



International Conference on Islam, Law, and Society (INCOILS)
Conference Proceedings 2023

Tradition of Li-Hifdz Al-Qur'an Prayer Practice (Living Qur'an at Bahrul Ulum Putri Kedungbajul Ngadisuko Durenan Trenggalek Islamic Boarding School)

Moh. Munib Zuhdi,¹ Muhammad Ridho,² Ali Abdurrahman,³

Universitas Islam Negeri Sayyid Ali Rahmatullah Tulungagung

munibzuhdi47@gmail.com, abuaziz74@gmail.com, alidur55@gmail.com

ABSTRACT :

This article discusses the tradition of *li-hifdz al-Qur'an* prayer practice at Bahrul Ulum Putri Kedungbajul Ngadisuko Durenan Trenggalek Islamic Boarding School. This type of research is field research with a phenomenological approach and analyzed descriptively qualitatively. Data are obtained through observation, interviews, and documentation. The results showed that the implementation of the *li-hifdz al-Qur'an* prayer practice tradition was carried out after yasinan and diba'iyah activities which were attended by 17 tahfidz students who had more than 10 juz. Four raka'at were performed with twice salutations, the first raka'at read Surat Yasin, the second raka'at Surat Ad-Dukhan, the third raka'at Surat As-Sajdah and the fourth raka'at Surat Al-Mulk, read *jahr* (aloud) and in congregation, then read istigfar 11 times and shalawat then closed with fatihah and prayer. The meanings contained in the tradition of the *li-hifdz al-Qur'an* prayer practice seen from the theory of sociology Karl Mannheim are: 1) objective meaning, the tradition is an obligation that must be carried out, because as a rule and practice diplomas from previous teachers. 2) expressive meaning, this tradition is interpreted as self-training to read the Qur'an in prayer and a means of maintaining memorization, also making more confident in the Qur'an, and facilitated in memorizing and being able to understand other sciences. 3) documentary meaning, the tradition is a practice that has become a routine so that it is accustomed to be carried out and becomes a custom for all members of the Islamic boarding school.

Key words: *prayer li-hifdz al-Qur'an, living Qur'an, Karl Mannheim*

INTRODUCTION

The Qur'an is the only divine greeting that is always awake, both in terms of lafadz, meaning, and pronunciation. This is because the Qur'an is the most widely memorized and interpreted holy book by humans on this earth. There is not a single scripture that most people memorize in such a way, from verse to verse, letter by letter, and even to the liter. The memorization of the Qur'an always remembers it in their hearts and minds, with the effort to study and memorize making one concrete form in maintaining and maintaining the authenticity of the Qur'an.¹

The phenomenon of memorizing the Qur'an has been encountered by many of us, both among children, adolescents and adults.² For Muslims who have the potential to memorize the Qur'an more emphasis is placed on memorization, so that the Qur'an remains in its authenticity.

¹Abdul Hafid, "Tahfidz Al-Qur'an (Studi Living Qur'an Di Pondok Pesantren Al-Kamaliyyah Bogor)" (Institut PTIQ Jakarta, 2022)., 1

² M. Mansur et al., *Metodologi Penelitian Living Qur'an Dan Hadis* (Yogyakarta: TH Press, 2007)., 23

However, memorizing the Qur'an is not an easy matter and task, meaning it is not as easy as turning the palm of the hand, thus in memorizing the Qur'an there are various ways and riyadlah done to be effective in completing a memorization mutqin (strong). Various kinds of efforts were made such as mujahadah, riyadlah, tasmi', muraja'ah or repeating the recitation of the Qur'an.³ And that behavior gives rise to a wide variety of receptions or receptions,⁴ as a reception in the form of mujahadah which is the tradition of performing the *li-hifdz prayer of the Qur'an* or the *taqwiyyatul hifdz prayer*.

The li-hifdz prayer of the Qur'an is a prayer to maintain memorization. Historically, the prayer of li-hifdz al-Qur'an has occurred in the time of the Holy Prophetsa and his companions. At that time many Companions memorized the Qur'an in order to maintain the authenticity of the Divine Kalam. Then there was one of the companions complained to the Prophet (peace be upon him) how to strengthen memorization as the following editors:

