

**THE SELECTED *ASMĀ`UL-ḤUSNĀ* READING AT AL-ISTI'ANAH
ISLAMIC BOARDING SCHOOL PLANGITAN PATI (LIVING QUR'AN
STUDY)**



THESIS

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

Submitted by:

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SEMARANG**

2022

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The entire content of this research is the result of my work. I am fully responsible for the content of this thesis. The arguments found by other authors included were cited according to standard guidelines.

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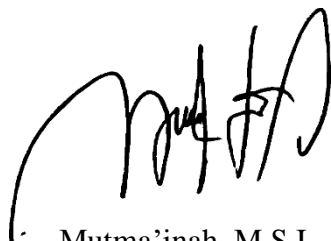
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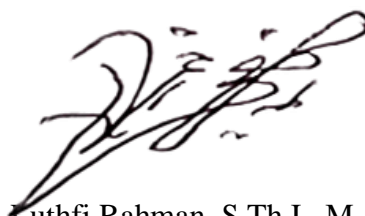
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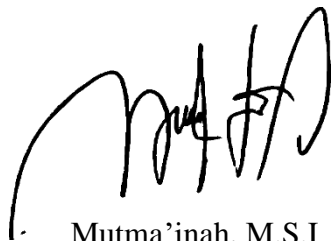
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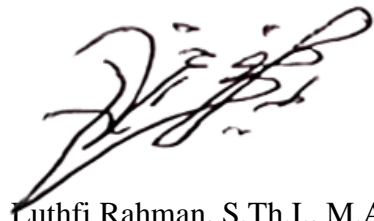
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MOTTO

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ

*"In the name of Allah, everything in the earth and the sky will be harmless, and
He is the All-Hearing, All-Knowing."*

DEDICATION

I dedicate my work to:

My parents,

Siri Al-Mukhtar Kirom and Marya Ulfa, this academic word finished because of you both. I always pray for the best. I hope you in a healthy and blessed life. You support behind of my life with every grace in pray. The best power of a parent's grace to their son. Thank you for all support and graces you gave to me.

*

All of my beloved lecturers for giving me the best experience, knowledge, and inspiration for my academic journey.

*

A big FUPK family and all Quranic Sciences and Interpretation Department members.

*

Everyone who accompanied me to finish this research 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. 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	Ṡā'	ṣ	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	Ẓāl	Ẓ	zet (With dot above)
ر	Rā'	R	Er
ز	Zai	Z	Zet
س	Sīm	S	Es
ص	Syīm	Sy	es and ye

ص	<i>Ṣād</i>	ṣ	es (With dot below)
ض	<i>Ḍād</i>	ḍ	de (With dot below)
ط	<i>Ṭā'</i>	ṭ	te (With dot below)
ظ	<i>Ẓā'</i>	ẓ	zet (With dot below)
ع	'Ain	'	Inverted comma on top
غ	Gain	G	Ge
ف	<i>Fā'</i>	F	Ef
ق	<i>Qāf</i>	Q	Qi
ك	<i>Kāf</i>	K	Ka
ل	<i>Lām</i>	L	El
م	<i>Mīm</i>	M	Em
ن	<i>Nūn</i>	N	En
و	<i>Wāw</i>	W	W
ه	<i>Hā'</i>	H	Ha
ء	Hamzah	'	Apostrof
ي	<i>Yā'</i>	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
--- َ ---	Fathah	A	a
--- ِ ---	Kasrah	I	i
--- ُ ---	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
-- َيَ	Fathah and ya'	Ai	a-i
-- َوَ	Fathah and wau	Au	a-u

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

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	يُقُولُ	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
الشَّامْسُ	-	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'ū
الْجَلَالُ	-	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'khuzūna
النَّوْءُ	an-nau'

شَيْءٌ	syai'un
إِنَّ	inna
أَمِرْتُ	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 :

وَ إِنَّ اللَّهَ هُوَ خَيْرُ الرَّازِقِينَ	wa innallāha lahuwa khai arrāziqīn
إِبْرَاهِيمَ الْكَلِيلِ	ibrahīm al-khalīl
	ibrahīmul khalīl
وَاللَّهُ عَلَى النَّاسِ حَكِيمٌ	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 fihi al Qurānu

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 :

نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ	-	Nasrun minallahi fathun qarib
لِلَّهِ الْأَمْرُ جَمِيعًا	-	Lillahi al-amru jami'an Lillahil amru jami'an
وَاللَّهُ 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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Thank God for the presence of Allah SWT has guided and given me the way so that this thesis can be written easily and meaningfully. Sholawat and greetings may continue to be bestowed upon the Prophet Muhammad PBUH, whom we look forward to for his intercession and blessings on the last day and hopefully will be considered a loyal *ummah* like his former companions. My thesis entitled “*The Selected Asmā`ul-Ḥusnā Reading at Al-Isti’annah Islamic Boarding School Plangitan Pati (Living Qur’an Study)*” submitted to Ushuluddin and Humanities faculties to fulfill the degree requirements of the Science and Interpretation Department.

I would like to thank all those who supported me during my academic journey at State Islamic University of Walisongo. A thousand tanks to:

1. Prof. Dr. Imam Taufiq, M. Ag., as the Rector of State Islamic University (UIN) Walisongo Semarang has provided all the support and facilities in preparing this thesis.
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6. Head, Board Member, and Student of the Al-Isti’annah Islamic Boarding School Plangitan Pati

7. My Big FUPK Family, they always giving me full support to finish this thesis and help me when I got a trouble.
8. My Friend Silvia, Fikri Nabil, those who have taken the time to work together.
9. Pagar Nusa UIN Walisongo Semarang, I learned that there is no help other than Allah. Become a strong human being in dealing with all things on the basis of trust and good deeds.
10. My Self, I convinced myself to keep fighting through all odds and I appreciate that.

Finally, the researcher is aware that this research work is not completely perfect, but the researcher hopes this research will benefit the author and readers more.

Semarang, Desember 14th 2022

The Writer



Mohamad Saraffudin Kusein

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ABSTRACT

Reading *Asmā`ul-Ḥusnā* is an implementation of the command to pray from the Qur'an. Generally, the *Asmā`ul-Ḥusnā* is read entirely at certain majlis *taklīm* assemblies. However, at the Al-Isti'annah Islamic Boarding School, there is a different reading tradition, a order of *Asmā`ul-Ḥusnā* is specially selected and recited between the five daily prayers, to be precise after the call to prayer as a *wiridān* or grace to draw closer to Allah. To identify this phenomenon, researchers use a phenomenological approach and a functional reception of the Qur'an as a knife to know the purpose behind this tradition.

This research is qualitative research with a descriptive analysis method. This research conducted by in-depth observation, interviews, and documentation to obtain accurate data. Based on the phenomenological approach and functional reception the results obtained in this study are *Asmā`ul-Ḥusnā* has Sirri or secrets and benefits for those who read them. Behind the tradition of reciting *Asmā`ul-Ḥusnā* at Al-Isti'annah Islamic Boarding School is an effort to always be *istiqāmah* in dhikr to Allah, which is done at regular times so that prayers can be more answered and distance oneself from unwanted things. Apart from that, this reading is a form of *Asmā' Mu`azāmah*, which at the time of the Prophet, the companions also read when they had a disaster or problem.

Keywords: *Asmā`ul-Ḥusnā* , Phenomenology, Functional Reception

CHAPTER I PRELIMINARY

A. Background

Qur'an is a miracle revealed to the Prophet Muhammad; peace be upon him through the intermediary of the Jibril while secluding in Hira Cave as a guide for all people. The first revelation that was conveyed was *iqrā'* (read) for three times, then continued with *Iqrā bismi robbika* (read in the name of your God) until it became surah al-'Alaq entirely. Allah has commanded people with His word always to read and practice the values contained in the Qur'an. The first revelation revealed to the Prophet is reading. By reading, we know the text and meaning God wants to convey to humankind. Allah will give double goodness to those who read the Qur'an.

In a hadith narrated by At-Tirmidhi, one of the virtues of people who read one letter of the Qur'an will get better and be multiplied ten times.

Furthermore, reading the Qur'an, Allah also commands us to multiply dhikr with the remembrance of Allah. As in Surah Al-Ahzab verses 41-42, Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا (٤١) وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا (٤٢) - الاحزاب : ٤٢ -

٤١

“O you who believe! Remember Allah, remembering (His name) as much as possible (41), and glorifying Him in the morning and evening (42)”. (Q.S Al-Ahzab 33:41-42)¹

In verse, Allah gives the command by the word of (اذكرو) “remember” for the believers to always remember Allah by chanting His name with heart

¹ Kementerian Agama, *Al-Qur'an dan Tafsirnya*, (Jakarta: Widya Cahaya, 2015), p.16

and expression at all times and conditions. Because of all the infinite pleasures have been bestowed upon them. The command to glorify is to cleanse and purify Allah of all things inappropriate for His essence. Dhikr for every morning, evening, and night is a sign of gratitude to Allah for the abundance of His gifts and guidance.² Through earnest dhikr, someone can feel spiritual pleasure in oneself. The charm can be said as they communicate or meet Allah SWT to create peace in body and soul. Dhikr is not obligatory worship like the pillars of Islam, but Allah commands His servants always to remember Him.

In dhikr, to always remember Allah, the general public in several places in Indonesia use praise or *sholawat* before performing the obligatory prayers. Al-Isti'annah Islamic Boarding School Plangitan Pati has a tradition of reading *Asmā`ul-Ḥusnā* regularly before performing the obligatory prayers, precisely after the call to prayer is heard.

The command of dhikr to Allah is not only about remembering but also about reciting the dhikr, as is the order to pray using the good names of Allah (*Asmā`ul-Ḥusnā*). as stated in Surah Al-A'raf verse 180, which can be used as the basis for the *Asmā`ul-Ḥusnā* reading tradition at Al-Isti'annah Islamic Boarding School Plangitan Pati.

وَلِلّٰهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۖ وَذَرُوا الَّذِينَ يُلْحِدُونَ فِيَّهَا ۚ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ
(الأعراف : 180)

*Meaning: And Allah has Asma'ul-husna (the best names), so ask Him by calling it Asma'ul-husna and leave those who misinterpret His names. They will be rewarded for what they have done. (Q.S Al-A'raf: 180)*³

This *Asmā`ul-Ḥusnā* reading tradition has been running since the beginning of the Al-Isti'annah Islamic Boarding School. In contrast to reading

² *Ibid.*, p.17

³ Kementerian Agama, *Al-Qur'an dan Tafsirnya*, (Jakarta: Widya Cahaya, 2015), p.529

in general, which is reading the entirety of *Asmā`ul-Ḥusnā* at certain times, Al-Isti'annah Islamic Boarding School uses selected names, which are read every time after the call to prayer. *Asmā`ul-Ḥusnā* is taken not only from the Qur'an but also as-Sunnah as the word of al-Mannān, which means many of His gifts, great of His grace, abundant of His favors, and Great is His gift.⁴ Each prayer must have a different *Asmā`ul-Ḥusnā* reading. In practice, this dhikr chant is guided by one person in front using mosque speakers, usually muezzins, students, or administrators.

Al-Isti'annah Islamic Boarding School is a Salaf-based Islamic Boarding School located in Plangitan Village, Pati, Central Java. Al-Isti'annah Islamic Boarding School was founded by a kyai and a member of the Indonesian National Police (BRIMOB POLDA JATENG), the head (*mursyid*) of *Thoriqoh Qodariyah wan Naqsabandiyah*, KH. Nur Rohmat was on the outskirts of Pati City in 1993. This boarding school was initially established, only providing *diniyyah* and boarding school education for approximately 20 years. Along with the times, millennial transformation, globalization, and technological advances, Islamic boarding schools do not remain silent as spectators. In 2011, PonPes Al-Isti'annah established and organized formal education at MTs-IBS (Al-Isti'annah Islamic Boarding School) and MA-IBS in the following year without forgetting the tradition of *salafus sholih* that had been running.

In the language, *Asmā`ul-Ḥusnā* comes from the words *al-Asma'* and *al-husna*. The word *al-Asma'* is the plural form of the phrase *al-ism* or can be interpreted by a name rooted in *as-sumuww*, which means height or *as-simah*, namely sign. While the word *al-husna* is a form of *muannats* from the word *ahsan*, which means the best.⁵

⁴ Ade Abdurrahman, 2020. *Al-Mannan (Maha Memberi Karunia)*. Retrieved on 27 March 2022 from <https://asmaulhusnacenter.com/al-mannan-maha-memberi-karunia/>. (diakses tanggal 25 Juni 2022)

⁵ M.Quraish Shihab, *al-Asma' al-Husna : mengenal nama-nama Allah* (Tangerang: Lentera Hati, 2013), p. 23

Asmā`ul-Ḥusnā is a series of the names of Allah contained in the Qur'an, totaling 99 names. In the Tafsir At-Tabari on Surah Al-A'raf verse 180, there is a hadith narrated by Bukhari about the number of *Asmā`ul-Ḥusnā*.⁶

حدثني يعقوب قال: حدثنا ابن علي، عن هشام بن حسان، عن ابن سيرين، عن أبي هريرة، عن رسول الله ﷺ قال: "إن لله تسعة وتسعين اسمًا، مائة إلا واحدًا، من أحصاها كُلَّها دخل الجنة"

Meaning: "Indeed Allah has ninety-nine names - one hundred less one - who is ahshaha' (knows/memorizes/counts/maintains) then he will enter heaven" (HR. Bukhari)⁷

The uniqueness of reading the chosen *Asmā`ul-Ḥusnā* at Pondok Pesantren Al-Isti'anah Islamic Boarding School Plangitan Apart from the selection, it can also be used as a *wirid* or prayer to gain courage and courage in doing something. One of the preferred forms of reading *Asmā`ul-Ḥusnā*, which is always read every Asr prayer, is the following:

المحيط العالم الرب الشهيد الحسيب الفعال الخلاق الخالق البارئ المصور

This reading tradition in Islamic studies can be categorized as living Qur'an (living the Qur'an in daily life) if it looks at the existing phenomena and the social symptom. The author seeks to explore deeper into the phenomenon. Therefore this study uses a phenomenological approach that looks at the meaning contained in a phenomenon. In Husserl's view, phenomena are visible realities without any barrier between humans and that

⁶ Ibnu Hajar Ath-Tabari, *Jaami`ul Bayan* (Tafsir At-Thabari). Retrieved on 2022 from <https://tafsir.app/tabari/7/180> (diakses pada tanggal 25 Juni 2022), p.180

⁷ Fahrul Usmi dan Muhammad Raja Kadri. "Living Al-Qur'an: Pembiasaan Membaca Asma'ul husna di Sekolah Dasar," *Asatiza: Jurnal Pendidikan* II 3 (September, 2021), p.190

reality. A phenomenon is a reality that reveals itself to humans.⁸ Specifically, this approach will describe the experiences of reading *Asmā`ul-Ḥusnā* at Al-Isti'annah Islamic Boarding School Plangitan Pati using Edmund Husserl's phenomenological theory with the Spiegelberg method (1978). There are three crucial elements: Bracketing (Understanding phenomena as they are), Examining phenomena (intuition, analysis and description), and Examining the essence of phenomena.⁹ The reading phenomena is also included in the form of reception of the Koran in everyday life, such as other forms of routine that use *Asmā`ul-Ḥusnā* as reading before a religious activity begins. Therefore, to explain the meaning and purpose behind the tradition of reading *Asmā`ul-Ḥusnā*, the author uses the reception theory of the Qur'an, more precisely, the functional reception theory.

