitted, the capital letter is not used.

Example :

نصر من الله وفتح قريب

- Nasrun minallahi fathun qarib

لِلّٰهِ الْأَمْرُ جَمِيعًا

- Lillahi al-amru jami'an

Lillahil amru jami'an

وَاللّٰهُ بِكُلِّ شَيْءٍ عَلِيمٌ

- Wallahu bikulli sya'in alim

## 10. Tajweed

For those who want fluency in reading, this transliteration guide is an integral part of Tajweed Science. Therefore, the inauguration of this latin arabic transliteration guide (international version) needs to be accompanied by recitation guidelines.

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In the end, I realize that there is no perfection for the human being, especially in my thesis as my own work. Nevertheless, I hope this thesis can be useful, especially for myself and also for everyone as the reciter.

Semarang, November 04<sup>th</sup> 2021

The writer



**Kasyifatur Rosyidah**

**NIM: 1804026130**

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## ABSTRACT

This thesis discusses about the tradition of *riyāḍah* qur'an in Islamic boarding schools. *Riyāḍah* is a method of training the soul to increase one's degree and intelligence, especially spiritual intelligence. This tradition of *riyāḍah* qur'an is not often found in Islamic boarding schools in general. Only Islamic boarding schools whose caregivers have a scientific sanad in the science of *riyāḍah* qur'an are still maintaining this tradition of *riyadhoh* qur'an. One of them is at the Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati. This *riyāḍah* qur'an tradition then gave birth to various responses and meanings among the students which were interesting to be studied more deeply related to the reception of the al-qur'an so that this study was included in the realm of the Living Qur'an.

In the discussion of this research, the researcher focused on the reception of the Qur'an at the Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati. This relates to the theory used by researchers, namely the theory of functional reception of the Qur'an. In this study, the researcher tries to reveal how people receive, respond to, utilize or use the Qur'an as a text that has its own meaning. In addition, researchers also reveal how the history and practice of the *riyāḍah* qur'an tradition in the Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati.

This research is included in the field research. In this study, the researcher used the living qur'an method. This method is used with the aim of revealing the practice of the *riyāḍah* qur'an tradition carried out at the Tahfidzul Qur'an Islamic boarding school Nurul Furqan Asempapan Trangkil Pati. In its design this research is designed as a descriptive qualitative research. Therefore, to obtain the data needed in this study, the researchers collected it by means of observation, interviews and documentation. While the analysis used in this research is descriptive qualitative analysis method, namely research analysis conducted by describing a certain situation that is formal in a systematic and accurate manner.

The results of the research conducted at the Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati is that this *riyāḍah* of the Qur'an is not only done by completing the Qur'an in a day for 41 days but also by using certain letters as wirid after praying. At the Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati is always sung with the hope that the students have a calm soul, love or mahabbah towards the qur'an and always maintain and practice what is in the qur'an. The meaning of the practice of the *riyāḍah* qur'an tradition is to shape the personality, provide inner and outer peace and get convenience in all things and provide blessings in life so that it is not easy to do despicable acts.

**Keywords:** *Riyāḍah Qur'an, Functional Reception, Meaning*

## CHAPTER I PRELIMINARY

### A. Background

Regarding loving the qur'an of course we try to continue reading, studying and understanding the meaning of each verse and trying to practice the contents of the qur'an. This is because of how noble people are who try to continue learning so that they can feel the pleasures that exist in the qur'an. Reading the qur'an whether knowing its meaning or not is including worship good deeds and giving mercy and being a benefit to those who do it giving light to the hearts of those who read it so that it is bright also giving light to families households where the qur'an is read.<sup>3</sup>

The benefits of the qur'an can be felt by all circles of society, both muslims and non-muslims. We can prove this that there are not a few non-muslims who convert to islam just because they listen to the chanting of the verses of the qur'an. Because actually the qur'an is not just an ordinary book but a love letter from Allah given to his creatures to be studied and taken for granted.

Interaction with the qur'an is always a blessing. The more we interact with the qur'an, the blessings we will always feel in every step of life because the qur'an has many features that the previous books do not have. Among its features are the contents of the qur'an which cannot change over time, its authenticity is maintained, it is easy to memorize and so on.<sup>4</sup> Allah SWT says in the qur'an surah Al-Qamar verse 17

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

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<sup>3</sup>Masan AF, *Akidah Akhlak Madrasah Tsanawiyah Kelas VII*, (Semarang: PT Karya Toha Putra, 2014), p. 163

<sup>4</sup>Fithriani Gade, 2014, *Implementasi Metode Takrar Dalam Pembelajaran Menghafal Al-Qur'an*, Jurnal Ilmiah Didaktika, p. 25

"And verily we have made the qur'an easy for learning, so is there anyone who takes lessons?"<sup>5</sup>

Memorizing the qur'an is a very noble act. As the times progressed, more and more people competed to become a memorizer of the qur'an. They try their best to make this dream come true. Starting from taking the time energy and thoughts to give special attention to the qur'an.<sup>6</sup> It is necessary to know that to realize a desire, it takes a high spirit and determination and has the appropriate strategy and method so that the desire can be realized likewise for the hafidz. They need *riyāḍah* qur'an as an inner effort to help maintain and launch the memorization they already have.

This tradition<sup>7</sup> of *riyāḍah* qur'an is not applied by all tahfidz pesantren. This is because not all the caregivers of the boarding schools have a scientific sanad in the tradition of *riyāḍah* qur'an. Most tahfidz pesantren only foster students to be able to memorize the qur'an until the end of 30 juz without having to oblige their students to take part in traditional qur'anic *riyāḍah* activities as a continuation of the memorization process.

One of the tahfidz islamic boarding schools that still maintains the tradition of *riyāḍah* qur'an is Islamic Boarding Schools Al-Munawwir Krapyak Yogyakarta.<sup>8</sup> This boarding school is the main boarding school in Indonesia which is devoted to students who want to memorize the qur'an. The form of *riyāḍah* qur'an in this islamic boarding school is by memorizing the al-qur'an in the graves of scholars. They retreated and concentrated on muroja'ah re-memorizing the qur'an from the first chapter to the last

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<sup>5</sup>Kementerian Agama, *Al-Qur'an dan Tafsirnya*, (Jakarta: Widya Cahaya, 2015), p. 546

<sup>6</sup>Nabilatun Nada, Skripsi: "*Tradisi Riyāḍah Santri Penghafal Al-Qur'an (Studi Pada Pondok Pesantren Tahfidzul Qur'an Ma'unah Sari Bandar Kidul Kediri Jawa Timur)*" (Jakarta: IIQ, 2019), p. 3.

<sup>7</sup>Tradition is something that is passed down from the past to the present in the form of non-material, either habits, beliefs, or actions. M.Khairan, "*Benang Merah Huffaz di Indonesia studi Penelitian Biografi Huffaz*", Jurnal Shuluf, Vol. 14, No. 02, 2001, p. 204

<sup>8</sup>AanSubhansyah,dkk., "*Tradisi Riyadloh Santri Penghafal Al-Qur'an*," <https://alif.id/read/redaksi/tradisi-riyadloh-santri-penghafal-alquran-b209330p/>, accessed on August 02<sup>nd</sup>, 2021

chapter in the hope of getting the blessing of the qur'an and the blessing of Kiai Munawwir.<sup>9</sup>

*Riyāḍah* seen linguistically means practice. The point is to train the soul to get used to not always obeying lust. The process carried out in *riyāḍah* is to clean or empty the soul from everything other than Allah SWT, multiply dhikr, read wirid-wirid, worship, do good deeds and have noble character. Activities that include the practice of *riyāḍah* are reading the qur'an, fasting, getting up at night to perform sunnah prayers, avoiding dirty speech, and seclusion, namely solitude or staying away from people to avoid committing sins.<sup>10</sup>

*Riyāḍah* is a method of training the soul to increase one's degree and intelligence, especially spiritual intelligence. This method can lead people to discover the true nature of life that we live in this world nothing but to worship Allah SWT.<sup>11</sup> As explained in the qur'an S. Až - Žāriyat: 56 "I did not create the jin and humans except that they worship Me." By doing *riyāḍah* routines, a person will have the opportunity to develop and improve his spiritual intelligence.

Usually a hafidz does *riyāḍah* by completing the qur'an repeatedly in a certain time and fasting. This *riyāḍah* is known as the *riyāḍah* of the qur'an.<sup>12</sup> With this, it is hoped that a hafidz will be able to provide an important role in the process of self-devotion to Allah SWT, as well as a way to maintain and strengthen his memorization and be able to stick the qur'an in his heart and himself so that it is not only memorized

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<sup>9</sup>AanSubhansyah,dkk., "*Tradisi Riyadloh Santri Penghafal Al-Qur'an*," <https://alif.id/read/redaksi/tradisi-riyadloh-santri-penghafal-alquran-b209330p/>, accessed on Agustus 02<sup>nd</sup>, 2021

<sup>10</sup>Al-Ghazali, *Mutiara Ihya Ulumuddin: Ringkasan yang Ditulis Oleh Sang Hujjatul Islam*, (Bandung: PT Mizan Pustaka, 2008), p. 125-126

<sup>11</sup>Dian Wahyuningsih, Thesis, "*Pengaruh Intensitas Riyadhah dan Intensitas Iqra*" terhadap peningkatan kecerdasan spiritual (SQ) (Studi Pada Jama'ah Kajian Daarul Muwahid Srengseng- Jawa Barat), (Jawa Barat: Universitas Indonesia, 2007), p. 8. (t.d)

<sup>12</sup>Nabilatun Nada, Skripsi: "*Tradisi Riyadhah Santri Penghafal Al-Qur'an (Studi Pada Pondok Pesantren Tahfidzul Qur'an Ma'unah Sari Bandar Kidul Kediri Jawa Timur)*" (Jakarta: IIQ, 2019), p. 3

but also reflected in his behavior. Therefore, this *riyāḍah* qur'an activity must be carried out in a sincere and sincere way.

Based on some of the data and facts above, the writer is interested in studying the *riyāḍah* of the qur'an. At this time the *riyāḍah* of the qur'an has become one of the studies that has received less attention. As a result, *riyāḍah* qur'an becomes less popular among muslims and is considered not to have an important role in maintaining the purity of the qur'an. But on the other hand there are some people who make *riyāḍah* qur'an as a goal in launching the memorization of the qur'an and get the blessing of the qur'an.

The boarding school that still maintains the tradition of *riyāḍah* qur'an to date (besides the Al-Munawwir Krapyak Islamic Boarding School) is the Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati. There are two forms of *riyāḍah* qur'an in this pesantren, namely the first *riyadhoh* qur'an which is required for students who are just starting to memorize. This *riyāḍah* can be done by reading Surah Yāsin 14 times a day, Surah al-Insyirāḥ seven times, reading wirid and fasting at heart for a minimum of three days and a maximum of 41 days. The second *riyāḍah* of the qur'an are required for students who have completed 30 juz. This *riyāḍah* can be done by completing the qur'an in a day for 41 days plus a mandatory memorizing deposit for one juz a day, reading wirid-wirid and required by fasting.

The uniqueness of *riyāḍah* qur'an in The Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati is that in the process of *riyāḍah* qur'an the students are required to read important letters as wirid after prayer. As for the details, they are as follows: after the midday prayer, you are required to read Ar-Raḥmān, after the Asr prayer you are required to read al-Wāqi'ah and after the Fajr prayer you are required to read Al-Baqarah verse 255. This is done with *riyāḍah* qur'an in other places where the students are not only required to complete the al-qur'an in a day for 41 days but are also required to use important letters as wirid practice after

performing the obligatory prayers. The author sees that the tradition of *riyāḍah* qur`an at the Nurul Furqan Islamic Boarding School has its own uniqueness when compared to other tahfiz islamic boarding schools so it is interesting to study.

The *riyāḍah* qur'an tradition that runs at the Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati, in the realm of al-qur'an studies can be categorized as the living qur'an (the qur'an that lives in daily practice) . We can find social reception of the qur'an in everyday life, such as the tradition of reading certain letters or verses at certain religious social events or ceremonies. Including the tradition of *riyāḍah* qur'an at the Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati is one of the phenomena of the reception of the qur'an. The phenomenon where the qur'an lives in society is then targeted and becomes the object of research in the study of the living qur'an. Therefore, the author wants to know more deeply about the tradition of *riyāḍah* qur'an at the Nurul Furqan Islamic Boarding School in the Thesis title "***Riyāḍah* Qur'an Tradition At Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati (Living Qur'an Study)**".

## **B. Problem Questions**

Based on the background of thought that has been stated above, in order for this research to focus the writer formulates the research problem as follows:

1. How is the history of the *riyāḍah* qur'an tradition at The Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati?
2. How is the practice of the *riyāḍah* qur'an tradition at The Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati?
3. What is the meaning for the members from the *riyāḍah* qur'an tradition at The Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati?

### **C. Research Objectives and Benefits**

In connection with the formulation of the problem above, the objectives and benefits of writing this thesis are as follows:

#### **1. Research Objectives**

As a form of scientific work, there are several objectives of the formulation of the problem above, namely:

- a. Explaining the *riyāḍah* tradition at Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati
- b. To find out how the reception of the *riyāḍah* qur'an tradition at The Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati.

#### **2. Research Benefits**

This research is expected to provide benefits including the following:

- a. Theoretically

This research is expected to be able to contribute to the reference of scientific work in the field of al-qur'an and Interpretation in the living qur'an study and to be able to contribute to the knowledge of the living qur'an phenomenon that occurs in muslim communities, especially to all society of Asempapan Village, Trangkil, Pati.

- b. Practically

The results of this study are expected to be able to provide more in-depth information about the implementation of the *riyāḍah* qur'an tradition at The Tahfidzul Qur'an Islamic boarding school Nurul Furqan Asempapan Trangkil Pati. The other is the tradition of *riyāḍah* qur'an at Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati.