*Companions of Abdullah bin Abbas told that the companions of Ali bin Abi Talib (r.a) once complained to the Prophet SAW which means "My father and mother became your ransom, this Qur'an quickly disappeared from my memory. I feel unable to memorize it. The Prophet (peace be upon him) then said to him, "O Abu Al-Hasan, will I teach you a few sentences, by which Allah Almighty will benefit you, benefit those you teach, and solidify what you have learned in your heart? Ali replied: Yes, O Messenger of Allah, teach me. Then the Holy Prophetsa said: "On Friday night if you are able to perform the evening prayer in the last third of the night, because that time is witnessed by angels and praying at that time will be granted. My brother (Ya'qub) once said to his son, 'I will ask forgiveness for you to my Rabb.' Joseph 12:98). He said it until Friday night. If you are not able, perform evening prayers at midnight. If you are not able to, do the evening prayer at the beginning of the night. Do the four raka'at prayers, on the first raka'at read surah al-Faatihah and surah Yaasin, on the second raka'at you read suras al-Faatihah and Haa Miim ad-Dukhan, on the third raka'at read, al-Faatihah and Alif Laam Miim Tanzil as-Sajdah. Then on the fourth raka'at surah al-Faatihah and surah Tabaraka Al-Mufasssal (surah al-Mulk). When you have finished praying, give praise to Allah Almighty, then pray over Me and make amends, and also over the prophets, then ask forgiveness for those who believe, both male and female, and for your brothers who believe first."*⁵

The hadith has a great influence on the memorization of the Qur'an to apply the practice of praying li-hifdz al-Qur'an in maintaining memorization and also the authenticity of the Qur'an.

³ Muhammad Amin, "Tradisi Mujahadah: Metode Menjaga Hafalan Al-Qur'an Di Pondok Pesantren Al-Ittifaqiah, Indralaya, Indonesia," *Jurnal Fuaduna* 04, no. 01 (2020): 16.

⁴Reception is how individuals and societies accept and react to the Qur'an by accepting, responding, utilizing, or using it either as a text, mushaf, or just certain words from the Qur'an. Look: Ahmad Rafiq, "*Sejarah Al-Qur'an: dari pewahyuan ke resepsi*" at Sahiron Syamsuddin, *Islam Tradisi Dan Peradaban* (Yogyakarta: Bina Mulia Press, 2012)., 73

⁵ Abi Isa Muhammad bin Isa Al-Turmudzi, *Al-Jami' Al-Kabir Sunan Turmudzi*, 5th ed. (Libanon: Dar Al-Gurab Al-Islami, 1996)., 530

Based on the observations that the author made, there is a phenomenon that occurs in the Pondok Pesantren Putri Bahrul Ulum Kedungbajul Trenggalek which applies the practice of praying li-hifdz al-Qur'an. According to the caretaker of the cottage, Ning Dewi Yukha Nida, the activity began to be practiced since the establishment of the Putri Bahrul Ulum Islamic Boarding School in 2019. He explained that the purpose of holding the li-hifdz al-Qur'an prayer was as an exercise for students to get used to memorizing in prayer and liven up Friday night by praying.⁶ This phenomenon led researchers to know more about the "Tradition of Li-Hifdz Al-Qur'an Prayer Practice at Bahrul Ulum Putri Kedungbajul Ngadisuko Durenan Trenggalek Islamic Boarding School".

The research on the prayer li-hifdz al-Qur'an is not the first in the science of the Qur'an and Tafsir, because research that discusses the reception of the Qur'an in the study of the Living Qur'an has been widely researched before. First, research entitled "Internalization of the Qur'an Memorization Method in the Taqwiyah Al-Hifzh Salat Tradition (Study of Living Hadith at the Islamic Boarding School Usyaqil Qur'an Talangsari Jember)". The journal article explains the emphasis on the proposition of the practice of praying li-hifdz al-Qur'an and explains the teaching to students to do riyadloh and train themselves to get up at night to perform night prayers as well as praying li-hifdz al-Qur'an and does not explain in detail the practice.⁷ Second, an article entitled "The Practice of Hifzhil Qur'an Prayer Study of Living Qur'an at PPTQ Al-Hidayah Tulungagung". The journal explains the practice of praying li-hifdz al-Qur'an performed four raka'at once salutation and performed at night Friday at two o'clock. According to the caregiver PP. Tahfizh Al-Qur'an Al-Hidayah, not always who performs the prayer li-hifdz al-Qur'an it becomes easier to memorize.⁸ Third, a scientific article entitled "The Practice of Salat Taqwiyatul Hifdzi for Qur'an Memorization at An-Nur 1 Putri Malang Islamic Boarding School". In the journal explains the practice of praying li-hifdz al-Qur'an and its benefits, including strengthening memorization of the Qur'an, nadzam, being given ease and understanding in the subject matter of diniyah and getting closer to Allah.⁹

Based on the presentation of the literature above, although the writing both examine the phenomenon of the Qur'anic li-hifdz prayer tradition, however, the difference lies in the place and

⁶ Interview with the Caretaker of the Bahrul Ulum Putri Kedungbajul Islamic Boarding School, Ning Dewi Yukha Nida, S.Pd. on March 5, 2023 at 15:00 WIB.

