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Classification of Readers Reception of Surah Al-Waqiah in *Mujahadah Waqiah* According to Hall's Reception Theory

Ulya

Institut Agama Islam Negeri Kudus, Kudus, Indonesia

ulya@iainkudus.ac.id

Sholihatun Muamalah

Institut Agama Islam Negeri Kudus, Kudus, Indonesia

Muamalaamala@gmail.com

Abstract

Surah Al-Waqiah is believed to contain many virtues, among others, it will bring abundant sustenance and avoid poverty and destitution for its readers. Therefore, many Muslims interact directly with it. At Al-Mawaddah Islamic Boarding School in Kudus, this interaction is embodied in the tradition named with *Mujahadah Waqiah*. The article aims to find out the classification of reception for residents of Al-Mawaddah as readers Surah Al-Waqiah in *Mujahadah Waqiah*. Using a descriptive qualitative approach, the research draws on field data collected through semi-structured interviews, non-participant observation, and documentation from caregivers, teachers, students, and community members involved in the tradition. The collected data is interpreted based on Stuart Hall's reception theory. Based on the theory, there are two classifications the residents of Al-Mawaddah receipt Surah Al-Waqiah in *Mujahadah Waqiah*. Some are the dominant readers, but most of them are negotiation readers. This latest finding further confirms the theory that readers are not passive, but active. Interest factors, individual experiences, and social relations play a very important role in the reception

process of the residents of the Al-Mawaddah Islamic Boarding Scholl in Kudus towards Surah Al-Waqiah

Keywords: Al-Mawaddah Islamic Boarding School; Dominant Reader; Hall's Reception Theory; Negotiated Reader; Surah Al-Waqiah

Abstrak

Surah Al-Waqiah diyakini mengandung banyak keutamaan, antara lain, akan mendatangkan rezeki yang melimpah dan terhindar dari kefakiran dan kemiskinan bagi pembacanya. Oleh karenanya banyak orang Islam yang berinteraksi langsung dengannya. Interaksi warga Pesantren Al-Mawaddah di Kudus dengan Surah Al-Waqiah diimplementasikan dalam tradisi Mujahadah Waqiah. Artikel bertujuan mengetahui klasifikasi resepsi warga Pesantren Al-Mawaddah Kudus sebagai pembaca Surah Al-Waqiah dalam Mujahadah Waqiah. Artikel ini merupakan hasil penelitian lapangan dengan pendekatan deskriptif kualitatif. Sumber datanya berasal dari para pengasuh, guru, santri, juga masyarakat sekitar yang terlibat dalam tradisi tersebut. Pengumpulan data dilakukan melalui wawancara semi terstruktur, observasi non-partisipatoris, dokumentasi. Data yang terkumpul diinterpretasikan berdasarkan teori resepsi Stuart Hall. Berdasarkan teori Hall, ditemukan 2 (dua) klasifikasi warga pesantren Al-Mawaddah dalam meresepsi Surah Al-Waqiah pada Mujahadah Waqiah. Sebagian sebagai pembaca dominan, namun sebagian besar mereka menjadi pembaca negosiasi. Temuan terakhir ini semakin menegaskan teori bahwa pembaca bukanlah pihak yang pasif, tetapi aktif. Faktor kepentingan, pengalaman individual, relasi sosial sangat berperan dalam proses resepsi warga Pesantren al-Mawaddah Kudus terhadap Surah Al-Waqiah.

Kata kunci : Pembaca Dominan; Pembaca Negosiasi; Pesantren Al-Mawaddah; Surah Al-Waqiah; Teori Resepsi Hall

Introduction

There are many verses in the Qur'an that mention the virtues or benefit of Qur'an (Gufron&Rahmawati, 2013, pp.10-11). The knowledge of Muslims about this encourages them to always engage and interact with it. Muslims interact with Qur'an has been diverse ways. Based on Qur'an's function as a guide for humanity, Muslims began to engage with Qur'an by positioning it as an object of interpretation. This method has been widely practiced by Islamic scholars, ultimately resulting in a variety of interpretations throughout the ages (Ulya, 2018, pp.4-5). Another way to interact with Qur'an can be found when Muslims read, memorize, and practice its contents in both individual and collective life, as well as using verses or chapters of Qur'an for specific

purposes, such as to ease all affairs, to be protected from the torment of the grave, to ward off the evil of supernatural beings, and even for healing or other needs. The practice of utilizing Qur'an in this way has been carried out since the time of Prophet Muhammad PBUH. In fact, there is a narration that Prophet Muhammad himself recited Surah Al-Fatihah for healing from illness or recited Surah An-Nas and Surah Al-Falaq to ward off magic or witchery (M. Mansyur, et.al., 2007, p.3). Interacting with Surah Al-Waqiah, which is implemented by regularly reciting the surah in *Mujahadah Waqiah* as practiced at Al-Mawaddah Islamic Boarding School by the caretakers and students, is intriguing because it is also believed to possess certain special qualities and benefits.

