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The Tradition of *Surah Al-Hashr* Recitation As A Student's Self-Protective Method at *Sulaimaniyyah* Islamic Boarding School Turkey, Indonesia

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Abstract

This study examines the tradition of reciting verses 22-24 of *Surah al-Hashr*, a practice commonly performed within the *dhikr* following the compulsory *Maghrib* and *Fajr* prayers at the *Sulaimaniyyah Tahfiz* Islamic Boarding School in Pati. In this Islamic institution, all students are mandated to participate in this tradition, ensuring their habitual engagement in their daily lives. Employing a *Living Qur'an* study and a phenomenological approach, the research methodology relied on observation, interviews, and documentation within an interpretative study aimed at elaborating various human experiences. This research uses Karl Mannheim's theory which states that human actions are built from 2 dimensions, namely behavior and meaning. Using Karl Mannheim's theory of sociological knowledge, it is revealed that the meaning of an action focuses on three variables of behavioral meaning, namely *objective* meaning, *expressive* meaning and *documentary* meaning. This study provides the following conclusions: *First*, the tradition of *Surah al-Hashr* verses 22-24 recitation, performed on a daily basis after the compulsory *Magrib* and *Fajr* prayers, serves as a motivational tool

to inspire readers and to tap into the numerous benefits it contains. *Second*, the *objective* meaning of reciting these verses establishes the long-standing nature of this tradition, with the holistic purpose of nurturing students into virtuous and Qur'anic individuals. Whereas, the *expressive* meaning may offer a self-protection, serving as a formidable shield against external malevolence, particularly for the students, protecting them from evil forces that seek to beguile and interfere human beings. Furthermore, it facilitates the students in their Quran memorization processes. In terms of *documentary* meaning, this tradition helps fostering religious devotion among students, both to their relationship with Allah (*hablun minallah*) and their relationship with fellow human beings (*hablun minannas*).

Keywords: Tradition; Al-Hashr; *Living* Quran; Self-Protection; *Sulaimaniyyah* Islamic Boarding School

Abstrak

Tulisan ini mengkaji tradisi pembacaan surat al-Hasyr ayat 22-24 yang familiar dipraktikkan dalam dzikir setelah sholat fardhu maghrib dan subuh di Pondok Pesantren Tahfidz Sulaimaniyyah Pati. Di pesantren ini, seluruh santri diwajibkan untuk mengikuti tradisi tersebut agar terbiasa mengamalkannya dalam hidup keseharian. Dengan menggunakan studi *Living* Qur'an dan paradigma berupa pendekatan fenomenologi berdasarkan observasi, wawancara, dan dokumentasi yang digunakan sebagai studi *interpretative* dengan tabiat menjelaskan tentang berbagai pengalaman manusia. Dalam kajian ini menggunakan teori Karl Mannheim yang berisi mengenai tindakan manusia itu dibangun dari 2 dimensi yaitu berupa perilaku (*behavior*) serta makna (*meaning*). Dengan teori sosiologi pengetahuan Karl Mannheim ini menjadikan terkuaknya arti suatu aksi yang difokuskan pada tiga variable makna perilaku, yaitu berupa makna *objektif*, makna *ekspresif*, dan makna *dokumenter*. Tulisan ini menghasilkan kesimpulan sebagai berikut; *pertama*, tradisi pembacaan surat al-Hasyr ayat 22-24 dibaca secara rutin setiap hari setelah selesai sholat fardhu maghrib dan subuh untuk memotivasi pembaca agar mendapatkan fadhilah yang sangat banyak didalamnya. *Kedua*, makna *obyektif* dari pembacaan surat al-Hasyr ayat 22-24 membuktikan bahwa tradisi tersebut sudah dijalani dan mengakar sejak lama dengan tujuan menjadikan santri sebagai anak didik yang sholih dan berakhlak Qur'ani. Sementara makna *ekspresif* dari membaca surat al-Hasyr ayat 22-24 ini, dapat memberikan perlindungan, benteng ataupun *self protection* yang kuat dalam diri seseorang, khususnya bagi para santri agar terhindar dari godaan setan yang ingin mengelabui dan mengganggu manusia. Dan juga bisa menjadi washilah para santri dimudahkan dalam proses menghafal al-Qur'annya. Adapun makna *dokumenternya*, dapat membuat santri menjadi orang yang taat beragama, khususnya yang berkaitan dengan Allah (*hablun minallah*) maupun kepada sesama manusia (*hablun minannas*).

Kata Kunci: Tradisi; Al-Hasyr; *Living* Qur'an; Self Protective; PonPes Sulaimaniyyah

Introduction

In today's modern era, the Quran recitation has taken on various forms in different countries, particularly Indonesia. In the context of Islamic boarding schools, the Quran recitation has become a deeply ingrained practice or routine (Atabik, 2014). Referring to Indonesian Language Dictionary (*Kamus Besar Bahasa Indonesia*), tradition is defined as a custom passed down from one generation to the next, often inherited through generations (Departemen Pendidikan Nasional, 2015). In principle, every region has its own variations in the Quran recitation, in terms of timing, implementation, and substance of the tradition itself.