#### D. Literature Review

To avoid the similarity of the discussion of this research with other research, the author traces the studies that have been done related to the *riyāḍah* of the qur'an. From the search results there are several scientific works that the author found including:

Thesis that written by Nabilatun Nada from the Institute of Al-Qur'an Science (IIQ) JAKARTA with his thesis entitled "*The Riyāḍah Tradition of Al-Qur'an Santri Memorizing (Study at the Tahfidzul Qur'an Islamic Boarding School Ma'Unah Sari Bandar Kidul Kediri, East Java)*". In it, Nabilatun Nada explains about the *riyāḍah* of the qur'an for students who only memorize the qu'an, she does not examine in depth the study of the living qur'an. Indeed, it explains several ways or stages of *riyāḍah* qur'an but does not explain the reception or meaning of *riyāḍah* qur'an traditions for people who practice it.<sup>13</sup>

Thesis that written by Ani Purwantini's thesis entitled "*The Effectiveness of Interpersonal Communication in the Implementation of the Riyāḍah Islamic Boarding School (Study on the Pppa Daarul Qur'an Program Makassar Branch)*".<sup>14</sup> In this thesis, Ani Purwantini tries to examine how the process of interpersonal communication in the implementation of *Riyāḍah* Islamic Boarding School is and whether there are differences in the participants' initial and final knowledge abilities in participating in *riyāḍah* islamic boarding school activities. This research provides new information for the author about how the influence and benefits of doing *riyāḍah*. Research by Ani Purwantini has similarities with the author. It's just that Ani Purwantini examines how the influence of *riyāḍah* on the memory ability of a congregation, while the author examines how the reception of the living qur'an on the *riyāḍah* qur'an tradition is

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<sup>13</sup>Nabilatun Nada, Skripsi: "*Tradisi Riyāḍah Santri Penghafal Al-Qur'an (Studi Pada Pondok Pesantren Tahfidzul Qur'an Ma'unah Sari Bandar Kidul Kediri Jawa Timur)*" (Jakarta: IIQ, 2019), p. 3.

<sup>14</sup>Ani Purwantini, Skripsi: "*Efektivitas Komunikasi Antarpribadi Pada Pelaksanaan Pesantren Riyadhoh ( Studi Pada Program Pppa Daarul Qur'an Cabang Makassar)*", (Makassar:UIN Alauddin Makassar, 2017)

carried out at the Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati.

Thesis that written by Indah Mukaromah with the title "*The Practice of Keeping Al-Qur'an Memories at the Tahfidz Ynbu'ul Qur'an Islamic Boarding School (PTYQ) for Adult Putri Kudus*" in 2019. The results of this study are the practice of keeping the memorization of the qur'an. An event at Islamic Boarding School Yanbu'ul Qur'an is held every day after the fajr prayer until 8 am. The way to keep the memorization is by depositing memorization, deresan, asmaulan, wirid and also reciting the book. As for the advantages of guarding practices at this islamic boarding school, students who are declared not to have passed in their muroja'ah are not allowed to add further memorization and also for students who want to graduate, they must also succeed in sima'an 30 juz smoothly and tartil.

The research conducted by Indah Mukaromah is almost similar to the research that the author will do. However, the difference is that the author does not examine the practice of keeping students memorized the qur'an but rather the reception of the living qur'an from the *riyāḍah* qur'an tradition carried out by students at the Nurul Furqan Islamic Boarding School Asempapan Trangkil Pati.<sup>15</sup>

Thesis that written by Laila Ngindana Zulfa with the title "*The Tradition of Memorizing the Qur'an in Islamic Boarding Schools (Study of Living Qur'an at Al-Mubarak Islamic Boarding School Mranggen Demak)*". The results of this study are the implementation of the memorization program at PP Al-Mubarak carried out every day with a predetermined schedule. The method used in memorizing is first reading the page to be memorized before memorizing it, while for muroja'ah each student must have their own target. The research conducted by Laila Ngindana Zulfa is almost the same as the research that the author will do. However, there is a slight difference, namely in this

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<sup>15</sup>Indah, Mukaromah, Skripsi. "*Praktek Penjagaan Hafalan Qur'an Di Pondok Pesantren Tahfidh Yanbu'ul Qur'an (PTYQ) Dewasa Putri Kudus*" 2019

study the author focuses more on the reception of the living qur'an tradition of the *riyāḍah* qur'an which is done by students when memorizing, not the memorization process carried out by students.<sup>16</sup>

Thesis that written by Hidayatun Najah with the *title "Al-Qur'an Reception at Islamic Boarding Schools (Study of Reading Surah Al-Fath and Surah Yasin for the Development of Roudloh Al-Thohiriyyah Islamic Boarding School at Kajen Margoyoso Pati)"*.

This study uses a type of field research using a phenomenological approach which is intended to understand and reveal the perceptions of the perpetrators of the practice of reading Surat al-Fath and Surat Yāsīn at the Roudloh al-Thohiriyyah Kajen Islamic Boarding School. The method of data collection is through observation, interviews and documentation. The result of this research is the implementation of the tradition of reading the letter al-Fath and the letter Yāsīn which is carried out at the Roudloh al-Thohiriyyah Kajen Islamic Boarding School. The meaning of the tradition of reading Surah al-Fath and Surah Yāsīn according to the Putri Roudloh al-Thohiriyyah Islamic Boarding School is as follows: to form a personality (to be used as wirid), to be kept away from the slander of the world and the torment of the grave and to facilitate sustenance and facilitate the construction of the boarding school.<sup>17</sup>

Based on the previous research described above, this research is intended to complement the previous studies. Researchers realize that many studies of the functional reception of the qur'an have been carried out. However, in this study, the researcher gives a new color regarding the study of the living qur'an in the *riyāḍah* qur'an tradition by using the functional reception analysis of the qur'an. It is hoped that in this study will get a typical phenomenon of pesantren related to the tradition of

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<sup>16</sup>Laila Ngindana Zulfa, Skripsi. *"Tradisi Menghafal al-Qur'an Di Pondok Pesantren (Studi Living Qur'an di Pondok Pesantren Al-Mubarak mranggen Demak)"*

<sup>17</sup>Hidayatun Najah, Skripsi: *"Resepsi Al-Qur'an Di Pesantren (Studi Pembacaan Surat Al-Fath Dan Surat Yasin Untuk Pembangunan Pondok Pesantren Putri Roudloh Al-Thohiriyyah Di Kajen Margoyoso Pati)"*. (Semarang: UIN Walisongo, 2019)

*riyāḍah* qur'an and its meaning from the research subjects. Therefore, the author has the opportunity to conduct research related to the study of the living qur'an of the *riyāḍah* qur'an tradition at the Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati.

## **E. Research Methods**

In the research method, the method used to discuss the subject matter is in accordance with the types of research, whether quantitative or qualitative research.

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

The type of research on the tradition of *riyāḍah* qur'an studies of living qur'an at the Tahfidzul Qur'an Islamic Boarding School Nurul Furqan is a type of field research with a descriptive qualitative approach. Qualitative research is a way to examine and understand the meaning of a number of people or groups of people who are ascribed to human problems or social problems. The important steps in this research are asking some questions, collecting data according to the research, analyzing the data inductively and understanding the meaning of the data.<sup>18</sup>

While descriptive is an approach that is intended to find out more about the background conditions and interactions with research on social subjects, such as institutions, individuals, groups or communities. so the data obtained does not come from the arguments or interpretations of the researchers themselves but from the research subject.<sup>19</sup> Descriptive qualitative method is a data processing method that is

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<sup>18</sup>Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*, (Bandung: Alfabeta cv, 2016), p.8-9

<sup>19</sup>M. Mansur, (ed). *Metodologi Penelitian Living Qur'an dan Hadis*, TERAS, Yogyakarta, Cetakan I, 2007, p.72

carried out by examining factors related to the object of research by presenting data in more depth to the object of research.<sup>20</sup>

Living qur'an is a study that examines the practice or reality of the qur'an that has been symptomatic in society.<sup>21</sup> In the study of the living qur'an model, what is sought is not the truth or the proposition of a phenomenon but rather focuses on how traditions or phenomena that exist in society are seen from a qualitative perspective. Based on the research above, the researcher uses the functional reception theory of the qur'an as an analytical knife that is included in the study area of the living qur'an.

The activity referred to in this research is the tradition of *riyāḍah* qur'an at Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati. The author chose the location of this research because the author is an alumni in 2014-2018 so it is hoped that it will facilitate access to extracting data. In addition, this research is interesting to study because there is a unique characteristic carried out by the Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati. The tradition of *riyāḍah* qur'an is still very rarely known by the muslim community and not many of them practice the tradition of *riyāḍah* qur'an.

As for the implementation time here, the author takes 41 days. This is in accordance with the maximum limit of the implementation of the *riyāḍah* qur'an tradition at the Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati.

## 2. Data Sources

The primary data sources in this study were interviews with the caregivers of Islamic boarding school and students at the Tahfidzul Qur'an Islamic Boarding School

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<sup>20</sup>M. IM Aan Prabowo, Heriyanto, S.Sos., “*Analisis Pemanfaatan Buku Elektronik (E-Book) Oleh Pemustaka di Perpustakaan SMA Negeri 1 Semarang,*” *Jurnal Ilmu Perpustakaan*, 2.2 (2013), p.5

<sup>21</sup> Ahmad, Ubaydi Hasbillah, *Ilmu Living Qur'an-Hadis Ontologi, Epistemologi, dan Aksiologi*, (Banten: Darus-Sunnah, 2019), p. 14

Nurul Furqan Asempapan Trangkil Pati. Meanwhile, Secondary data sources are data sources that are used as a theoretical basis or data that contains the required information or data. In this study the secondary data are books, articles, journals, and documents related to the research theme.

### 3. Technique of Data Collection

Data collection is a process of procuring primary data for writing purposes. To obtain data the author did 3 steps, namely:

#### a) Observation

The observation method in question is a data collection method that is used to collect research data through the use of the five senses. There are two kinds of observation techniques, namely participant observation and non-participant observation. In this study, the author will use only non-participant observation. These observations will be used in conducting research. The relation as non-participant observation (observers are not involved) is observations made not at the time of the event being studied. In relation to non-participant observation, the researcher observes the activities to be studied or the symptoms that occur in the object of research. In this observational study, the authors recorded images and sound recordings of the results of interviews about the *riyāḍah* qur'an tradition at The Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati.

#### b) Interview

Interviews are a data collection tool in the form of questions and answers between information seekers and sources of information that take place orally. In this study, researchers chose the form of semi-structured interviews. Semi-structured interview is a type of interview that has been included in the in-depth interview category, which in its implementation is more free when compared to structured interviews. The purpose of this type of interview is to find problems more openly,

where the parties invited to the interview are asked for their opinions and ideas. In conducting interviews, researchers need to listen carefully and record what the informants say.

This method is used in order to obtain information about how the implementation of the *riyāḍah* qur'an tradition at The Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati. The interviewees are:

- a. The caregivers at Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati, to obtain data about Tahfidzul Qur'an Islamic Boarding Schools Nurul Furqan Asempapan Trangkil Pati and their *riyāḍah* qur'an tradition
  - b. 8 students who are doing the first type of *riyāḍah* qur'an tradition, to obtain data about the first type of *riyāḍah* of the qur'an
  - c. 2 students who are doing the second type of *riyāḍah* qur'an tradition, to obtain data about the second type of *riyāḍah* of the qur'an
- c) Documentation

Documentation comes from the word document which means written goods. In carrying out documentation, the author investigates written objects such as books, magazines, documents, regulations, diaries and so on. At this stage, the author documents all data and activities related to the implementation of *riyāḍah* qur'an carried out by students memorizing the qur'an at The Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati. This method is used to refine the data obtained from the observation and interview methods. Which includes, historical records and writings that can be used as references and enrich the data findings.

#### 4. Data Analysis Method

Data analysis is the process of systematically searching and compiling data obtained from interviews, field notes, and other materials so that they can be easily

understood and the findings can be informed to others. Data analysis is done by organizing the data, breaking it down into units, synthesizing it, compiling it into a pattern, choosing what is important and what will be studied and making conclusions that can be told to others.<sup>22</sup>

The data analysis method is the stage after the data has been collected completely from the field, the data is worked out and utilized in such a way as to successfully conclude the truths obtained to answer the problems posed in the research.<sup>23</sup> The data analysis method used by the author to analyze information about the *riyāḍah* qur'an tradition at the Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati is a data analysis model of Miles and Huberman.

Miles and Huberman, argued that activities in qualitative data analysis were carried out interactively and continued continuously until they were completed, so that the data was saturated. Activities in data analysis, namely data reduction, data display, and conclusion drawing / verification.<sup>24</sup>

#### 1. Data Reduction

Reducing data means summarizing, choosing the main things, focusing on the important things, looking for themes and patterns. The data reduction process is carried out if the data obtained in the field is quite large. In qualitative research, the data obtained will be more numerous, more complex, and complicated after the researcher conducts research with a longer period of time. The data that has been reduced will provide a clearer picture, and make it easier for researchers to carry out further data collection, and look for it when needed. Furthermore, the researchers reduced the data obtained from observations and interviews by selecting and sorting out important data to be presented.

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<sup>22</sup> Sugiyono, *Memahami Penelitian Kualitatif*, (Bandung: Alfabeta, 2010), p. 88.

<sup>23</sup> Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R & D*, (Bandung: Alfabeta, 2015), p. 244.

<sup>24</sup> Sugiyono, "*Metode Penelitian Kuantitatif, Kualitatif, dan R & D*", p. 246

## 2. Data Display

After the data obtained from the research is reduced, the next step is to present the data. In qualitative research data presentation can be done in the form of tables, graphs, pie chart, pictograms and the like. Through the presentation of the data, the data will be more organized, arranged in a pattern of relationships, so that it will be easy to understand. The presentation of data by researchers is descriptive narrative with a little help from tables. At the stage of presenting the data, the researcher began to use the theory used, namely the functional reception of the qur'an. The analysis of functional reception of the qur'an is used by researchers to provide data presentations that are easy to understand and do not run away from the topic being discussed.

## 3. Data Verification or Conclusion

The third step in the analysis of qualitative data according to Miles and Huberman is drawing conclusions and verification. The first conclusion is still tentative, and will change if strong evidence is found to support it at the next stage of data collection. However, the conclusions raised at an early stage are supported by valid and consistent evidence when the researcher returns to the field to collect data, so the conclusions put forward are credible conclusions.