Several articles discussing about Surah Al-Waqiah have been found from various perspectives. There is an article that discusses the function of listening to Surah Al-Waqiah and its translation to reduce anxiety (Sandra et al., 2021); another article presents the interpretation of Surah Al-Waqiah according to Sayyid Qutb in Tafsir Fi Zilal al-Qur'an as a basis for building an Islamic garden with a heavenly image in Malaysia (Kamil &Yones, 2015); there is also a connection made between Surah Al-Waqiah and engineering science theory, as seen in Ula et al., who created an application that can recognize the sequence of verses in Surah Al-Waqiah through inputted recitation audio by converting analog sound into digital sound (Ula & Rosdian, 2019); furthermore, there is also an article that discuss the translation of Surah Al-Waqiah from a semantic analysis perspective (Andriani&Aziz, 2019). Another article discusses the extent of understanding and belief among the students of Tebuireng Islamic Boarding School regarding the tradition of reciting Surah Al-Waqiah and the hadith that underpins it, using a quantitative approach (Prayogi, 2022). Furthermore, articles about the reception of certain Muslim communities towards Surah Al-Waqiah have also been found (Alawiyah et al., 2022; Zakariah et al., 2020). While Alawiyah employs the reception theory introduced by Ahmad Rafiq and Zakariah utilizes the social construction of reality theory.

This article aims to enrich the study of reciting Surah Al-Waqiah from a different theoretical perspective. Using Stuart Hall's reception theory, this article maps the reception of the residents of Al-Mawaddah Islamic Boarding School in Kudus towards the reciting of Surah Al-Waqiah, which has been traditionally practiced in

Mujahadah Waqiah. In line with this, two questions have been formulated, namely: 1) How is the tradition of *Mujahadah Waqiah* practiced at the Al-Mawaddah Islamic Boarding School ?; 2) How do the residents of Al-Mawaddah Islamic Boarding School receipt Surah Al-Waqiah in *Mujahadah Waqiah* from the perspective of Hall's reception theory ? These questions serve as important starting points for the entire discussion in this article.

Theoritical Framework

Theory of Reception According to Stuart Hall

Indeed, the main function of the Qur'an is as a guide for human life (QS. al-Baqarah: 185). This is why the interaction between humans and the Qur'an becomes something inevitable. The result of human interaction with the Qur'an gives rise to a receptive attitude. Reception means receiving (Hornby, 1987, p. 702) or to accept. The term of reception was known in literary theory which focused on the provision of meaning by the reader to a literary work which then gave birth to reactions or responses to it (Fahrudin, 2020, p.144; Sari& Qudsy, 2021, p.146). One of the figures who discusses reception theory is Stuart Hall. He is a cultural scholar born in Jamaica nearly a century ago. This theory classifies the reader's reception of a text that is read. Initially, the text referred to in this theory is literary work, but according to the author's assumption, it can also be applied to all kinds of texts, including the Qur'an, because in any case, the concrete form of the Qur'an is a text (Abu Zayd, 2005).

In the process of reception, there are three interrelated aspects: the author of the text, the text itself, and the reader of the text. The relationship between the author and the text is inseparable because, according to Schleiermacher, the text is essentially an expression of the author's feelings and thoughts. Therefore understanding a text is reexperiencing the mental processes of the text author (Palmer, 1969, p. 86). Meanwhile, the reader is the party that receives the text. As a recipient, this reader is not a passive party; rather, they are an interpretive community that actively engages with the text (Hadi, 2007; Pertiwi, et al., 2020, p.3). The reception of a text by readers can result in the same understanding as the initial message, but it can also differ. In this perspective,

Zhenglan Lu said that “*Receivers of cultural products are powerful others to the ‘producing elite’*” (Lu, 2023). So do the readers of the text.

The difference in reception can be caused by two parties, both from the reader's side and from the author's side. From the reader's perspective, it is noted that a reader's understanding of a text is always influenced by their pre-structure or pre-understanding (Hardiman, 1991, p. 9). This pre-structure or pre-understanding can be shaped by internal factors such as the reader's experiences and interests, as well as external factors like the social environment. On the author's side, as the owner and sender of the message, they do not have the power to control the reader to receive the message as intended. Once the text is created by the author, the text becomes autonomous (Ulya, 2008, p. 156).

In this perspective, Hall classifies three types of reader interpretation of texts, namely dominant reading, negotiated reading, and oppositional reading (Storey, 2006, pp. 14-16; Santoso, 2020, p.144; Pertiwi, et al., 2020, p.3). The explanations for each are as follows :

1. Dominant reading refers to the reader as a recipient of the message, receiving a message that is initially constructed by the text as a representation of the author's intent. In other words, the meaning produced by the reader aligns with the intent of the text/author. Dominant reading produces dominant readers.
2. Negotiated reading refers to a group of readers or message recipients who do not fully accept the message constructed by the text, but instead adapt or negotiate it based on their experiences and interests. This group of readers is referred to as negotiating readers.
3. Oppositional reading refers to readers or message recipients who reject the message that was initially constructed by the text or author. They have their own alternative meanings that differ from the intentions of the text or author. This is why they are referred to as opposition readers.