These regional variations in the Quran recitation are most visible in terms of forms, procedures, and timing of implementation, all of which have a considerable impact on the progress of the tradition in a particular area. Differences in meaning, on the other hand, are frequently associated with shifts or changes in interpretation of the tradition when comparing the initial purpose of the tradition with its current interpretation (Juliana, 2015, p. 2).

In the context of Muslim life, the act of interacting with the Quran as a daily ritual is of great importance (Al-Qaradhawi, 2000). Yet, it is worth noting that a significant percentage of Muslim community continues to struggle with the issue of assigning allocated time for constant interaction with the Quran. This interaction may take form of oral, written, and practical components, as well as intellectual comprehension, reflection, emotional resonance, and spiritual commitment to the Quran principles. Moreover, it extends to a wide range of activities, such as recitation, comprehension, interpretation, and practical implementation of the Quran teachings (Muniroh, 2019, p. 3).

Islamic educational institutions, widely referred to as *pesantren*, have the capacity to profoundly disseminate knowledge among Indonesian society (Zainuddin & Hikmah, 2019) by offering a distinctive nuance that sets them apart from the prevailing traditions beyond their purview. *Pesantren*, or traditional Islamic educational institutions, have traditionally thrived in the heart of Indonesian communities. They give a wide range of teachings that are both necessary for implementation and dissemination in society, while stressing religious morality as the driving principle of

social existence (Harun, 1999). As a result, it is essential to preserve the scholastic traditions embedded in *pesantren* as an integral part of students' routines, ensuring that these traditions endure and serve as invaluable assets when students shift their roles to serve in their communities.

It is critical to remember that tradition, by definition, includes hereditary customs and practices passed down from one generation to the next in a community's way of life (Kusmana, 2021, p. 5). Traditions are commonly referred to as '*adat istiadat*' (customs). Furthermore, traditions have a strong relationship with two key elements: community's characters and geographic conditions that shape it. The disciplines of the Quran studies have developed quickly throughout time, shifting from text-centered studies to exploration of its social and cultural components, with community as its main focus. This progressive approach is referred to as '*Living Quran*' (Subaidah, 2019, p. 1). According to the author's perspective, the goal for this study puts emphasis on that '*Living Quran*' can be defined as behavioral and social responses to the interpretation of the Quran principles as manifested in society.

According to Sahiron Syamsuddin, 'the *Living Quran*' refers to the text of the Quran which is fully integrated into the daily life of a particular society, whereas '*Living Tafsir*' refers to the establishment of specific interpretations in that community (Syamsuddin, 2007). In this regard, '*the Living Quran*' refers to the community's acceptance or comprehension of particular Quran verses (Ahimsa-Putra, 2012). The traditional performances of specific *Surahs* or verses recitation during religious and social events is an example of social acceptance of the Quran in everyday life. This phenomena can be seen from the daily routine of the *Sulaimaniyyah Tahfiz* Islamic Boarding School, where the recitation of *Surah al-Hashr* verses 22-24 is regularly performed through *dhikr* after compulsory Maghrib and Fajr prayers.

The bond between tradition and *pesantren* is notably fitted, as proven by the regulatory system that regulates student (*santri*) routine, where *students* are expected to follow and comply with the established rules in *pesantren*. In this context, the research focus is drawn to the aspect of religious worship, where *pesantrens* require their *students* to participate in religious activities, such as performing collective prayers and reciting certain verses of the Quran continuously. This religious practices indicate the intimate

connection between *pesantren* environment and preservation of traditional norms and values.

A plethora of various traditions have been discovered, giving rise to a spectrum of meritorious behaviors that serve as physical evidence of specific community responses as they internalize the meaning of the Quran (Shobahah, 2017, p. 315). This study, in particular, is focused on deriving meanings from the tradition of *Surah al-Hashr* verses 22-24 recitation after compulsory Maghrib and Fajr prayers in a systematic way, which is performed on a daily basis in *Sulaimaniyyah Tahfiz* Islamic Boarding School.

Sulaimaniyyah Tahfiz Islamic Boarding School, an Islamic educational institution in Indonesia, has established collaborative relations with Turkey, offering an extensive network of over thousand branches of educational institutions, including those located in Indonesia (Abdullah, 2017). The primary focus of this study, however, is on *Sulaimaniyyah Tahfiz* Islamic Boarding School, Pati branch. In particular, this Islamic Boarding School exclusively accommodates male students, with admission limited to this gender. Furthermore, in the Jakarta area, there is a separate branch of *Sulaimaniyyah* Islamic Boarding School for female students (Rantau, 2018).

Sulaimaniyyah Tahfiz Islamic Boarding School particularly offers a number of benefits compared to other Islamic boarding schools, such as wide range of suitable Quran verses and *surahs*, which are frequently integrated into the curriculum and daily recitations (Sumarni, 2022). However, for the sake of the study's novelty, the main focus is on the students' regular recitation of *Surah al-Hashr* verses 22-24. This particular recitation has definite meanings and values, making it an indispensable and crucial component of the students' daily routine and *dhikr* (a collection of payers and recitations) in this Islamic boarding school.