The phenomenon where the commandments of the Qur'an live in the Islamic boarding school environment becomes the object of research in the study of the living Qur'an. Therefore, the author wants to know more about the tradition of reading the chosen *Asmā`ul-Ḥusnā* at the Al-Isti'annah Islamic Boarding School Islamic Boarding School with the thesis title. **“THE SELECTED *ASMĀ`UL-ḤUSNĀ* READING TRADITION AT AL-ISTI'ANAH ISLAMIC BOARDING SCHOOL PLANGITAN PATI (LIVING QUR'AN STUDY).**

B. Problem Questions

Based on the description background of the problem above, this research focuses on the Study of the Living Qur'an, which will be described in a more specific problem formulation as follows:

1. How is the *Asmā`ul-Ḥusnā* reading tradition process at Al-Isti'annah Islamic Boarding School Plangitan Pati?

⁸ O Hasbiansyah, “Pendekatan Fenomenologi: Pengantar Praktik Penelitian dalam Ilmu Sosial dan Komunikasi,” *MEDIATOR IX 1* (Juni, 2008), p.6

⁹ Imalia Dewi Asih, “ Fenomenologi Husserl: Sebuah Cara “Kembali ke Fenomena”,“ *Jurnal Keperawatan Indonesia IX 2* (September, 2005), p.78

2. What is the meaning and purpose of the *Asmā`ul-Husnā* reading tradition at Al-Isti'annah Islamic Boarding School Plangitan Pati?
3. What is the selected *Asmā`ul-Husnā* used as a practice routine at Al-Isti'annah Islamic Boarding School Plangitan Pati?

C. Research Objectives and Benefits

Related to the background and problem questions above, the objectives and benefits of this research are as follows::

1. Research Objectives

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

- a. To explain the selected Ama`ul Husna reading tradition at Al-Isti'annah Islamic Boarding School Plangitan Pati Islamic Boarding School.
- b. To find out the meaning of the phenomenon and the reception of selected *Asmā`ul-Husnā* reading tradition at Al-Isti'annah Islamic Boarding School Plangitan Pati Islamic Boarding School.
- c. To find out why *Asmā`ul-Husnā* is choosen as a mandatory daily prayer at Al-Isti'annah Islamic Boarding School Plangitan Pati

2. Research Benefits

This research is expected to provide benefits, among others, as follows:

a. Theoretically

This research is expected to contribute ideas and add scientific discourse to reference scientific writings in the field of the Qur'an and interpretation in the study of the living Qur'an and to contribute to knowledge about the phenomena of the Qur'an that are alive and well that occur in Muslim communities. Especially to the entire community and the Al-Isti'annah Islamic Boarding School Plangitan Pati.

b. Practically

The results of this study are expected to provide an in-depth description and information on the essence of the implementation of the selected *Asmā`ul-Ḥusnā* reading tradition at Al-Isti'annah Islamic Boarding School Plangitan Pati.

D. Literature Review

To avoid a similar discussion of this study with the previous research, the authors trace the studies that have been carried out related to the discussions of *Asmā`ul-Ḥusnā* reading form that are relevant to this research.

The Thesis written by Muhammad Hafidz Mubarak entitled "*Study of the Living Qur'an, Reading of Asmā`ul-Ḥusnā at Padepokan Tawang Sari Tulungagung.*" Department of Science of Qur'an and Interpretation, Faculty of Ushuluddin Adab and Dakwah, Tulungagung State Islamic Institute in 2019. This qualitative research used Rudolf Otto's phenomenological approach to discover the divine experience experienced by humans through *Asmā`ul-Ḥusnā*. The results obtained in this study are in getting the practice starting from a dream and coming one by one the practice. The reading of *Asmā`ul-Ḥusnā* is done with a specific order and reading (*hadzrah*) before the pronunciation of *Asmā`ul-Ḥusnā*. This *Asmā`ul-Ḥusnā* routine was inherited from one of Abu Manshur's grandchildren to one of the native Tawang Sari residents entrusted with managing and leading the *Asmā`ul-Ḥusnā* routine in Tulungagung. What the writer feels after doing the tradition changes to feeling bad, but if he doesn't *istiqāmah*, then the sensitivity will be blunted.¹⁰

The Journal written by Fahrul Usmi and Raja Muhammad Kadri entitled "*Living Quran: Habituation of Reading Asmaul Husna in Elementary School.*" This descriptive qualitative research concluded that the reading of *Asmā`ul-Ḥusnā* at the Sabbihisma College Foundation has been carried out

¹⁰ Muhammad Hafidz Mubarak, Skripsi: "*Studi Living Qur'an, Pembacaan Asma'ul husna di Padepokan Tawang Sari Tulungagung*", (Tulungagung: IAIN Tulungagung, 2019), p.68

since the foundation's inception. *Asmā`ul-Husnā* is sung in *Hijaz* tones starting with *ta'awudz* then *basmalah*, then continued by reading "*nas'aluka yaa man huwallahulladzi laa ilaa ha illahu*" then continued with *Asmā`ul-Husnā* completely. The reading of *Asmā`ul-Husnā* is carried out before learning begins, which is led by the homeroom teacher or teacher who enters in the first hour hoping for a reward and heaven from Allah ¹¹

Journal written by Abdul Wachid Lutfi entitled "*The Practice of Reciting Asmā`ul-Husnā in Weekly Halaqa.*" This study uses a descriptive-analytical approach using Thomas O'dea's functional phenomenological theory to understand social phenomena. The result obtained is that the practice of reading *Asmā`ul-Husnā* by the Micro Waqf Bank has been running in 2017, located at the Al Munawwir Islamic Boarding School. The practice of *Asmā`ul-Husnā* is based on the Bukhari hadith; whoever practices it will enter heaven. This reading tradition is carried out regularly weekly, led by field officers reading the entirety of *Asmā`ul-Husnā*. While the function of the reading is: First, the reading of *Asmā`ul-Husnā* is very useful for everyone. Second, giving influence to someone so as not to deviate from religious teachings. Third, to always learn discipline.¹²

The Journal written by Muhammad Mundzir entitled "*The Asmā`ul-Husnā Reading Tradition at I'tikaf Mosque, Pedurungan Kidul, Semarang (Study of Living Hadith).*" This study used a phenomenological approach and functional theory to find the meaning behind it. The conclusion of this study is that the reading of *Asmā`ul-Husnā* is done when it is wrong for Maghrib because there are more congregations than other congregational prayers. The benefit of the implementation of reading *Asmā`ul-Husnā* can provide peace of

¹¹ Fahrul Ismi dan, Raja Muhammad Kadri, "Living Quran: Pembiasaan Membaca Asma'ul husna di Sekolah Dasar", dalam Jurnal Asatiza: Jurnal Pendidikan II 3 (September, 2021), p.192

¹² Abdul Wachid Lutfi, "The Practice of Reciting Asmul-Husna in Weekly Halaqa", dalam Jurnal Living Hadis V 2 (Oktober, 2020), p.286

mind for the congregation when reading it together and get rewards and create a forum for friendship between congregations.¹³

E. Research Methods

Research always used a method to get targeted and maximum results. The method is also an important instrument in research. One of the functions of using the method is to make writing easier and get the correct conclusions. To identify the preferred reading of *Asmā`ul-Husnā* at Al-Isti'annah Islamic Boarding School Plangitan Pati, this study used the following methods:

1. Type of Research

This research is field research, which is used qualitative descriptive-analytical methods. This research design focuses on examining only one case, which aims to describe or describe it entirely, then analyze it according to the established theory. Following the research objective, namely to find out the deeper meaning of the practice of the living qur'an from the chosen *Asmā`ul-Husnā* reading tradition at the Al-Isti'annah Islamic Boarding School, Plangitan Pati. Researchers directly come to the research site to obtain information and data from existing phenomena through observation, interviews, and documentation.

This study uses a phenomenological approach to observe phenomena in the field as the research object. Phenomenology is a scientific approach that aims to examine and describe a phenomenon as it exists and is experienced directly by humans in their daily lives. More focused on phenomenology seeks to examine and describe the experience of human life as it is, without the process of interpretation and abstraction (van Manen, 1990).¹⁴ This study uses qualitative methods to describe the

¹³ Muhammad Mundzir, "Tradisi Pembacaan Asma'ul Husna di Masjid I'tikaf, Pedurungan Kidul, Semarang (Studi Living Hadis)", dalam *Tajdid* XVIII 2 (Desember, 2019), p.233

¹⁴ Imalia Dewi Asih, "Fenomenologi Husserl: Sebuah Cara "Kembali Ke Fenomena", dalam *jurnal Keperawatan Indonesia* IX 2 (September, 2005), p.75

circumstances, processes, and history used as research through respondents who are considered to have accurate information on the object being studied. Meanwhile, to analyze the existing traditions, the researcher uses a functional reception, which is included in the scope of the living qur'an.

The researcher chose this location because the researcher was an alumnus of Al-Isti'annah Islamic Boarding School Plangitan Pati in 2015 – 2018, so it is hoped that it will facilitate access to obtain data. In addition, the tradition of reading *Asmā`ul-Husnā* options is also rarely encountered and studied in depth. This research was conducted from June to August. This research is non-participant in nature, namely in conducting meetings for research according to a predetermined schedule by the resource persons and informants.

2. Data Sources

The primary data sources in this study were interviews with caregivers, teachers, and students of Al-Isti'annah Islamic Boarding School Plangitan Pati. While secondary data sources are data that are used as a theoretical basis or data that contains the required information. Secondary data in this study are books, articles, journals, and documents related to the research theme.

3. Data Collection Technique

Data collection is essential in research. Without knowing the data collection techniques, the researcher will not get data that meets the set standards. To obtain the required data, the authors perform the following steps;

a. Observation

Observation is one of the main methods in socio-religious research, especially in qualitative research. In general, observation is observing and seeing while specifically observing and hearing to

understand, seek answers, and seek evidence of information on socio-religious phenomena without affecting the object.¹⁵ The evidence of these phenomena can be in the form of behavior, events, circumstances, sounds, objects, and symbols related to the object under study.¹⁶ There are two kinds of observation techniques: participant and non-participant. In this study, the authors only used non-participant observations. Relations as non-participant observations (observers do not play a role/involved) are observations made not when the event is being studied. Concerning non-participant observations, researchers observe, record, or record activities and symptoms that arise in the research object. The author observed, recorded images, and sounds from interviews about the tradition of reading *Asmā`ul-Ḥusnā* at the Al-Isti'annah Islamic Boarding School Plangitan Pati.

b. Interview

Interview as a way of collecting data is one of the data collection techniques that are pretty effective and efficient. Interviews were conducted in a semi-structured manner with questions that had been systematically prepared to obtain maximum data. In this study, the determination of informants was carried out by purposive sampling, named the sampling of data sources was carried out with specific considerations. Researchers choose informants who are considered to have information related to the research object and can be trusted to be accurate and in-depth data sources. This method was used to obtain information about the tradition of reading *Asmā`ul-Ḥusnā* at the Islamic Boarding School Plangitan Pati. The interview process will be carried out with the following;

¹⁵ M. Mansyur, dkk, *Metode Penelitian Living Qur'an dan Hadis* (Yogyakarta: TERAS, 2007), p.57

¹⁶ Ahmad Ubaydi Hasbillah, *Ilmu Living Quran-Hadis: Ontologi, Epistemologi, dan Aksiologi* (Tangerang: Yayasan Wakaf Darus-Sunnah, 2021), p.291

1. Head of Islamic Boarding School and teachers of Al-Isti'annah Islamic Boarding School Plangitan Pati, to obtain data on the background of the *Asmā`ul-Husnā* reading tradition.
2. The first and current Islamic Boarding Schools students carried out the *Asmā`ul-Husnā* reading tradition to obtain data on phenomena or social phenomena that arise from the tradition.

c. Documentation

Documentation is one way of collecting data from a document and also records. The documentation process can be done using equipment such as tape recorders, digital cameras, video shooters, etc. With this method, a researcher can describe a tradition's historical journey and development from time to time because there may be changes. At this stage, the authors document all data and activities related to the *Asmā`ul-Husnā* reading implementation at Al-Isti'annah Islamic Boarding School Plangitan Pati to refine the data obtained from observations and interviews.

4. Data Analysis

Data analysis is the process of systematically searching and arranging the interview transcript, fieldnotes, and other materials that you accumulate to increase your own understanding of them and to enable you to present what you have discovered to others [Bogan]. While Fossey, cs.,(2002:728) said, the term of data analyzing is a process of reviewing, synthesizing, and interpreting data to describe and explain the phenomena or social worlds being studied.¹⁷

It can be understood that data analysis is the process of systematically searching and compiling data obtained from interviews, field notes, and documentation by organizing the data into categories, describing them into units, synthesizing, compiling them into patterns, and

¹⁷ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&D* (Bandung : Alfabeta ev, 2016), p.400

choosing which ones to use. What is important and what will be studied, and make conclusions so that they are easily understood by themselves and others.¹⁸

Data analysis can be carried out after the data is collected completely from the field. The data is processed and used in such a way to get a conclusion from the facts obtained to answer the research problem. This research used Edmund Husserl's phenomenological approach to explain in more detail what is actually happened to the *Asmā`ul-Husnā* reading tradition at Al-Isti'anah Islamic Boarding School. The researcher also used functional reception theory to look for the tradition's purposes and meanings. This study uses the Miles and Huberman model of field data analysis, named the analysis is carried out interactively and takes place continuously until it is complete. Data reduction, data display, and conclusion drawing/verification are used in the data analysis process.

1. Data Reduction

There is a lot of data obtained from the field, and a careful and detailed recording process is needed. The longer the researcher is in the field, the more the data will be obtained and complex. Therefore, it is necessary to analyze the data through data reduction. Data reduction is the process of summarizing, choosing the main things, and focusing on the important things, then looking for themes and patterns. Data reduction will provide a clear picture and make it easier for researchers to collect further data.¹⁹ In phenomenological research, there are three reduction processes, namely first, phenomenological reduction, where the researcher makes actual observations. *Second*, eidetic reduction, where the researcher performs the ideal appreciation, and finally, the Transcendental Reduction which serves to get a pure subject.²⁰

¹⁸ *Ibid.*, p.244

¹⁹ *Ibid.*, p.249

²⁰ A.Muri Yusuf, *Metode Penelitian Kuantitatif, Kualitatif & Penelitian Gabungan* (Jakarta: Kencana, 2014), p.365

2. Data Display

The reduced data is then presented in the form of data that is organized or arranged in a relationship pattern so that it can be understood easily. In presenting the data, Miles and Huberman (1984) stated that “*the most frequently form of display data for qualitative research data in the past has been narrative text.*”

3. Data Conclusion / Verification

The next process is concluding and conducting the verification. The conclusions put forward at the beginning are still tentative and will change if solid evidence is found to support the next data collection stage. The data analysis used to analyze the data about the Selected *Asmā`ul-Husnā* Reading Tradition at Al-Isti`anah Islamic Boarding School Plangitan Pati is a descriptive explanation analysis.

F. Writing Systematics

This study's writing systematics has three main points; introduction, discussion, and closing. The systematic writing formulation is as follows:

The *first* chapter contains an introduction in the form of an overview of the general description or the entire contents of the Thesis, which then leads to the following chapters. The introduction provides information on the main problem under study by including the research methodology used. The introduction contains several sub-chapters: background of the problem, problem questions, research objectives, research benefits, literature review, research methods, and writing systematics.