The classification of texts readers above is used to map the readers of Surah Al-Waqiah in *Mujahadah Waqiah* at Al-Mawaddah Islamic boarding school.

Surah Al-Waqiah in Islamic Discourse

In the Qur'an, Surah Al-Waqiah is the 56th surah, following Surah Ar-Rahman. This surah consists of 96 verses and is identified as a Makkiyah Surah. It is called a Makkiyah Surah because it was revealed in the city of Makkah before the Prophet Muhammad migrated to Madinah. The name Al-Waqiah is derived from the sound of the first verse, which means the Day of Judgment. In accordance with its meaning, this surah contains many explanations regarding the Day of Judgment and related matters, including an explanation of the occurrence of the Day of Judgment, descriptions of heaven and hell, about those who act unjustly and deny, as well as about the believers who trust in divine decree, and also about the Day of Reckoning (Makhdlori, 2011, p. 42). Regarding the last point, al-Biqai, as quoted by Quraish Shihab, mentions the existence of three groups. First, those who are closest, namely those who precede the obedient, referred to as *as-sabiqun*, who will be rewarded by Allah with the first level of paradise. Second, the obedient ones other than them, known as *ashab al-yamin*, who will be rewarded with the second level of paradise. Third, those who openly commit wrongdoing or disobedience and act hypocritically, whether from among humans or jinn, referred to as *ashab al-mas'amah*. They will be warned by God with various punishments (Shihab, 2000, pp. 241-242).

Surah Al-Waqiah holds a special place in the hearts of Muslims because it is believed to have several benefit for its readers. In Ibn Kathir's Tafsir, it is explained that Surah Al-Waqiah protects and safeguards those who consistently read and practice it in their daily lives. Readers of this surah are also kept away from all forms of poverty and life's hardships, as promised by Allah SWT. Whoever consistently recites Surah Al-Waqiah will be protected and have their daily needs fulfilled. Ibn Mas'ud said, *"I heard the Messenger of Allah says: whoever regularly recites Surah Al-Waqiah every night will never be afflicted by poverty."* Because of this, there is a narration that mentions Ibn Mas'ud's son was instructed to recite it everyday (Ishaq, 2005). Similarly explained in the Indonesian interpretation, Tafsir Al-Azhar by Hamka. He explains that:

Surah al-Waqiah indeed holds many benefits and meanings within it for every Muslim who is willing to practice it daily. One of them is the fulfillment of wishes related to matters of sustenance. Reading with consistency and sincerity will lead to the fulfillment of one's wishes more quickly. Of course, the instruction to read

every night is so that the reader will understand the meaning contained within it. By practicing it with the strength they have and with an open heart, God's inspiration will come, and they will not feel awkward facing the life ahead, whether it is where they currently live or where they will go in the future. Therefore, if we read Surah Al-Waqiah every night regularly, our souls will feel at peace, and we will not feel inferior except to Allah SWT. However, we will not place our hopes on other human beings either. That is why true wealth, which is the soul, is very meaningful, and that is what is important in our lives (Hamka, 2005, pp.622-623).

In several other literatures, Surah Al-Waqiah is beneficial in protecting its readers from poverty and life's hardships, and it will bring abundant sustenance if it is recited regularly 14 times after the Asar Prayer, or some say that the recitation of this surah should be done for 40 days, with a person reciting it 40 times in a day (An-Nazili, 1993, pp. 191,193). Another benefit of reciting Surah Al-Waqiah is that the reader will meet Allah with a radiant face like a full moon, if one recites it every night before sleeping. It is also recommended to read this letter on any day, especially on Friday and Monday, so that with the permission of Allah SWT, all desires will be fulfilled, and the enemies of the oppressors and wrongdoers will be destroyed (Al-A'raj, 2005, pp. 92-93).

Based on the description above, it can be briefly concluded that in various Islamic texts, Surah Al-Waqiah is regarded as a chapter that holds benefits and virtues for its readers, serving as a prayer and a means to meet Allah on the Day of Judgment, so that their wishes and hopes may be fulfilled, bringing abundant sustenance, avoiding poverty and destitution, as well as being protected from oppression and evil.