⁷ Siti Nur Azizatul Luthfiyah and M. Khoirul Hadi Al-Asy'ari, "Internalisasi Metode Hafalan Al-Qur'an Dalam Tradisi Salat Taqwiyah Al-Hifzh (Studi Living Hadits Di Pondok Pesantren Usyaqil Qur'an Talangsari Jember)," *Jurnal Ilmiah: Ilmu Ushuluddin* 18, no. 1 (2019).

⁸ Amalia Rizky Firlana, "Amalan Shalat Hifzhil Qur'an Kajian Living Qur'an Di PPTQ Al-Hidayah Tulungagung," *Jurnal Hermeneutika: Ilmu Al-Qur'an dan Tafsir* 13, no. 02 (2019).

⁹ Nur Lailatul Charisma et al., "Praktik Salat Taqwiyatul Hifdzi Bagi Penghafal Al-Qur'an Di Pondok Pesantren An-Nur 1 Putri Malang," *Jurnal Al-Dzikra* 16, no. 1 (2022).

theory used. The formulation in this study is: a) How is the practice of the traditional practice of praying li-hifdz al-Qur'an at the Bahrul Ulum Putri Kedungbajul Ngadisuko Durenan Trenggalek Islamic Boarding School? b) What is the meaning contained in the prayer li-hifdz of the Qur'an using Karl Mannheim's theory of sociology of knowledge?

RESEARCH METHODS

This research uses the type of field research (field researching).¹⁰ The location of this research is located at the Bahrul Ulum Putri Kedungbajul Ngadisuko Durenan Trenggalek Islamic Boarding School. The method used by the author is the Living Qur'an¹¹ with phenomenological approach¹² which is then analyzed in a qualitative descriptive manner.¹³ Because this study will describe the practice of implementing the Qur'anic li-hifdz prayer tradition, and express the meaning and views of the actors of the tradition using Karl Mannheim's sociological theory of knowledge.¹⁴ The author uses primary data sources obtained from observations and interviews with caregivers, uztadzah, administrators and students. While secondary data sources are books, journals, articles, theses, theses and documents relevant to the study in this study.

Data collection techniques go through several stages, namely by observation, interviews¹⁵, and documentation. Then analyze the data by presenting the results of the interview through who the traditional actors are, the time of practice, and revealing the meaning of the tradition. Furthermore, to reveal the meaning of the Qur'anic li-hifdz prayer tradition, namely using Karl Mannheim's sociological theory of knowledge.¹⁶ Mannheim divides the meaning of action into

¹⁰ Field research is research based on data in the field related to the subject of this research.

¹¹The study of scientific research on various social phenomena related to the presence of the Qur'an in a particular Muslim group, from which will elicit a social response from the Muslim group to revive the Qur'an continuously through an interaction. Ahmad Atabik, "The Living Qur'an: Potret Budaya Tahfiz Al-Qur'an Di Nusantara," *Jurnal Penelitian* 8, no. 1 (2014): 165.

¹²Phenomenology is a science about describing what a person sees, feels, and knows, so that it can reveal the consciousness of the phenomenon. Look: Heddy Shri Ahimsa Putra, "The Living Al-Qur'an: Beberapa Perspektif Antropologi," *Jurnal Walisongo* 20, no. 1 (2012): 271–304.

¹³Qualitative method is one of the research procedures that produces descriptive data in the form of speech or writing and the behavior of the people observed. Look: V. Wiratna Sujarweni, *Metodologi Penelitian Lengkap, Praktis, Dan Mudah Dipahami* (Yogyakarta: Pustaka Baru, 2022)., 19

¹⁴Sociology of Knowledge is a scientific discipline that has developed in society under different conditions and times. Karl Mannheim, *Ideologi Dan Utopia*, ed. F. Budi Hardiman (Yogyakarta: Kanisius, 1991)., 336

¹⁵Interviewing is the process of obtaining explanations to collect information using the question and answer method can be face-to-face or without face-to-face, namely through telecommunication media between the interviewer and the interviewee, with or without using guidelines. In interviews, there are three types, namely, structured, semistructured, and unstructured interviews. In this study, the author used unstructured interviews, which are large interviews where researchers do not use interview guidelines that have been arranged systematically and completely for data collection. With the aim that the author can dig deeper data, so as to get a more understanding of the interviewees. Look: Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan Re&D* (Bandung: Alfabeta, 2018)., 233