The *second* chapter contains an explanation of the theoretical basis. In this chapter, a description of the reading of *Asmā`ul-Husnā* will be explained the benefits of reading *Asmā`ul-Husnā*, which are used as a basis for thinking that focuses on problems. Then explain the living Qur'an with Edmund Husserl's phenomenological theory and functional reception of the Qur'an.

The *third* chapter contains a complete presentation of field research data on the object that is the focus of the study. This chapter consists of the research location, namely Pondok Pesantren Al-Isti'anah Islamic Boarding School Plangitan Pati, which includes the history of its establishment and activities in the pesantren and explains the process of implementing the tradition of reading the chosen *Asmā`ul-Husnā* . In addition, the results of observations and interviews will also be explained in detail regarding the routine reading of *Asmā`ul-Husnā* .

The fourth chapter is in the form of analyzing the data that has been obtained and processing it into a problem based on the existing theory. The data analysis was carried out in the form of a description of the selected *Asmā`ul-Husnā* reading tradition at the Al-Isti'anah Islamic Boarding School Plangitan Pati and analyzed the meaning and functional reception of the Asma'ul Huna reading tradition.

The *fifth* chapter is the last or closing chapter of the research writing process, namely the conclusions or results obtained from the Selected *Asmā`ul-Husnā* Reading Tradition at Al-Isti'anah Islamic Boarding School Plangitan Pati. This chapter contains short answers to the formulation of the problem made by the researcher. Followed by suggestions and criticisms under the object of research being studied.

CHAPTER 2

ASMĀ`UL-ḤUSNĀ, PHENOMENOLOGY, AND FUNCTIONAL RECEPTION IN LIVING QUR'AN STUDIES

A. *Asmā`ul-Ḥusnā*

1. Definition of *Asmā`ul-Ḥusnā*

Asmā`ul-Ḥusnā comes from two Arabic words, namely *al-Asmā`* and *al-ḥusnā*. The word 'al-Asma' is the plural form of al-ism, which can be interpreted as a name. It is rooted in the word *as-sumuww*, which means height or sign (*as-simah*). Therefore, the name is a sign of something and must be upheld. Meanwhile, the word *al-husna* is a form of *mu'annats* which comes from the word '*ahsan*' which means the best. The utilization of names with superlative forms shows that these names are not only well but also the best and perfect compared to other favorable names.¹

The Qur'an does not mention how many names or the natures of Allah, but it is confirmed in a famous hadith, which states that the number of *Asmā`ul-Ḥusnā* reaches ninety-nine. One of the narrations is narrated by Bukhari, Muslim, Ibn Majah, Ahmad, and other narrators who read:

"Verily Allah has ninety-nine names – one hundred minus one – who is "ahshaha" (knows/counts/maintains). So he enters heaven, Allah is one (Esa) delights in the odd" (HR. Bukhari, Muslim, at-Tirmizi, Ibnu Majah, Ahmad, and the others).

There are several differences in the meaning of the word '*ahshaha*' by commentators, among others, in understanding the meaning and believing or being able to carry out His content (implementing it into morals). On the other hand, some people only read and glorify His name; some memorize, understand its meaning, and practice its contents. These meanings are contained in the word '*ahshaha*'. Applying Allah's nature in life is a form of

¹ M.Quraish Shihab, *Al-Asma' al-Husna : Mengenal Nama- Nama Allah* (Tangerang: Lentera Hati, 2013), p. 23

devotion to Allah. Quraish Shihab, in his book "Revealing the Divine Veil: Asma al Husna Perspective of the Qur'an" reveals that success in imitating God in his attributes can be achieved through certain stages, including; increasing *ma'rifah* through knowledge and virtue, liberating oneself from lust by purifying of moral character with the nature of God.²

2. *Asmā`ul-Ḥusnā* Reading Form

Asmā`ul-Ḥusnā means "good names". There are 99 names or Allah's attributes in the Qur'an. The Word of Allah SWT:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ

"Allah! There is no god But He! To Him belong The Most Beautiful Names"³ (Q.S At-Thaha ayat 8)

Every name of Allah SWT contains attributes related to the nobility of Allah SWT. Through His messenger, Allah conveys the noble names to His creatures as contained in the hadith of the Prophet. Allah commands His servants to always pray to Him, and He will answer them. *Asmā`ul-Ḥusnā* 's legal basis is based on verses of the Qur'an, which are contained in the letter Al-A'raf verse 180, Al-Isra' verse 110, and al-Hasyr verse 24. One form of *Asmā`ul-Ḥusnā* in al-Husna The Qur'an is as follows:

قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا

وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا

² M.Quraish Shihab, *Menyikap Tabir Ilahi: Asma Al Husna dalam Perspektif Al-Qur'an*, (Tangerang: Lentera Hati,2000), p. xxxix

³ Abdullah Yusuf Ali, *The Holy Qur'an: Translation & Commentary*, (Saudi Arabia : King Fahd Holy Qur'an Printing Complex, 1989), p.880

"Say: "Call upon Allah, or Call upon Rahman: By whatever name ye call Upon Him, (it is well): For to Him belong The Most Beautiful Names. Neither speak thy Prayer aloud, Nor speak it in a low tone, But seek a middle course Between."⁴ (Q.S Al-Isra' 110)

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ

الْحَكِيمُ ع

"He is Allah the Creator the Evolver the Bestower of Forms (or colors). To Him belong the Most Beautiful Names: Whatever is in the heavens and on earth doth declare His Praises and Glory: and He is the exalted in Might the Wise."⁵ (Q.S al-Hasyr :24).

Suppose we put together the names of Allah contained in the Qur'an. There coherently are ninety-nine according to the Hadith of History of al-Tirmidhi in the interpretation of the Qur'an al-Adzim by Ibnu Katsir as follows⁶:

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ، الْمَلِكُ، الْقُدُّوسُ، السَّلَامُ، الْمُؤْمِنُ، الْمُهِيمُنُ،
الْعَزِيزُ، الْجَبَّارُ، الْمُتَكَبِّرُ، الْخَالِقُ، الْبَارِئُ، الْمُصَوِّرُ، الْعَفَّارُ، الْقَهَّارُ، الْوَهَّابُ، الرَّزَّاقُ، الْفَتَّاحُ،
الْعَلِيمُ، الْقَابِضُ، الْبَاسِطُ، الْخَافِضُ، الرَّافِعُ، الْمُعِزُّ، الْمُنْذِلُ، السَّمِيعُ، الْبَصِيرُ، الْحَكَمُ، الْعَدْلُ،
اللَّطِيفُ، الْخَبِيرُ، الْحَلِيمُ، الْعَظِيمُ، الْعَفُورُ، الشَّكُورُ، الْعَلِيُّ، الْكَبِيرُ، الْحَفِيفُ، الْمَقِيتُ، الْحَسِيبُ،

⁴ Ibid., p.813

⁵ Ibid., p.1726

⁶ Ibnu Katsir, *Tafsir al-Qur'an al-Adzim*, Retrived on 25 Juni 2022 from <https://tafsir.app/ibn-katheer/59/24>, p.774

الْجَلِيلُ، الْكَرِيمُ، الرَّقِيبُ، الْمُجِيبُ، الْوَاسِعُ، الْحَكِيمُ، الْوَدُودُ، الْمَجِيدُ، الْبَاعِثُ، الشَّهِيدُ، الْحَقُّ،
 الْوَكِيلُ، الْقَوِيُّ، الْمَتِينُ، الْوَلِيُّ، الْحَمِيدُ، الْمُخَصِّي، الْمُبْدِيُّ، الْمُعِيدُ، الْمُحْيِي، الْمُمِيتُ، الْحَيُّ،
 الْقَيُّومُ، الْوَاحِدُ، الْمَاجِدُ، الْوَاحِدُ، الْأَحَدُ، الْفَرْدُ، الصَّمَدُ، الْقَادِرُ، الْمُفْتَدِرُ، الْمُقَدِّمُ، الْمُؤَخَّرُ،
 الْأَوَّلُ، الْآخِرُ، الظَّاهِرُ، الْبَاطِنُ، الْوَالِي، الْمُتَعَالِي، الْبَرُّ، التَّوَّابُ، الْمُنتَقِمُ، الْعَفُوُّ، الرَّءُوفُ، مَالِكُ
 الْمَلِكِ، ذُو الْجَلَالِ وَالْإِكْرَامِ، الْمُقْسِطُ، الْجَامِعُ، الْعَنِي، الْمُعْنِي، الْمَانِعُ، الضَّارُّ، النَّافِعُ، الثَّورُ،
 الْهَادِي، الْبَدِيعُ، الْبَاقِي، الْوَارِثُ، الرَّشِيدُ، الصَّبُورُ

" Allah! There is no god But He Ar-Rahman, Ar-Rahīm, Al-Malik, Al-
 Quddūs, As-Salāmu, Al-Mukmīn, Al-Muhaiminu, Al-'Azīz, Al-Jabbār,
 Al-Mutakabbir, Al-Khāliq, Al-Bāri-u, Al-Mushawwiru, Al-Ghaffāru, Al-
 Qahhār, Al-Wahhāb, Ar-Razzāq, Al-Fattāh, Al-'Alīm, Al-Qābidh, Al-
 Bāsith, Al-Khāfidh, Al-Mu'iz, Al-Mudzill, As-Samī', Al-Bashīr, Al-
 Ḥakam, Al-'Adlu, Al-Lathīf, Al-Khabīr, Al-Hafīm, Al-'Azhīm, Al-Qhafūr,
 Asy-Syakūr, Al-Aliyyu, Al-Kabīr, Al-Hafīzh, Al-Muqītu, Al-Hasīb, Al-
 Jalīl, Al-Karīm, Ar-Raqīb, Al-Mujīb, Al-Wāsi', Al-Hakīm, Al-Wadūd, Al-
 Majīd, Al-Bā'its, Asy-Syahīd, Al-Haqqu, Al-Wakīl, Al-Qawiyyu, Al-
 Matīn, Al-Waliyyu, Al-Hamīd, Al-Muḥshī, Al-Mubdī, Al-Mu'īd, Al-
 Muhyī, Al-Mumīt, Al-Hayyu, Al-Qayyum, Al-Wājid, Al-Mājid, Al-
 Wāhid, Ash-Shamad, Al-Qādir, Al-Muqtadir, Al-Muqaddim, Al-
 Muakhhir, Al-Awwalu, Al-Akhir, Azh-Zhāhir, Al-Bāthin, Al-Wāli, Al-
 Mutā' Ali, Al-Barru, At-Tawwāb, Al-Muntaqimu, Al-Qafuwwu, Ar-Raūf,
 Mālikul Mulki, Żu al-Jalāl wa al-Ikrām, Al-Muqsith, Al-Jami', Al-Ghani,
 Al-Mani', Adh-Dharr, An-Nāfi', Al-Hādi, Al-Bādi', Al-Bāqi, Al-Wārits,
 Ar-Rasyīd, Ash-Shabūr."

There are differences in the number of *Asmā`ul-Ḥusnā* that refers to the Qur'an by scholars, such as At-Thabathabai in his commentary "Al-Mizan" stating *Asmā`ul-Ḥusnā* is one hundred and twenty-seven, not to mention if the hadiths that describe those names. Ibn Barjam Al-Andalusi (died 536 H), in his work "*Sharekh Al-Asma' al-Husna*" collected 132 familiar names in *Asmā`ul-Ḥusnā* . Then al-Qurtubi collected more than 200 names of God in the book "*Al Kitab Al Asna Fi Syareh Asma Al Husna*" from names agreed upon, disputed, and sourced from previous scholars. In practice, especially for the Indonesian people, the reading of *Asmā`ul-Ḥusnā* is carried out during specific activities such as before the teaching and learning process, religious activities, and other times depending on the traditions that exist in the community.⁷

3. The Purpose and Benefits of Reading *Asmā`ul-Ḥusnā*

The hadith of Bukhari about the number of Ama'ul Husna and whoever memorizes it will enter heaven. That is a form of God's love for his creatures who practice His names. More deeply about the benefits that we get by making *Asmā`ul-Ḥusnā* a routine reading activity, among them are:

- a. The name of Allah is a *shighat mubalaghah* (superlative) that shows the greatness and glory of Allah with His attributes, that the most glorious and exalted qualities are only owned by Allah. Pray to Allah through *Asmā`ul-Ḥusnā* , truly, the name is a collection of the goodness of the world and the hereafter. The purpose of praying using Allah's name is to get approval from Allah quickly because the presence of *Asmā`ul-Ḥusnā* is an effort for a servant to obey and glorify Him.⁸

⁷ M.Quraish Shihab, *Menyikap Tabir Ilahi: Asma Al Husna dalam Perspektif Al-Qur'an*, (Tangerang: Lentera Hati,2000), p.13

⁸ Jawad, Ahmad Abdul, *Wa lillahi al-asma' al-husna fad'uhu biha*, Beirut : Daarul Kitab al-Alamiah, p. 12

- b. Practicing reading *Asmā`ul-Ḥusnā* will lead us to know more about or *ma'rifat* to Allah SWT. Reading *Asmā`ul-Ḥusnā* will give us understanding, description, and knowledge about the attributes of Allah.
- c. Practicing reading *Asmā`ul-Ḥusnā* will grow good thoughts (*husnuzhan*) to Allah, because we will know that Allah is the most gracious and merciful, the God who answers the prayers of his servants, a most forgiving and wise.⁹

B. Living Qur'an Studies

1. Definition of Living Qur'an

Living Qur'an is a research model that makes the phenomenon that lives in the Muslim community as the research object. In Islamic studies, the term of living Qur'an is often interpreted as "the living Qur'an." The word "Living" is taken from an English word that has a double meaning: to live and to revive. In Arabic, it is usually referred to as *al-hayy* and *ihya'*, if translated, it becomes *Ihya' al-Qur'an*. While epistemologically, the word living is a term that comes from the English language "live" which can mean alive, active, and living.¹⁰ In other words, the living Qur'an actually comes from the phenomenon of the *Qur'an in Everyday Life*, namely the meaning and function of the Qur'an, which is understood and experienced by the Muslim community.¹¹

A new study of the Qur'an arises based on a pure scientific paradigm and observing the Qur'an, which observes phenomena in community-related to the Qur'an that lives in society. For example, social phenomena related to the process of reading and writing the Qur'an in a place, the Qur'an verses used for healing diseases, and reading letters at specific times are considered beneficial for people who read them. The study model that makes the phenomenon that lives in Muslim society related to the Qur'an as the object of study is nothing more than social

⁹ Mubarak, Muhammad Hafidz, Skripsi, *Studi Living Qur'an, Pembacaan Rutinan Asma'ul Husna di Padepokan Tawang Sari Tulungagung*, (Tulungagung : IAIN Tulungagung, 2019), P. 21

¹⁰ Ahmad Ubaydi Hasbillah, *Ilmu Living Quran-Hadis: Ontologi, Epistemologi, dan Aksiologi* (Tangerang: Yayasan Wakaf Darus-Sunnah, 2021), p.20

¹¹ M. Mansur, *Metodologi Penelitian Living Qur'an dan Hadis* (Yogyakarta: Teras, 2007), p.5

studies with its diversity. This condition exists because of the presence of the Qur'an, which initiated into qur'anic studies scope.¹²

2. The Scope of Living Qur'an Studies

Al-Qur'an, the word of God without sound and form of letters, can hardly be studied, especially from the side of living, except through the closeness of faith or a theological approach. The approach of social science, humanities, and science regarding the "The Concept of Revelation" is not in the realm of the study of the living Qur'an but a living and tangible reality which can be studied using various perspectives. The Qur'an is a text as a form of verbalization of Allah's revelation and the main object in the study of the living Qur'an, both in terms of reading, writing, understanding, historical criticism, experience or human behavior in treating the text of the Qur'an, whether in the form of sacralization and desacralization.