Research Method

In general, this article based on living Qur'an research. According to Syamsuddin, the living Qur'an refers to the text of the Qur'an which is fully integrated in to the daily life of a particular society (Syamsuddin in Mansyur, 2007). Because of that, in order to answer the questions formulated as mentioned above, *i.e.* how is the tradition of *Mujahadah Waqiah* practiced at the Al-Mawaddah Islamic Boarding School and how do the residents of Al-Mawaddah Islamic Boarding School receipt Surah Al-Waqiah in *Mujahadah Waqiah* from the perspective of Hall's reception theory, a qualitative descriptive research design was used. The data collection was conducted

using semi-structured interviews, non-participant observation, and documentation. The research informants were caregivers, teachers, students, and the surrounding community who are actively involved in *Mujahadah Waqiah*. Due to the many and diverse parties involved, they were determined through snowball sampling, meaning that the selection of informants started small and gradually increased (Sugiyono, 2005, p.54), beginning with the caregivers, and then expanding to include more individuals, namely teachers, students, and the surrounding community. The data collection is completed when no new and unique information is found from the informants. The collected data is analyzed interactively using data reduction, which involves sorting the data according to the study's themes, followed by data display, where the data is presented in a more systematic narrative for better understanding, and finally drawing conclusions to address the predetermined problem formulation (Sugiyono, 2005, pp. 91-99). The entire data was collected in 2023. The data obtained is interpreted using Hall's reception theory.

Result and Discussion

Mujahadah Waqiah at Al-Mawaddah Islamic Boarding School in Kudus

Al-Mawaddah Islamic Boarding School is located at Dau, Honggosoco Village, RT.6/RW.1, Jekulo, in Kudus. It was established in 2008 by a husband-and-wife couple who also serve as its caretakers, namely Dr. KH. Sofyan Hadi, Lc., MA, a doctoral alumnus of UIN Walisongo Semarang, and Hj. Siti Khadijah, an alumna of Yanbu'ul Qur'an Islamic Boarding School in Kudus. Al-Mawaddah Islamic Boarding School is also known as an entrepreneurial Islamic Boarding School because, unlike typical boarding schools that focus solely on educating students in religious knowledge, Al-Mawaddah also equips students with leadership and entrepreneurial skills. For the students, most of whom are also students in higher education, they are taught to live independently, not relying on pocket money from their parents. They are trained and directly involved in various efforts and activities owned by the, such as: managing the *Majelis Taklim*; the Mawaddah Center for Training and Coaching, which focuses on human resource training and development; agribusiness activities in collaboration with CV. Amanah, P4S (Self-Supporting Rural Agricultural Training Center), and LM3

(Independent and Rooted Institutions in the Community); women's cooperatives such as *Koperasi Madania* and *Koperasi Rowo Tani*; publishing and printing ventures, namely CV. Brilian Media Utama; and a travel bureau for hajj and umrah under CV. Namira Tour. The students at Al-Mawaddah are provided with the essentials for life in both this world and the hereafter based on three pillars: spirituality, entrepreneurship, and leadership (Document of the History of Pesantren Al-Mawaddah Kudus, 2023).

Mujahadah Waqiah has become one of activities that has been traditionally practiced since Al-Mawaddah was established until recent time. This activity is carried out with spiritual and social backgrounds, as conveyed by SH, the caretaker of Al-Mawaddah. He stated that:

Mujahadah Waqiah is a practice that we have been carrying out for a long time, since the establishment of the Islamic boarding school in 2008, and, thank God, it has continued to this day. For us, this activity is inherently a communal prayer, making it important to preserve. In addition, it serves as a platform for fostering relationships among students, between students and the caregivers and teachers, as well as between students and the surrounding community (Interview, November 2, 2023).

In this Islamic Boarding School, Surah Al-Waqiah is recited in *Mujahadah Waqiah*. *Mujahadah Waqiah* is carried out regularly in two forms. The first, Surah al-Waqiah is recited as a part of *wirid* that is carried out every day after the congregational Maghrib prayer, especially for all residents of the Islamic Boarding School. In the Indonesian Dictionary, *wirid* refers to specific excerpts from surahs or verses of the Qur'an that are recited regularly after prayers (<https://kbbi.web.id/wirid.html>). In religious tradition, *wirid* serves as a kind of connecting thread that links the human heart with God, the Creator, to draw closer to Him and for specific purposes. The second one, it is recited in the monthly session held every *Sunday Legi* (name of day in Javanese tradition) after the Dhuhr Prayer. The participants are all the residents of this Islamic Boarding School and the surrounding community. Sunday is a day that was chosen because it is a national holiday, which is beneficial for both students of Al-Mawaddah and the general working community in the Al-Mawaddah environment, allowing this tradition to be carried out without disrupting their daily routines. *Legi* is the name of one of the markets in the Javanese Calendar. *Legi* is also a vocabulary word

in Javanese that means sweet. *Legi* was chosen with the hope that this good tradition will bear sweet fruit for all parties involved (Interview, November 2, 2023 and observation).

In the first format, Surah Al-Waqiah is recited once by all the students, led by one of them who is appointed in turn. Before this surah is recited, all the students read Surah Al-Fatihah three times, led by the caretaker. The recitation of Surah Al-Fatihah is first intended for the blessings of this Islamic Boarding School, the second is for all the students so that Allah grants them ease in seeking knowledge and obtaining beneficial knowledge, and the third is for the extended family of this Islamic Boarding School and the families of the students, so that they are granted health, both physically and spiritually, long life, and smooth sustenance by Allah (Observation, August 17, 2023).