In addition, the data analysis method used by the author to the analysis of information about the tradition of Riyadhoh Qur'an at Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati is a descriptive-explanative analysis. Description analysis is to analyze data that previously described. In this case, the data that obtained from the results of observations, interviews, and documentation are presented in such a way by explaining things that include actors who play an active role, how the activities occur, and the time of implementation of these activities. While the explanatory analysis aims to reveal the meaning contained in the activities of this riyadhoh qur'an tradition. And why these activities are still carried out and maintained

for practice by the students. In addition, the analysis is also used to find arguments for the goals to be achieved in participating in these activities.

## **F. Writing Systematic**

The systematics of writing in this study consists of three main points, namely introduction, discussion and closing with the following systematic formulation:

The *first chapter* contains an introduction that explains the background of this research. The tradition of riyadhoh of the qur'an has not been carried out by many muslims. At The Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati is one of the practitioners of the *riyāḍah* qur'an tradition and has its own characteristics that are different from other pesantren. This study becomes interesting to be discussed by looking at what the implementation is like and the meaning of the perpetrators of the *riyāḍah* qur'an tradition.

The *second chapter* will explain the theoretical basis. That is in the form of a description related to the *riyāḍah* of the qur'an, the aim is to be able to provide a basis for thinking and be able to directly focus on the problem. In addition, this chapter will also explain the theory of the living qur'an, especially in the theory of functional reception. This is because this functional reception theory will be used by the author as an analytical knife in this study.

The *third chapter* contains the research location, namely Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati which includes the history of the establishment and activities of the Islamic boarding school. Then it will be explained the procession of the implementation of the *riyāḍah* qur'an tradition at the research site. This chapter will also present the results of observations and interviews of researchers related to the meaning of the *riyāḍah* qur'an tradition.

In this *fourth chapter*, the researcher will analyze the data namely by processing the research results that become problems based on existing theories. In this case, it

describes the analysis of the data that has been obtained. The first point is about the practice of the *riyāḍah* qur'an tradition at The Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati. And the second is an analysis of the meaning and functional reception of the *riyāḍah* qur'an tradition.

The *fifth chapter* is the end of the writing carried out by the author in conducting research in the form of the *riyāḍah* qur'an tradition at The Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati. This chapter contains a cover that contains a brief answer to the formulation of the problem that has been made by the researcher. In addition, the author also provides suggestions for further researchers if they want to conduct research in the realm of the study of the living qur'an.

## CHAPTER II

### *RIYĀDAH* AND RECEPTION THEORY IN LIVING QUR'AN

#### A. *RIYĀDAH*

##### 1. Definition of *Riyādah*

*Riyādah* comes from arabic *Ar-Riyādu* which means sport or has the same meaning as the word *At-Tamrin* which means training or training yourself.<sup>25</sup> Meanwhile, in terms of self-perfection or soul-refining exercise that is carried out continuously by multiplying *dhikr* or *wirid* - *wirid* and approaching yourself to Allah SWT. In Sufism, *riyādah* is a process of processing the soul which is carried out by carrying out worship and not following the lusts of lust. Ibn Araby argues that *riyādah* is defined as *tahdzibul morality* (moral development) namely *tankiyyatuha wa tatthiru minna laa yaliiku biha* (purification and cleansing of the soul from things that are not proper for the soul).<sup>26</sup> Therefore, *riyādah* is not a goal of desire but a tool used to help achieve a desired goal.

In addition, *riyādah* is one of the terms in the study of Sufism, namely ascetic discipline or *zuhudan* training. This ascetic discipline is a means, not an end.<sup>27</sup> In the process of returning to Allah a servant must have experienced an unbalanced condition, therefore he should try his best to maintain his spiritual struggle (*mujahadah*) and ascetic discipline (*riyādah*). By hoping for the grace of Allah SWT this will lead to a state of harmony, peace and greater balance.

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<sup>25</sup>Ani Purwantini, Skripsi: “*Efektivitas Komunikasi Antarpribadi Pada Pelaksanaan Pesantren Riyadhoh ( Studi Pada Program Pppa Daarul Qur’an Cabang Makassar)*”. (Makassar:UIN Alauddin Makassar, 2017) p. 6

<sup>26</sup>Muhammad Imron, Skripsi, *Tradisi Riyadah Puasa Daud dalam Menghafal Al-Qur’an di Pondok Pesantren Al-Sholihah Jonggrangan Sumberadi Mlati Sleman Yogyakarta (Studi Living Hadis)*, (Yogyakarta: UIN Sunan Kalijaga, 2014) , p.13

<sup>27</sup>Amatullah Armstrong, *Sufi Terminology (al-Qamus al-sufi): the mystical language of islam* (Kuala Lumpur: A.S. Noordeen, 1995), p.197

A servant who is in the peak position, namely the peak of happiness, the peak of suffering, the peak of joy, and even the peak of sadness are all forms of *riyāḍah* itself. The feeling always comes suddenly cannot be guessed or suspected by the five senses. As a servant, we can only prepare it with various exercises - mental exercises. The key to the success of *riyāḍah* is to have self-surrender, to be *qona'ah*, to accept sincerely what has been ordained by Allah SWT.

As the word of Allah swt about *riyāḍah* contained in QS. Al-Baqarah/2:200

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا ۗ فَمَنْ النَّاسِ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ

“When you have completed the pilgrimage, then make remembrance of Allah, as you mention your ancestors, even more than that. So among the people there are those who pray, "Our Lord, grant us (goodness) in this world," and in the Hereafter he will not get any share”.<sup>28</sup>

In Surah Al-Mā'idah verse 35, Allah also says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ

“O you who believe! Fear Allah and seek wasilah (way) to draw near to Him, and strive (struggle) in His way, so that you may be successful”.<sup>29</sup>

So *riyāḍah* is a process that a servant inevitably has to do to balance the life he lives in both the world and the hereafter. This is because the problems experienced by a servant will never stop. The cycle of human life every day will continue to flow and cannot be repeated. An unbalanced lifestyle can cause anxiety and restlessness in life. Therefore a servant really needs a *riyāḍah* in his daily life.

<sup>28</sup>Kementerian Agama, *Al-Qur'an dan Tafsirnya*, (Jakarta: Widya Cahaya, 2015), p. 89

<sup>29</sup>Kementerian Agama, *Al-Qur'an dan Tafsirnya*, (Jakarta: Widya Cahaya, 2015), p. 143

## 2. Riyāḍah Forms

*Riyāḍah* is a method or tool used to train the soul and lust of a servant so that he does not fall into bad deeds and can fight his own desires. According to Habib Abdullah Al-Haddad, there are four ways to train the soul and lust of a servant, namely uzlah, silence, night literacy and hunger.<sup>30</sup> It can be concluded that the pillars of *riyāḍah* are as follows: a. uzlah, which is to be alone from the crowd and only focus on worship, b. silence, which is to speak less, only as necessary, c. wake up at night that is doing sunnah prayers or other sunnah worship, d. holding back hunger is by fasting sunnah. The four exercises of lust are described by Imam Haali as follows:

Lust will not be familiar, tame, and remember Allah except after being weaned from its habits. First with uzlah and seclusion, so that hearing and sight are protected from all bad habits. Then proceed with getting used to the lust to dhikr, praise and pray to Allah during seclusion, so that intimacy with dhikrullah can control lust, replacing intimacy with the world and lust.

At the initial stage, this effort will be difficult but in the end it will be fruitful. Udzhlah makes it easy for someone to be silent. Silence clears the mind produces wara' and piety, while talking will occupy and make the heart negligent. Hunger and not sleeping at night will make the heart shine through which we can witness the afterlife. Not sleeping at night, easy to do if the stomach is empty and will be difficult if the stomach is full. Seclusion can avoid everything that is busy. The following are the details of *riyāḍah* in worship :

1. Performing the sunnah prayer tahajjud 8 rakaat plus the sunnah witr prayer 3 rakaat

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<sup>30</sup>Hasanul, Autad, Tesis, "*Pemikiran Habib Abdullah Al-Haddad Mengenai Tasawuf dan Pengaruh Tarekatnya di Yogyakarta*", (Yogyakarta: UIN Sunan Kalijaga, 2015) p. 7

2. Maintain the 5 daily prayers by always in congregation, doing the sunnah qobliyah and ba'diyahnya.
3. Make it a point to read surah al-wāqī'ah after the Fajr prayer or the Asr prayer
4. Keeping the sunnah dhuha prayer 6 rakaat.
5. Always read wirid - wirid after praying. Coupled with reading Yā Fattāh Yā Rozzāq (11x), chair verse, Surah al-Ikhlāṣ (3x).
6. Special wirid after Fajr and Asr prayers, plus reading the last 4 verses of Surah al- Ḥasyr.
7. Read Lā hawla walā quwwata illā billāh and Istighfar 100 times every day
8. Read tasbih 100 times in the morning and evening.
9. Make it a point to read Surah Yāsīn once a day
10. Performing the sunnah prayer of 2 rakaahs as a closing of the evening sunnah prayer with the following details: the first rakaat reading Surah al-Kafirun and the second rakaat reading Surah al-Ikhlāṣ. After finishing the prayer, it was continued by reading Surah As-Sajdah, Al-Mulk and Surah Ar-Raḥmān.

Meanwhile, according to Ustaz Yusuf Mansur, the form of the *riyāḍah* tradition is by not committing the ten major sins, namely committing shirk, not praying, doing evil to both parents, committing adultery, seeking sustenance in an unlawful way, getting drunk, cutting off human relations, liking lying, miserly and likes to backbite.<sup>31</sup> In addition, there are other *riyāḍah* activities, namely fasting such as daud fasting, ngrowot fasting (not eating rice), dalaail khoirot fasting or other fasts.

The process carried out in *riyāḍah* activities is by cleaning or purifying the soul from everything that is not related to Allah SWT, training the soul to always say remembrance, perform worship, multiply good deeds and try to have good morals. Activities included in *riyāḍah* behavior are eating less, sleeping a little for night prayers,

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<sup>31</sup>Al-Ghazali, *Mutiara Ihya Ulumuddin: Ringkasan yang Ditulis Oleh Sang Hujjatul Islam*, (Bandung: PT Mizan Pustaka, 2008), p. 125-126

not saying dirty words and having kholwat, namely being alone from the crowd who are busy with worship and dhikr to Allah SWT to avoid unwanted actions.<sup>32</sup>

### 3. Purpose and Benefits of *Riyāḍah*

In carrying out *riyāḍah* a servant must have its own purposes and goals. The purpose of *riyāḍah* activities is a means or tool to control oneself in order to become a better person. *Riyāḍah* that is done seriously can protect someone from despicable acts. As for a Sufi, the purpose of *riyāḍah* is not just to keep oneself from holding back lust and avoid immoral acts, but the purpose of *riyāḍah* is to get or find the true nature of life, so that in carrying out one's life one really takes care and trains oneself to stay on the path that Allah has set.<sup>33</sup>

In this *riyāḍah* includes four things namely first reducing staple foods. The goal is to be able to control bad desires that can lead to unwanted things. This is because the food we eat can affect us in thinking and acting. Second, reduce sleep. The goal is to cleanse the heart of lustful desires. Third, talk less. The goal is to save from various heart diseases or despicable behaviors and the fourth is to suffer from being disturbed by many people. The goal is to train patience so that you can realize what you aspire to. Because the key to *riyāḍah* is patience and sincerity in doing all the things that have been determined.<sup>34</sup>

As for the benefits that are obtained after doing *riyāḍah*, one will get clarity in his heart and mind. They are given completeness in various things from Allah SWT. In addition, a person will feel calm and comfortable because he is able to balance between the life of this world and the hereafter, get blessings in life, has the ability to be able to

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<sup>32</sup>Al-Ghazali, *Mutiara Ihya Ulumuddin: Ringkasan yang Ditulis Oleh Sang Hujjatul Islam*, (Bandung: PT Mizan Pustaka, 2008), p. 125-126

<sup>33</sup>Dimiyati Sajar, 2012, *Riyadhoh dan Mujahadah*, accessed on September 25<sup>th</sup>, 2021 [http://dimyatisblog.blogspot.com/2012\\_05\\_01\\_archive.html](http://dimyatisblog.blogspot.com/2012_05_01_archive.html),

<sup>34</sup>Abduh Baidu, 2012, *Riyadhoh dan Mujahada*, accessed on September 25<sup>th</sup>, 2021 <http://abduhbaidu.blogspot.com/2012/04/eiyadho-dan-mujahada.html>

see the greatness of Allah with his heart and witness things that are not visible to the eye.

This *Riyāḍah* also trains a person to get used to dhikr to Allah SWT in everything he does so that he can feel how much pleasure is felt when dhikr to Allah SWT. In addition, closer a servant to his lord. Greed and gluttony as well as the recognition of lust which has been a barrier to all the blessings that a servant is not grateful for. Therefore, the benefits that are felt after doing this *riyāḍah* a servant can enjoy and be grateful for all the blessings that Allah has given him and get closer to Allah SWT.

#### 4. The *Riyāḍah* Qur'an Tradition

Before memorizing the qur'an, a person is required to train himself to get used to reading the qur'an as often as possible even once a day. This is because when the person is used to reading the verses of the qur'an, it is expected to provide convenience in the process of memorizing the qur'an. Usually a hafidz does *riyāḍah* by completing the qur'an repeatedly in a certain time and fasting. This *riyāḍah* is known as the *riyāḍah* of the qur'an.<sup>35</sup> Like the *riyāḍah* qur'an done by Abuya Dimiyati Banten. Before starting the memorization process, he had completed reading the qur'an 40 times in front of Mr. Dalhar Watucongol Magelang and read it himself 40 times. After that, he just started memorizing the qur'an and depositing it to Mr. Dalhar. In the process of memorizing the qur'an he only took 6 months.