The object of the study of the living Qur'an which relates to human behavior in treating the Qur'anic manuscripts both personally and communally are called the natural living Qur'an, namely the living Qur'an material. Meanwhile, studies related to reading and personal experiences are categorized as personal living Qur'an studies or living Qur'an studies with an approach to the humanities sciences (*al-ulum al-Insaniyyah*). In the study of the living Qur'an, especially the empirical one, the context brought by a verse with the context in which the verse is brought to life is not always the same, which usually means in a certain community, it tends to be practical and pragmatic, not always normative.¹³

3. The Model of Muslim Interactions to Qur'an

Interacting with the Qur'an is one of Muslims' most valuable religious experiences. These experiences can be expressed through oral, written, or deed, both thoughts, emotional and spiritual experiences. The experience of interacting with the Qur'an results in an understanding and appreciation of certain verses of

¹² *Ibid*, p.7

¹³ Hasbillah, Ahmad Ubaydi, Ilmu Living Quran – Hadis: Ontologi, Epistimologi, dan Aksiologi, (Banten: Yayasan Wakaf Darussunnah), p. 60

the Qur'an, which are implemented in actions that can influence other individuals to form a common awareness, and to a certain extent give rise to collective and organized actions. The form of interaction with the Qur'an is usually in the form of reading the Qur'an, memorizing the Qur'an, understanding and interpreting the Qur'an, asking for various things, and others in social life.¹⁴

The Muslim's interaction with the Qur'an usually begins with several stages, including; learning to read the Qur'an, reading the Qur'an, to memorizing the Qur'an. In this process, each Muslim will have a different experience, and the experience is obtained from what the reader feels when dealing directly with the Qur'an. The general picture of the Muslims towards their holy book is clearly illustrated since the time of the Prophet and his companions. The emerging traditions are the tradition of memorizing the Qur'an, listening to the Qur'an, and the tradition of interpreting the Qur'an. The Muslims' response to the Qur'an grew and varied after Islam inhabited almost all over the world, including Indonesia.

Muhammad Yusuf (2007:45) gives an example of another form of social interaction with the Qur'an which reflects the everyday life of the Qur'an;

1. The Qur'an is read regularly and taught in places of worship which is a mandatory activity, as well as in Islamic boarding schools that regularly read the Qur'an on certain days.
2. The Qur'an is always memorized, either in whole or in part (1 juz to the entire contents of the Qur'an). However, some memorize certain verses for reading obligatory prayers or on certain occasions.
3. Parts of verses from the Qur'an are used as wall decorations or paintings on mosques, houses, tombs, and even the Kaaba area in the form of calligraphy works with their own aesthetic characteristics.
4. The Qur'anic verse recitation on certain occasions by the *qori'* to get blessings at the event from the chanting of the verses of the Qur'an.

¹⁴ Muhammad Yusuf, "Pendekatan Sosiologi dalam Penelitian Living Qur'an" dalam Sahiron Syamsuddin (ed.), *Metodologi Penelitian Living Qur'an dan Hadis*, (Yogyakarta: Teras, 2007), p.13

5. Using pieces of the Qur'anic verses as amulets, repellents, or healers of all diseases and ward off unwanted evil elements.

From the phenomena above, it can be understood that the living Qur'an is a scientific study that discusses various social conditions related to the existence of the Qur'an. This is not about how someone understands the Qur'an in its interpretation, but how the Qur'an is accepted and responded to by the community. The response can be a tradition in the social and cultural environment that already exists in society. In addition, it can also be a rule for a Muslim to believe the function of the Qur'an, even though the understanding and application are different.

In the study of the living Qur'an model, what is sought is not religious truth through the Qur'an or judging certain groups in Islam, but rather prioritizing research on traditions that have symptoms (phenomena) in society from a qualitative perspective. In addition, the living Qur'an also provides a new perspective on contemporary al-Qur'an studies that are not only focused on the context of the al-Qur'an but also the responses and actions of the community towards the presence of the al-Qur'an. This study requires a phenomenological approach, social analysis sciences, and humanities.¹⁵

C. Edmund Husserl's Phenomenology Theory

1. Definition of Phenomenology

The word phenomenology comes from Greek, which comes from the words "*phenomenon*" and "*logos*." A phenomenon means something that arises from human consciousness. While *logos* is science. In short, Phenomenology means the study of phenomena or those that arise by themselves or something that is showing itself and is symptomatic.¹⁶ While in terms, phenomenology refers to the theory that knowledge is limited to physical and mental phenomena. Physical

¹⁵ Abdul Mustaqim, "Metode Penelitian Living Qur'an, Model Penelitian Kualitatif" dalam Sahiron Syamsudin (ed.), *Metodologi Penelitian Living Qur'an dan Hadis*, (Yogyakarta: Teras, 2007). p.70

¹⁶ Daulay, Drs. Maraimbang, *Filsafat Fenomenologi : Suatu Pengantar*. Medan: Panjiaswaja Press, p.14

phenomena are objects of perception, while mental phenomena are objects of introspection (Afandi, 2007:1). Meanwhile, Hadiwijiono (1980: 140) reveals that a phenomenon does not have to be observable with the senses because phenomena can also be seen spiritually, without going against the senses. In addition, phenomena do not require an event. Therefore the philosophers of phenomenology are what appears as it is, what is clear before us.¹⁷

At this time, phenomenology is understood as a school of philosophy and also a way of thinking that studies human phenomena without asking about the cause of a phenomenon as well as the objective reality and appearance. Phenomenology was the first branch of philosophy developed in German universities before the World War. In phenomenology, the object is facts, symptoms, events, objects, or realities that are symptomatic. This reality will take its meaning according to reality itself, not other meanings. For example, an understanding influenced by certain theories or previously popular notions. In such a perspective, the issue of religion which is seen as a symptom of humanity according to phenomenology is to reconstruct religious meanings based on existing documentation materials.¹⁸

Edmund Gustav Albrecht Husserl, more popularly known as Edmund Husserl, is the "founding father" of phenomenology who continued Kant's thinking by focusing his thoughts on the experience. He was born in a city called Prostjov in the Moravia region on April 8, 1859, which was the territory of the Austria-Hungary empire, but during the first world war (1918) until now, it has entered the territory of Czechoslovakia. Husserl was born into a Jewish family in Prostjov (Prossnitz). He then studied at the universities of Leipzig, Berlin and Vienna, majoring in mathematics, physics, astronomy, and philosophy. Husserl served as assistant to Weierstrass, a mathematician in Berlin.

¹⁷ Main, Dr. Abdul, dkk, Fenomenologi Dalam Penelitian Ilmu Sosial. Jakarta: Prenadamedia Group, p.1

¹⁸ Mariambang Daulay, Filsafat Fenomenologi : Suatu Pengantar, (Medan:Panjiaswaja Press), p.33

Husserl was a student of Franz Brentano and Carl Stumpf; His philosophical works influenced others, those are Edith Stein (St. Teresa Benedicta of the Cross), Eugen Fink, Max Scheler, Martin Heidegger, Jean-Paul Sartre, Emmanuel Levinas, Rudolf Carnap, Herman Weyl, Maurice Merleau-Ponty, and Roman Ingarden. In 1886 he studied psychology and wrote extensively on phenomenology. Then the following year, he decided to convert to Christianity and join the Lutheran Church. His interest in philosophy earned him the opportunity to teach as a tutor at Halle in 1887, then at Gottingen as a professor in 1901, and at Freiburg in Breisgau from 1916 until he retired from his routine in 1928. After that, he continued his research and writing using the library facilities in Freiburg; until then, he was banned from using it by the chancellor at the time because of heredity. Husserl breathed his last in Freiburg on April 27, 1938, at the age of 79 years, due to pneumonia which he suffered for approximately one year.¹⁹

2. Edmund Husserl's Phenomenology

In Husserl's thought, the concept of phenomenology is centered on the question of truth. He considers phenomenology not only a philosophy but also a method because we get steps toward a pure phenomenon. According to Husserl, "the principle of all principles" is that only direct intuition or not using any intermediary can be used as the final criterion in philosophy. Only what is directly given to us in experience can be considered true and can be considered true "to the extent that it is given." Therefore, Husserl concluded that consciousness must be the basis of philosophy. The reason is that only consciousness is given directly to me as the subject, as we shall see again.

"Phenomenon" is a visible reality, there is no veil that separates reality from us. Basically, consciousness leads to reality itself and is intentional (intentionality is an essential element of consciousness). Important aspects of Husserl's intentionality include;

¹⁹ *Ibid*, p.45

- a. With intentionality, objectification occurs. This means that all the elements in the stream of consciousness point to a certain object.
- b. Intentionality triggers identification. This is the result of the objectification of various data that appeared on events due to the objectification.
- c. Intentionality combines all objects side by side.
- d. Intentionality also holds a constitution (seems to be a phenomenon in consciousness).²⁰

"Constitution" is the process of appearing phenomena to consciousness. Phenomena constitute themselves in consciousness. Because there is a correlation between consciousness and reality, it can be said that the constitution is an activity of consciousness that allows reality to appear. There is no truth in it apart from consciousness. Truth can only exist in correlation with consciousness. Furthermore, since the so-called reality is nothing but the world insofar as it is considered true, then reality must be constituted by consciousness. This constitution takes place in the process of appearance experienced by the world when it becomes a phenomenon for intentional consciousness.

Husserl provides the notion of Noema and Noematic as full awareness of the reduction process by focusing on the structure of conscious experience. The main thing is to distinguish whether the awareness is part of the intention or because it is directly connected to something. Through transcendental reduction, Husserl discovered an essence of consciousness called intentionality. Every activity of intentionality (noetic) includes the activities of being aware of something. The definition of consciousness continues to be associated with its objective, namely, the object that is realized. What is most important in this reduction is not the phenomenon's appearance in parentheses but rather how the subject interprets the next object.

To achieve the essence of pure understanding (*qua phenomena*), Husserl proposed the bracketing method in the form of reductions. Three kinds of

²⁰ *Ibid*, p.50

reduction are used to achieve phenomenal reality in the phenomenological approach: phenomenological reduction, eidetic reduction, and transcendental phenomenological reduction.

The first is phenomenological reduction, which sets aside all decisions about reality or the identity of objects and subjects. What Husserl does in phenomenological reduction is to confine or set aside the belief in the totality of objects and get involved with them from a natural standpoint, then explain the structure of what has existed after the "confinement." *Second* is Eidetic Reduction, which is finding *eidos* (the essence) or arriving at the *Wesen* (the essence). This reduction is also called *wesenchau* (seeing the nature of things). What is done in this reduction is not to consider or pay attention to things that are accidental or extensional, namely by "postponing in brackets." With this eidetic reduction, all differences from some items are eliminated to leave one essence. The last reduction is Transcendental Phenomenological Reduction, which is no longer about certain phenomena, but specifically the direction (intentionality) of the subject (*wende zum subject*) regarding the roots of consciousness focusing on the pure meaning of the object.²¹

D. The Qur'anic Functional Reception Theory

1. Qur'anic Reception Theory

Reception theory has an important role in the process of finding the meaning behind the existence of a tradition. This theory positions the reader as the main character or holder of an important role in scientific work. Reception theory has existed since 1960, pioneered by Mukarovsky, but who put forward these theories were Wolfgang Iser and Hans Robert Jauss.²² Reception theory arises based on the reader's response to literary works. The point is to get an assessment from the connoisseurs and consumers of literary works. In practice, the reader chooses the meaning and value so that the work really has meaning from the responses of the readers or connoisseurs of the work. Therefore, reception theory

²¹ *Ibid*, p.53

²² M. Nur Kholis Setiawan, *Al-Qur'an Kitab Sastra Terbesar* (Yogyakarta: Elsaq, 2008), p.68

is a theory that discusses the contribution or reciprocity of readers in accepting a literary work.

Hans Robert Jauss (1921-1997) was a major contributor to the reception theory of literature. His thinking is considered a shocking thought in traditional literature in West Germany. His essay entitled *The Change in the Paradigm of Literary Scholarship* hints at the presence of a new perspective in literary studies that emphasizes the position of understanding of the reader. The theory appeared by Jauss focuses on his observations of the reader as a consumer and sees that literary work is a dialectical process that arises from production and reception.²³

There are several opinions on the definition of reception theory. In this case, Nur Kholis Sertiawan stated that reception means how Muslims accept the Qur'an as a text. Another opinion, Nyoman Kutha Ratna explained further that the reception comes from the Latin, *Recipere*, which means acceptance (reader). According to him, the reader is the person who plays an important role in giving meaning to a text, not the author himself. In addition, there is also an assessment based on the reader's response. So it can be ascertained that the reader has a very important role in this reception. According to him, reception is also defined as text processing or expressing responses to a work. If it is concluded from the definitions above, reception theory is a science that discusses the role of a reader in assessing or responding to a work.

The Qur'an as an object of reception is not completely identical to a literary text but is also structured in a structure like a literary work. Putting aside the discussion of the Qur'an as the word of God which is a faith-based discussion in a sociological perspective, the Qur'an as a holy book not only invites a structural response to its composition but also acts of believing it as a holy book.

²³ Istifarin, Skripsi: "Fenomena Politik Kekerasan dalam Pilkadaes di Desa Ketapang Laok Kecamatan Ketapang Kabupaten Sampang)" (Surabaya :UINSUR,2016), p.13

Theologically, the intended reader of the Qur'an is all humankind, which sociologically must also be the implied reader.²⁴

Initially, this reception theory discusses the role of a reader in responding to what he has read. Because the emergence of a literary work is intended so that readers can enjoy and consume the results. In the reading process, a person can provide an assessment or response so that literary works have value because there are readers who provide an assessment. Therefore, this reception theory examines how the role of a reader in responding to or receiving a work. The meaning of the text in the work depends on the reader's condition; a literary work will have no value without a reading process from a reader.

Ahmad Rofiq explained in his dissertation that the general understanding of reception is an attitude toward accepting something. They were initially used as a theoretical framework in literary theory to emphasize the reader's role in giving meaning to work. Because actually, a literary work has no meaning unless it is enjoyed and felt by the reader through perception or reception. However, the reader is not someone who can do something indefinitely. Readers are always in certain social conditions and backgrounds that can affect the understanding of the text and the direction in reading the text. Thus, the environment and conditions dynamically influence the reader in interpreting a work.²⁵

From the explanation above, when combined with a reception of the Qur'an, the term of understanding is the science that examines a person's interaction or response to the Qur'an. The response can be in the form of people's perspectives in understanding the meaning of the verses of the Qur'an and the way people read and study these verses. The interaction process between the reader and the Qur'an becomes the focus of this reception, which will contribute to the characteristics of a society in interacting with the Qur'an.