As for the second, Surah Al-Waqiah is the part read on the monthly activity carried out on every *Sunday Legi* after Dhuhr. The event began with the recitation of Surah Al-Fatihah, intended for the smoothness and blessings of the occasion. Continued with the collective recitation of Asma al-Husna. Then recite Surah Al-Waqiah once. As in the first instance, before reciting Surah Al-Waqiah, the instructor invites all participants to recite Surah Al-Fatihah three times with specific intentions. The first reading is intended for all participants and their families so that they may receive blessings in life. The second reading is specifically for all participants and their families who are facing problems, so that they may be granted the best solutions by Allah. For example, those who are ill may be granted healing so that they can perform their worship to the fullest. The final reading is dedicated to the participants and their families who have passed away, so that they may be granted forgiveness, freed from the torment of hell, and placed in His paradise. After the reciting of Surah Al-Waqiah is completed, it is followed by reciting the Prophet's salawat, hoping to receive intercession on the Day of Judgment. Then, there is a speech practice from the student of Al-Mawaddah assigned as part of the implementation of spiritual leadership training, and a religious lecture from the caretaker. The event concluded with a question and answer session regarding religious matters. Finally is a closing prayer (Observation, December 31, 2023).

The routine of reciting Surah Al-Waqiah at Al-Mawaddah Islamic Boarding School, as it has been practiced, has a chain of transmission from KH Gus Nur Salim.

He is the caretaker of the Sunan Kalijaga Islamic Boarding School and also the spiritual teacher of the main caretaker, Dr. KH. Sofyan Hadi, Lc., MA or Abah Sofyan, as he is affectionately called by the students of Al-Mawaddah, received teachings or in the language of the Islamic Boarding School, *ijazah*, directly when the two met in the holy land of Makkah. Therefore, the full name of *Mujahadah Waqiah* at Al-Mawaddah Islamic Boarding School is *Mujahadah Waqiah al-Mukarromah*. By practicing this *ijazah*, the caregiver feels its benefits, among others, feeling blessed with sustenance, the smooth development of their Islamic Boarding School, being granted obedient children, experiencing a joyful life in a happy family, and receiving other blessings. Therefore, it does not stop here; the caretaker teaches this reading to the students and the surrounding community to regularly recite Surah Al-Waqiah, one of which is by inviting them to participate in *Mujahadah Waqiah*. This is the story from SK (Interview, November 2, 2023).

In addition to the teachings of KH. Gus Nur Salim, Al-Mawaddah Islamic Boarding School has a tradition of *Mujahadah Waqiah* as a way to implement the teachings of past Islamic scholars who explained the virtues of Surah Al-Waqiah. Within Al-Mawaddah environment, Surah Al-Waqiah is known as “the surah of wealth”. Those who constantly recite it will be protected by God from poverty. In general, through this tradition, the caretakers also aim to instill in their students the habit of always interacting with the Qur'an, fostering a Quranic spirit and character in every step of their lives (Interview, November 2, 2023). With those hopes, the caretakers maintain the continuity of this tradition to this day so that the students and everyone involved from the surrounding community can reap the benefits of what has been done.

Portrait of The Reception of Al-Mawaddah Residents Towards The recitation of Surah Al-Waqiah in Mujahadah Waqiah

Mujahadah Waqiah at Al-Mawaddah Islamic Boarding School in Kudus has become a tradition carried out at specific times, namely every day after the Maghrib Prayer and every *Sunday Legi* after the Dhuhr Prayer. It is called *mujahadah* because the activity is conducted earnestly and regularly. This tradition is believed to be very beneficial for both the afterlife and worldly life, as stated by SH, that:

Reciting Surah Al-Waqiah offers numerous benefits. Among these, it serves as a means to draw closer to Allah SWT and to connect with others who have a deep love for the Qur'an. Why is this? Because those who do not cherish the Qur'an are unlikely to devote time to such activities. Reciting Surah Al-Waqiah is intended to seek blessings from the Quran, fostering a sense of tranquility, peace, and serenity. It encourages individuals to remain motivated in their intentions to do good and serves as a form of spiritual investment for the hereafter. While Surah Al-Waqiah is often associated with material wealth, it is my belief that its benefits extend beyond mere financial gain. It can also contribute to good health, a happy heart, a peaceful mind, a secure and harmonious life, and a well-functioning family, among other aspects. (Interview, November 2, 2023).

In line with what her husband expressed, from the wife's perspective, SK stated that reciting Surah Al-Waqiah regularly is an effort to pray for Allah to grant smooth sustenance, as well as to receive blessings and intercession from the Qur'an that is recited. However, somewhat differing from her husband, for SK, the sustenance she refers to is related to worldly matters. She said:

For me, this surah indeed promises various virtues and benefits for its reciters. The tradition of reciting Surah Al-Waqiah at Al-Mawaddah serves as a routine practice aimed at ensuring financial ease in this world and achieving a life of sufficiency. Through this routine, we also hope to attain blessings and intercession from the Qur'an on the Day of Judgment, as we strive to uphold and preserve the teachings of Qur'an (Interview, November 2, 2023).