In addition to the *riyāḍah* performed by KH Muhammad Dimiyati bin Muhammad Amin al-Bantani, who is usually called Abuya Dimiyati or by Javanese santri, is fondly called "Mbah Dim", there is also the *riyāḍah* of the qur'an conducted by Mr. Munawwir Krapyak. As for the *riyāḍah* he did, namely: completing the qur'an once a week for 3 years, completing the qur'an in 3 days and 3 nights for 3 years, completing

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<sup>35</sup>Nabilatun Nada, Skripsi: "*Tradisi Riyāḍah Santri Penghafal Al-Qur`An (Studi Pada Pondok Pesantren Tahfidzul Qur`an Ma`unah Sari Bandar Kidul Kediri Jawa Timur)*" (Jakarta: IIQ, 2019), p. 3

the qur'an in a day and night for 3 years and finally *riyāḍah* read the qur'an for 40 days without stopping. The *riyāḍah* that he did is a practice or example that has been done by the companions of the Prophet Muhammad.

As for other *riyāḍahs*, such as reading selected verses or surahs in a predetermined time and amount that is used as a certain wirid. When this *riyāḍah* activity is carried out sincerely and with a sincere heart, with the permission of Allah SWT, all affairs will be facilitated and all requests from his servants will be granted. With this, it is hoped that a hafidz will be able to provide an important role in the process of self-devotion to Allah SWT, as well as a way to maintain and strengthen his memorization and be able to stick the qur'an in his heart and himself so that it is not only memorized but also reflected in his behavior.

## **B. The Study of Living Qur'an and Reception Theory**

### **1. Study of Living Qur'an**

At first the living qur'an came from the phenomenon of the al-qur'an that lived daily, namely the meaning and function of the al-qur'an which was understood in real terms and directly benefited by the community and had not become an object of study in the al-qur'an sciences classic qur'an.<sup>36</sup> The birth of this new study of the qur'an comes from the background of a pure scientific paradigm and from the attention of qur'anic studies experts who observe phenomena in society related to the life of the qur'an in a community or group. Examples such as social phenomena related to the process of reading and writing the qur'an in a place, the use of verses of the qur'an for the healing process of disease, or the reading of certain suras which are considered to have certain benefits and can become talismans or wirid.

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<sup>36</sup>M. Mansur, "Living Qur'an dalam Lintasan Sejarah Studi Qur'an" dalam Sahiron Syamsuddin (ed.), Metodologi Penelitian Living Qur'an dan Hadis, (Yogyakarta: Teras,2007), p.5

In its development, this study is known as the living qur'an. The focus of the study is of course only limited to revealing social phenomena on the amaliah side related to the qur'an. At least they bring up an understanding of the qur'an so that it can give birth to a tradition that comes from the qur'an. Thus, the living qur'an is a study of the al-qur'an that does not only focus on the textual content of the al-qur'an but also studies on emerging phenomena related to the presence of the al-qur'an in a region or muslim community certain.<sup>37</sup>

Globally, the response of the muslim community to the qur'an can already be described through the track records of the companions of the Prophet Muhammad SAW. Where at that time there were many traditions of the people who brought the qur'an to life in their daily lives. For example, the tradition of memorizing the qur'an, listening to the qur'an, and the tradition of interpreting the qur'an. After the development of muslims, various variations of new traditions or phenomena of the qur'anic phenomena emerged due to the response of different people, such as muslims in Indonesia.

Muhammad Yusuf argues that the Indonesian people, especially muslims, have a high level of concern and concern for their holy book, namely the qur'an. The phenomena that describe the qur'an in everyday life can be seen from the following activities:

1. The activity of reading the qur'an regularly in mosques, Islamic boarding schools and even at home so that these activities become a routine or customary tradition that becomes the habit of a particular community.
2. The activity of memorizing the qur'an, either in its entirety or only certain chapters or verses that are considered to have privileges and are used for reading purposes in certain events.

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<sup>37</sup>Muhammad Yusuf, "*Pendekatan Sosiologi dalam Penelitian Living Qur'an*" dalam Sahiron Syamsuddin (ed.), *Metodologi Penelitian Living Qur'an dan Hadis*, (Yogyakarta: Teras, 2007), p. 39

3. Make calligraphy from the verses in the qur'an which are used as wall decorations or other things that are considered to have its own beauty value.
4. The recitation of certain verses by the reciters 'used in special events or Islamic holidays, for example a special verse to commemorate the isra' mi'raj of the Prophet Muhammad SAW.
5. Various kinds of competitions of the qur'an such as tilawatil qur'an, Hifdzil qur'an or others.
6. Make the qur'an as a rajah or wirid or talisman or the like
7. The qur'an is used by practitioners or therapists for healing the patient's illness.<sup>38</sup>

From some of the phenomena above, it can be understood that in fact the living qur'an is a scientific study or study that discusses various social events that appear in a place related to the presence of the qur'an. This living qur'an is not about how someone understands the qur'an in terms of interpretation but about how the al-qur'an is accepted and responded to by the community so that it can give birth to a tradition that is in accordance with the cultural context and social environment that already exists in society. The response they give is an obligation for a muslim to believe in the function of the qur'an. Therefore, the understanding possessed by every muslim may be the same but in expressing it or applying it in daily life may be different.

In the study of the living qur'an model, what is sought is not religious truth through the qur'an or judging certain religious groups in Islam, but rather prioritizing research on traditions that have been symptomatic (phenomena) in society seen from qualitative perceptions. In addition to what has been explained above, the living qur'an also provides a new perspective in contemporary qur'an studies, so that the study is not only about the textual al-qur'an but also the responses and actions of the community to

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<sup>38</sup>Muhammad Yusuf, op.cit., p. 43-46

the presence of the al-qur'an. This study also requires a phenomenological approach and analysis of the social sciences and humanities.<sup>39</sup>

## 2. Theory of the Reception of the Qur'an

Reception theory positions the reader as the main actor or the holder of a very important role in a literary work. While a reader is a mediator. Without a reader, a literary work will have no use value at all. In the history of this reception theory has existed since 1967 which was introduced by Hans Robert Jauss. He mentions this reception theory in his paper entitled *Literary History as a Challenge to Literary Theory*. The aim is to overcome the extinction of traditional literary history which is often associated with national history. Jauss tries to find a new way of understanding literary history as a series of reader responses known as reception theory.<sup>40</sup>

Reception language comes from the word *recipere* (Latin) which means acceptance or welcoming of readers.<sup>41</sup> While the term reception is defined as a science that has beauty based on the response or response of the reader to a literary work.<sup>42</sup> In other books it is also explained that in general reception theory is the acceptance, reception, response, response and attitude that is issued from the reader after knowing or understanding a literary work.

In addition, in reception theory there is also an assessment but the assessment is based on the response of the reader himself.<sup>43</sup> So it is certain that the reader has a very important role in this reception theory. Broadly speaking, reception can also be

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<sup>39</sup>Abdul Mustaqim, "*Metode Penelitian Living Qur'an, Model Penelitian Kualitatif*" dalam sahiron syamsuddin (ed.), *Metodologi Penelitian Living Qur'an dan Hadis*, (Yogyakarta: Teras, 2007), p. 70

<sup>40</sup>Nyoman Kutha Ratna.S.U, *Sastra dan Cultural Studies Representasi Fiksi dan Fakta*, (Yogyakarta: Pustaka Pelajar,2010), p. 203

<sup>41</sup>Nyoman Kutha Ratna.S.U, *Teori, Metode dan Teknik Penelitian Sastra*, (Yogyakarta: Pustaka Pelajar, 2009), p. 22

<sup>42</sup>Rachmat Djoko Pradopo, *Beberapa Teori Sastra, Metode Kritik, dan Penerapannya*, (Yogyakarta: Pustaka Pelajar, 2007), p. 7

<sup>43</sup>Nyoman Kutha Ratna.S.U, loc. Cit

interpreted as processing text or ways of expressing a response to a work. From some of the definitions above, it can be concluded that reception theory is a science that discusses the role of a reader in assessing or responding to a work.

Initially, this reception theory discusses the role of a reader in responding to what he has read. This is because the emergence of a literary work is intended for readers to enjoy and consume the results. In the reading process, someone can provide an assessment or response so that the literary work has value because there is a reader who gives an assessment. Therefore, this reception theory examines how the role of a reader in responding to or accepting a work. As for the meaning of the text in a work, it really depends on the condition of the reader himself and also a literary work will not have a value without a reading process from a reader.

In his dissertation Ahmad Rafiq explained that the general understanding of reception is an attitude towards accepting something. It was originally used as a theoretical framework in a literary theory to further emphasize the role of a reader in giving meaning to a work. Because actually a literary work does not have a meaning except after being enjoyed and felt by the reader through a perception or reception.<sup>44</sup> However, a reader is not someone who plays without a limit. A reader who is in certain social conditions and this environmental background can have its own influence on the understanding of the text and the direction in reading the text. Thus, the environment and social conditions can intentionally or unintentionally influence the reader in the process of reading a work.

From the explanation above, if it is combined into a reception of the qur'an, then the term understanding is a science that examines a person in giving a speech or response to the qur'an. The response can be in the form of the community's perspective in understanding the meaning of the verses of the qur'an, the way the community

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<sup>44</sup>Ahmad Rafiq, *"The Reception of The Qur'an in Indonesia: A Case Study of The Place of The Qur'an in a Non-Arabic Speaking Community"*, (Amerika Serikat:Universitas Temple), p. 144

actualizes the teachings contained in the qur'an or the way the community reads and recites the verses. Thus the process of interaction between the reader and the qur'an is the focus of this reception study so that the involvement of the study will contribute to the characteristics and character of a society in interacting with the qur'an.

This reception theory basically examines the role and response of a reader to a literary work. But the problem is whether the qur'an is also included in literary works? Literature experts argue that a work can be classified as a literary work if it has three things as follows:

- 1) Rhythm and rhythm aesthetics
- 2) Defamiliarization, the psychological condition of the reader who experiences admiration after enjoying the work
- 3) Reinterpretation, the curiosity of readers of literary works to reinterpret the literary works they have enjoyed.

From these three things, it can be concluded that the qur'an can be considered a literary work. This is because the qur'an uses arabic which contains these three things. When a person reads the qur'an he will feel admiration for it. Sayyid Qutub explained that this process of admiration can be called being bewitched by the qur'an. While the process of reinterpretation is meant to be a response that arises from a reader to the two things above so that many people are interested in knowing more about the beauty of the qur'an or others.<sup>45</sup>

The qur'an as the object of study in the reception is not completely identical with literary texts, but its composition is similar to literary works. By putting aside the thought of the qur'an as the word of God, the qur'an is positioned as a holy book that not only invites a structural response to the existing content but also about believing and believing as a holy book. In this discussion, a reader referred to in the qur'an is all

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<sup>45</sup>Fathurrosyid, "Tipologi Ideology Resepsi al-Qur'an di Kalangan Masyarakat Sumenep Madura", El Harakah vol. 17 No. 2 Tahun 2015, p. 222

mankind. Therefore, a reader cannot be separated from the structure of the qur'an. In the study of the living qur'an there are three theories of al-qur'an reception proposed by Ahmad Rafiq, namely as follows:

#### 1) Reception Exegesis

Reception exegesis is a behavior or attitude of acceptance of a person towards the qur'an with an understanding of the meaning of the qur'an. Exegesis comes from the Greek language which means "explanation", "out-leading" or "ex-position" which describes the explanation of a text or part of a text. If it is associated with the qur'an, in the opinion of Jane Dammen Mc Auliffe, exegesis has the meaning of translation from Arabic, namely interpretation. Thus the reception of exegesis is a behavior of acceptance of the qur'an as a text that gives meaning or textual meaning which is explained through the process of interpretation.

Several figures who also commented on the qur'an such as Abdullah Ibn Abbas, Al-Farra and At-Tabari, are also in this mode of acceptance. Then scientists in the field of the qur'an, both muslims and non-muslims set a rule that in the process of interpreting the qur'an it must be in accordance with the concept of hermeneutics. With this kind of acceptance, a work called the exegesis of the qur'an appears. Therefore, we can place hermeneutical acceptance as an independent mode of acceptance. This is because it is a behavior or action of a reader by welcoming or accepting the qur'an as a book that is interpreted using certain rules. The rules are related to a rule and principle related to the interpretation of the qur'an and the existence of a hermeneutical acceptance which is implied in the reception of exegesis. So in this exegesis reception the hermeneutical acceptance can be explicit or implicit.

The nature of this acceptance can be found in various places, especially in Indonesia and has produced a number of works of interpretation. And this work of commentary has existed since the seventeenth century until recently. For example, the book of interpretation of Tarjuman Al-Mustafid by Abdur Ra'uf Al-Sinkili from Java,

the book of commentary on *Marah Labid* by Muhammad Al-Nawawi Al-Bantani written in Arabic, the book of commentary on *Al-Ibriz* by Bisri Mustafa using Javanese but with Arabic writing pegon, the book of interpretation of *Al-Furqan* by A. Hasan, the book of interpretation of *Al-Azhar* by Buya Hamka written in Indonesian, and several other commentaries.<sup>46</sup>

## 2) Aesthetic Reception

The aesthetic reception of the qur'an is a behavior of accepting the qur'an with beauty or aesthetics. This acceptance can be by accepting the qur'an as an aesthetic entity where the reader can feel the value of beauty in receiving the qur'an or it can be called an aesthetic approach in receiving the qur'an. According to Iser, the words "artistic and aesthetic" have different meanings in a text. Artistic is the original text while aesthetics is a response that arises from the reader himself. With this, the reader can enjoy the beauty personally but can also share it with others to share in feeling the beauty even with the same or different reception.

The aesthetic acceptance of the qur'an can also be felt through cultural products. As Fahmida Sulayman said that "many Muslims continue to pour their ideas in their devotion to the qur'an. For example, by making a beautiful and good copy of the qur'an coupled with carvings of the verses of the qur'an which are often used as decoration or by painting the verses of the qur'an using digital canvas media. Although the results obtained are different, this main axis comes from the word of Allah SWT which is considered to be the unifier of several sectors of work.