²⁴ Ahmad Rofiq, Disertasi: *"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: Temple University, 2014) p.159

²⁵ *Ibid*, p.144

In general, reception theory examines the role and response of the reader to a literary work. However, in this case, is the Qur'an also included in literary works? According to experts, a work can be categorized as a literary work if it has the following three elements;

- a) Rhythm and Rhythm Aesthetics
- b) Defamiliarization, the psychological state of the reader who experiences admiration after enjoying the work
- c) Reinterpretation, the reader's curiosity about literary works to reinterpret the work that has been enjoyed.

The Qur'an can be said to be a literary work of these three elements. Because the Qur'an contains these elements. When someone reads the Qur'an, he will feel amazed. Sayyid Qutub explained that this process of admiration could be called bewitched by the Qur'an. While the reinterpretation process is intended as a response that emerges 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 other things.

The Qur'an, with the reception object study, is not completely identical to literary texts, but its composition is similar to literary works. By setting aside the discussion of the Qur'an as the word of God, the Qur'an is positioned as a holy book containing a structural response to its composition, but also believes it is a holy book. In this case, the target of the Qur'an is all humankind. Therefore, the 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, including exegesis reception, aesthetic reception, and functional reception.

- a) Exegesis Reception

Reception exegesis or hermeneutics is a person's action in accepting the Qur'an by interpreting the meaning of the Qur'an. Epistemologically, the word exegesis comes from Greek which means "explanation," "leading," or "previous placement," which means interpretation or explanation of a text or part of a text. In this case, Jane Dammen McAuliffe said that exegesis is the translation of an

Arabic commentary. Therefore, exegesis is defined as the act of accepting the Qur'an as a text that conveys textual meaning through the process of interpretation. The reception of exegesis appears in the form of the practice of interpreting the Qur'an and works of interpretation.

b) Aesthetic Reception

Aesthetic reception positions the Qur'an as a text with aesthetic value or beauty and is also accepted in an aesthetic way. The Qur'an is received to show the beauty of the content of the Qur'an, which is poured in poetic, melodic form, which is contained in the Qur'an. It means that the al-Qur'an that is aesthetically perceived is that the Qur'an can be written, read, or voiced and displayed in an aesthetic form as well. According to Iser, the words "artistic and aesthetic" have different meanings in a text. Artistic is the original text, while aesthetic is the response from the reader himself. With this, readers can enjoy the beauty personally and share it with others to feel it even with the same or different reception.

c) Functional Reception

In this reception, the Qur'an is positioned as a book intended for humans to be used for a specific purpose. The use of the Qur'an can be in the form of normative or practical goals that encourage the birth of an attitude or behavior.

2. Functional Reception Theory

Functional reception is the acceptance of the Qur'an based on the practical purpose of the reader, not based on theory. Functional reception provides readers with an implicit understanding of the structure of the text, both spoken and written. The reception has a close relationship with the humanities. One of the focuses of study in the humanities is about the community's actions in responding to the scriptures. For Harold Coward, acceptance of scriptures that strongly emphasize oral traditions, such as the Qur'an, must be complemented by an auditory response in addition to the reader's response. In this acceptance, Coward sees the scriptures as symbols or signs.

Meanwhile, in accepting the Qur'an as a sign, the reader uses Iser's concept of textual structure, where the perspective of the text is emphasized. In this case, the reader is in a structured action, meaning that the reader cannot be separated from the structure of the Qur'an. In other words, acceptance of the Qur'an can symbolize the practical values formed by the reader's perspective.²⁶

Functional reception includes performative and informative functions; the Qur'an is read, explored, understood, and practiced to meet certain needs. Then, how people respond to the Qur'an and accept and interpret texts in their socio-cultural space. This function is in the form of certain actions and practices tailored to the objectives of the reader or listener, such as *wirid* or readings for healing prayers. Functional reception can be realized through the socio-cultural phenomena of the Qur'an that appear in society by reading, sounding, listening, writing, using, or placing. The form can be in the form of individual practices or certain community groups. So some traditions or customs have a special welcome to the Qur'an. For example, there is a *yasinan* tradition in certain societies. The Yasinan tradition is one example of the tradition of receiving the Qur'an both individually and in groups. In addition, there is also a tradition of completing the Qur'an in Islamic boarding schools in various ways according to the provisions used and so on.²⁷

²⁶ Ahmad Rofiq, Disertasi: "*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: Temple University, 2014) p.155

²⁷ Kasyifatur Rosyidah, Skripsi: "*Riyadah Qur'an Tradition at Tahfidzul Qur'an Islamic Boarding School Nurul Furqan Asempapan Trangkil Pati (Living Qur'an Study)*", Semarang:UIN Walisongo, 2021) p.34

CHAPTER 3
THE PRACTICE OF THE SELECTED *ASMĀ'UL-HUSNĀ* READING AT
AL-ISTI'ANAH ISLAMIC BOARDING SCHOOL PATI

A. Al-Isti'anah Islamic Boarding School Plangitan pati

1. History of Al-Isti'anah Islamic Boarding School Plangitan Pati

Al-Isti'anah Islamic Boarding School (IBS) Plangitan Pati was founded on August 23, 1993, by BRIPTU KH. Nur Rohmat. This Islamic Boarding School also copes with two formal educational institutions, namely Islamic Junior High School (MTs-IBS) and Islamic Senior High School (MA-IBS), which have the slogan "*Smart, Passionate, Honest, Easy to Manage.*" The Al-Isti'anah Plangitan Pati Foundation is a religious educational institution characterized by the *salafusshalihin ahlu sunnah wal-jamaa'ah* boarding school, the successor to the Walisongo beads rope in the archipelago and the successor to the struggle of the heroes of the Unitary State of the Republic of Indonesia with the motto "NKRI HARGA MATI."¹

Since Al-Isti'anah Islamic Boarding School was built until now, this educational institution not only teaches classical religious sciences (*Kitab Kuning*). However, a job training unit (*life skills*) as a provision and preparation to face the development of students' potential according to the characteristics, emotional and spiritual to promote their future role in society. The training units still running include; carpentry, agriculture, fisheries, and community job training centers (BLKK). The purpose behind the skill training for students is that students must be able to survive with quality and be able to create jobs for others so they do not become students who only hope for gifts from others. Such as hoping to receive a recitation invitation.

¹ Suyatno Ja'far Shodiq, Tesis: "*Model Penguatan Karakter Religius Berbasis Pesantren Pada Islamic Senior High School Al-Isti'anah Islamic Boarding School (MA-IBS) Plangitan Pati Tahun Pelajaran 2020/2021*", (Jepara: UNISNU,2021), p.100

The history of the process of founding and recitation in Al-Isti'anah Islamic Boarding School began with 11 students from the Grobogan Regency area, specifically from Kalanglundo, Ngaringan, Grobogan, who visited to KH. Nur Rohmat in Puri Village, Pati. At that time, his residence was still a rented house; here is where the pioneer of the establishment of Al-Isti'anah Islamic Boarding School Plangitan Pati. When receiving these students, Nur Rohmat felt that he had received a mandate that should not be rejected and had to be carried out. He thought about how the students who came with him would return to their respective pages with sufficient religious knowledge. Start in looking for the location of the land that will be used for the establishment of the student dormitory, from a short search time to find a plot of land on the outskirts of Plangitan village, to the south, which is still overgrown with bamboo and adjacent to a green sugarcane garden. Historically, the land was intended to be sold, but no one bought it because the condition of the land was not suitable for building on it. On the other hand, KH. Nur Rohmat felt it was appropriate to buy it and made this land the forerunner of the students studying religion. Finally, Al-Isti'anah Islamic Boarding School was established and inaugurated on August 23, 1993, in Plangitan Village, Pati, Central Java.

Over time, Al-Isti'anah Islamic Boarding School strives to improve the quality of education by sending students who have completed the Islamic (*diniyyah*) education level to continue studying at larger Islamic boarding schools to the Sarang Rembang (Madrasah Ghozaliyah Syafi'iyah) in 2000 M. It recorded that approximately 50 students have been sent and the institution bears all accommodation costs. The delivery of student learning assignments continued until 2016 because improving the quality of religion was a top priority. In 2006 the pesantren sent one student to continue studying at Al-Azhar Asy-Sharif University, the oldest Islamic university in the world, in Cairo, Egypt. The following study assignment is from 2009 to 2018; more than 15 students have continued to study at Al-Azhar. Al-Azahar alums have now become educators at Al-Isti'anah Islamic Boarding School Plangitan Pati.

After 18 years of Al-Isti'anah producing superior students, there has been a significant decline due to changes in the modern education system, which requires students to be able to interact globally. In addition to being proficient in religious sciences, students must also master science and technology (IPTEK). Therefore, Islamic boarding schools have expanded education by establishing formal educational institutions, MTs Al-Isti'anah Islamic Boarding School (IBS) in 2011 and MA Al-Isti'anah Islamic Boarding School in 2012 by combining the curriculum of *diniyyah* and Islamic boarding schools based on the curriculum of the Ministry of Religion of the Republic of Indonesia (Kemenag RI). Islamic boarding schools continue to adapt to changing times by combining classical and modern boarding school styles to produce superior and virtuous students. In the increasingly complex era of globalization, human resources are needed who are qualified and ready to carry out the increasingly tricky mission of da'wah in this archipelago. Therefore, with time from generation to generation, the next generation must balance between religious and general knowledge to ward off westernization attacks or the erosion of local culture with western culture that leads to the teachings of freedom that are far from religious teachings.

As an effort to provide a profoundly religious understanding, Al-Isti'anah Islamic Boarding School has a very intensive and sustainable learning culture. Strengthening religion is not only physical but also sharpens the mind so that it is always close to God. *Diniyyah* school is a means for students to deepen their religious knowledge, while formal schools are to balance general understanding (IPTEK). Al-Isti'anah students have discipline, independence, and tenacity in exploring religious knowledge. Starting at 03:30 WIB, the students were already at the mosque to carry out *i'tikaf* until the call to prayer for the Fajr prayer sounded. They were followed by reading the Qur'an in selected letters led by the cleric at the priest's seat. After that, students must attend *diniyyah* schools according to their respective grade levels, starting from class 3 *Ibtida* (Islamic Primary School) to class 2 Tsanawi (Islamic Junior High School) until 05:30 WIB. After the

establishment of formal education, the Al-Isti'annah Islamic Boarding School also requires its students to study general science until the midday prayer and then continue until 14:00 WIB. Studying *diniyyah* in Islamic boarding schools is not only once a day but three times; after the Fajr prayer, Asr prayer, and Maghrib prayer, then continued with the study until 21:00 WIB. These routine activities continue to this day and produce outstanding students who are capable of religious knowledge. It can be said that the activities at Al-Isti'annah Islamic Boarding School are full-day activities because Diniyyah school is fused with the formal school activities of formal education, starting from getting up in the morning before praying until break time.

Each Islamic boarding school has different routine activities, depending on the curriculum and learning model. Al-Isti'annah Islamic Boarding School experienced a change in its learning model in 2020, combining the curriculum of modern and classical Islamic boarding schools, adding *tahfidz* and intensive Arabic programs, without ignoring the obligations of diniyyah school. In addition, Al-Isti'annah Islamic Boarding School has activities to cultivate spirituality uniquely, namely by getting students to read the Qur'an after the morning prayer and perpetuating the remembrance of the chosen *Asmā`ul-Husnā* before performing the prayer. Obligatory prayers, precisely after the call to prayer. The selection of the Qur'an and *Asmā`ul-Husnā* is not without reason, but the routine has a specific meaning and purpose. These routine activities have been carried out since the Al-Isti'annah Islamic Boarding School was established.

2. Vision and Mission of Al-Isti'annah Islamic Boarding School Plangitan Pati

In an interview conducted by Sigit Wahyono with the caregiver of the boarding school KH. Nur Rohmat, the basis and purpose of education at Al-Isti'annah Islamic Boarding School as a religious educational institution, must always develop and improve its role to benefit the community. This is relevant

to the message of a hadith that the best humans are those who can provide benefits to many people or society. As an example of the form of boarding school service in community practice, when one community member dies, the students volunteer to help with the funeral process and give it to the corpse. The form of practice carried out, according to the caregiver of the Boarding School is a pattern or system carried out by Walisongo in carrying out *da'wah* through education in Islamic boarding schools that are able to foster students from now until now.²

Student creativity development is a form of practicing the meaning of the Qur'an "*fastabiqu al-khairat*" (competing in goodness) greatly influences the quality of education. Students must fully understand that they are leaders (*khalifatullah*) who carry the consequences of their duties and responsibilities to serve the community. In this case, students who process and explore religious knowledge in Islamic boarding schools are a form of "colored." When students are already in the community, their task is to spread what they get in Islamic boarding schools, in this step named "coloring." In an expression at Al-Isti'anah Islamic Boarding School, "*Here is Colored, Out is Coloring*" is the basis for the educational goals of the boarding school. One form of the dynamics of Islamic boarding school education is the formulation of the principles and objectives of this Islamic boarding school educational institution. Al-Isti'anah Islamic Boarding School (IBS) is based on Pancasila, namely divinity, humanity, democracy, justice, and democracy as well as the Islamic faith *Alhussunnah waljama'ah* inherited by the Walisongo in spreading Islamic teachings in Java. Al-Isti'anah Islamic Boarding School aims to form intelligent minds with broad insight, skilled hands, and noble character, obey religious laws state, are aware of the state, and are ready to defend the country.³

² Sigit Wahyono, Skripsi: "Inovasi Hidden Curriculum Pada Pesantren Berbasis Entrepreneurship (Studi Kasus di Boarding School Al-Isti'anah Plangitan Pati)", (Semarang: UIN Walisongo, 2010), p.61

³ *Ibid.*, p.62

If looked at the documents and brochures for new student admissions, the vision and mission of the Al-Isti'anah Islamic Boarding School foundation are as follows ⁴;

a) Vision

Skilled students, smart thinking, broad-minded, useful for the State, Nation, and Religion.

b) Mission

- To produce cadres of the nation with noble character,
- Continuing the struggle of religious scholars who are pillars of the State and Nation,
- Provide knowledge, understanding, and practice of Islamic teachings following the Al-Qur'an and Sunnah
- Forming thinkers who are experts in dhikr and smart hard workers.

In realizing the vision and mission, Al-Isti'anah Islamic Boarding School provides excellent programs to support the realization of this mission, including ⁵;

a) Tahfidzul Qur'an Program (Forming Qur'an Memorizers generation)

To produce a Qur'anic generation that is independent, leader-minded, intelligent, visionary, and broad-minded. Preparing a generation of Muslims who are able to read and memorize the Qur'an with *tahsin* so that they have commendable Qur'anic attitudes and behaviors. Forming the Qur'anic memorizers and making it a mandatory requirement for grade promotion per 5 juz every school year (especially for the tahfidz program).

⁴ Dokumen Boarding School Al-Isti'anah Islamic Boarding School (IBS) pada tahun 2021

⁵ Poster Penerimaan Student Baru Madrasah Al-Isti'anah Islamic Boarding School (MTs & MA IBS) Boarding School Al-Isti'anah Plangitan – Pati tahun 2021/2022

b) *Dārul Lughah* ProgĒram / Arabic Language Education

Carrying out education to forming graduates who are professionally proficient in the field of Arabic language learning based on educational and teaching information technology to be useful for the community in the field of language.

c) Islamic Teaching Program (Learning Classical Books)

Organizing education and teaching based on *ahlusunnah waljamaah* moral theology to bear for human resources who have the integrity of the Muslim personality with the character of *rohmatan lil 'alamin*. Preparing a generation that has the ability in Islamic studies by referring to the classic book/*salaf ala salafussalihin* understand experts *sunnah waljamaah*. To form a generation that masters Arabic grammar/Arabic grammar (nahwu/saraf) to respond to the Muslim community's needs to understand the textual and contextually correct Al-Qur'an and Al-Hadith.

d) Job Training Center Program

Islamic Boarding School learning base, Islamic Junior High School, and Islamic Senior High School based on multimedia, informatics, and technology to provide education and training to students to be skilled in graphic design, animation, and audiovisual based on the character of faith and piety. Trimming the generation of technological stutterers by facilitating free wifi internet in every classroom.