¹⁶Karl Mannheim was instrumental in establishing the sociology of knowledge as a scientific activity. He tried to find social causes from people's beliefs which were then opposed to people's thoughts about those social causes. Look: Muhyar Fannani, *Metode Studi Islam: Aplikasi Sosiologi Pengetahuan Sebagai Cara Pandang* (Yogyakarta: Pustaka Pelajar, 2010)., 36

three variables, the first meaning Objective, the second Expressive, and the third meaning Documentary.¹⁷

RESULTS AND DISCUSSION

Description of the Practice of Li-Hifdz Al-Qur'an Prayer Activities at Bahrul Ulum Islamic Boarding School Kedungbajul Ngadisuko Durenan Trenggalek

In explaining this tradition of the Qur'anic prayer practice, it is important to describe in advance the general description in which the tradition is practiced. Pondok Pesantren Bahrul Ulum is an Islamic boarding school that stands on a piece of land granted by Haji Abdullah Faqih. Precisely in Kedungbajul Hamlet, RT 11, RW 04, Ngadisuko Village, Durenan District, Trenggalek Regency. Mr. H. Abdullah Faqih bought this land on instructions from Kiyai Dahlan Jampes Kediri, father of Kiyai Ihsan Jampes author of *Siraj Ath-Thalibin*.¹⁸ Before the construction of the building, in early 1992 KH. M. Ibnu Mu'thi held a flash study that has been attended by many students from various regions, one of which is from the Trenggalek area itself, and some come from outside Trenggalek such as Central Java, West Java, even outside Java such as Sumatra, Kalimantan, and so on. And the students who had participated in the flash recitation before the building, they enthusiastically made small houses made of bamboo. Until 1994 the groundbreaking began which was attended by Mrs. Nyai Rodliyah Djazuli and her son, Kiyai Zainuddin Djazuli Ustman from Ponpes Ploso, Kediri and also attended by families from Ponorogo who still have lineages with KH. Moh. Ibn Mu'thi namely Kiyai Maghfur, Kiyai Mukslas, and Kiyai Khurzudin.¹⁹

The name "Bahrul Ulum" means "sea of knowledge", while "Kedungbajul" means a deep crocodile lake (which is strong). With this arrangement of names, KH. Moh. Ibn Mu'thi as the caretaker took the tafa'ulan name Bahrul Ulum, had aspirations that the Islamic Boarding School that was established became a sea of knowledge, and hoped that the students could become people with broad knowledge and strong spirits again deep. With this name, it is also the hope of the caregiver, that this pesantren contains many scientific fans such as knowledge in the field of the Qur'an, classical books, wisdom, thariqah and other sciences, so that it can become a milestone among the community to take knowledge in this Islamic boarding school.²⁰

¹⁷ Gregory Baum, *Agama Dalam Bayang-Bayang Relativisme: Agama, Kebenaran Dan Sosiologi Pengetahuan*, ed. Achmad Murtajib Chaeri and Masyhuri Araow (Yogyakarta: Tiara Wacana Yogya, 1999), 15-16

¹⁸ Bahrul Ulum, "Brosur Pendaftaran Pondok Pesantren Bahrul Ulum Tahun Ajaran 2023-2024," @ppbahrululum_kedungbajul, <https://www.instagram.com/p/Cla4sqFvaVo/?igshid=MzRIODBiNWFIZA==>.

¹⁹ Interview with the Caretaker of the Bahrul Ulum Putra Islamic Boarding School, KH. Moh Ibnu Mukti on February 4, 2023 at 19:30 WIB.

²⁰ Ibid.

Bahrul Ulum Islamic Boarding School used to be devoted only to boys' huts, with a salaf education format that uses the *bandongan*²¹ method that focuses on classical book studies, there is no formal education and *tahfidz* program. As time goes by, it has grown and the number of students in 2012 the deed of the institution has been issued and obtained an operational permit. After the first son KH. Moh. Ibn Mu'thi, Agus Mochamad Nashiruddin, M. Ag. After returning from the Krapyak boarding school in 2018, a *tahfidz* program was held for students who wanted to memorize the Qur'an. Then after the deed of institution is issued, the caregiver registers the institution at the Ministry of Law and Human Rights to be created a Foundation. In 2020, he obtained the legality of the foundation's operational license, which was named the Haji Abdulloh Faqih Foundation. After a gap of approximately 3 years, the second son KH. Moh. Ibnu Mu'thi, Ning Dewi Yukha Nida, S. Pd. returned from the Cukir Jombang Islamic boarding school in late 2020, the Haji Abdulloh Faqih Foundation opened the Pondok Putri Qur'an Tahfidzul Program and also opened the Tsanawiyah Qur'ani An-Nida Madrasah in early 2021. After her return, the girls' boarding school began to have female students who settled and until now there are more or less students who live in the Bahrul Ulum Putri Islamic Boarding School there are 70 students.²²