One of the distinctive aspects that sets *Sulaimaniyyah Tahfiz* Islamic Boarding School apart from other Islamic boarding schools, as observed in this study, is the presence of *Surah al-Hashr* verses 22-24 recitation in other similar institutions. This *Surah* has been ingrained in the students' daily life in the Islamic boarding school over the years. The students preserve this practice with unwavering dedication (*istiqomah* or *ajeg*), ensuring that it continues uninterrupted. In contrast, recitation of particular

Surahs, such as *Yaseen* and *Al-waqi'ah*, is more popular in other Islamic boarding schools.

Based on the previous explanation, the focus of this study is on examining the tradition of *Surah Al-Hashr* verses 22-24 recitation during *dhikr* practices after compulsory Maghrib and Fajr prayers at *Sulaimaniyyah Tahfiz* Islamic Boarding School. This phenomenon stands out as an exclusive selection of the Quran verses, particularly because *Surah Al-Hashr* verses 22-24 are less popular and rarely recited by other Islamic boarding schools. The study seeks to reveal this tradition by employing Karl Mannheim's sociological theory of knowledge, which focuses on three distinctive meanings: *objective*, *expressive*, and *documentary*.

Theoretical Review

Islamic Sociological Theory

The theory of Islamic sociology was put forward by Ibnu Khaldun in the book *Muqaddimah* (Irzum, 2014). Ibnu Khaldun revealed that sociological studies are closely related to society, because everything comes from society. Islamic sociological theory is a science that studies human interaction with quite broad applications (Assagaf, 2015).

Everything that humans do in relation to other people is considered the field of sociological analysis. So that human existence becomes more clearly visible in its togetherness with other people or with its environment. Regarding the goodness of human life, the Koran has emphasized two main things, namely the relationship with Allah (*hablumminallah*) and the relationship with humans (*hablumminannas*) (Abdussalam, 2014).

Sociological Theory of Knowledge

Sociology of knowledge is a branch of sociology that studies the ties between citizens and knowledge (Hamka, 2020, p. 80). The sociology of knowledge has initial basic principles put forward by Karl Mannheim in the form of a method of thinking

(fashion of resilience) which cannot be understood as long as its social origins are not clear (Mannheim, 2017). What this means is that a thought can only be understood properly if the social aspects that are used as the background for the birth of Islamic thought can be understood properly.

Conceptually, the sociology of knowledge emerged as a reaction to the reality of social sciences adopting natural sciences, whether in theory, epistemology or methodology. The natural sciences (positivism) essentially affirm truth (knowledge) which is objective, a priori and value-free (Gregory, 1999). With various perspectives on the sociology of knowledge, we can recognize that all citizens who have different social backgrounds and psychological conditions still have the right to propose perspectives on truth (Gregory, 1999).

Regarding this matter, Karl Mannheim also stated that human actions are built from 2 dimensions, namely behavior and meaning. So, in controlling a social action carried out, a social scientist is obliged to examine external attitudes and the meaning of his behavior (Mannheim, 2017). With Karl Mannheim's theory of the sociology of knowledge, the meaning of an action is revealed which is focused on three variables of behavioral meaning, namely objective meaning, expressive meaning and documentary meaning.

Research Methodology

The Living Quran Method

Social perspectives on the Quran interpretation are manifested and symbolized in an understanding of the 'Living Quran' in the context of social life. In this way, the 'Living Quran' is capable of applying the interpretations derived from society (Hakim, 2019, p. 22). However, the study of the 'Living Quran' can also be used for religious missionary (*da'wa*) and communal empowerment, allowing individuals to better appreciate and optimize their interactions with the Quran (Mustaqim, 2017, p. 95).

According to Sahiron Syamsuddin in his book, "*Metodologi Penelitian Living Qur'an dan Living Hadist*," studies in the context of the Quran can be divided into four categories. *First*, there are studies which examine the Quran's content. *Second*, there are studies which can cover topics indirectly related to the Quran's content, but are intimately related to its emergence. *Third*, there are studies which discuss the content of the Quran. Finally, the *fourth* category focuses on scientific studies investigating societal attitudes and activities in regard to the Quran, which frequently come with thorough explanations covering all of their interpretations (Rusmana, 2015, p. 289).

Muhammad Mansur further argues that the content of '*the Living Quran*' holds a particular meaning. It implies the concrete implementation of the Quran in social life, allowing society to easily comprehend and effectively carry out the Quran principles in their daily lives (Syamsuddin, 2007, p. 5). Furthermore, many scholars relate this concept to the scientific studies of social phenomena associated with the prevalence of the Quran and its associated societies (Woodward, 2004, p. 81).

The '*Living Quran*' methodology was selected for this study because of its immense messages as a novel paradigm for the dissemination of the Quran studies in modern days. This approach broadens the scope of the Quran studies by going beyond textual analysis. Within the context of the '*Living Quran*', the focus of the exegesis is on recognizing the society's responses and behavior with regard to the existence of the Quran. The Quran exegesis, according to this paradigm, extends elitisms by taking on an emancipatory role that actively fosters society engagement in the interpretation and implementation of the Quran principles (Mustaqim, 2017, p. 96).