Therefore, in the aesthetic reception of the qur'an, it does not only discuss how to receive the qur'an aesthetically but also has a spiritual experience through aesthetic means. Thus, aesthetic reception can lead to a respect for the material object of the qur'an. For example, the *kiswah* or the cover of the Kaaba. At first, it was only

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<sup>46</sup>Ahmad Rafiq, *op. cit.*, p. 148

functioned to decorate and beautify the Kaaba to make it look more beautiful and nice because there were calligraphy from the verses of the qur'an. But over time it also functions as a cover and protector of the Kaaba. And once a year, precisely in the month of Dzulhijjah, this kiswah is replaced with a new kiswah. However, kiswah that is no longer used is still respected because it is considered to be able to provide protection so that the kiswah is not wasted but is distributed as a respected relic.<sup>47</sup>

In this reception, the qur'an is positioned as a text that has a beauty and an aesthetic reception as well. The qur'an is positioned as an aesthetic text, meaning that in this reception it tries to show the beauty contained in the content of the qur'an itself. That is, the qur'an can be written, read, voiced or displayed in an aesthetic way.

### 3) Functional Reception

Basically, functional means practical. Functional reception provides an implicit understanding to the reader related to the structure of the text, spoken or written. Horald Coward said that the process of receiving scriptures that have a strong emphasis on oral traditions such as the qur'an must be complemented by a response from the listeners, not only from the readers of the qur'an. In Coward's view the scriptures work as symbols rather than signs.

One example of a functional reception of the qur'an at the time of the Prophet Muhammad is the story of a friend of the Prophet who used Surah al-Fātiḥah in the process of healing someone from a scorpion bite. In practice, of course, a friend still maintains the authenticity of the surah being read. Of the three reception theories that have been described, the researcher uses functional reception theory as an analytical tool for this research.

### 3. Functional Reception Theory

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<sup>47</sup>Ibid, p. 151-152

Basically, functional means practical. Functional reception provides an implicit understanding to the reader related to the structure of the text, spoken or written.<sup>48</sup> Studying this reception has a very close relationship with studying the social humanities. One focus of study in the humanities is about the actions of a society in responding to the scriptures. William Graham in his book *beyond the written word or scripture as the spoken word* explains that a holy book is not a text that is only used to be read but it can live with people who have faith in it and obey what is in it. In terms of scope, the study of the scriptures is divided into three points, namely:

- 1) Origin (origin) is a study that discusses the background of the scriptures, such as history or manuscripts
- 2) Form, which is a study that discusses the form of content contained in the holy book such as the study of interpretation and meaning
- 3) Function, which is a study that discusses the function or use of the scriptures.

This reception study is included in the function study. The functions of the qur'an in its scientific studies are of two kinds, as follows:

- a) Informative function, namely the area of study of the scriptures that is functioned as something that is read, understood and practiced.
- b) Performative function, namely the area of scripture study that is functioned as something that is used or treated. As used for wirid or certain talismans.<sup>49</sup>

This informative function is found in the exegesis reception of the qur'an, while the performative function is found in the functional reception of the qur'an. This

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<sup>48</sup>Hidayataun Najah, Skripsi: “*Resepsi Al-Qur’an Di Pesantren (Studi Pembacaan Surat Al-Fath Dan Surat Yasin Untuk Pembangunan Pondok Pesantren Putri Roudloh Al-Thohiriyyah Di Kajen Margoyoso Pati)*”. (Semarang: UIN Walisongo, 2019)

<sup>49</sup>Ahmad Rafiq , 2015, *Tradisi Resepsi al-Qur’an di Indonesia*. [http:// sarbinidamai. blogspot. com/ 2015/06/tradisi-resepsi-al-quran-di-indonesia.html](http://sarbinidamai.blogspot.com/2015/06/tradisi-resepsi-al-quran-di-indonesia.html) accessed on September 17<sup>th</sup>, 2021

functional reception of the qur'an contains the study of performative functions. In this case, the qur'an is used through reading or excavation to meet certain needs which are certainly related to behavior and practices that are in accordance with the goals of the reader or listener. The qur'an at this functional reception of the qur'an is positioned as a holy book aimed at humans to function according to certain purposes. This means that the khithab of the qur'an is a human being either responding to an event or giving direction to humans. And used in accordance with certain purposes, either in the form of normative goals or practical purposes that can create a tradition or attitude of a society.

Functional receptions can be realized through the socio-cultural phenomena of the qur'an that appear in the community by being read, voiced, heard, written, used or placed. The form can be in the form of individual practice or in a particular community group. So that there are traditions or customs that have a special reception of the qur'an. For example, there is a yasinan tradition in a certain society. The Yasinan tradition is one example of the tradition of receiving al-qur'an both individually and in groups. In addition, there is also a tradition of khataman al-qur'an in Islamic boarding schools in various ways according to the provisions used and so on.

### CHAPTER III

#### **RIYĀDAH QUR'AN TAHFIDZUL QUR'AN ISLAMIC BOARDING SCHOOL NURUL FURQAN ASEMPAPAN TRANGKIL PATI**

##### **A. Description of the Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati**

###### **1. History of Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati**

Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati is located in Asempapan Village, Trangkil District, Pati Regency. The history of the founding of this Islamic boarding school cannot be separated from the most meritorious figure, namely Mr. KH. Masykur. He is the parent of Mrs. Nyai Maryam. Starting in 1999, when Mrs. Maryam finished studying the qur'an at the Bojonegoro Islamic Boarding School, East Java, she got a good response from the surrounding community. Because there are still very few people who are able and understand the law of reading the qur'an properly and correctly, after returning from the pesantren, many people come to his house to learn the qur'an. But at that time it was still a house because in fact the mother was only the daughter of an ordinary person so she did not have a boarding school.

At first the students who recited the qur'an only focused on reading the qur'an in a bin-nadzor manner, but they had not yet reached the stage of memorizing the qur'an. Because learning to read the qur'an properly and correctly is very important. Not only from the environment around where Mrs. Maryam lived, there were also many students from areas outside the village who joined the qur'an with her. The increasing number of students who want to recite the qur'an with him, and seeing the condition of the house which is not too large, makes his father's heart KH. Masykur was touched to make a boarding school for his daughter so that she could be more leverage in teaching the

students to recite the qur'an. Unbeknownst to the mother in the same year 1999 M KH. Masykur founded a boarding school called Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati.

In the initial process of building a boarding school, there are still no students who intend to live in a boarding school, most of them still choose not to convert first. This made Nyai Maryam's heart restless and sad. Mrs. Nyai Maryam strives and puts her trust in every day asking Allah SWT to immediately give students who have the intention to convert at Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati. Because the true boarding school will not be able to function without the presence of students in it. Alhamdulillah, after trying and putting their trust in it, finally there are students who intend to live in Islamic boarding schools. The first students numbered 3 people and they immediately wanted to memorize the Qur'an. For recitation activities, Mrs. Maryam divides the time for reciting into 4, namely in the morning at 09.00, bakda dzuhur, bakda asar, and bakda maghrib until 10 at night.

Over time, this Islamic boarding school did not experience any decline, but rather increased in quality and quantity. Because from the beginning his intention was to spread knowledge or spread knowledge to the surrounding community. The Tahfidzul Qur'an Islamic boarding school Nurul Furqan Asempapan Trangkil Pati does not have a large area of land. Only about half a hectare like an ordinary house but inside there are many students who are struggling to learn and memorize the Koran. The number of students of the Tahfidzul Qur'an Islamic Boarding School Nurul furqan Asempapan Trangkil Pati every year has increased. This is because there is no quota limit for anyone who wants to become a student at this boarding school. Therefore, anyone can register without having to fear running out of quota to recite the Koran at the Islamic

boarding school. Currently, the total number of students is 135 students, with details of 25 students who are not in school, 65 students of MA, and 45 students of MTs.<sup>50</sup>

## 2. Vision and Mission of Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati

Every institution or organization definitely needs a vision and mission. This is because the vision and mission are very important to support the establishment of an institution or organization. It is like building a house without a foundation, the building will not be able to stand strong. Likewise, the Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati has a vision and mission as follows:

### a) Vision

To give birth to a generation of pious and pious religious and national leaders with qur'anic character.

### b) Mission

1. Realizing a superior, competitive and rohmatan lil alamin based educational institution
2. To produce an independent, intelligent, sensitive and broad-minded qur'anic generation
3. Creating generations of love for charity throughout life and creating peace between human beings.<sup>51</sup>

## 3. Management Structure

To help implement the program of activities in this Islamic boarding school, the caregivers create a structure for the management of the Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati. The task of these

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<sup>50</sup>Quoted from the Articles of Association and Bylaws of Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati on September 16<sup>th</sup>, 2021

<sup>51</sup>Ibid,

administrators is to assist caregivers in coordinating and regulating the students to remain obedient in carrying out any existing activities. In accordance with what has been written in the articles of association and by-laws, the management structure of this Islamic boarding school is as follows:

- a. Caregiver
- b. Boarding school consisting of:
  1. The chairman and his deputy
  2. Secretary and deputy
  3. Treasurer and his deputy
  4. Education section
  5. Worship section
  6. Security section
  7. Social sexy
  8. Cleanliness section
  9. Responsible for student cell phones<sup>52</sup>

The following is the management structure of the Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati for the solemn period of 2021-2022 AD / 1443 - 1444 H :<sup>53</sup>

|               |                          |
|---------------|--------------------------|
| Caregiver     | : Mr. Mohammad Sholih    |
|               | : Mrs. Siti Maryam       |
| Daily Manager |                          |
| Chairman      | : Siti Nihayatus Sa'adah |
| Vice Chairman | : Himmatul 'Aliyah       |

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<sup>52</sup>Quoted from the Articles of Association and Bylaws of Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati on September 16<sup>th</sup>, 2021

<sup>53</sup> Ibid,

Secretary : Nafi'atur Rosyidah  
Deputy Secretary : Marshelina Andriyani  
Treasure : Alfiatin Ni'mah  
Deputy Treasure : Rif'atul Hidayah

#### Education Section

- 1) Halwa Mahliyyatul Itsriya
- 2) Luthfiyatur Rohmah
- 3) Fadlilah Az- Zahro
- 4) Nur Fithriyana

#### Worship Section

- 1) Azka Nailis Syifa
- 2) Washilatun Ni'mah Romadhani
- 3) Nazala Nihayatul Ilmiyah
- 4) Evi Izzatin Nahar
- 5) Izzatul Jannah
- 6) Vina Rohmatul Ummah
- 7) Intan Jauharoh

#### Security Section

- 1) Afa Syahara
- 2) Siti Umayatus Sa'adah
- 3) Ulin Ni'mah
- 4) Qorina Durrotul M.

#### Social Section

- 1) Kholishotul Fu'adah
- 2) Alferda Ananda Risma Z. N.
- 3) Amma Rohmatus Sholihah
- 4) Intan Nur Izza Safina

#### Cleanliness Section

- 1) Zairotul Khoiri
- 2) Rofi'atul Hidayah
- 3) Nur Lutfatul Jamil
- 4) Siti Nur 'Aini

#### Responsible for Student Cell Phone

- 1) Mudrikatul Muna
- 2) Ainun Ni'mah
- 3) Jihatin Nia
- 4) Fatihatur Rohmatullah
- 5) Laila 'Aini Muflihah

#### 4. Tahfidzul Qur'an Islamic Boarding School Activity Program Nurul Furqan Asempapan Trangkil Pati

As a non-formal institution, Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati certainly has a series of daily activity schedules. The goal is to realize the vision and mission of the Islamic boarding school. The schedule of activities at the Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati is almost the same as other Tahfidzul Qur'an Islamic boarding schools. Namely, congregational fardhu prayers, memorizing deposits, memorization muroja'ah and a little study of the yellow book (Syarh Fathul Qorib Book). To avoid overlapping in activities, the administrators of the pesantren arrange the schedule of santri activities so that they are structured and can be carried out properly and smoothly.

The activity begins with tahajjud prayer at 02.30 - 03.30. Then continued with the morning prayer in congregation at 04.30 and continued with the tartilan until it was finished. At 05.30 the students did the cleaning picket and after that they had breakfast. Then the students who are still in school leave at 06.45 until they finish around 2 pm. Meanwhile, for students who are not in school, there is a rote deposit schedule from 09.00 to 11.00 WIB. After that, it was continued with the dzuhur prayer in congregation and a lunch break.

In the afternoon after the congregational Asr prayer, students are required to participate in muroja'ah memorizing the qur'an until 17.00 WIB. After that, have dinner while waiting for maghrib time. Then the students perform the Maghrib prayer in congregation. After the maghrib prayer, it is continued to prepare for the memorizing deposit. The activity continued with the congregational isya prayer. Then at 19.30 WIB there was a memorizing deposit activity for students who were still in school until 22.00 WIB. For students who are not in school, they are required to follow the study hours until 22.00 WIB. After 22.00 WIB, students are required to rest for the night.<sup>54</sup>

In addition to daily activities, the Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati also has other activities, namely weekly activities and biennially holding activities for memorizing khotmil qur'an bil ghoib and bin nadzor. The weekly activities of students can be seen in the attachment below:<sup>55</sup>

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<sup>54</sup>The results of researchers' observations at the Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati on September 15<sup>th</sup>, 2021

<sup>55</sup> Interview with santri Ulfa Zuwairiyah on September 19<sup>th</sup>, 2021

| <b>Student Weekly Activities</b> |                                 |                      |
|----------------------------------|---------------------------------|----------------------|
| <b>Day</b>                       | <b>Activity</b>                 | <b>Research Time</b> |
| Sunday                           | Al-Qur'an Tartilan              | 05.00 – 06.00 AM     |
|                                  | Madrasah Diniyah                | 19.30 – 20.30 PM     |
| Monday                           | Dziba'an                        | 05.00 – 06.00 AM     |
| Tuesday                          | Al-Qur'an Tartilan              | 05.00 – 06.00 AM     |
|                                  | Madrasah Diniyah                | 19.30 – 20.30 PM     |
| Wednesday                        | Al-Qur'an Tartilan              | 05.00 – 06.00 AM     |
| Thursday                         | Manaqib                         | 05.00 – 06.00 AM     |
|                                  | Barzanjian                      | 19.30 – 20.30 PM     |
| Friday                           | Kahfian                         | 05.00 – 06.00 AM     |
|                                  | Dhuha Prayer in<br>Congregation | 07.00 – 07.30 AM     |
|                                  | Ro'an (Cleaning Up)             | 07.30 - 09.00 AM     |
|                                  | Al-Qur'an Tartilan              | 09.30 – 11.00 AM     |
| Saturday                         | Al-Qur'an Tartilan              | 05.00 – 06.00 AM     |
|                                  | Qur'an Tilawatil                | 19.30 – 20.30 PM     |

*Table: 1 Student Weekly Activities*



Muroja'ah activities together



Tartilan activities by students who have completed



Memorization deposit and graduation test activities for reciting bin-nadzor with caregivers (Mrs. Nyai Maryam)

Based on research conducted at the Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati, the facilities and infrastructure that are owned are adequate so that activities at the Tahfidzul Qur'an Nurul Furqan Asempapan Trangkil Pati Islamic Boarding School can run well. The facilities and infrastructure at

the Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati are 3 multifunctional floors for students (because they are not in the form of rooms per room), cooperatives, 10 bathrooms, 8 water faucets and equipped with CCTV and WiFi.<sup>56</sup>

#### 5. Socio-Cultural Conditions Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati

Ethnographically, the Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati is located in a village where the majority of the population work as farmers and traders. Therefore, it can be said that their lifestyle is still relatively simple. In addition to having the nature of simplicity, the students who live in this Islamic boarding school also have several principles in everyday life, namely the principle of peace, mutual respect for each other, mutual help, and mutual respect. This can be seen from the daily lives of students at the Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati.