3. Geographical Location of Al-Isti'anah Islamic Boarding School

Plangitan Pati

Al-Istia'anah Boarding School (IBS) Plangitan Pati is located in Plangitan Village, Pati District, Pati Regency, precisely on Jl. Ronggo Warsito GG.

Nangka Rt. 006/002 Plangitan Village, Pati Regency. In 1993 this boarding school was established on a waqf and private land covering an area of 4,600 M2 and had experienced an expansion of the place to date.⁶

Plangitan village is still included in the city of Pati because the distance is not far from Pati square. The location of the Al-Isti'anah Islamic boarding school is not like a boarding school in general. However, it extends along the side of the road. There are points of place used as tahfidz dormitory, BLKK, mosque, women's dormitory, Islamic Senior High School, Islamic Junior High School, verandah, graves, and dormitories. asatidz, and male student dormitories. If viewed from the east, the location of the Islamic boarding school is opposite the settlement of the local population. The distance between the east and west dormitories is approximately 300 meters, with the main road entering the alley. Thus Al-Isti'anah Islamic Boarding School has a strategic location to be used for general learning and Islamic learning because it is located close to residential areas and village roads. The strategic location makes it easy for students who study outside the village to travel to Al-Isti'anah Islamic Boarding School Plangitan Pati.⁷

Plangitan Village is one of 29 villages and sub-districts in Pati District, Pati Regency, Central Java Province. It is a lowland with an altitude of 0-100 meters above sea level, with regional boundaries as follows: ⁸

- a. In the North, it is bordered by Puri Village and Ngarus Village
- b. To the east are Blaru Village and Pati Kidul Village, while
- c. In the South and West, it is directly adjacent to Dadirejo Village

Good soil conditions and abundant water allow farmers to plant rice at least twice a year. Therefore, it is appropriate for Pati Regency to have the

⁶ Sigit Wahyono, Skripsi: "*Inovasi Hidden Curriculum Pada Pesantren Berbasis Entrepreneurship (Studi Kasus di Boarding School Al-Isti'anah Plangitan Pati)*", (Semarang: UIN Walisongo, 2010), p.60

⁷ The observation results at Al-Isti'anah Islamic Boarding School Plangitan Pati on Oktober 03st, 2022

⁸ Pemerintah Desa Plangitan, 2020. *Tentang Kami*, Retrived on October 03st, 2022 from <http://plangitan-pati.desa.id/about-us/>

motto "Pati Bumi Mina Tani" (Efforts Towards an Ideal, Normative, Fair, Orderly, Safe, Comfortable, and Beautiful Pati Prosperity Identity). Likewise, the Al-Isti'anah Islamic boarding school manages the rice fields right behind the Islamic boarding school for the food needs of students and becomes a medium for developing student potential in agriculture.

4. Management Structure

In carrying out programs and teaching and learning activities at Al-Isti'anah Islamic Boarding School, caregivers form management together with teachers. The task of the board of directors is to monitor, provide direction and follow the tasks given under existing rules. The following is the management structure of the Plangitan Pati Madrasah Al-Isti'anah Islamic Boarding School 2021/2022⁹;

CONDESCENDENT	:	HEAD OF PLANGITAN VILLAGE
CAREGIVERS	:	1) HJ. PUDJI ASTUTI 2) M. NAJIB ANWAR, Lc. 3) SUDARMANTO, S.Pd.I. 4) MUHAMMAD FAKHRUZI, ST., M.Sc.
MUHTASAR BOARD	:	1) H. SUYATNO JA'FAR SHODIQ, Lc., M.Pd. 2) AHMAD JUFRI, M.Pd. 3) SUTRISNO ABDUL WAHID, Lc., M.Pd.
GENERAL CHAIRMAN	:	ALI AHMADI, S.Pd.
CHAIRMAN	:	1) M. NAJIB AFIKA, S.Pd. 2) NUR WAHYUDI, S.Pd.

⁹ Dokumen Pengurus Boarding School Al-Isti'anah Islamic Boarding School (IBS) pada tahun 2021/2022

SECRETARY	:	1) HASANUDDIN, S.Pd. 2) M. SHOLEH, S.Kom.
TREASURER	:	1) NUR HADI MAKMUN, S.Pd. 2) SUKRON MUSLIM
SECTIONS		
EDUCATION	:	1) KAMAL NGULYA ASYHARI 2) NURUL HUDA, S.Pd
SAFETY	:	1) JALALUDIN HASAN 2) HUSAIN RIFA'I 3) MUHTAR KIROM 4) ROHMAT HIDAYAT 5) M. TOHA 6) SALIMAN
WELL-BEING	:	1) SUWANDI 2) ROHMAT HIDAYAT 3) AINUL ARIFIN 4) MACHASIN
PUBLIC RELATIONS	:	1) M. TOHA 2) AHMAD PENDI 3) SALIMAN 4) SYAWAL ABD. JALIL
CLEANLINESS	:	1) SUKRON MUSLIM 2) JOKO SANTOSO, SE 3) WIDODO 4) ALY MUSTOFA
LIGHTING	:	1) M. NUR HADI 2) ISKANDAR
FACILITIES AND INFRASTRUCTURE	:	1) SYAWAL ABD. JALIL 2) M. SAID

B. The Selected *Asmā`ul-Ḥusnā* Reading Form at Al-Isti`anah Islamic Boarding School Plangitan Pati

1. History of *Asmā`ul-Ḥusnā* Reading Tradition

Reading *Asmā`ul-Ḥusnā* at Al-Isti`anah Islamic Boarding School is a routine activity carried out during *maktubah* (prayer time), which is before and after prayer. In practice, this reading is done after the call to prayer or before prayer. Each prayer has a reading that varies between 10 and 13 *Asmā`ul-Ḥusnā* which is read. This activity has been carried out since 1997, precisely after the Al-Munawwarah mosque was established. It has been no more than 4 years since the founding of the Boarding School until the Al-Munawwarah mosque was built.¹⁰ The routine tradition of Al-Isi'anah Boarding School has undergone several changes since its establishment until it has its mosque. Before this tradition, there was a routine of *Asmā`ul-Ḥusnā* reading tradition in this boarding school; students were required to read sholawat *al-Qaadi*', then replaced with *Asmā`ul-Ḥusnā* .¹¹

The reading form of al-Qaadi sholawat 'as follows:

اللهم صل وسلم على سيدنا محمد القاضي لجميع العالائق

“May Allah's mercy and salvation be upon Prophet Muhammad, the judge of all relations.”

The reading form of *Asmā`ul-Ḥusnā* at Al-Isti`anah Islamic Boarding School comes from an *Ijazah* (prayer) given specifically by a charismatic

¹⁰ Interview with Mr. Suyatno Ja'far Shodiq at Al-Isti`anah Islamic Boarding School Plangitan Pati on October 2st, 2022

¹¹ Interview with Mr. M. Najib Anwar as caregiver at Al-Isti`anah Islamic Boarding School (IBS) Plangitan Pati, on October 1st, 2022

scholar and one of KH's teachers. Nur Rohmat, namely KH. While staying in touch at his residence, Maimun Zubair (Mbah Maimun) Sarang Rembang. The pray is specifically intended for Al-Isti'anah's caregivers and their students. Previously, to get one reading (*wirid*), *Asmā`ul-Husnā* was only given to special students appointed directly by the caregiver and required certain *tirakat* (specific activities in praying), such as not sleeping last night. However, at this time, the students immediately get it in full and do not require special penance or worship.

In the *Asmā`ul-Husnā* collection, which is used as a Boarding School routine activity, not all 99 *Asmā`ul-Husnā* are used but selected. For additional sentences such as the *asma'* Al-Mannan, same as *Asmā`ul-Husnā*, but using different sentences or synonyms. One of the *Asmā`ul-Husnā* readings at the pesantren is also found in Manaqib Syech Abdul Qadir Al-Jailani, in the reading of the Asr prayer.¹²

The *Asmā`ul-Husnā* reading is carried out at an efficacious time, namely when Allah more quickly accepts one's prayer. One *mustajabah* time is between *Adhan* and *Iqamah*, so the activity is placed at that time. In addition, this implementation also gives students strength in dhikr closer to Allah. In addition to God's command to always dhikr, students are also expected to be able to practice the attributes of God by perceiving and applying their meaning.

As a tradition that has been running at the Boarding School for more than 20 years, some things are used as the basis for carrying out the *Asmā`ul-Husnā* reading. The Qur'an is the basis for the implementation of the reading tradition. In Surah Al-A'raf verse 180, Allah says;

وَاللَّهُ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۖ وَذُرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ ۚ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ۗ

¹² Interview with Mr. M. Najib Anwar as caregiver at Al-Isti'anah Islamic Boarding School (IBS) Plangitan Pati, on October 1st, 2022

*“The most beautiful names belong to Allah: So call on him by them; But shun such men as distort His names: For what they do, they will soon be requited”*¹³ (Q.S Al-A’raf: 180)

Asmā`ul-Ḥusnā is Allah's best name, and whoever prays using these names will enter heaven. Allah gives the command to use *Asmā`ul-Ḥusnā* when praying is clearly stated in the Qur'an. With this command, there must be a meaning behind its use. Based on Surah Al-A'raf: 180, *Asmā`ul-Ḥusnā* is used to make it more stable (confident) when praying and is expected to be granted. By *Asmā`ul-Ḥusnā* reading tradition, the boarding school can continue to be sustainable.¹⁴

In an interview conducted by the researcher, Suyatno Jaf'ar Shodiq, Head of the Islamic Junior High School Al-Isti'anah Islamic Boarding School (IBS) and one of the first students at the Boarding School explained that in every reading of *Asmā`ul-Ḥusnā* there are secrets, which not everyone knows. There is a virtue of *Asmā' Mu'adzẓām* (the best name) and why it must be read at a certain time; among the secrets of reading *Asmā`ul-Ḥusnā* at Al-Isti'anah Islamic Boarding School is to reject magic or to shield oneself (protection). The secret is known from Abah Masta'in, one of the caregivers of the Boarding School in Sedan Rembang and a teacher of KH. Nur Rohmat. At the same time, the most important thing is to take care of self and change student attitudes. This reading will change the character of students who were previously not good enough to be better by themselves and part of maintaining the Boarding School.¹⁵

According to the narrative of the caregiver's right hand, who is currently the Head of Islamic Senior High School Al-Isti'anah Islamic Boarding School,

¹³ Abdullah Yusuf Ali, *The Holy Qur'an: Translation & Commentary*, (Saudi Arabia : King Fahd Holy Qur'an Printing Complex, 1989), p. 459

¹⁴ *Ibid.*, on October 1st, 2022

¹⁵ Interview with Mr. Sutrisno at Al-Isti'anah Islamic Boarding School (IBS) Plangitan Pati on October 2st, 2022

Jufri, there has been an incident that has disturbed the community with the existence of "Ghost Cekik" in Demak. The caregiver gives the students a task to come to the place and read the prayer of *Asmā`ul-Ḥusnā* . So one of the prayers from the *Asmā`ul-Ḥusnā* reading tradition is passed down from generation to generation in the region.¹⁶

One should not see the benefits of reading *Asmā`ul-Ḥusnā* , but with a sincere intention to dhikr to Allah. By dhikr using the names of Allah makes one's heart calm. In the Qur'an it is explained in Surah Ar-Ra'd verse 28:

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

*“Those who believe, and whose hearts find satisfaction in the remembrance of Allah: for without doubt in the remembrance of Allah do hearts find satisfaction.”*¹⁷ (Q.S Ar-Ra’d: 28)

By remembering Allah through His name and character, one draws closer to Allah and puts the heart at ease. Through the remembrance of *Asmā`ul-Ḥusnā* , it can be used as a material for *tadabbur* (thinking) to practice everyday life by perceiving the meanings contained therein. For example, in an application of Allah *Al-Grofur* (Forgiving), it is expected to be a forgiving person to get *maghfirah* (forgiveness) from Allah. From *Asmā`ul-Ḥusnā* , the *tajalli* (pictured) on the Prophet Muhammad SAW. and attached to the Prophet himself. Therefore, we hope these qualities are attached to us as in the Prophet from this practice.¹⁸

In addition, there is no specificity in using *Asmā`ul-Ḥusnā* . They can be used for anything because they are great names according to their meanings.

¹⁶ Interview with Mr. Jufri as Head of Senior High School of Al-Isti’anah Islamic Boarding School (IBS) Plangitan Pati, on October 3rd, 2022

¹⁷ Abdullah Yusuf Ali, The Holy Qur’an: Translation & Commentary, (Saudi Arabia : King Fahd Holy Qur’an Printing Complex, 1989), p. 682

¹⁸ Interview with Mr. M. Najib Anwar as caregiver at Al-Isti’anah Islamic Boarding School (IBS) Plangitan Pati, on October 1st, 2022

In other words, as Ar-Razaq (The Most Sustainer) said, it can be used as a prayer to ask Allah for sustenance.¹⁹

2. The *Asmā`ul-Husnā* Reading Form

The *Asmā`ul-Husnā* form reading at the Al-Isti'annah Islamic Boarding School is not as read in general, namely with the 99 names of Allah. With *Asma' Mu'adzam* certain in a certain order. The *Asmā`ul-Husnā* recitation is a choice used as a substitute for the Prophet's prayer, which is usually read after the Adhan or before the obligatory prayer. Asma'ul Husna readings used at the Al-Isti'annah Islamic Boarding School Plangitan Pati are as follows²⁰:

- a. Asmaul Husna reading form at Fajr prayer time

المَلِكُ القَادِرُ العَلِيِّ العَظِيمِ , الغَنِيِّ المِهْمِيمِ العَزِيزِ الكَبِيرِ المَتَعَالِ

- b. Asmaul Husna reading form at Dzuhur prayer time

العَزِيزِ القَوِيِّ القَادِرِ ذُو القُوَّةِ المَتِينِ , المَقْتَدِرِ الجَبَّارِ المَتَكَبِّرِ القَاهِرِ القَهَّارِ

- c. Asmaul Husna reading form at Ashr prayer time

المُحِيطِ العَالَمِ الرَّبِّ الشَّهِيدِ الحَسِيبِ الفَعَّالِ الخَالِقِ البَارِئِ المَصُورِ

- d. Asmaul Husna reading form at Magrib prayer time

الرَّحْمَنِ الرَّحِيمِ الرَّؤُوفِ العَفْوِ , المَنَّانِ الكَرِيمِ ذُو الطَّوْلِ , المَلِكِ ذَا الجَلَالِ