As for the history of the practice of praying *li-hifdz al-Qur'an* at the Bahrul Ulum Putri Kedungbajul Islamic Boarding School according to the nanny Ning Dewi Yukhanida, she received a diploma from her teacher, Ustadzah um Habibah when she was staying at the Walisongo Islamic Boarding School, Cukir Jombang. The diploma was given to him when he finished memorizing the Qur'an right when he was still in the 3rd grade of Aliyah where his memorization was still not too *mutqin*. Her teacher ustadzah um Habibah was also recognized from her senior teacher who became an inspiration, because her teacher um Habibah who gave the diploma had become a champion in Iran and became the best student at Pondok MQ Tebu Ireng Jombang. In addition, he was also strengthened by the practice carried out by KH students. Fathoni Dimiyati Mojokerto who was special for the students who had *khatam* when he renewed and took *sanad* in the hut and he was told to become the imam of the *li-hifdhil* prayer of the Qur'an. Then besides that, he also got a story from KH. Maftuh Bastul Birri Lirboyo who advocated performing the *li-hifdz* prayer of the Qur'an to students who memorized it. So the practice has existed since ancient times and was passed on by scholars and teachers in the field of Qur'anic science.²³

²¹A *Bandongan* is a group of students (between 5 and 500) listening to a teacher who reads, translates, explains and often reviews Islamic books in Arabic. Look: Zamakhsyari Dhofeir, *Tradisi Pesantren Studi Pandangan Hidup Kyai Dan Visinya Mengenai Masa Depan Indonesia* (Jakarta: LP3ES, 2011)., 54

²² Interview with the Caretaker of the Bahrul Ulum Putra Islamic Boarding School, Agus Mochamad Hamam Nashiruddin, M. Ag, on March 2, 2023 at 20:00 WIB.

²³ Interview with the Caretaker of the Bahrul Ulum Putri Kedungbajul Islamic Boarding School, Ning Dewi Yukha Nida, S.Pd. on March 5, 2023 at 15:00 WIB.

He was interested in practicing the practice of praying li-hifdz al-Qur'an because he was full of confidence that every practice done with hard effort would not be rejected and as a means to train himself. At that time he was not very fluent so he could not read the Qur'an in prayer. Then from this practice, he was able to read the Qur'an in prayer from juz one to juz 30 when he won the 2016 national MHQ. For him the prayer li-hifdz al-Qur'an as a motivation to read long surahs, because in these prayers read suras Yasin, ad-Dukhan, as-Sajdah and al-Mulk. Departing from there, he was realized practicing the li-hifdz al-Qur'an prayer at the Bahrul Ulum Putri Kedungbajul Islamic Boarding School until now even in this cottage reading the Qur'an long letters in prayer. Not only in the li-hifdz prayer of the Qur'an but it has been carried out in fardlu prayers by reading 30 juz in the way each raka'at is read per sheet.²⁴

In general, students at the Bahrul Ulum Putri Kedungbajul Islamic Boarding School are required to participate in all pesantren activities, except for students who are unable or sick. Daily activities begin at 03:00 WIB where all students are awakened to perform evening prayers and other Sunnah prayers, then carry out morning prayers in congregation and carry out scheduled activities until finally the activity. In addition to daily activities, there are weekly and monthly activities, in weekly activities there is a routine agenda on Thursday night Friday for students and caregivers to carry out the practice of praying li-hifdz al-Qur'an which has been practiced since the establishment of the Bahrul Ulum Putri Kedungbajul Islamic Boarding School 2019.