In terms of ethnicity or culture brought by each santri, here there are no special divisions or groups from each region. They all mix into one because in this hut all the santri are the same, one family who must take care of each other. However, they still respect the ethnic and cultural differences between them. The value of simplicity that is also shown by the Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati is an attitude of patience and fortitude in enjoying all the processes experienced during memorizing the Qur'an, not being excessive in dressing and decorating oneself and having a humble attitude of humility high against anyone.

#### **B. *Riyāḍah* Qur'an at Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati**

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<sup>56</sup>Interview with Mrs. Nyai Maryam as caregiver at Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati on September 17<sup>th</sup>, 2021

1. History of holding *riyāḍah* qur'an at Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati

The history of holding *riyāḍah* qur'an at Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati is based on the personal experience of Mrs. Nyai Maryam. Starting from his love for the previous qur'an experts so that he has the intention to be able to follow the practices carried out by the qur'an experts. Finally, after finishing the qur'an at the Bojonegoro Islamic Boarding School, East Java, she did not immediately return home. However, he went to the Ma'unah Sari Islamic Boarding School in Bandar Kidul Kediri to ask for a certificate of riyadhoh qur'an directly from his mother, Mrs. Nyai Zuhriya, the 39th son of Mbah KH. Munawwir Krapyak. This riyadhoh qur'an tradition certificate comes from his brother Mbah KH. Munawwir Krapyak, he is KH. Najib Abdul Qadir.

According to what was conveyed by her, Mrs. Nyai Maryam, Caregiver of the Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati, namely :

“An ahlul qur'an without ever practicing the *riyāḍah* of the qur'an is something that is still empty. There are still incomplete in the process of memorizing the Qur'an. Still not close to the qur'an and Allah SWT. Like a dish without salt, the taste must be bland and not good to eat. *Riyāḍah* the qur'an is one way for the memorizers of the qur'an to serve the al-qur'an. Therefore, I personally try to practice the *riyāḍah* of the Qur'an which has been certified by my teacher, Mrs. Nyai Zuhriya”.<sup>57</sup>

There are lots of *riyāḍahs* that can be done by memorizing the Qur'an. However, at the Tahfidzul Qur'an Islamic Boarding School, Nurul Furqan Asempapan Trangkil Pati, there are two *riyāḍah* qur'ans that are still maintained today, as stated by Nyai Maryam below:

“There are many kinds of *riyāḍah*. But here, Mother requires students to do 2 forms of *riyāḍah* qur'an. Namely, first, *riyāḍah* qur'an which is devoted to students who are just starting to memorize. This *riyāḍah* can be done by doing regular fasting, nyireh

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<sup>57</sup>Interview with Mrs. Nyai Maryam as caregiver at Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati on September 17<sup>th</sup>, 2021

fasting, and mutih fasting. And of course in this *riyadhoh*, students are required to read selected letters, namely Yāsīn and Al-Insyrāh. This *riyāḍah* aims to help students get used to reading the qur'an so that later it can make it easier for them in the process of memorizing the qur'an. While the second *riyāḍah* is *riyāḍah* which is devoted to students who have finished. This *Riyāḍah* is carried out for 41 days. That is completing the qur'an in a day for 41 days and is required to fast and is obliged to make a deposit one juz a day. This aims to help Hafidzoh students not feel heavy in maintaining the memorization they already have."<sup>58</sup>

That the key to *riyāḍah* qur'an is the sincerity and pleasure of one's heart in doing *riyāḍah* qur'an. As his Mrs. Nyai Maryam said:

"The *riyāḍah* of the qur'an has a very positive impact on someone who practices it. As long as they have sincere, sincere intentions, God willing, the *riyāḍah* of the qur'an will certainly provide its own blessings in life. As I have felt, that this *riyāḍah* of the qur'an can cleanse the heart, mind and soul of everything that is not good, and train oneself to always glorify and feel life with the qur'an."<sup>59</sup>

According to the caregiver's statement, the tradition of *riyāḍah* qur'an which took place at the Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati can be practiced by anyone who wishes to practice it. It doesn't have to be a student from the Islamic boarding school, but it is common for anyone who asks for a riyadhoh qur'an diploma from him. As his mother Nyai Maryam said:

"Once again, I emphasize that this *riyāḍah* of the qur'an is free for anyone. It doesn't have to be a mother's own student. If other people want a certificate of *riyāḍah* qur'an, I will definitely give it to you. The origin in practicing it must be in accordance with the conditions in this *riyāḍah* of the qur'an. I even feel proud and happy if for example there are outsiders who are not my own students but I am happy to ask for a certificate of *riyāḍah* qur'an from my mother to put it into practice."

The caregivers hope with the holding of the *riyāḍah* qur'an tradition at the Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati is that the students have muthmainnah souls, love the al-qur'an, are obedient and have morals that are in accordance with the qur'an. and always maintain and practice the teachings of the qur'an. Because anyone who is young when he wants to go to the

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<sup>58</sup>Interview with Mrs. Nyai Maryam as caregiver at Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati on September 17<sup>th</sup>, 2021

<sup>59</sup>Interview with Mrs. Nyai Maryam as caregiver at Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati on September 17<sup>th</sup>, 2021

trouble of tirakat then tomorrow when he is old will definitely be able to rise in rank. As in the following interview excerpt from Mrs. Nyai Maryam:

"What I hope from my mother's students who practice this *riyāḍah* qur'an tradition is to be able to form muthmainnah souls, calm souls, good souls. The souls who truly have the responsibility and love for the al-qur'an. And that, God willing, can be wise in growing behavior that is balanced with morals that are in accordance with the qur'an. Don't be stupid, don't be awkward, don't care about affairs outside the qur'an. Because for people who have the qur'an (hafidzhoh) the number one is to maintain and practice the qur'an. Do not let other activities exceed or beat the activities of the qur'an. And hopefully they can become experts in the qur'an who are blessed by Allah SWT, lastly, sing sopo wonge gelem rilayat tomorrow, tuone will definitely upload degrees."<sup>60</sup>

From the results of the researcher's observations at the Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati, the researchers witnessed firsthand that the students when doing the *riyāḍah* qur'an tradition had to really focus, be alone or avoid the crowd so that the *riyāḍah* qur'an was carried out can be successful and get a blessing.<sup>61</sup>

As for the purpose of the *riyāḍah* qur'an tradition in Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati namely to instill self-love in the students so that they have an extraordinary love for the al-qur'an and help the students to facilitate the process memorize and maintain the memorization that has been owned. Therefore, it can be seen clearly the difference between students who do *riyāḍah* qur'an with students who do not do *riyāḍah* qur'an. For students who practice the tradition of *riyāḍah* qur'an, they have a high moral attitude and have a strong memorization compared to students who do not practice the tradition of *riyāḍah* qur'an

## 2. Application of *Riyāḍah* Qur'an at Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati

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<sup>60</sup>Interview with Mrs. Nyai Maryam as caregiver at Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati on September 17<sup>th</sup>, 2021

<sup>61</sup>The results of researchers' observations at the Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati on September 15<sup>th</sup>, 2021

Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati has a very good activity to familiarize the students to become individuals who are diligent in worship and diligent in reading the qur'an. Namely incorporating dhuha prayer and tahajjud prayer into daily activities by requiring students to perform dhuha prayer and tahajjud prayer according to a predetermined schedule. And include the selected letters in the wirid-wirid after the fardhu prayer, namely the letter al-insyirāḥ, the letter al-mulk, the letter al-wāqī'ah, the letter ar-raḥmān, and the verse of the chair.<sup>62</sup> This aims to train the students to get used to doing obligatory worship as well as sunnah and have a love for always reading the Qur'an.<sup>63</sup>

The first type of *riyāḍah* qur'an tradition which is carried out at the Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati is carried out when the santri have met the graduation requirements in completing the al-qur'an in a bin-nadzor way through a direct test with her, Mrs. Nyai Maryam. Then after being declared graduated, the new student is allowed to start the memorization process. After that, the santri are required to carry out the first type of *riyāḍah* qur'an with the following sequence of procedures:<sup>64</sup>

1. *Riyāḍah* qur'an is certified directly by the caregiver
2. *Riyāḍah* qur'an is carried out for a minimum of 3 days and a maximum of 41 days
3. *Riyāḍah* qur'an must start on tuesday
4. In carrying out *riyāḍah* qur'an, students are required to fast, be alone, avoid crowds, talk and sleep less, read more al-qur'an and wirid-wirid or sholawat
5. The reading that is obligatory in this *riyāḍah* qur'an is the Yāsin letter which is read 7 times in the morning and evening with istiḳomah time.
6. Read Surah al-Insyirāḥ 7 times

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<sup>62</sup>The results of researchers' observations at the Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati on September 15<sup>th</sup>, 2021

<sup>63</sup>Ibid,

<sup>64</sup>Interview with santri Layla Aini Muflihah on September 24<sup>th</sup>, 2021

7. Read the prayer that has been specially certified by the caregiver
8. Obligatory to perform fardhu prayers in congregation, sunnah prayers dhuha and sunnah prayers tahajjud
9. On the last night of the qur'an *riyāḍah* process, the students are required to do *pati geni*, which is not to sleep until the early hours of the morning and to be busy reading the qur'an and sholawat Jibril. Then when it is 00.00 the students are required to take a repentance bath. After that, it was continued with the sunnah tahajjud prayer, the sunnah prayer of repentance and the sunnah prayer of *qodho'il hajat*.

So in this first type of *riyāḍah* qur'an, students are required to read as much as possible from the qur'an without having a target for completion, but they are still required to read the readings or practices that have been determined earlier. As told by sister Azka Nailis Syifa. That is:

“Here, it is obligatory to learn *riyāḍah* (practice). So before passing the bin-Nadzor test, students are not allowed to memorize. Now after being declared graduated, you can only memorize and are required to carry out the *riyāḍah* of the qur'an. Maybe so that the students get used to reading the qur'an. So later if you memorize so you don't feel too difficult. And there are many practices. But the most important thing is to train yourself to get used to reading the qur'an in everyday life.”<sup>65</sup>

Similarly, what was said by sister Intan Nur Izza Safina:

“Yes. So we must do *riyāḍah* qur'an when we want to start memorizing. And there are many procedures for *riyāḍah* qur'an. Starting from the mandatory fasting of at least three days, reading wirid and selected letters, to having to be alone from the crowd and sleep a little. We have to do all that seriously so that the *riyāḍah* of the qur'an is successful.”<sup>66</sup>

As for the second type of *riyāḍah* qur'an, it is devoted to students who have finished memorizing 30 juz of al-qur'an. The conditions that must be met in this *riyāḍah* qur'an are as follows:<sup>67</sup>

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<sup>65</sup>Interview with student Azka Nailis Syifa on September 24<sup>th</sup>, 2021

<sup>66</sup>Interview with santri Intan Nur Izza Safina on September 24<sup>th</sup>, 2021

<sup>67</sup>Interview with student Munajihatul Himmah on September 26<sup>th</sup>, 2021

1. Santri must have completed 30 Juz
2. Must be placed in a special place that is quiet from other students
3. There is no need to do other activities (only focus on doing the *riyāḍah* qur'an tradition)
4. You are not allowed to leave the riyadhohan place except for the bathroom or something very urgent
5. During menstruation, students are still not allowed to leave the room, they are not allowed to read other reading books, such as novels or comics. They are only allowed to read the qur'an, but when they are menstruating, only wirid-wirid or sholawat are read.