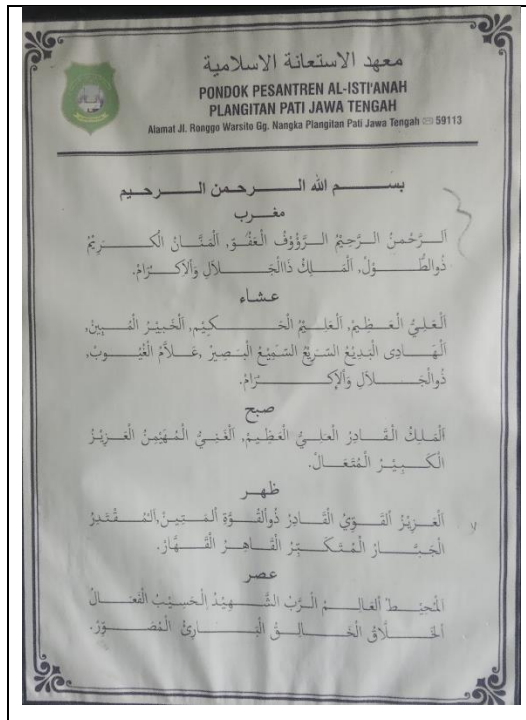
وَالْإِكْرَامِ

- e. Asmaul Husna reading form at Isya' prayer time

¹⁹ Interview with Mr. Jufri as Head of Senior High School of Al-Isti'annah Islamic Boarding School (IBS) Plangitan Pati, on October 3rd, 2022

²⁰ The observation results at Al-Isti'annah Islamic Boarding School Plangitan Pati on Oktober 03st, 2022

العليّ العظيم , العليم الحكيم , الخبير المبين , الهادي البديع السريع السميع البصير
 , علام الغيوب , ذو الجلال والإكرام



The *Asmā`ul-Husnā* Reading Form at Al-Isti`anah Islamic Boarding School Plangitan Pati

3. The *Asmā`ul-Husnā* Selection

The selection of several words from *Asmā`ul-Husnā* as *wirid* is not without a basis, but an *ijazah* (prayer) given by the teacher KH. Nur Rohmat as Al-Isti`anah Islamic Boarding School Plangitan Pati caregiver. *Asmā`ul-Husnā* which is used in this tradition is *Asma 'Mu'adzam* which is believed to be Asma Allah which is the key to the granting of one's prayer, although it does not rule out that all the names of Allah are the Great and the best attributes. In the process of searching for sources from the sequence of *Asmā`ul-Husnā* used, the researchers found that we have an editorial that is almost similar to the reading of *Asmā`ul-Husnā* at Al-Isiti'anah Boarding School, namely the book *Jawahirul Lama'ah* by Syech

Ali Abu Hayyillah Al- Marzuki who discussed the secrets of wafaq, the secrets of *Asmā`ul-Ḥusnā`* 's calculation, the secrets of the verses of the Qur'an, explained the benefits of spiritual medicine, the rules of calculation (reckoning), and about the privileges of the Great One.

The different Asma`ul Husna selection from others is part of it. The book *Mausu`ah Lahu al`Asma`u al-Husna* describes an example from the word of the reading traditions at Al-Isti`anah Islamic Boarding School. The word *ذو الطول* is part of popular Asma`ul Husna, and *والطول* is specific to virtue. While the word *ذو* means people who have something. Al-Qur`an said its words only in one verse at Al-Ghafir.²¹

غافر الذنب وقابل التوب شديد العقاب ذي الطول لا اله الا هو اليه المصير²²

Apart from the research findings related to the similarity of the editorial or text sequence of *Asmā`ul-Ḥusnā`* , from the results of interviews that have been conducted, the researchers did not get any information about the relationship with the book. However, the form of *Asmā`ul-Ḥusnā`* is a gift (prayer) from his teachers. Nur Rohmat, namely KH. Maimun Zubair.

²¹ Ash-Sharbasi, Ahmad, *Mausu`ah Lahu al-Asma`u al-Husna*, (Lubnan: Daarul Jail, 2004), p. 269

²² Al-Qur`an Al-Karim QS *Al-Ghafir*/40:3

CHAPTER 4
THE MEANING OF THE SELECTED *ASMĀ`UL-HUSNĀ* READING
PHENOMENON AT AL-ISTI'ANAH ISLAMIC BOARDING SCHOOL
PLANGITAN PATI

A. The Selected *Asmā`ul-Husnā* Reading Phenomenon

Edmund Husserl stated Phenomenology as a philosophical thought movement (a way of thinking) to understand phenomena (appearances), which then form a philosophical movement that can be interpreted as a theory and method. Husserl describes phenomenology as something that returns to "*the thing itself*" (things themselves), which begins with an understanding of what is directly experienced "*lebenswelt*." Meanwhile, understanding *Lebenswelt* is done by using the reduction method and understanding the basic character of consciousness, namely intentionality and intersubjectivity. Reduction means postponing all existing knowledge about the object of intuitive experience that is carried out. The reduction can also be interpreted as filtering or reduction (*epoche*). *Epoche* is a method by which a person can free himself from preconceived notions or prejudices. In other words, *Epoche* is a method without giving true or false information about a phenomenon that appears—in other words, trying to see objects directly with intuition without the help of previous understandings.

Allah orders Muslims to remember and pray to Him by using His name. Allah said in Surah Al-A'raf verse 180 about the command to pray using *Asmā`ul-Husnā*. Someone can have a different understanding of the meaning of the verse both in meaning and practice. The phenomenon of reading *Asmā`ul-Husnā* is mostly done in scientific assemblies, but in the general context, it is read sequentially with rhythm in the form of *nadzam*. Al-Isti'anah Islamic Boarding School uses this verse as the basis for the Asma'aul Husna tradition reading, which is carried out regularly and at a predetermined time. The placement of the time for the *Asmā`ul-Husnā* reading is based on

istijabah time, which is the time when one's prayer tends to be more accepted by Allah and is a special time such as between the time of *adhan* and *iqamah*, pilgrimage, prostration, and between two Friday prayer sermons. This tradition has been running for 20 years since the establishment of the Al-Munawwarah Al-Isti'anah IBS Plangitan Pati mosque until now. Before this reading tradition was carried out, based on the observation results, there were other readings, namely solawat *al-Qaadi'* as an activity regularly implemented since the establishment of the Islamic boarding school.

The intensity in this tradition is an awareness of the implementation of the reading *As'maul Husna* as an effort to get closer to Allah through the intermediary of his name and carried out at the time of *mustajabah*. Dhikr to get closer to Allah can be done at certain times, but always remember Allah every time. Therefore, the founder of the Al-Isti'anah IBS boarding school, KH. Nur Rohmat gave orders to always read *Asmā`ul-Husnā* as a prayer and dhikr to Allah at any appointed time. That way, the students cannot be separated from praying to God and indirectly carrying out God's commands. Apart from the obligations addressed to the students, the meaning of *Asmā`ul-Husnā* is also expected to be implemented in everyday life. As Ar-Rahman said, its implementation in behavior is always to give love to others regardless of age, class, and religion.

The order of reading *Asmā`ul-Husnā* is unlike a general reading that is a gift obtained from KH. Maimun Zubair, a charismatic *kyai* and founder of the largest Islamic boarding school in Sarang Rembang, during a visit to his residence. The gifts were given specifically to Al-Isti'anah IBS Plangitan Pati and carried out at a certain time to make students *istiqāmah*. In an expression, *istiqāmah* is better than a thousand *karomah* (bounty). This means that there is an obligation to require students to learn to be *istiqāmah* and always to remember Allah. In addition, whoever prays using these names in a hadith narration will enter heaven. The use of different *Asmā`ul-Husnā* is an additional word that has the same meaning or synonym of one of the other

Asmā`ul-Husnā . In addition, one of the regular reading sequences is also found in *Manaqib* Syech Abdul Qadir Al-Jailani.

The intentionality aspect is seen in the implementation of the reading *Asmā`ul-Husnā* that the students realize the importance of dhikr to Allah, which is an obligation for every Muslim. The meaning is appreciated in chanting when reading *Asmā`ul-Husnā* in progress. With sincere intentions, without seeing what the benefits are behind the implementation, the students continue to carry out these activities regardless of the obligations of this Islamic boarding school. Because dhikr using the names of Allah makes the heart calm, as stated in the Qur'an Ar-Ra'd verse 28.

In addition, to providing peace of mind, in an interview conducted with the caregiver of Al-Isti'anah Islamic Boarding School, KH. Najib Anwar reading *Asmā`ul-Husnā* has a positive impact and can be used as *tadabbur* material for his readers.

“ Ada rasa tenang, aura-aura positif, dan dari masing-masing *Asmā`ul-Husnā* itu bisa ditadabbur artinya untuk diamalkan. Ada yang mengatakan dengan membacanya atau mengamalkan *asma`* seperti al-Ghafur (Yang Maha Pemaaf), maka diharapkan menjadi orang yang pemaaf untuk mendapatkan *maghfirah* (ampunan) dari Allah. *Asmā`ul-Husnā* itu diamalkan dalam kehidupan sehari-hari juga, karena tajallinya ke Nabi semua. Kita bisa melihatnya dalam diri Rasulullah dan kita mengharap dari pengamalan itu melekat pada diri kita sebagaimana melekat dalam diri Nabi.”¹

Based on the research results through interviews and observations, the students can participate in the implementation of *Asmā`ul-Husnā* reading activities well and believe in the blessing Allah has given to the reader. Even though the student does not know in depth about the history and meaning behind the recitations they practice, they can feel the blessings directly from

¹ Interview with Mr. M. Najib Anwar as caregiver at Al-Isti'anah Islamic Boarding School (IBS) Plangitan Pati, on October 1st, 2022

these recitations. Because, in essence, the Qur'an is a way of life for humankind, every Muslim must carry out the commands of the Qur'an. The Qur'an guides anyone who reads, practices, or even listens to the recitation. One of the Al-Isti'annah Islamic Boarding School students, Khozinatul Asror, who has studied in the boarding school for six years, also felt a positive impact when reading the *Asmā`ul-Ḥusnā* .

“Kalau makna khususnya belum tahu, karena yang mendapat ijazah adalah para ustad sepuh. Kalau kita hanya menjalankannya. Intinya tergantung keinginan orang yang menggunakan Asama`ul Husna tersebut. Yang saya rasakan saat membacanya hati terasa nyaman dan tenang.”²

In this practice, the Qur'an is accepted as a guideline in the form of reading *Asmā`ul-Ḥusnā* , which is applied to everyday life or can be said to be the living Al-Qur'an (living Qur'an) by looking at its essence and benefits to the reading of the Qur'an.

B. The Meaning of The Selected *Asmā`ul-Ḥusnā* Reading Tradition at Al-Isti'annah Islamic Boarding School Plangitan Pati

In phenomenology, the concept of meaning is very important. The essence and consciousness are the main things of Husserl's phenomenology. The human experience is an expression of this awareness because every consciousness is aware of something. When we think about the *Asmā`ul-Ḥusnā* reading tradition with certain practices and forms of reading, In Husserl's concept of intentionality, the command to pray using *Asmā`ul-Ḥusnā* in practice is for students to read it every day and at a certain time.

Students and board members have different opinions regarding the meaning behind reading *Asmā`ul-Ḥusnā* because it is not explained directly to avoid understanding students so that they read it not because of its benefits

² Interview with Khozinatul Asror as student at Al-Isti'annah Islamic Boarding School (IBS) Plangitan Pati, on October 2st, 2022

and secrets, but solely because it is to pray and get closer to Allah. *Asmā`ul-Husnā* readings are given to students globally without looking at the intent and purpose behind them because all the readings are written on the walls of the Al-Munawwarah Plangitan Pati mosque. However, in the interview results that have been conducted, global grants only apply to new Al-Isti'anah IBS students. Meanwhile, before being given directly, the student must go through a certain *tirakat* (leaving something usual) according to what was ordered by the caregiver of the Islamic Boarding School. One of the interviews with the administrators found that to get the reading of the *Asmā`ul-Husnā* , which is carried out before each Asr prayer, one has to go through a tough *tirakat*, namely not sleeping every night and reading the prayer a hundred times. The goal is none other than to dhikr to Allah.

In addition to the meaning contained in *Asmā`ul-Husnā* , there are other virtues of the reading. The Qur'an, as the word of God, is always true (*Sahih li kulli al-Zaman*). Allah will maintain the validity of the Qur'an through its memorizers. *Asmā`ul-Husnā* is one of the contents of the Qur'an, and there is also an order to pray in it. Through the understanding of the Qur'an, which is always guarded by Allah, in the context of people who always pray using his word will also be protected in their life. The intention of reading *Asmā`ul-Husnā* at Al-Isti'anah IBS has certain privileges, namely to protect people who read it from interference, both physically and mentally, and able to shape the character and personality of students. At the same time, those who do not always carry out these activities cannot feel the purpose and benefits.

Sirri or the secret of reading *Asmā`ul-Husnā* at Al-Isti'anah IBS is known from Abah Masta'in, one of the caregivers of a boarding school in Sedan Rembang; he is also KH. Nur Rohmat's teacher. One of the meanings of the reading can change the student from being previously unfavorable to being good on their own, as well as being part of maintaining the Islamic boarding school. The selection of *Asma' Muadzam* is believed to be the key to the

granting of one's prayers, although it does not rule out that every name of Allah is the best and greatest attribute. In the process of extracting *Asmā`ul-Ḥusnā* readings through interviews and existing literature, the authors found at least two sources of this reading selection based on the redaction or similarities in the text, including *Manaqib Syech Abdul Qadir Al-Jailani* and the *Jawahirul Lama'ah* book by Syech Ali Abu Haliyyah Al-Marzuki. The book explains the secrets of *wafaq*, the calculation of *Asmā`ul-Ḥusnā*, the secrets of the Qur'an verses, the rules of calculation (reckoning), and various other features of the Qur'an.

Choosing or not, reading *Asmā`ul-Ḥusnā* as a prayer to get closer and ask God for help. *Asmā`ul-Ḥusnā* are still Allah's best names, and there are no specific rules regarding their pronunciation.

C. The *Asmā`ul-Ḥusnā* Reading Receptions at Al-Isti'annah Islamic Boarding School

The phenomenon of reading *Asmā`ul-Ḥusnā* at Al-Istianah IBS has its characteristics compared to reading elsewhere. The students perceive the reading of *Asmā`ul-Ḥusnā* as an *amaliyah* and arena for self-approach to Allah carried out with *istiqāmah* (continuous). This recitation is also a form of spiritual cleansing to students because if someone for 40 days does not get a spiritual shower, it is certain that their heart will become hard or empty.³ So with this implementation, students are always expected to get peace of mind and avoid all bad behavior.

The results show several differences in the reception between new students and old students who are currently administrators or teachers at Islamic boarding schools. The differences function in reading *Asmā`ul-Ḥusnā* because not all students know the secrets or benefits (purpose) behind their reading. New students tend to functionally perceive reading *Asmā`ul-Ḥusnā*

³ Interview with Ms. Hj. Puji Astuti as Caregative at Al-Isti'annah Islamic Boarding School Plangitan Pati on October 2st, 2022

means getting closer to Allah and carrying out Allah's commands to always pray to Him regularly. Whereas old students perceive this tradition based on a short description of the intent and purpose behind the activity of reading *Asmā`ul-Husnā* , including:

1. Made for Dhikr and Istiqāmah

Reading *Asmā`ul-Husnā* is a medium for remembrance of *taqarub ilallah* and as the practice of the verses of the Qur'an *walillahi al-asma'il husna fad'uhu biha*.⁴ Student reception is functionally visible in its implementation, which is carried out at a certain time. Suyatno Ja'far Shodiq explained the main purpose of the reading.