The practice of praying li-hifdz al-Qur'an is carried out in Pondok Putri, because Ning Dewi Yukha Nida as a caregiver follows her teachers who advocate practicing and is an ijazahan when she was still a student at the Cukir Islamic Boarding School. He was interested in practicing the practice because he was full of confidence that every practice done with hard effort would not be rejected and as a means to train himself.²⁵ While at the Bahrul Ulum Putra Islamic Boarding School does not practice the practice of praying li-hifdz al-Qur'an, because the caregiver Agus Moch. Hamam Nasiruddin did not stay at the Cukir Jombang Islamic Boarding School and also the activities in Pondok Putra were different from Pondok Putri. From his narration when he was still lodged in the Al-Munawwir Krapyak Islamic Boarding School, his teacher did not tell him to carry out the practice of praying li-hifdz al-Qur'an, but more emphasized to always multiply nderes (reading the Qur'an) and listen to each other with his friends.²⁶ Indeed, it is not forbidden for the hut of sons, both those who memorize and those who do not to practice any practice such as

²⁴ Ibid.

²⁵ Ibid.

²⁶ Interview with the Caretaker of the Bahrul Ulum Putra Islamic Boarding School, Agus Mochamad Hamam Nashiruddin, M. Ag, on March 14, 2023 at 20:30 WIB.

praying li-hifdz al-Qur'an, everything depends on each person and most importantly has a clear sanad, he added.²⁷

In practice, the Qur'anic li-hifdz prayer is the same as the usual evening prayer. The practice of praying li-hifdz al-Qur'an in Islamic Boarding Schools is as stated in the hadith editorship, carried out on Thursday night Friday after yasinan and diba'iyah activities. The li-hifdz prayer of the Qur'an is performed four raka'at twice salutations, the first raka'at reads surah Yasin, the second raka'at surah Ad-Dukhan, the third raka'at surah As-Sajdah and the fourth raka'at sura Al-Mulk, read aloud (jahr) with congregation, after finishing reading istigfar 11 times and shalawat then closed with al-Fatihah and prayer. In the past, the li-hifdz prayer of the Qur'an was performed by all students, either those who had not memorized or had memorized. However, over time in memorization efforts and also complaints from students who still do not understand the purpose of the Qur'an li-hifdz prayer, so the Qur'an li-hifdz prayer now follows 17 tahfidz students who have obtained 10 juz and above.²⁸

Forms of Meaning of the Prayer Tradition Li-Hifdz al-Qur'an Study of Karl Mannheim's Sociology of Knowledge

Regarding the case of the tradition of the practice of prayer li-hifdz al-Qur'an, if this researcher uses the knife of analysis Karl Mannheim's Sociology of Knowledge is so related to find out its meaning. According to Mannheim, the sociology of knowledge is a theory that links knowledge and the social conditions of society.²⁹ According to him, the basic principle that needs to be known in the sociology of knowledge is to know the understanding of how to think by clarifying its social origins. For him, there is no way of thinking that can be understood if you do not know his social origins.³⁰

In this study, researchers focused on three main ideas offered by Karl Mannheim. According to Karl Mannheim, human action can be formed from two inseparable dimensions, namely behavior and meaning that must be studied to understand a social action. Mannheim classified the meaning of a social action into three variables: Objective meaning, Expressive meaning, Documentary meaning.³¹ The description of its meaning is as follows:

Objective Meaning

²⁷ Ibid.

²⁸ Interview with ustadzah Zubaidatul Mardliyah, S. Pd. as well as the head of the Bahrul Ulum Putri Kedungbajul Islamic Boarding School, on March 8, 2023 at 15:00 WIB.

²⁹ Fannani, *Metode Studi Islam: Aplikasi Sosiologi Pengetahuan Sebagai Cara Pandang*.

³⁰ Baum, *Agama Dalam Bayang-Bayang Relativisme: Agama, Kebenaran Dan Sosiologi Pengetahuan*., 8

³¹ Ibid., 15-16

Objective meaning is the meaning that is influenced by the social context in which the action takes place. Objective meaning is used to search for basic meaning and original meaning. In this case, it is used to observe changes directly in the practice of the Qur'anic li-hifdz prayer practice. The practice of praying li-hifdz al-Qur'an is a form of worship that is carried out regularly at the Bahrul Ulum Putri Kedungbajul Islamic Boarding School. According to Ning Dewi Yukha Nida as the caregiver, at first it was done by herself, which had been obtained in the form of ijazah from her teacher, Ustadzah um Habibah when she was still living at the Walisongo Cukir Jombang Islamic Boarding School. He said the prayer li-hifdz al-Qur'an is an obligation and regulation in the Bahrul Ulum Putri Kedungbajul Islamic Boarding School, so that the students here are disciplined in doing anything. Because, prayer is the most important milestone to discipline the activities of the students and bring order to them. In addition, prayer is a measure of the activities of the students. He explained that the practice was to motivate the students as an exercise to always read rote in prayer.³²