As for the procedures that must be carried out in this second type of *riyāḍah* qur'an tradition, namely:<sup>68</sup>

1. Must be certified directly by Mrs. Nyai Maryam and given a special guide book *riyāḍah* qur'an
2. In receiving this diploma, the students must be in a state of ablution
3. The students are required to complete the qur'an a day and night starting from dawn until 00.00 for 41 days
4. When menstruating, the students are required to pay the debt for how many days they menstruate. This is because the *riyāḍah* of the qur'an must be carried out for 41 days, not less or more
5. In addition, students also have to memorize one juz per day to other students
6. In carrying out this *riyāḍah* qur'an, the students are required to fast, talk less and sleep and are not allowed to think about other things besides the qur'an

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<sup>68</sup>Interview with student Munajihatul Himmah on September 26<sup>th</sup>, 2021

7. It is mandatory to always pray in congregation, pray sunnah dhuha and pray sunnah tahajjud
8. Especially after the sunnah ba'diyah maghrib prayer, the students are required to perform the sunnah li qodho'il hajat at least 2 cycles
9. The students are also required to take a bath of repentance, at least 3 times during the *riyāḍah* of the qur'an. For the time starting at 00.00 until before the dawn call to prayer or around 04.30 WIB
10. During this *riyāḍah* qur'an, the students are given relief in paying for the syahriah of the Islamic boarding school (free)

So in carrying out this second type of *riyāḍah* qur'an, the students must really prepare mentally and earnestly in order to be strong and successfully complete this *riyāḍah* qur'an. As the student Munajihatul Himmah said:

"This second type of *riyāḍah* qur'an is indeed very heavy. You have to be mentally and physically ready. As I felt at the beginning of doing *riyāḍah*, I was still enthusiastic, but when I got to the middle, the feeling of laziness had already approached. And of course, every student who *riyāḍah* the qur'an must have their own obstacles. I want to finish this *riyāḍah* qur'an but I keep trying to stay strong and finish it until the end."<sup>69</sup>

The uniqueness of this *riyāḍah* qur'an tradition in Tahfidzul Qur'an Islamic Boarding Schools Nurul Furqan Asempapan Trangkil Pati is not only done by completing the Qur'an in a day for 41 days but also by using certain letters as wirid after praying.<sup>70</sup>

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<sup>69</sup> Interview with student Munajihatul Himmah on September 26<sup>th</sup>, 2021

<sup>70</sup> The results of researchers' observations at the Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati on September 15<sup>th</sup>, 2021



The second type of *riyāḍah* qur'an tradition One day one juz mandatory deposit as long as the second type of *riyāḍah* qur'an tradition



Storage of water by students who do not carry out the tradition of *riyāḍah* qur'an to ask for blessings from *riyāḍah* qur'an performed by other students



Iftar activities for students



The first type of *riyāḍah* qur'an

### 3. The Meaning of the Practice of The *Riyāḍah* Qur'an Tradition at The Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asepapan Trangkil Pati

There are so many factors that hinder a person's soul to be able to interact more deeply with the qur'an. One way to get used to the qur'an is by doing *riyāḍah* qur'an (training body and soul to always read and practice the qur'an). The tradition of *riyāḍah* qur'an at Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asepapan Trangkil Pati has been running for about 21 years.

According to Mrs. Nyai Maryam, the caretgivers of the Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asepapan Trangkil Pati, the meaning of this *riyāḍah* qur'an tradition is to train students to have an extraordinary love for the Qur'an. Not just reading or memorizing the qur'an, but also being able to have a moral attitude that is in accordance with what is contained in the qur'an. Because in fact the qur'an has extraordinary blessings that are second to none. So when someone is istiqomah then later blessings from the qur'an will come by itself. In addition, when it enters the

*riyāḍah* of the qur'an, the ruhaniyah will be trained to always rely on Allah SWT, the prophets, khulafaur rosyidin and the people of the qur'an.<sup>71</sup>

In the first type of *riyāḍah* qur'an there are special letters that must be practiced by students, namely the Yāsīn letter and the Al-Insyirāḥ letter. In the opinion of Mr. Mohammad Sholih, the meaning of these two letters is to make the hearts of the students always happy, calm and peaceful. So that in the process of memorizing the qur'an they can get convenience and do not feel difficult. Alhamdulillah, if we believe, then God willing, everything will be made easy.<sup>72</sup>

There are so many traditions that explain the virtues of reading Surah Yāsīn or Surah Al-Insyirāḥ. One of them as explained in the book *Khozīnatul Asror* there is a hadith about the virtues of the letter Yāsīn:

و اخرج الترمذي من حديث انس عن النبي صل الله عليه وسلم قال ان لكل شئ قلبا وقلب القران يس من قرأ يس كتب الله له بقراءتها قراءة القران عشر مرات

"Everything has a heart. The heart of the qur'an is Surah Yāsīn. Whoever reads Surah Yāsīn then Allah will record for him like reading the qur'an ten times."<sup>73</sup>

Among the virtues of Surah Yāsīn is that when people read it, Allah will record it for him like reading the qur'an ten times. In another hadith, it is also explained about the virtues of Surah Al-Insyirāḥ, namely:

وقال بعضهم تلاوتها تيسر الرزق وتشرح الصدر وتهب العسر في الامور وتصلح لمن غلب عليه الكسل في الطاعات والتعطيل في المعاش اذا دوام قرائتها

"Some of them say that reading (Surah Al-Insyirāḥ) facilitates sustenance, expands the chest, relieves difficulties in all matters, and is suitable for people who are overcome by laziness in obedience and prolong life if they read it continuously."<sup>74</sup>

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<sup>71</sup>Interview with Mrs. Nyai Maryam, the caregivers of the Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati on September 17<sup>th</sup>, 2021

<sup>72</sup>Interview with Mr. Mohammad Sholih, the caregivers of the Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati on September 22<sup>nd</sup>, 2021

<sup>73</sup>Muhammad Haqqi An-Nazili. *Khozīnatul Asror*. (Beirut Lebanon: Darul Kutub Al-Alamiyah) tt. p. 188

Aisyah Zahro, a student at the Tahfidzul Qur'an Islamic Boarding School, Nunrul Furqan Asempapan Trangkil Pati, added that the meaning of the *riyāḍah* qur'an tradition is to make it easier to learn and memorize the qur'an. As in his expression:

"As I have felt that after I carry out this *riyāḍah* of the qur'an, my learning and memorization abilities have increased. Maybe it's because of the blessing of the qur'an which is often read especially from the Yāsn letter or the Al-Insyirāḥ letter which may have the virtue of being able to make things easier in all matters."<sup>75</sup>

Then sister Lina Aidaturrobi'ah also said that the meaning of this *riyāḍah* qur'an tradition is very much, one of which can be a medicine for the heart when you have various kinds of life problems. By training yourself to always read the qur'an makes your heart and mind calm even though there are so many things to think about. And not infrequently the students who are not *riyāḍah* qur'an they leave a bottle of aqua drinking water to get blessings from the *riyāḍah* qur'an.

"Maybe I don't know the history of the *riyāḍah* of the qur'an in this hut. But in my opinion, the meaning contained in the *riyāḍah* of the qur'an is very much. one of them as I have felt. I get peace and peace of mind after carrying out this *riyāḍah* qur'an. Relieve the many burdens of thoughts that haunt. Not only that, most of the santri who do not participate in this *riyāḍah* tradition activity leave one bottle of aqua drinking water to get blessings from the *riyāḍah* qur'an that is being carried out."<sup>76</sup>

Sister Laila Aini Muflihah also added that the meaning of this *riyāḍah* qur'an tradition is to be able to avoid despicable acts such as backbiting, backbiting and so on and to train ourselves not to always indulge in lust.

"The meaning of *riyāḍah* qur'an for me is that it can prevent me from backbiting and gossiping about others. Yes, how about backbiting, our people are ordered to stay away from people, they are not allowed to socialize if there is no important reason. Plus we also have to fast. So we just focus on reading the qur'an, we can't be strong later if for example we are disturbed by backbiting or backbiting, we won't even finish finishing the qur'an."<sup>77</sup>

Ulfa Zuwairiyah also said that the meaning of the *riyāḍah* qur'an tradition is to have a calm heart and soul, to train oneself to stay away from actions that are not true

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<sup>74</sup> Ibid,

<sup>75</sup> Interview with santri Aisyah Zahro on September 16<sup>th</sup>, 2021

<sup>76</sup> Interview with santri Lina Aidaturrobi'ah on September 16<sup>th</sup>, 2021

<sup>77</sup> Interview with santri Laila Aini Muflihah on September 24<sup>th</sup>, 2021

according to the Shari'ah and to be able to cleanse the heart so that one can complete the search for knowledge and be able to realize what one aspires to aspire. Because our mouths, hearts and minds are always trained to focus on the qur'an alone so that no other thoughts interfere with it.

"I don't really know the meaning of *riyāḍah* qur'an, sis. But as I have felt this *riyāḍah* qur'an can open and clear my heart and mind so that I can quickly understand in seeking knowledge. And of course I can also be more careful not to do things that violate the rules."<sup>78</sup>

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<sup>78</sup> Interview with santri Ulfa Zuwairiyah on September 19<sup>th</sup>, 2021

**CHAPTER IV**  
**ANALYSIS OF AL-QUR'AN FUNCTIONAL RECEPTION AT TAHFIDZUL**  
**QUR'AN ISLAMIC BOARDING SCHOOL PONDOK NURUL FURQAN**  
**ASEMPAPAN TRANGKIL PATI**

**A. Practice of *Riyāḍah* Qur'an Tradition at Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati**

In conducting a study of the qur'an or hadith, a researcher needs a suitable and effective method used in the research process. This research with the title *Riyāḍah* Qur'an Tradition in Islamic Boarding Schools (Living Qur'an Study at Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati) is included in one of the studies that comes from the views of individuals or groups regarding the phenomenon of al-Islam qur'an that lives in society. Researchers use one of various types of methods in the study of the living qur'an, namely functional reception theory related to how the experience interacts with the al-qur'an.

The reception referred to here is how the qur'an as a text is received or accepted by the community and how they apply it in everyday life. While the notion of the reception it self is about how someone responds in receiving and providing feedback on everything. So the reception of the qur'an is a review of how the attitude of individuals or community groups in receiving and responding to the qur'an.<sup>79</sup>

Public reception of the qur'an is very diverse. One of them is the reception of the students about the *riyāḍah* qur'an tradition at the Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati. The reception at this Islamic boarding school is included in the functional reception of the qur'an. That is, the qur'an is positioned as a book intended for humans to be used for certain purposes. In this case, the functional reception of the *riyāḍah* qur'an tradition in the Tahfidzul Qur'an Islamic

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<sup>79</sup>Ahmad Rafiq, "*Sejarah Al-Qur'an dari Pewahyuan ke Resepsi*" dalam Sahiron Syamsuddin (ed.), *Islam, Tradisi dan Peradaban*, (Yogyakarta: Bina Mulia Press, 2012), p. 73

Boarding School Nurul Furqan Asempapan is by reading and functioning the qur'an in everyday life by expecting blessings and benefits from the *riyāḍah* qur'an tradition earlier. Which is also believed to be able to facilitate the students in the process of memorizing and maintaining the memorization of the qur'an.

Based on the results of the author's field research through interviews and observations, basically the students who are carrying out traditional *riyāḍah* qur'an activities can and are able to carry it out very well and also believe in the blessing of the *riyāḍah* activities they are practicing. This is because even though the students do not know the history of the *riyāḍah* qur'an tradition that they must practice, they can feel the blessings directly from the *riyāḍah* qur'an tradition. Because in essence the qur'an is able to provide guidance for anyone who wants to read, practice it and even just listen to the reading of the qur'an.

The reception action of the qur'an is actually a form of reciprocal relationship between the qur'an and the person who reads it. The reception of the text is not about reproducing meaning monologically but rather about the process of how to reproduce the very dynamic meaning created between the reader and the text being read (al-qur'an). Described in a treasure trove of literary criticism, the process that occurs in this reception is a manifestation of intellectual awareness. Where this awareness arises from an attitude of understanding, interpretation, interaction and translation from a reader. What has been received by the reader is then localized and contemplated so that it gets a truth in view. The view that has been constructed forms a kind of capture space in which there are materials that have been digested by the mind and become a kind of contour for the individual world. In other words, awareness can be interpreted as a framework and a place for embodiment or justification so that it is very possible for an understanding and reception.<sup>80</sup>

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<sup>80</sup>M. Nur Kholis Setiawan, *Al-Qur'an Kitab Sastra Terbesar*, (Yogyakarta: eLSAQPress,2006), p. 68

Based on Jauss theory, which focuses more on the historical aspect, as a historical subject, the reception of the qur'an also points to moments in the past. Even though it seems cliché, the past does not always lead to something very, very past but also the past that has just passed. With the meaning that the practice of receiving the qur'an has existed since the time of the Prophet Muhammad SAW until now and will continue to develop with the times. Examples can be found in various books of hadith and interpretations of the attitude of the Prophet and his companions who functioned the qur'an not only to be read but also to be used for other things, such as treating sick people or being used as talismans or rojah.

One example is as described in the book *Al-Tibyan Fi Adab Hamalah Al-Qur'an* by Imam Nawawi. Namely the hadith that explains the reading of Surah al-Fātiḥah when visiting the sick. In the book he does not explain the relationship between the linguistic meanings between surah al-fātiḥah and its use, but he only describes a history of a number of friends who were on their way and passing through a people until finally there was one of the companions who helped cure the disease of one of them. The people by using surah al-fātiḥah seven times.<sup>81</sup>

Seeing the theory used in this study regarding functional receptions related to the qur'an which is used as an object in a tradition that exists in society, this research requires a relationship with the person who applies it. In this case, what is meant by the application of the living qur'an at the Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati is the practice of the *riyāḍah* qur'an tradition carried out at the Islamic boarding school.

Practice is a person who already knows the object of worship, then makes an assessment or opinion on what is known, the next process is expected he will carry out or practice what he knows or responds to (judged good). The practice of the *riyāḍah* qur'an tradition at the Tahfidzul Qur'an Islamic Boarding School Nurul Furqan

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<sup>81</sup>Ahmad Rafiq, op.cit., p.74

Asempapan Trangkil Pati is a phenomenon that is rarely known by the general public. So the researchers tried to uncover the traditional practice of *riyāḍah* qur'an which was carried out at the Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati.

In the implementation of the practice of *riyāḍah* qur'an carried out at the Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati there are no books, books or special readings other than the qur'an itself. So here it can be seen that the caregivers and students receive and react to the qur'an by accepting, responding, utilizing and using it as *riyāḍah* or training at the Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati.

## **B. The Meaning of the *Riyāḍah* Qur'an Tradition at Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati**

### **a. Shaping personality**

She, Mrs. Nyai Maryam, said that "this *riyāḍah* of the qur'an can shape the personality of the students so that they have morals and behavior in accordance with what has been explained in the al-qur'an. Besides that, it can shape the souls of the students so that they always have a great love for the qur'an."<sup>82</sup> Because in essence, if we often interact with the qur'an, then the character or personality that is in accordance with the qur'an will appear by itself in each of us.