Likewise, the tradition of consistent recitation of *Surah al-Hashr* verses 22-24 during *dhikr* after compulsory Maghrib and Fajr prayers serves as an example of "*Living Quran*" phenomena in the student community. This activity is carried out on a regular and uninterrupted basis (Novianti Wahyuningsih, 2021).

According to the researcher's points of view, the concept of the '*living Quran*' serves as a means of empowering the Quran with vitality in the field of social existence, stimulating a wide range of responses from the community that offer support to this notion. As a result, it can be assumed that the existence of the '*living Quran*' acts as an appealing force, driving society to get connected to and dig into the study of the Quran,

while simultaneously shaping the community's collective responses to the current phenomena of life (Baidan, 2000, p. 56).

In addressing the author's study, phenomenological paradigm was employed, with phenomenological approaches, such as observation, interviews, and documentation adopted as interpretative studies with the inherent goal of explaining various human experiences. This approach seeks to explain and describe the human condition, phenomena that occur, and individual experiences (Gregory, 1999, p. 5).

This approach employed a continuous analytical procedure that begins with the research's conception and extends to its conclusion. It adopted an inductive thinking pattern with the goal of finding patterns, models, meanings, and even theory formulation (Masrukhin, 2014, p. 55).

This research uses Karl Mannheim's theory which states that human actions are built from 2 dimensions, namely behavior and meaning (Mannheim, 2017). So, in controlling a social action, a social scientist is obliged to examine external attitudes and the meaning of his behavior. Using Karl Mannheim's theory of sociological knowledge, it is revealed that the meaning of an action focuses on three variables of behavioral meaning, namely *objective* meaning, *expressive* meaning and *documentary* meaning.

To approach the study raised by the author, the paradigm that will be used is the structural paradigm, which reveals the events behind the symptoms studied, by studying and understanding them to find a meaning of the Qur'an (Ahimsa-Putra, 2012). This research study can be put into practice in everyday life through various aspects, it can be in terms of the meaning aspect, the Al-Qur'an aspect, and it can also be from the cultural aspect.

Discussion and Results

The Description of Sulaimaniyyah Tahfiz Islamic Boarding School

Pondok Pesantren (Islamic Boarding School) is a religious education institution in which a group of students, known as '*santri*', live alongside with a spiritual authority, known as '*kyai*'. This institution mainly aims to seek divine blessings, also known as '*ngalap barokah*'. *Students* seek to build their character, raise their moral standards, and

gain a profound awareness of the values of ‘*akhlaqul karimah* (moral character)’ in their daily lives through their dedication and service inside the *Pondok Pesantren* (Syafri, 2012, p. 25).

Sulaimaniyyah Tahfiz Islamic Boarding School is one of the Indonesia's Islamic educational institutions, founded in 2005 by the United Islamic Cultural of Indonesia Foundation (*Yayasan UICCI*) or the Central Foundation for Islamic Cultural Unity in Indonesia. This foundation was established in Indonesia upon the initiative of Hakan Soydemir from Turkey, who was sent straight from the International Fraternity Association (IFA) or the International Fraternity Foundation in Turkey (Al-Hilali, 2020, p. 15).

This Islamic boarding school has grown its reach to include over a thousand branches of Islamic educational institutions, including roughly 160 branches in various countries, one of which is in Indonesia. One such non-formal educational institution is the *Sulaimaniyyah* branch in Pati, which is located at Gabus-Tlogoayu Km 02 Street, RT 02/RW 02, Kuryokalangan Village, Gabus District, Pati Regency, Central Java Province.

Sulaimaniyyah Tahfiz Islamic Boarding School's facilities went through two different periods of construction. The *first period* signified the establishment of initial boarding complex, known as ‘*Asrama Pati 1*’ in 2017. Following that, the *second period* included the construction of another boarding complex, entitled ‘*Asrama Pati 2*’ in 2018. *Sulaimaniyyah Tahfiz* Islamic Boarding School established two different boarding complexes to support its students in their pursuit of knowledge in the Islamic boarding school. As of October 2023, the overall number of students studying at *Sulaimaniyyah Tahfiz* Islamic Boarding School is estimated to reach around 100 (Ahmad Abdul Majid, personal communication, Oktober 2023). This institution is known for its tough selection process, in which students are selected through examinations from thousands of candidates throughout several provinces.

In terms of its early history, *Sulaimaniyyah Tahfiz* Islamic Boarding School can be traced back to a renowned religious figure named KH. Misbahul Munir Al-Hafiz, who sought to establish an Islamic boarding school with a global scope. Initially, an attempt was made to collaborate with *Pondok Pesantren Tahfidz Darul Qur'an*, which is based in Tangerang and was founded by Ustaz Yusuf Mansur. This collaboration,

however, failed to occur due to alleged irrelevance in their teaching techniques, which were not in line with Kiyai Misbah's vision.

After some time, Kiyai Misbah found an international-standard Islamic boarding school in Turkey, *Sulaimaniyyah Tahfiz* Islamic Boarding School, led by Sheikh Sulaiman Hilmi Tunahan. The institution has branches in several provinces. Finally, a cooperative agreement was agreed upon, resulting in the establishment of the *Sulaimaniyyah Tahfiz* Islamic Boarding School, Pati branch. The educational system of this institution has been successfully maintained and is still developing.