“Yang kedua, jika Asma’ ini tidak dibacakan pada waktu yang khusus, orang itu tidak bisa istiqāmah, akan sulit. Jadi saya ada amalan dari asma’ itu yang dibaca 100 kali dalam satu hari dan bacanya bebas. Karena bacanya bebas, pasti sulit untuk istiqāmah, maka dari itu perlu waktu khusus seperti setelah maktubah atau diantara waktu maktubah maka akan mempermudah untuk orang wiridan secara istiqāmah. Karena ada waktu dan kewajiban itu akan menjadikan santri istiqāmah.”⁵

In line with the explanation above, reading *Asmā`ul-Husnā* can be done by reading as much as possible because the goal is to do dhikr.

“*Asmā`ul-Husnā* dibaca setelah adzan sebenarnya itu untuk keistiqāmahsan santri. Sebenarnya tidak hanya pada waktu maktubah saha, setiap waktu dapat kita baca sebanyak-banyaknya. Intinya kita berdzikir kepada Allah tanpa harus memikirkan gunanya untuk apa.”⁶

Therefore, reading *Asmā`ul-Husnā* above is accepted as a form of dhikr while carrying out Allah's commands always to remember it.

2. Doing at the *Istijabah* time

⁴ Al-Qur'an, Surat *Al-A'raf*: 180

⁵ Interview with Mr. Suyatno Ja'far Shodiq at Al-Isti'anah Islamic Boarding School (IBS) Plangitan Pati on October 2st, 2022

⁶ Interview with Mr. Jufri as Head of Senior High School of Al-Isti'anah Islamic Boarding School (IBS) Plangitan Pati, on October 3rd, 2022

Prayer is an obligation for every Muslim. There are several virtues in praying, one of which is that Allah SWT is always close to His servant and will grant every prayer, as stated in surah Al-Baqarah verse 186. Prayer can be done at any time, not limited to certain times. However, on the other hand, there are times of *istijabah*, namely times when a prayer is more easily answered. Among the *mustajabah* times based on the results of the interviews are between the call to prayer and *iqamah* or accompanying them during prayer time so that the placement of *Asmā`ul-Husnā* was right then.

“Karena Yai Nur Rohmat langsung dawuh baca ini pada saat ini, itu karena *sa’atul mustajabah maa baina al-adzan wa al-Iqomah*, oleh karena itu santri bersoa pada waktu tersebut. Tapi, sebenarnya kita membaca tidak hanya setelah adzan sebelum sholat, dari Yai memberikan perintah setelah sholat pun itu harus dibaca. Intinya mengiringi atau diantara sholat itu, setelahnya atau sebelumnya. Karena semua waktu mustajabah.”⁷

3. Asma' Muadzam

In the language, *Ismul Adzom* means great names. While in terms are Allah SWT's great names usually recited in prayer sentences. It can be said that *ism al-Adzom* is a combination of several *Asmā`ul-Husnā* arranged to praise Allah SWT's greatness as the Lord of the Universe. The virtues of *ismul adzim* have been narrated in many authentic arguments as in the book *al-'Uddah li al-Kurabi wa al-Syiddah* by Imam Dhiya'uddin al-Maqdisi mentioned, Rasulullah SAW and his companions also participated in practicing *ismul adzom* when a problem struck them.

In a history of Ibn Abbas it is stated that the Prophet Peace Be Upon Him once recited this prayer when experiencing distress:

⁷ Interview with Mr. Suyatno Ja'far Shodiq at Al-Isti'anah Islamic Boarding School (IBS) Plangitan Pati on October 2st, 2022

انّ النبي صلى الله عليه وسلم " كان يدعو عند الكرب : لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ،

لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْكَرِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَاوَاتِ وَ رَبُّ الْعَرْشِ الْعَظِيمِ⁸

Meaning: "Indeed, the Prophet SAW prayed when he was in trouble: "There is no God but Allah, the Greatest, the Most Gentle. There is no God but Allah, Owner of the 'Throne of the Highest. There is no god but Allah, Owner of all the heavens and the Great Throne" (HR. Al-Bukhari)

Ismul Muadzam is also perceived as the key to receiving a prayer because it is recited at a certain time. Suyatno Ja'far Shodiq likens the prayer to software that has a password and requires a key to enter it.

“Kalau berdo’a, makanya setiap doa kan ada landasan asmaul husna biasanya, misalnya kita mau minta ampunan *ya ghaffar*, *ya ghofuur* terus minta tambahan doa yang lain. Dari dasar-dasar seperti itu, asma’-asma’ allah itu yang dijadikan untuk landasan berdo’a. Jadi kalo berdo’a itu jangan meninggalkan asmaul husna, baru kita berdo’a, disamping itu asmaul husna adalah asma khusus allah. Jadi, ibarat orang berdo’a seperti perangkat lunak yang ada sandinya (untuk masuk), jadi berdoanya mudah dan gampang dengan sandi-sandi khusus tadi.”⁹

4. Changing an Attitude

Human has dynamic character meaning that they can change depending on the environment and the person's background. Performing the five daily prayers will keep a person away from evil and close to good. Prayer is an obligatory worship consisting of *takbir* to greetings. All prayer readings are prayers offered to Allah. In other

⁸ Al-Qudsi, Dhiyauddin Abi Abdillah Muhammad bin Wahid bin Ahmad, *al-‘Uddah li al-Kurabi wa al-Syiddah li Dhiyaidin Al-Maqdisi* (Al-Qohiroh: Daarul Misykah li al-Bahtsi wa an-Nisyri wa at-Tauzi’ Maktabah as-Syamilah, 1994), p.17

⁹ Interview with Mr. Suyatno Ja'far Shodiq at Al-Isti’anah Islamic Boarding School (IBS) Plangitan Pati on October 2st, 2022

words. By praying, we can draw closer to Allah. In this context, reading *Asmā`ul-Ḥusnā* is perceived as a prayer to improve individual characters.

A thesis by one of the alums of Al-Isti'annah IBS described the reading as the foundation of aqidah. Therefore Al-Isti'annah students are different from other students because they have a foundation for special prayers that other students do not have. Strengthening the character and personality of the santri is also formed because of these prayers.¹⁰ Sutrisno also revealed that the most important thing besides taking care of oneself is changing the attitude of the students. The reading will change the character of the students who were previously not good enough to be better by themselves. The meaning contained in *Asmā`ul-Ḥusnā* is very extraordinary. Still, the caregivers do not explain in detail so that the students are not provoked into wisdom but rather focus on its continuation.¹¹

5. Reject Magic/Protective

The specialty of *Asmā`ul-Ḥusnā* is not only found in the content of its meaning but also in the function of its use. Apart from Allah's command to pray in His name, at Al-Isti'annah IBS, there is another function as a functional reception for reading *Asmā`ul-Ḥusnā*. The interviews found that *fadilah* or the benefits of the reading are rejecting magic or self-protection (protection).¹² As a reinforcement of the data on the benefits of reading *Asmā`ul-Ḥusnā*, there is an incident of the Cekik Ghost that occurred 12 years ago in Demak, Central Java. The incident became big because it disturbed the surrounding

¹⁰ Suyatno Ja'far Shodiq, Tesis: "Model Penguatan Karakter Religius Berbasis Pesantren Pada Madrasah Aliyah Al-Isti'annah Islamic Boarding School (MA-IBS) Plangitan Pati Tahun Pelajaran 2020/2021", (Jepara: UNISNU, 2021), p.100

¹¹ Interview with Mr. Sutrisno at Al-Isti'annah Islamic Boarding School (IBS) Plangitan Pati on October 2st, 2022

¹² Interview with Mr. Suyatno Ja'far Shodiq at Al-Isti'annah Islamic Boarding School (IBS) Plangitan Pati on October 2st, 2022

community and even claimed lives. Responding to this problem, the caretaker of Al-Isti'anah Islamic Boarding School gave orders to his students to come to the place and recite the *Asmā`ul-Ḥusnā* prayer. The prayer used is *Asmā`ul-Ḥusnā* which is now always recited before the Asr prayer. So until now, the surrounding community reads the reading from generation to generation.

“Sudah lama, tahun 2000 saya sudah mendapatkannya. Sekarang santri sudah enak langsung secara utuh. Kalau saya dulu doa *al-muhiitu* waktu itu harus tidak tidur semalam. Dulu ada kabar HANTU CEKIK di Demak, jadi doa itu temurun-temurun disitu”¹³

Although it has extraordinary virtues, the students are expected not to look at the wisdom but the spirit of dhikr and *istiqāmah* to make *Asmā`ul-Ḥusnā* reading the basis for always being close to Allah SWT.

¹³ Interview with Mr. Jufri as Head of Senior High School of Al-Isti'anah Islamic Boarding School (IBS) Plangitan Pati, on October 3rd, 2022

CHAPTER 5

CLOSING

A. Conclusion

Based on the results and analysis of the *Asmā`ul-Ḥusnā* reading tradition at Al-Isti'annah Islamic Boarding School Plangitan Pati, it can be concluded as follows:

1. The reading *Asmā`ul-Ḥusnā* tradition at Al-Isti'annah Islamic Boarding School implemented Al-Qur'an surah al-A'raf verse 180. This activity has been going on for 20 years since the building of the Al-Munawwarah mosque in 1997. This reading is carried out at a predetermined time before the obligatory prayers, precisely after the call to prayer. This reading is a gift given by KH. Maimun Zubair, specifically for KH. Nur Rohmat and his Islamic Boarding School. Before this tradition, this Islamic Boarding School had *sholawat al-Qādi'*, which was read at the same time. This reading is different from other *Asmā`ul-Ḥusnā* readings. The difference lay in using *Asmā`*, which is chosen based on specific aims and objectives. In practice, one person led the reading, followed by the students.
2. Each prayer reading has its specialty, but behind all that, the prayer command is something every servant must do. *Asmā`ul-Ḥusnā* has *Sirri* or secrets and benefits for those who read them. Behind the tradition of reciting *Asmā`ul-Ḥusnā* at Al-Isti'annah Islamic Boarding School is an effort to always be *istiqāmah* in dhikr to Allah, which is done at regular times so that prayers can be more answered and distance oneself from unwanted things. The order of *Asmā`ul-Ḥusnā* with several additions is named *Asmā` Muáqzom*. Based on the consciousness of Edmund Husserl's phenomenology and the qur'anic reception it believed as grace and the key to granting a prayer, and it is understood as something good and brings goodness. A hadith narrated

by Ibn Abbas that the Prophet also used *Asmā` Muádzom* when he had a problem. Therefore, this reading can also be understood as a form of intentionality towards reading prayers to draw oneself closer and take refuge in Allah.

3. The *Asmā`ul-Husnā* reading order at Al-Isti'anah Islamic Boarding School is a prayer by KH Nur Rohmat from his teacher's gift KH. Maimun Zubair. The different use of *Asmā`ul-Husnā* with other names of it, such as the word *Dzu at-Tūl* which is not part of the 99 names of Allah but included in *Asmā`ul-Husnā* according to Islamic researchers. *Manaqib Syech Abdul Qadir Al-Jailani* also contained one of these readings. Meanwhile, the book *Jawahirul Lama'ah* by Syech Ali Abu Hayyillah Al-Marzuki also explained the benefits of reading, one of which is shaping one's personality.

B. Suggestion

Based on the previous research results, the researcher is aware that many aspects cannot be explained by one research. However, this research may contribute many benefits as a reference to the reading tradition for the coming researcher. This research explained the history and practice intensely and authentically based on the field. *Asmā`ul-Husnā* reading tradition is a way of drawing up to Allah. Students believed in the power of grace even though an obligation for every Muslim. For Al-Isti'anah Islamic Boarding School caregivers, this research can offer a suggestion to the student that they must know the background and specific purposes of the reading tradition. For academics and readers to expand the research, consider other aspects that affect students' daily activities, environments, and rules.

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- Interview with Mr. M. Najib Anwar as caregiver at Al-Isti'anah Islamic Boarding School (IBS) Plangitan Pati, on October 1st, 2022
- Interview with Mr. Suyatno Ja'far Shodiq at Al-Isti'anah Islamic Boarding School (IBS) Plangitan Pati on October 2st, 2022
- Interview with Mr. Suyatno Ja'far Shodiq at Al-Isti'anah Islamic Boarding School Plangitan Pati on October 2st, 2022
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LIST OF RESEARCH RESPONDENTS

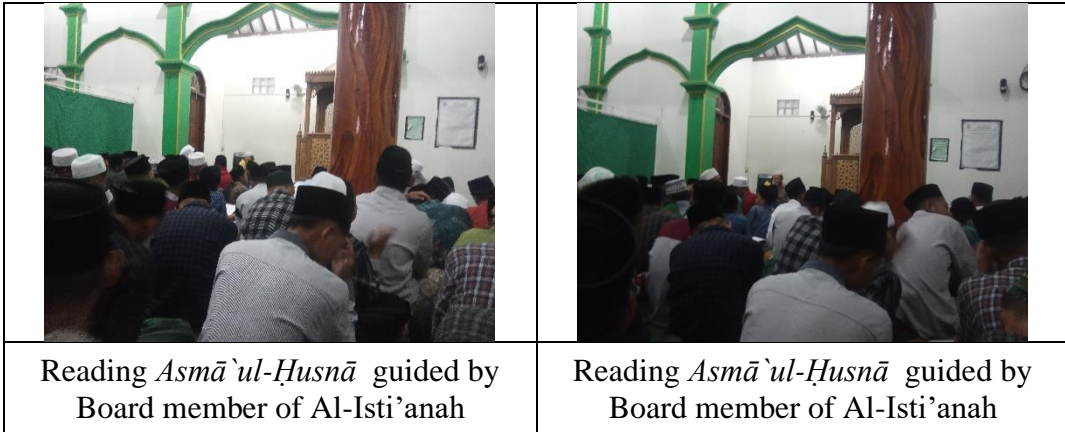
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Ahmad Harumain	Student	Grobogan

INTERVIEW GUIDELINES

The interview list guidelines with heads, board, and students at Al-Isti'anah Islamic Boarding School Plangitan Pati are as follows:

- A. What is the history of the *Asmā`ul-Ḥusnā* reading tradition at Al-Isti'anah IBS?
- B. What is the practice of selected *Asmā`ul-Ḥusnā* reading traditions at Al-Isti'anah IBS?
- C. What is the basis of the *Asmā`ul-Ḥusnā* reading tradition?
- D. What is the background of the *Asmā`ul-Ḥusnā* reading tradition?
- E. What is the meaning behind the tradition?
- F. Why is *Asmā`ul-Ḥusnā* chosen only a few?
- G. Why is *Asmā`ul-Ḥusnā* recited after the call to prayer?
- H. What are the benefits of reading *Asmā`ul-Ḥusnā* at Al-Isti'anah IBS?
- I. How do you feel after reading *Asmā`ul-Ḥusnā* ?

DOCUMENTATION



Reading *Asmā`ul-Ḥusnā* guided by Board member of Al-Isti`anah

Reading *Asmā`ul-Ḥusnā* guided by Board member of Al-Isti`anah



Management Structure of Al-Isti`anah Islamic Boarding School



Asmā`ul-Ḥusnā Reading Form



Al-Isti`anah Islamic Boarding School Plangitan Pati



Al-Munawwarah Mosque

CURRICULUM VITAE

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