In an interview with ustadzah Zubaidah, the role of the board takes precedence, because the regulations or policies of the pesantren must be implemented. So that the tradition of praying li-hifdz al-Qur'an at the Bahrul Ulum Putri Kedungbajul Islamic Boarding School is always carried out regularly and istiqamah. The importance of the role of the ustadzah and administrators in order to carry out this tradition requires them to always provide understanding and motivation to increase the enthusiasm of students in carrying out these practices. The reason is, carrying out this tradition requires high awareness to practice it.³³

The same addition was also made by ustadzah Arina Salsabila the practice of praying li-hifdz al-Qur'an is an obligation of the Islamic boarding school. Obligation is a task that must be performed. The relationship, because discipline makes a person raise a sense of obligation in his heart to continue to be disciplined in obeying applicable regulations.³⁴ Indeed, many students do not know the benefits obtained from the practice of praying li-hifdz al-Qur'an, one of the students named Nur Hamidatus Sufiyah, he said that the practice of praying li-hifdz al-Qur'an is so good, even though he is tired because he reads standing and long. However, it is a strategy to improve the quality of memorization. Because, as a human being must try.³⁵ There are also students named Ulil Hikmah and Nifa Zahrotus Safa'ah who do not understand the benefits of the practice of

³² Interview with the Caretaker of the Bahrul Ulum Putri Kedungbajul Islamic Boarding School, Ning Dewi Yukha Nida, S.Pd. on March 5, 2023 at 15:00 WIB.

³³ Interview with ustadzah Zubaidatul Mardiyah, S. Pd. as well as the head of the Bahrul Ulum Putri Kedungbajul Islamic Boarding School, on March 8, 2023 at 15:00 WIB.

³⁴ Interview with ustadzah of the Bahrul Ulum Putri Kedungbajul Islamic Boarding School Arina Salsabila, on March 9, 2023 at 15:00 WIB.

³⁵ Interview with Tahfidz students at the Bahrul Ulum Putri Kedungbajul Islamic Boarding School, Nur Hamidatus Sufiyah, on March 11, 2023 at 14:00 WIB.

praying li-hifdz al-Qur'an, namely as a form of maintaining memorization, training for long prayers, mentally training hut rules and training not sleepy, training leg strength.³⁶

In this case, indeed the role of administrators and ustadzah is indeed needed, because the existence of administrators can motivate students to carry out the prayer li-hifdz al-Qur'an to be more calm and special and not rush with other activities. The hope of caregivers in the practice of praying li-hifdz al-Qur'an at the Bahrul Ulum Putri Kedungbajul Islamic Boarding School is tafa'ulan to the Prophet SAW, companions, and scholars so that the students get their barokah. In addition, reading the Qur'an in prayer in congregation is easier and less heavy and prayers offered in congregation, especially on Friday nights, are more necessary. Not only that, he explained the practice to motivate students to learn to become imams by reading long letters, because he could not become an imam every day. And this practice is included as a practice of memorization of students to become more accustomed to reading long letters, because he could not be a priest every day. And this practice is included as a practice of memorization of students to become more accustomed to reading long letters in prayer.³⁷

Expressive Meaning

Expressional meaning is a meaning marked by the emergence of individual receptions from students who follow the practice of praying li-hifdz al-Qur'an. These students in the Mannheim language are referred to as perpetrators or actors of social action.³⁸ This reception will be obtained from interviews with respondents of the Bahrul Ulum Putri Kedungbajul Islamic Boarding School. Some obtained from the interview of the practice of praying li-hifdz al-Qur'an at the Bahrul Ulum Putri Kedungbajul Islamic Boarding School there are various meanings.

Meaning according to the Caregiver

The results of an interview with the caretaker of the Bahrul Ulum Putri Kedungbajul Islamic Boarding School explained that the tradition of praying li-hifdz al-Qur'an is mandatory for students who memorize. In addition, according to the caretaker, the purpose of holding the practice of praying li-hifdz al-Qur'an as an exercise for students to always read rote in prayer and to motivate students to learn to be imams of long letters, because he does not become an imam every day and is included as a practice of memorization of students to become more accustomed to reading long letters in prayer.

³⁶ Interview with Tahfidz students at the Bahrul Ulum Putri Kedungbajul Islamic Boarding School, Nifa Zahrotus Syafa'ah dan Ulil Hikmah, on March 11, 2023 at 14:00 WIB.