Sulaimaniyyah Tahfiz Islamic Boarding School is governed by an exclusive vision and mission, with the goal of fostering the boarding school's future expansion and development. The institution's vision is to produce a new generation of Quran memorizers who are capable of applying the values of the Quran and the Prophet Muhammad's (peace be upon him) Sunnah in their daily lives, with the goal of attaining Allah's blessings. The mission is to offer students with a balanced education in both religious and general knowledge, and to prepare these *hafizes* (the Quran memorizers) candidates to become figures of the Quran, serving as Islamic role models for future generations (Tami Alpil Yasiri, 2023).

Sulaimaniyyah Tahfiz Islamic Boarding School was established in Pati Regency with the goal of producing an increased number of highly qualified *Hafizes* (memorizers) of the Quran, both in terms of external memorization (*zahir*) and internal spiritual development (*batin*). This institution is unique in that not only does it deliver knowledge of the Quran but also fosters in its students powerful moral ideals and ethical practices, both of which are necessary for individuals dedicated to the Quran memorization. Surveys have shown that *Sulaimaniyyah Tahfiz* Islamic Boarding School graduates can keep the integrity of their memorization of the 30 chapters of the Quran and effectively apply the knowledge they gained throughout their years of dedication at the boarding school (Ahmad Abdul Majid, personal communication, Oktober 2023).

Sulaimaniyyah Tahfiz Islamic Boarding School is renowned for its extensive *Tahfiz* system, which is a method for memorizing the Quran, and this system is taught to its students, commonly referred to as students. Prospective students must pass two selection exams at their respective provincial branches before being admitted to the

boarding school. The initial examination consists of a written test and an interview with boarding school administrators, referred to as 'Abi'. These administrators are in charge of assessing and selecting the students who will take the exam. The second exam requires memorization of particular major *surahs* or chapters of the Quran (*muhimmah*), which is required for enrollment to the boarding school.

There are several conditions that prospective students must achieve before going through the selection examinations at *Sulaimaniyyah Tahfiz* Islamic Boarding School. They are expected to have memorized several *juz'* (chapters) of the Quran, with *Juz' Amma* or the 30th *juz'* being the minimum requirement. This requirement ensures that students enrolled to the boarding school already have a core level of the Quran memorization, which they may then contribute to their learning experiences at the boarding school under the leadership of the *kyai* (spiritual leader). *Sulaimaniyyah Tahfiz* Islamic Boarding School sets itself apart through implementing an educational approach that is not widely used by Islamic boarding schools (Ismi, 2019).

The educational system applied at *Sulaimaniyyah Tahfiz* Islamic Boarding School has a distinctive feature in which students who have successfully completed their Quran memorization (*khatam*) 30 juzes, are sent to the headquarter institution in Turkey to continue their study. These students will then be offered the option of pursuing higher education or continuing their Islamic studies for about six years in a *ma'had* (Islamic higher learning institution) within the framework of *pondok pesantren*. Following the completion of their study at the *ma'had*, students are required to devote themselves to a two-year service period, which is randomly assigned by the central officials to any branch of *Sulaimaniyyah Tahfiz* Islamic Boarding School located in various provinces.

As a result, *Sulaimaniyyah Tahfiz* Islamic Boarding School earned a reputation as an outstanding Quran boarding school for male students, recognized for its excellent discipline and high-quality educational system. The students' daily schedule is defined by intense '*nderes*', or continuous recitation and revision of their Quran memorization, which is done with unwavering dedication. This points out the student's tremendous desire to memorize the Quran, which is reinforced by the boarding school's extremely supportive teaching environment (Lestari, 2018).

The Tradition of Surah Al-Hashr Recitation As A Student's Self-Protective...

The following is a brief description of *Sulaimaniyyah Tahfiz* Islamic Boarding School students' daily schedule (Ahmad Zakky Dzul Fitri, personal communication, oktober 2023) :

NO	TIME	ACTIVITIES	VENUE
1	04.00 - 04.30	<i>Tahajjud</i> (night) prayer dan individual <i>dhikr</i>	Musalla (Praying Room)
2	04.30 - 05-15	Collective Fajr prayer	-
3	05.15 - 05.45	Cleanliness	Boarding environment
4	05.45 - 06-15	Breakfast	Boarding hall
5	06.15 - 07.00	Preparation for the Quran memorization submission	-
6	07.00 - 09.00	First round of the Quran memorization submission	-
7	09.00 - 09.30	Collective <i>Duha</i> prayer	Musalla (Praying Room)
8	09.30 - 09.45	Second round of the Quran memorization submission	Boarding hall
9	09.45 - 13.45	<i>Dhuhr</i> payer, lunch, and <i>qailullah breaktime</i>	Dormitory
10	13.45 - 14.00	Preparation for individual <i>nderes</i> and <i>muroja'ah</i>	-
11	14.00 - 15.00	Collective <i>muroja'ah</i>	-
12	15.00 -15-15	Preparation for Asr prayer	Musalla (Praying Room)
13	15.15 - 15.55	Collective Asr prayer	
14	15.55 - 17.00	Preparation for additional memorization review for the following days	Dormitory
15.	17.00 - 17.10	Preparation for Maghrib prayer	-
16	17.10 - 18.45	Collective Maghrib prayer and <i>tahlil</i> recitation	Musalla (Praying Room)
17	18.45 – 19.30	Collective Isha prayer and surah <i>al-waqiah</i> recitation	-
18	19.30 - 21.15	Preparation for additional memorization review for the following days	Dormitory
19	21.15 - 22.00	Breaktime	-
20	22.00 - 03.45	Sleeping time	-