Reciting Surah Al-Waqiah as part of my daily routine, hoping that Allah makes it easy for me to receive sustenance in this world. The worldly fortune referred to is material wealth, as expressed by ULZ. ULZ believes that after actively participating in *Mujahadah Waqiah*, she has become more financially independent, unlike before when he solely relied on pocket money from her parents in the village. Her efforts, which consistently follow *Mujahadah Waqiah* and are accompanied by practicing marketing, seeking potential umrah pilgrims for the travel agency managed by Al-Mawaddah, often yield results even though she had no prior experience at all. And from the Al-Mawaddah, every time a student successfully recruits a prospective umrah pilgrim, she/he receives a reward in the form of pocket money in a certain amount. According to ULZ, "Regular recitation of Surah al-Waqiah is considered one of the means through which Allah facilitates the attainment of sustenance" (Interview, November 3, 2023).

Unlike SK and ULZ, many informants understand that the blessings obtained from reciting Surah Al-Waqiah are not limited to financial or monetary benefits. Blessings are also understood to have a non-financial nature. Health, many friends, ease in all affairs, and a calm heart are non-financial blessings that are understood and felt by the residents of Al-Mawaddah who regularly participate in reciting Surah Al-Waqiah as part of the tradition, *Mujahadah Waqiah*. Among them is IN, one of the local communities actively involved in *Mujahadah Waqiah*, who understands that health is a non-financial blessing that is always prayed for while participating in *Mujahadah Waqiah*. She expressed her opinion as follows:

Yes, indeed. As mentioned by Abah during the Islamic study sessions, the benefit of Mujahadah Waqiah is that it facilitates the attainment of sustenance. In my view, sustenance is not limited to financial gain; good health—both physical and mental—is an even greater blessing. Every time I recite Surah Al-Waqiah, I pray to Allah for continued health, the ability to manage on my own, and to avoid burdening others until old age. All of these are forms of sustenance from Allah (Interview, November 6, 2023).

Next, SS, a male student of Al-Mawaddah, interprets sustenance not only as money and health but also considers having many friends and social connections as a priceless form of sustenance. According to him that:

Sustenance is not solely in the form of money; good health is a priceless blessing. Additionally, having close relationships with others, building a wide network, and creating a sense of comfort and ease wherever we are also constituting forms of sustenance. From my experience participating in Mujahadah Waqiah at Al-Mawaddah, life has become more fulfilling due to the many friendships formed. Being able to assist those in need brings happiness, and facing difficulties does not feel lonely, as there are many friends who offer support and companionship (Interview, November 3, 2023).

AM, who is also a male student at Al-Mawaddah, has a somewhat different perspective. For him, the meaning of sustenance is very broad. Following the *Mujahadah Waqiah* is not solely about the ease of obtaining wealth and material possessions; rather, sustenance is every instance in which Allah grants us ease in every matter we face. He exemplified his experience. At Al-Mawaddah, he was assigned tasks for documentation work. According to him, not everyone can take good photos, edit

videos, draw, and so on because it requires certain skills and patience. He himself previously did not have expertise in that field.

Without Allah's facilitation, I would not be able to accomplish any of this. For me, this is also a form of sustenance provided by Allah. Allah strengthens and makes it easier for me to learn, thanks to the prayers I intend when starting to recite Surah Al-Waqiah during Mujahadah Waqiah (Interview, November 3, 2023).

The same opinion was expressed by AIZ, a female student from the Al-Mawaddah Islamic Boarding School. She is motivated to recite Surah Al-Waqiah, especially by participating in *Mujahadah Waqiah*, because she understands that anyone who frequently recites Surah Al-Waqiah will have their affairs made easier by Allah, including in the pursuit of knowledge. This understanding was inherited from her mother. The tradition of reciting Surah Al-Waqiah has also become her family tradition (Interview, November 6, 2023).

Next, IZ and ISA have different receptions. Both are active communities involved in *Mujahadah Waqiah*. Although they often hear that *Mujahadah Waqiah* is a prayer that makes it easier for people to seek sustenance, they have different understandings and motivations when participating in this tradition. Both hope to attain family happiness and peace of mind, feeling a constant sense of gratitude for God's blessings. According to IZ, having abundant wealth and being rich is a relative concept. What matters is being able to be grateful for what Allah has given. IZ said that:

In my personal opinion, living within a happy family, having a peaceful heart, and being able to continually express gratitude and enjoy everything Allah has provided for our small family are forms of sustenance that I hope for through participating in Mujahadah Waqiah. Having abundant material wealth is meaningless if we always feel lacking; on the other hand, feeling content with what we have and remaining grateful is truly important. It is in this sense of contentment and gratitude that we find true richness and joy (Interview, November 6, 2023).