### **b. Gives inner and outer peace and gets ease in all affairs**

As in the explanation of Mr. Nyai Maryam. "Hopefully the students can be istiqomah, if they are read continuously it will be even better, tomorrow when they want

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<sup>82</sup>Interview with Mrs. Nyai Maryam, the caregiver of the Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati on September 17<sup>th</sup>, 2021

anything, Allah will automatically make things easier. Because you are used to it, when you get used to it it becomes wiridan, which is something that is done continuously.”<sup>83</sup>

Vina Rahmatul Ummah also said: that the *riyāḍah* of the qur'an not only trains us to get used to reading the al-qur'an but besides that it can also be used for wirid in everyday life so that after reading it, the heart will feel calm and peaceful.”<sup>84</sup> If we are used to being someone who always draws closer to Allah SWT then Allah SWT will make it easy for us in all our affairs. So that we always have a calm soul and a clear mind in every way.

c. Giving blessings in life so that it is not easy to do despicable deeds

Mrs. Nyai Maryam said that "in this process of *riyāḍah* qur'an the students are required to fast, talk and sleep less, reduce socializing with other people. This aims to help students so that they are not accustomed to misbehaving towards others such as backbiting or backbiting. Here the students are trained to focus on reciting and studying the Koran only. So that the knowledge you have can bless yourself and others.”<sup>85</sup> Munajihatul Himmah as one of the students also said that "as I have felt for myself that the meaning of *riyāḍah* qur'an can help me not to waste time with activities that are not useful, such as backbiting or others. And provide its own blessings for myself and the environment.”<sup>86</sup>

From the results of the interviews and observations, it seems that the caregivers and the students believe that this *riyāḍah* qur'an tradition can give blessings not only to themselves but also to the surrounding environment. Even the goal to be achieved from the *riyāḍah* qur'an tradition is to get blessings in life. This is what can make public

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<sup>83</sup>Interview with Mrs. Nyai Maryam, the caregivers of the Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati on September 17<sup>th</sup>, 2021

<sup>84</sup>Interview with santri Vina Rahmatul Ummah on September 24<sup>th</sup>, 2021

<sup>85</sup>Interview with Mrs. Nyai Maryam, the caregiver of the Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati on September 17<sup>th</sup>, 2021

<sup>86</sup>Interview with student Munajihatul Himmah on September 26<sup>th</sup>, 2021

awareness open about the real concept of life to get ridho and blessings from Allah SWT.

The word blessing which is often spoken by students in daily life usually indicates a certain psychological and social condition that has positive values that can be felt by every individual and community group. Therefore, the word barakah can be interpreted as a sense of peace, sufficiency, safety and the increase of good things. In addition, blessing can also mean the sense of dependence that a servant has on Allah SWT because only Allah SWT is able to provide blessings.

From some of the meanings described above, it is a blessing that is obtained from reading the qur'an by a servant who is truly sincere and earnest and believes in the existence of blessings in it. Meaning in the form of hope to Allah SWT is a good form of meaning because theoretically reading the qur'an has many virtues that can bring blessings in life.

At the Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati received the qur'an very well and specifically, namely using the qur'an as a mental exercise by frequently reciting and studying it. While the reception of the qur'an at the Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati has the same hope, namely to form a personality have a calm and peaceful heart or soul and get blessings in life.

When viewed with the functional reception theory written by Ahmad Rafiq in the reception tradition in Indonesia, the study of scripture is divided into three domains, namely origin, form and function. This reception study is included in the study of functions, in which it is divided into two types, namely informative functions and performative functions. However, in this study, we use the qur'an more in performative studies, namely the study of the holy book as something that is used or treated.

As in Islamic Boarding School Roudloh al-Thohiriyyah, the students functioned the qur'an as daily dhikr which is believed to be able to train the soul to have a calm heart and mind so as to facilitate the process of memorizing the qur'an. Although this research is more of a performative study, this research also does not contradict the informative study of the qur'an, which since the time of the Prophet Muhammad SAW these two functions have existed and intersect with each other.

One of the functions of the qur'an is as a guide. And to be able to get the instructions required to be able to understand and examine the meaning in it. Therefore, the function of the qur'an as a guide is included in the study of the informative function of the qur'an. Thus, the reception of the qur'an from ancient times already exists and may very well be imitated and developed by current and future generations. Finally, in the study of the reception of the qur'an, the qur'an is not only a way of life for a muslim but the life of a Muslim himself. As a way of life, the qur'an is able to provide guidance and can direct and guide humans to the path that is blessed by Allah SWT, whereas if the qur'an is a life then the qur'an enters into the journey of one's life in daily life.<sup>87</sup> So research at the Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati blessing from the riyāḍah al-qur'an tradition is able to make things easier.

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<sup>87</sup>Ahmad Rafiq, "*Sejarah Al-Qur'an dari Pewahyuan ke Resepsi*" dalam Sahiron Syamsuddin (ed.), *Islam, Tradisi dan Peradaban*", (Yogyakarta: Bina Mulia Press, 2012), p. 75

## CHAPTER V

### CLOSING

#### A. Conclusion

Based on the results of the research and analysis that have been described above, it can be concluded that the reception of the qur'an in Islamic boarding schools (*Riyāḍah* Qur'an Tradition in Islamic Boarding Schools Living Qur'an Study at Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati) are as follows:

1. The history of the *riyāḍah* qur'an tradition at Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati is starting from her personal experience in learning the qur'an at Islamic Boarding School Ma'unah Sari Bandar Kidul Kediri. She felt a tremendous love for the Qur'an after completing the tradition of *riyāḍah* Qur'an. She got this *riyāḍah* qur'an diploma directly from her teacher named Ms. Zuhriya. From this experience she tried to share and practice her knowledge to her students to maintain the tradition of *riyāḍah* qur'an.
2. The practice of the *riyāḍah* qur'an tradition at Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati is There are two types of *riyāḍah* qur'an at Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati. First, *riyāḍah* qur'an which is devoted to students who are just about to start memorizing the qur'an and have been declared to have passed the bin-nadzor al-qur'an test by the caregiver. This qur'an activity is carried out for a minimum of 3 days and a maximum of 41 days and must begin on Tuesday. Second, *riyāḍah* qur'an which is devoted to students who have completed 30 juz of al-qur'an. The *riyāḍah* qur'an tradition in Tahfidzul Qur'an Islamic Boarding Schools Nurul Furqan Asempapan Trangkil Pati is not only done by completing the Qur'an in a day for 41 days but also by using

certain letters as wirid after praying. So you can feel the blessings of life from the *riyāḍah* of the qur'an that has been practiced

3. The meaning of the qur'an *riyāḍah* tradition according to the Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati is as follows: Shaping personality, Gives inner and outer peace and gets ease in all affairs, Giving blessings in life so that it is not easy to do despicable deeds

## **B. Suggestion**

### **1. Islamic Boarding School Caregivers**

The activities of the *riyāḍah* qur'an tradition like this are very good if they continue to be practiced and maintained. But it would be nice if the caregiver did not just give a diploma regarding the *riyāḍah* qur'an tradition but also explained about the history of the *riyāḍah* qur'an tradition. So that the students can know that the tradition of *riyāḍah* qur'an that they are obliged to practice is not just made by the caregivers themselves but has become a practice by the previous scholars of the qur'an, the caregiver (Mrs. Nyai Maryam) only tries to continue and maintain the practice that she has get while being a student with his teacher, Mrs. Nyai Zuhriya.

### **2. Santri**

First, in practicing this tradition of *riyāḍah* qur'an, students should not only intend to abort the obligation to carry out the regulations regarding *riyāḍah* qur'an in Islamic boarding schools but must be accompanied by a high sense of himmah (love) to compete with each other in increasing good deeds. Second, it is hoped that this *riyāḍah* qur'an tradition is not only practiced when they are still students at the Tahfidzul Qur'an Islamic boarding school Nurul Furqan Asempapan Trangkil Pati but can also be continued when they have finished studying at the Islamic boarding school. This is intended so that the students can practice their knowledge to others not only for

themselves, as well as become their charity when the practice or tradition of *riyāḍah* qur'an continues to be practiced and God willing, blessings will also continue to flow as long as they can strengthen it.

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- Interview with santri Intan Nur Izza Safina on September 24<sup>th</sup>, 2021
- Interview with santri Layla Aini Muflihah on September 24<sup>th</sup>, 2021
- Interview with santri Lina Aidaturrobi'ah on September 16<sup>th</sup>, 2021
- Interview with student Munajihatul Himmah on September 26<sup>th</sup>, 2021
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## ATTACHMENTS



**KEMENTERIAN AGAMA REPUBLIK INDONESIA  
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Nomor : 2303/Un.10.2/D/TA.00.01/09/2021  
Lamp : Proposal Penelitian  
Hal : Permohonan Izin Penelitian

15 September 2021

Kepada Yth.

**Pengasuh Pondok Pesantren Tahfidzul Qur'an Nurul Furqon**  
Desa Asempapan Kecamatan Trangkil Kabupaten Pati  
Di Tempat

*Assalamu'alaikum Wr. Wb.*

Dalam rangka penyusunan Skripsi untuk mencapai gelar kesarjanaan pada Fakultas Ushuluddin dan Humaniora UIN Walisongo Semarang, dengan ini kami mohon kesediaan Bapak/Ibu untuk memberikan izin penelitian kepada:

Nama : Kasyifatur Rosyidah  
NIM/Program/Smt : 1804026130 / Ilmu Al-Qur'an dan Tafsir / VII  
Judul Skripsi : Riyadhoh Qur'an Tradition in Islamic Boarding Schools (Living Qur'an Study at Tahfidzul Qur'an Islamic Boarding School Nurul Furqon Asempapan Trangkil Pati)  
Lokasi : Pondok Pesantren Tahfidzul Qur'an Nurul Furqon  
Desa Asempapan Kecamatan Trangkil Kabupaten Pati

Bersama ini kami lampirkan Proposal Penelitian dan Instrumen Pengumpulan data yang bersangkutan.

Demikian atas perhatian dan terkabulnya permohonan ini kami ucapkan banyak terima kasih.

*Wassalamualaikum Wr. Wb.*





**PONDOK PESANTREN TAHFIDZUL QUR'AN  
NURUL FURQON  
ASEMPAPAN TRANGKIL PATI**

*Sekretariat: Ds. Asempapan Trangkil Pati Jawa Tengah Telp. 085226451917*

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**SURAT KETERANGAN**

Yang bertanda tangan di bawah ini Pengasuh Pondok Pesantren Tahfidzul Qur'an Nurul Furqan Asempapan Trangkil Pati menerangkan bahwa :

Nama : KASYIFATUR ROSYIDAH

NIM : 1804026130

Jurusan : Ilmu Al-Qur'an dan Tafsir

Bahwa Mahasiswa tersebut di atas benar - benar telah melaksanakan penelitian Tradisi Riyadho Qur'an pada tanggal 15 September – 25 Oktober dengan Judul Skripsi Riyadho Qur'an Tradition in Islamic Boarding Schools (Living Qur'an Study at The Tahfidzul Qur'an Islamic Boarding School Nurul furqan Asempapan Trangkil Pati).

Demikian surat keterangan ini dibuat untuk dipergunakan sebagaimana mestinya.

Pati, 25 Oktober 2021

Pengasuh PP Tahfidzul Qur'an Nurul Furqon



Ummi Maryam Sholih



### LIST OF RESEARCH RESPONDENTS

| <b>Name</b>              | <b>Position</b> | <b>Address</b> |
|--------------------------|-----------------|----------------|
| Ibu Nyai Maryam          | Caregiver       | Pati           |
| Abah Mohammad Sholih     | Caregiver       | Pati           |
| Munajihatul Himmah       | Santri          | Demak          |
| Lina Aidaturrobi'ah      | Santri          | Rembang        |
| Intan Nur Izza Safina    | Santri          | Jombang        |
| Aisyah Zahro             | Santri          | Juwana         |
| Layla Aini Muflihah      | Santri          | Pati           |
| Siti Raudhotul Mahbubah  | Santri          | Rembang        |
| Azka Nalis Syifa         | Santri          | Rembang        |
| Halwa Mahliyatul Itsriya | Santri          | Pati           |
| Ulfa Zuwairiyah          | Santri          | Kaliori        |
| Vina Rahmatul Ummah      | Santri          | Kaliori        |

## **INTERVIEW GUIDELINES**

### A. List of interviews with caregivers of Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati

1. What is the history of the founding of the Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati?
2. What is the vision and mission of Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati?
3. How many students live at Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati?
4. What is the management structure at Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati?
5. What are the facilities at Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati?
6. What are the student activities at the Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati?
7. How many traditions of riyāḍah qur'an are held at Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati?
8. What is the early history of the riyāḍah qur'an tradition at Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati?
9. What is the purpose of holding the riyāḍah qur'an tradition in Islamic boarding schools?
10. Why is the tradition of riyāḍah qur'an at the Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati still being maintained today?
11. What are the conditions that must be met by students before carrying out this riyāḍah Qur'anic tradition?

12. How is the procedure for implementing the riyāḍah qur'an tradition which took place at the Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati
13. Why in the implementation of riyāḍah qur'an the first type to be read is Surah Yasn and Surah al-Insyirāḥ?
14. During the implementation of riyāḍah qur'an students are required to be alone, fast and sleep less. What do you think it means?
15. How are the benefits or functional benefits of the riyadhoh qur'an tradition in Islamic boarding schools?
16. What are your hopes for the implementation of this riyāḍah qur'an tradition?

B. List of interviews with students of the Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati

1. Since when did you carry out the tradition of riyāḍah qur'an at Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil pati?
2. What do you know about the tradition of riyāḍah qur'an?
3. Why are students encouraged to carry out this riyāḍah Qur'anic tradition?
4. What is the function of riyāḍah qur'an that you know?
5. During the implementation of riyāḍah qur'an students are required to be alone, fast and sleep less. What do you think that means?
6. In the riyāḍah qur'an there is also a letter Yasn and surah al-insyirāḥ, what do you know about the virtues of this surah?
7. How do you feel after carrying out this tradition of riyāḍah qur'an?

## **CURRICULUM VITAE**

### **BIOGRAPHY :**

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### **FORMAL EDUCATION :**

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### **NON - FORMAL EDUCATION :**

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