Some of the benefits of the *Sulaimaniyyah* Islamic Boarding School of Turkey branch that may not be found in other Islamic boarding schools are as follows (Ahmad Abdul Majid, personal communication, Oktober 2023):

1. The Students' Respect for the Quran
2. The Students' Commitment to Keeping Cleanliness
3. The Quran Memorization Method
4. Learning Curriculum
5. Comfortable Boarding Facilities
6. Keeping the Halal Status of Consumed Food

The Recitation of Surah Al-Hashr as A Self-Protective Method for Students

In human life, we recognize that health is one of the most important factors that demands attention, along with education and finances. This is especially true when it comes to sustaining an individual's mental and physical well-being (Priyatna, 2014, p. 45). As Allah's creations, we need inner serenity and spiritual protection, which is often referred to as a 'shield', foundation, or stronghold within oneself. As in *Sulaimaniyyah Tahfiz* Islamic Boarding School, where students diligently study the Quran for days on end with the hope of coming closer to Allah (*taqorrub*) and achieving tranquillity and inner peace.

According to Wahbah Zuhaili's book entitled '*Tafsîr Al-Munîr*', the Quran is named '*Syifa*' as it carries a meaning referring to it being a medicine for various types of maladies. The Quran itself can be used to treat a variety of human illnesses, both physical and spiritual (Wahbah Az Zuhaili & Malik Ibrahim, 2018). This means that humans must be able to protect their souls from various bodily and spiritual diseases (*Hifdz An-Nafs*).

Physical illnesses are disorders such as diarrhea, cold, fever, and the like that are normally treated with the aid of medical professionals or healthcare specialists. Certain illnesses, for instance, can be cured by consuming honey on a daily basis.

Spiritual illnesses, on the other hand, include feelings of anxiety, worry, fear, restlessness, and uneasiness. These are deemed psychological or spiritual illnesses that may or may not be treatable medically. All spiritual illnesses, on the other hand, can be healed by consistently listening to, reciting, and comprehending the Quran verses, as

well as truly believing in them. These spiritual illnesses can be treated with the consent of Allah (Rezyika, 2021).

According to Quraish Shihab in his book *'Tafsir Al-Misbah'*, the Quran is characterized as *'As-syifa'*, which refers to guidance and therapy for humanity, particularly in treating heart problems, such as jealousy, arrogance, restlessness, and other symptoms (M. Quraisy Shihab, 2012).

In this context, the Quran provides a framework for how humanity, particularly students in Islamic boarding schools, should maintain their mental and physical health by relying on the Quran's power as *As-Syifa'* (the Healer), as stated in *Surah Al-Isra* (17:82):

"We send down the Quran as a healing and mercy for the believers, but it only increases the wrongdoers in loss".

Allah sent down the Quran as a healing therapy for people, both externally and internally. It has the ability to heal unclean hearts, negative thoughts, and physical illnesses. The Quran provides believers with a solution to healing physical and spiritual illnesses (Imam Al-Ghazali et al., 1997).

Likewise, the students' regular activities at Islamic boarding schools engage in practicing the values of the Quran, which is an effort to keep themselves away from various illnesses, particularly spiritual ones which frequently have no cure except by Allah's consent. They seek protection from Allah by the power of the Quran by reciting and memorizing it on a daily basis, even before these sicknesses and problems occur (Ibnu Katsir, 1416).

The social phenomena of *Sulaimaniyyah Tahfiz* Islamic Boarding School also reveal the relevance and great power of the Quran, as exemplified through the tradition of reciting *Surat Al-Hashr* verses 22-24. Here's what it means:

"He is Allah—there is no god 'worthy of worship' except Him: Knower of the seen and unseen. He is the Most Compassionate, Most Merciful. He is Allah there is no god except Him: the King, the Most Holy, the All-Perfect, the Source of Serenity, the Watcher 'of all', the Almighty, the Supreme in Might, the Majestic. Glorified is Allah far above what they associate with Him 'in worship. He is Allah: the Creator, the Inventor, the Shaper. He 'alone' has the Most Beautiful

Names. Whatever is in the heavens and the earth 'constantly' glorifies Him. And He is the Almighty, All-Wise”.

The three verses, according to Tafsir Ibn Kathir, come with debates about the *Illah* (the God's nature) in terms of His traits, names, and acts (*áʻal*) as the One Being with the right to create, the power to rule, and the authority to command. There is no true creator, no absolute ruler, and no one with the authority to command except for Allah (Ibnu Katsir al-Damasyqi, 2007).