Meanwhile, ISA revealed that the reason she participates in the *Mujahadah Waqiah* activities at Al-Mawaddah is not only because her home is close to Al-Mawaddah but also to seek peace of mind. For him, frequently reciting the Qur'an

brings a sense of tranquility and calm to her heart. *“One doesn't necessarily have to recite it; even just listening to it brings me a sense of tranquility, especially since I feel that I am not very skilled at recitation”* (Interview, November 23, 2023).

The intention and reception differ from IRA as a teacher at the Al-Mawaddah Islamic Boarding School in Kudus. She explained that *mujahadah* is not only a means of praying for an increase in worldly sustenance but is also intended to facilitate the preservation of her memorization of the Qur'an, as she stated:

Mujahadah Waqiah is indeed a means of praying and drawing closer to Allah SWT in order to receive the virtues and rewards of its recitation, as conveyed by the early scholars and Abah. It is believed that this practice brings divine ease in obtaining lawful sustenance. Additionally, I also intend it as a way to seek Allah's help in preserving His words, and, God willing, I have experienced this ease throughout my efforts (Interview, November 6, 2023).

Like IRA, AJA, a teacher who is also a warrior of the word of Allah, has more or less the same reasons, namely not only due to the obligation as a member of the al-Mawaddah Islamic Boarding School, but also with the intention that Allah opens the doors of sustenance for him, makes it easier for him to seek knowledge, and strengthens him in completing his memorization of the Qur'an.

The reason I participate regularly in Mujahadah Waqiah is to seek Allah's assistance in acquiring knowledge and to be helped in remembering His words and remaining steadfast in preserving them. In my personal view, a form of sustenance includes being granted the perseverance to stay enthusiastic about seeking knowledge and memorizing the holy verses to safeguard His words (Interview, November 3, 2023).

Thus, that is the result of interviews with several informants, residents of the al-Mawaddah Islamic Boarding School, regarding their acceptance of *Mujahadah Waqiah*. Their acceptance of traditions varies, of course, due to many factors. If Habermas states that knowledge and human interests are inseparable (Thompson, 2005, p.187), then in this context, the author sees that the reception of the al-Mawaddah residents towards the recitation Surah Al-Waqiah in *Mujahadah Waqiah* is also influenced by their individual experiences and interests.

Map of The Reception of al-Mawaddah Residents Towards The Surah Al-Waqiah in Mujahadah Waqiah in The Perspective of Stuart Hall Theory

In Islamic discourse, it is explained that Surah Al-Waqiah has specific benefits and virtues for its readers. In general, reading it is always associated with prayer and a means to meet Allah on the Day of Judgment, opening the doors to abundant sustenance, thus avoiding poverty, escaping oppression and evil, and ensuring that all hopes are fulfilled. After reaching the residents of the al-Mawaddah, their reception of the recitation of the Surah Al-Waqiah in *Mujahadah Waqiah* has become increasingly diverse and specific. In short, it can be summarized in the following table.

Table 1

Portrait of The Reception of Al-Mawaddah Residents Towards The recitation of Surah Al-Waqiah in Mujahadah Waqiah

Informant	Restatement
SH	Reciting Surah Al-Waqiah as an act of worship to seek the blessings of Qur'an and to pray for an abundance of sustenance, both material and non-material, such as health and tranquility.
SK	Reciting Surah Al-Waqiah as a prayer to attain sufficiency in sustenance in this world and hoping for blessings and intercession from Qur'an in the hereafter.
IRA	Reciting Surah Al-Waqiah to obtain lawful sustenance and to make it easier to maintain the memorization of Qur'an.
AJA	Reciting Surah Al-Waqiah to hope Allah makes it easier to seek knowledge and strengthens in completing the memorization of Qur'an.
ULZ	Reciting Surah Al-Waqiah as a gateway to sustenance. The term "sustenance" refers to financial or material blessings.
AIZ	Reciting Surah Al-Waqiah to ease all affairs, especially in the pursuit of knowledge.
SS	Reciting Surah Al-Waqiah brings blessings. Blessings are related to money, health, and social relationships.
AM	Reciting Surah Al-Waqiah as the struggle to be facilitated in everything
IN	<i>Mujahadah Waqiah</i> to obtain sustenance, which can be in the form of money or health.
IZ	<i>Mujahadah Waqiah</i> to attain tranquility and a harmonious family.
ISA	Striving to get tranquility through <i>Mujahadah Waqiah</i> .

Based on the restatement notes from the interview as above, it shows that the residents of Al-Mawaddah Islamic Boarding School believe that Surah Al-Waqiah is one of the surahs in Qur'an that has special significance, and the tradition of reciting it brings many benefits that will be received. Surah Al-Waqiah is part of Qur'an, so reading it is an act of worship, as conveyed by SH. What SH has communicated is

relevant to the Word of Allah, which states that reading the Qur'an is a primary act of worship alongside prayer (Surah al-Ankabut: 45). The Qur'an will also provide intercession or assistance for those who read it, as narrated in a hadith reported by Imam Muslim from Abu Umamah (Muslim, 1992, p.356), a belief held by SK. The virtue of traditionally reciting Surah al-Waqiah, as practiced in *Mujahadah Waqiah* by the residents of Al-Mawaddah Islamic Boarding School, is believed by them to be the key to opening the doors of sustenance, although their perceptions of sustenance may not always align.