The regular practice of *Surah Al-Hashr* recitation by the students is a manifestation of the Quran as a *shield* or form of *self-protection* for them in the Islamic boarding school. The students believe that consistent recitation of *Surah Al-Hashr* as a sort of *dhikr* after prayers serves as a powerful self-protective mechanism, sheltering them from both seen and unseen disruptions. Prophet Muhammad (peace be upon him) explicitly acknowledges the virtues and rewards of reciting the last three verses of *Surah Al-Hashr* verses 22-24, as indicated in the following hadith:

Narrated by Ma'qil ibn Yasar, Prophet Muhammad (peace be upon him) stated: "Whoever recites 'A'udhu billahi as-Sami' al-'Alim, min asy-Syaithan ar-Rajim, and the last three verses of Surah Al-Hashr three times in the morning, Allah will send an angel to him. This angel asks forgiveness for him until the evening. If he dies on that day, he will be remembered as a martyr. And whoever recites it in the evening will receive equal compensation." (Ahmad & Bin Hambal, 1993).

Other values in *Surah Al-Hashr* verses 22-24 that Muslims should understand imply that human beings must gain knowledge of the guiding principles of life, particularly the values of the Quran as the direction for the Muslim community (Author, 2023). When they understand the creed as a sort of devotion to Allah and the Quran as a way of life, they will be able to achieve true peace and contentment in this world and after life (Siregar & Achyar Zein, 2018) . This is reflected in the following excerpt from *Surah Al-Baqarah*, verse 185:

“Ramaḍân is the month in which the Quran was revealed as a guide for humanity with clear proofs of guidance and the decisive authority (between right and wrong)”.

The application of the study of the living Qur'an in this study is in the form of interconnecting Islamic activities in life, namely in the form of life in the Islamic

boarding school environment. Like the tradition of reciting Surah al-Hasyr which is carried out by students as wirid after maghrib and dawn prayers. In this study of the living Qur'an, the aim is to reveal Islamic values from the study studied (Maghfiroh, 2019).

So that in *Sulaimaniyyah Tahfiz* Islamic Boarding School's daily life, the implementation of Quranic values to students is aimed at encouraging them to understand that social life requires a guiding principle or self-protection in life. This is intended to help them avoid being easily affected by a meaningless way of life. Therefore a result, in the future, they will be able to live a more purposeful life, find peace in their hearts, and gain Allah's blessings (Imam an-Nawawi, 2019).

Sulaimaniyyah Tahfiz Islamic Boarding School presents many forms of proof regarding their interactions with the Quran, which is manifested in the students' daily activities. One of the traditions is the daily recitation of *Surah Al-Hashr* verses 22-24, which students perform after the Maghrib and Fajr prayers on a daily basis (Ahmad Abdul Majid, personal communication, Oktober 2023).

The tradition of these verses recitation stems from the spiritual guidance or practices of Sheikh Sulaiman Hilmi Tunahan QS, the founder of *Sulaimaniyyah Tahfiz* Islamic Boarding School in Turkey. This practice has been going on for about seven years (M. Munir, personal communication, Oktober 2023). While there is no definite legal certainty in Islamic teachings concerning this particular recitation, they believe that by reciting these verses after the obligatory Maghrib and Subuh (Fajr) prayers, they can avoid various disasters (*bala'*) and protect themselves from disruptions, whether seen or unseen.

Allah The Almighty has also commanded people to seek refuge from Satan's temptations, particularly when they are about to recite the Quran, as stated in Surah An-Nahl, verse 98:

"When you recite the Quran, seek refuge with Allah from Satan, the accursed."

The meaning of the verse suggests that as Muslims, we must truly have a protective shield in our life in order to seek Allah's protection. This is similar to what students at the *Sulaimaniyyah Tahfiz* Islamic Boarding School practice by reciting the

dhikr of Surah Al-Hashr on a daily basis in order to seek Allah's refuge and be constantly protected from Satan's temptations in any situation. Moreover, this activity is very useful for students in Islamic boarding schools who are memorizing the Quran. Furthermore, students experience the unique benefits of this activity, such as being helped in the process of Quran memorization (Ahmad Zakky Dzul Fitri, personal communication, October 2023).

In practice, the recitation of the last three verses of *Surah Al-Hashr* involves all students of the *Sulaimaniyyah Tahfiz* Islamic Boarding School, led by Abah Kiyai Misbah as the prayer leader (*imam*). This recitation comes after the collective prayer following Maghrib and Fajr prayers. The procedure usually consists of the following steps: *First*, following the collective prayers, the students and the prayer leader repeat their recite 'Sayyidul Istighfar'. *Second*, they recite *tasbih*, *hamdalah*, and *takbir* jointly. *Third*, they then recite *dhikr* led by the prayer leader'. *Fourth*, they begin reciting verses 22-24 of *Surah Al-Hashr*. This practice is carried out particularly after the Maghrib and Fajr prayers because the instructors (*Kyai*) think that these two periods are especially favourable and efficacious (*mustajab*) for collective-prayers (M. Munir, personal communication, October 2023).

The Meaning of Surah Al-Hashr Recitation Tradition

In analyzing and interpreting the meanings originating from the tradition of reciting *Surah Al-Hashr* verses 22-24 recitation, this study correlated it with Karl Mannheim's sociology of knowledge. Karl Mannheim is regarded as a pioneer in the field of sociology of knowledge, having had a significant impact in the early decades of the twentieth century. Mannheim was born in Budapest, Hungary in 1893.