The diversity of how Al-Mawaddah residents perceive sustenance can be classified into two groups. The first group understands sustenance as something financial and material, as explicitly stated by SK and ULZ. This understanding aligns with the initial message outlined in Islamic discourse. Therefore, they are considered dominant readers. The second group understands that sustenance is not only related to financial and material aspects. The second group can be further categorized into two: a) the group that views sustenance as something non-material, such as health, peace of mind, and the ease of forming friendships, pursuing knowledge, memorizing the Qur'an, or fulfilling other responsibilities, as understood by AJA, AIZ, IZ, ISA, AM; and b) the group that understands sustenance as something necessary, encompassing both material and non-material aspects, as expressed by SH, IRA, SS, IN. Observing the reception of sustenance by the second group, namely a) and b), the author classifies it within the framework of negotiation readers. On one hand, they accept the importance of reciting Surah Al-Waqiah in *Mujahadah Waqiah* as a gateway to sustenance, yet their understanding of sustenance does not align with the initial message of the text as represented in Islamic discourse, although it does not contradict the original message either. They adapt it according to their own experiences and interests.

The occurrence of diverse receptions regarding fortune is caused by individual perspectives. Several cases have been described, among others, in an interview where SS described himself as someone who is not good at socializing. By actively participating in *Mujahadah Waqiah*, he has become accustomed to relating to many people, so for him, having many friends is a blessing. Different from AM, who has been assigned the task of documenting all the activities in Al-Mawaddah. This became a heavy burden for him because he had no prior experience in that matter. With hard work, prayer, and

perseverance, he believes that Allah has made his task easier. Then IRA and AJA, both of whom are memorizers of Qur'an, included in their prayers while reciting Surah al-Waqiah during their *Mujahadah Waqiah*, asking Allah to increase their fluency and protect their memorization of Qur'an. IN, IZ, and ISA, the local community is involved in the *Mujahadah Waqiah*. As housewives, the hopes that are expressed during the *Mujahadah* are primarily for Allah to grant health, a peaceful life, and happiness for their family.

In addition to being influenced by individual perspectives, the diversity of reception is also affected by social categories and social relations, as seen in the cases of IN, IRA, and AIZ. IN and IRA, due to their relationship with *Abah*. They receipt sustenance or fortune as something material, also be non-material. Meanwhile, AIZ is influenced by the perspective of social and individual categories. She percept about sustenance as understood and practiced by her family, that by reciting Surah Al-Waqiah will ease their affairs. Because AIZ is both a student both in Al-Mawaddah and IAIN Kudus, she connects it with the ease of pursuing knowledge.

The existence of individual and social perspectives that influence the residents of Al-Mawaddah in perceiving issues of sustenance in the context of reciting Surah Al-Waqiah in *Mujahadah Waqiah* reinforces several theories, including Heidegger's theory of pre-structure or pre-understanding, which posits that a person's reception and interpretation of a text are influenced by the reader's pre-structure or pre-understanding, which can include *Vorhabe*, such as educational and religious background; *Vorsicht*, which refers to the perspective in viewing something; and *Vorgriff*, which is the concept of something that has already integrated into the mind (Poespoprodjo, 1987, p. 81; Sumaryono, 1999, pp. 83 and 107). Additionally, the theory by Fleur and Rokeach, as cited in Santoso, states that there are three factors that influence a reader's acceptance or rejection of the content of a text or media, namely (a). The individual differences perspective suggests that differences in perception are caused by psychological conditions and the experiences of each individual; (b). The social categories perspective posits that the opinions and interests of others, as well as the norms of social groups, play a role; (c). The social relations perspective indicates that informal relationships influence readers in responding to the constructed meaning (Santoso, 2020, pp. 144-145).

Conclusion

Wherever and whenever, the reception of Muslims towards Qur'an will continue, from the time of its revelation until now. The tradition named by *Mujahadah Waqiah* currently practiced by the residents of Al-Mawaddah Islamic Boarding School in Kudus proves this in the local context of Indonesia. This tradition has become part of the implementation of the beliefs of the Muslims regarding the virtues of Surah Al-Waqiah, which is believed to be the "Surah of Wealth." It is believed that consistently reciting this surah regularly and continuously will open the doors to sustenance.

In the framework of Stuart Hall's reception theory, there are two classifications of the reception of Al-Mawaddah residents reciting Surah Al-Waqiah were found. The first classification is as dominant readers because they perceive sustenance as conveyed in the initial messages found in various Islamic discourse, while the second classification is as negotiating readers because they adapt the perception of sustenance from early discourse with their own understanding, experiences, and interests. The group of negotiating readers is larger than that of dominant readers. There is no emergence of oppositional readers. This research does not investigate the causes. Therefore, a more in-depth and detailed study is needed from just mapping, especially related to the reception of religious texts.

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