The sociology of knowledge, according to Karl Mannheim, is a science that explores the interconnectivity of human knowledge and cognition, as well as societal context that underpins them (Imdad, 2015, p. 84). Mannheim proposed that human acts has two dimensions: behavior and meaning. As a result, in order to understand a social action conducted by a social scientist, one needs to examine both external behavior and meaning of the behavior (Hamka, 2020, p. 287)

Based on Karl Mannheim's sociology of knowledge theory, the meaning of an action can be revealed on three aspects of behavioral meaning: 1) *objective meaning*, which is determined by social context in which an action occurs (Gregory, 1999, p. 13), 2) *expressive meaning*, which represents the meaning expressed by the actor or agent (Gregory, 1999, p. 16), 3) *documentary meaning*, which includes implicit or hidden meanings inside a behavior, to the point that the actor may be unaware that a certain feature being presented comprehensively represents cultural standards (Gregory, 1999, p. 18).

First, the *objective meaning* of the tradition of *Surah Al-Hashr* verses 22-24 recitation in *dhikr* after Maghrib and Fajr prayers highlights the contextual social condition of students (*santri*) in the Islamic boarding school (*pesantren*). This objective meaning is a manifestation of the guardians' and administrators' established tasks and restrictions, and it serves as a practice taught to students in the hope that they will bring goodness into their daily lives. This tradition also represents the students' obedience to the boarding school's program and acts as an educational tool that stems from the *pesantren's* caretakers, which is dedicated to keeping the Quran as a protective 'shield' for the students.

Second, *expressive meaning* refers to the meaning experienced by the individual reciting *Surah Al-Hashr* verses 22-24. Based on several reviews and participant observations, it is clear that this meaning may vary based on the reciter's thoughts and feelings. Interviews with caretakers, for example, reveal that they deduce the *Surah Al-Hashr* verses 22-24 recitation as a virtuous practice, serving as a protective shield or hurdle within an individual, particularly for those memorizing the Quran, as is the case at the *Sulaimaniyyah Tahfiz* Islamic Boarding School. They also state that the benefits of the recitation will grant the reciters with the blessings of 70,000 angels and martyrdom.

In contrast, one of the boarding school's administrators understands the tradition of reciting *Surah Al-Hashr* verses 22-24 in a different way. According to them, this tradition protects the students from future obstacles in their life, facilitates the Quran memorization, and instills in the students a habitual practice of complying with the boarding school's traditions. This is seen as a form of training and habituation to encourage students to engage in the Quran on a regular basis. It also signifies the

students' respect and devotion to the boarding school's leadership in preserving and growing the good influence of this tradition. It is important to note that the amount of participation and awareness among students varies. It also suggests the students' respect and obedience to the boarding school's administrators in maintaining and growing the good impact of this tradition. It is important to note that the amount of participation and awareness among students varies. Many students may not fully appreciate the significance of the tradition of *Surah Al-Hashr* recitation, emphasizing the necessity of administrators' role in offering insights about this tradition, reviving students' excitement to continue practicing it in the future.

On the other hand, one of the boarding school students (*santri*) offers a different point of view. Reciting *Surah Al-Hashr* verses 22-24 is considered as a compulsory practice that is both a requirement and a regulation set forth by the boarding school, as an act mandated by the caretakers. According to this point of view, many students stick to this tradition out of obligation, and while their understanding of it may be rudimentary, their excitement and dedication to participation in the practice remains significant.

Thirdly, documentary meaning includes implicit or hidden meanings that individuals may be unaware of, revealing features related to broader society. In this view, the tradition of *Surah Al-Hashr* verses 22-24 recitation provides three responses that reciters may not fully comprehend: 1) It embodies a long-standing tradition which has been maintained consistently for seven years or so. 2) It reflects a religious tradition or spiritual practice that might encourage greater commitment among students, particularly in their relationship with Allah (*hablun minallah*) and their fellow human beings (*hablun minannas*). Likewise, a group of students who constantly recite the Quran verses in their daily lives. 3) It carries a symbolic meaning, implying that the recitation has a meaning that is consistent with its surroundings.

Conclusion

Referring to the previous discussion, it can be concluded that one example of the phenomena showing this tradition is the tradition of reciting the final three verses of *Surah Al-Hashr*, particularly verses 22-24, at *Sulaimaniyyah Tahfiz* Islamic Boarding

School in Kuryokalangan Gabus Pati after the compulsory Maghrib and Fajr prayers. This activity is known as a daily *dhikr* (remembrance).

The tradition of *dhikr* recitation of *Surah Al-Hashr* verses 22-24 is one of the students' responses towards the Quran at the *Sulaimaniyyah Tahfiz* Islamic Boarding School. For simply seven years, students assemble to collectively recite these Quran verses. The students think that by chanting this *dhikr* on a regular basis, they may build a connection with Allah and seek refuge from Him. They believe that by engaging in this activity, they will be offered refuge or self-defense against evil's temptations, regardless of the conditions. This is particularly important for students who are memorizing the Quran at the boarding school.

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