³⁷ Interview with the Caretaker of the Bahrul Ulum Putri Kedungbajul Islamic Boarding School, Ning Dewi Yukha Nida, S.Pd. on March 5, 2023 at 15:00 WIB.

³⁸ Baum, *Agama Dalam Bayang-Bayang Relativisme: Agama, Kebenaran Dan Sosiologi Pengetahuan.*, 15-16

Ning Dewi Yukha Nida also explained, that the practice of praying li-hifdz al-Qur'an is a form of psychological and mental support for a student when memorizing the Qur'an. Because a memorizer of the Qur'an when he has the intention to memorize 30 juz must be consistent to be able to achieve it. Many memorizers of the Qur'an initially have the determination to recite the Qur'an 30 juz, but many arrive in the middle of the road unable to memorize. This becomes problematic for a memorizer of the Qur'an. For this reason, in order to achieve these goals, the Bahrul Ulum Putri Kedungbajul Islamic Boarding School carries out the tradition of praying li-hifdz al-Qur'an as a form of wasilah given ease in memorizing verses of the Qur'an.³⁹

In addition, the manbenefit that is so great again is to do the practice of praying li-hifdz al-Qur'an the influence after reading memorization in prayer is more mutqin memorization than before doing, mutqin is seen from him often participating in Musabaqoh Hifdz al-Qur'an competitions, careful intelligence of the Qur'an and also strengthening in understanding tafsir Indonesian even Arabic interpretation that he participated in the competition. In addition, its benefits again in the science of hadith and other sciences are given ease in understanding. He also said that his hope for his students to memorize the Qur'an was resilient and he considered mutqin if he could read immediately, when told to read and minimal errors from memorization.⁴⁰

Meaning according to Ustadzah

The tradition of praying li-hifdz al-Qur'an used to be an activity that must be followed by all students both bin-Nadri and bil-Ghaib, but now only 17 tahfidz students with income of 10 juz and above and until now the tradition is still carried out properly. In carrying out the practice of praying li-hifdz al-Qur'an requires istiqomahan, so that in oneself feel a change from what is practiced. In addition, the practice of praying li-hifdz al-Qur'an benefits can have a good impact on students who practice it.

The practice of praying li-hifdz al-Qur'an according to the ustadzah is to maintain memorization of the Qur'an and self-training and habituation to always practice the tradition. In addition, as an exercise for discipline for students, because after doing this practice students must rest. And if the students can rest on time, automatically tomorrow's activities will also be disciplined. Not only that, the positive impact after doing the practice of praying li-hifdz al-Qur'an makes you more confident and confident with the verses memorized and becomes a more focused and calm person. According to the ustadzah the negative impact when not practicing the practice of praying li-hifdz al-Qur'an the heart feels uneasy, so that anxiety and anxiety sometimes the mind

³⁹ Interview with the Caretaker of the Bahrul Ulum Putri Kedungbajul Islamic Boarding School, Ning Dewi Yukha Nida, S.Pd. on March 5, 2023 at 15:00 WIB.

⁴⁰ Ibid.

becomes unfocused and even doubts the verses memorized. Therefore, this practice is a means to strengthen the memorization of the Qur'an, because without such efforts it is indeed difficult for people who want to memorize the Qur'an.⁴¹

Meaning according to the Management

From the results of an interview with the management of the Bahrul Ulum Islamic Boarding School, Putri Kedungbajul explained that the tradition of praying li-hifdz al-Qur'an is to ask for ease in memorizing the Qur'an with sincere intentions lillahi ta'ala. In addition, as proof of how confident the desire to memorize the Qur'an is, there are more and more memorization targets every day. Likewise, as a formation of character and disiplin for students. There are so many benefits obtained, that a memorizer requires strong faith and determination and hard efforts, because actually memorizing and fluently requires extraordinary struggle. What was obtained was the result of efforts so far. In addition, the impact felt is to make more organized, doubts fade, muroja'ah more enthusiastic. And the prayer li-hifdz al-Qur'an is one of the efforts to maintain memorization of the Qur'an, because in the future do not know the most important thing is to have tried as much as possible.⁴²

Meaning according to Santri

From the results of interviews with the students of the Bahrul Ulum Putri Kedungbajul Islamic Boarding School, it was explained that most of the students carried out the tradition of praying li-hifdz al-Qur'an as an obligation that must be obeyed, which has become the regulation of the Islamic boarding school and is the practice of caregivers. Many students interpret the tradition of the practice of praying li-hifdz al-Qur'an as an effort to strengthen memorization and translate muroja'ah. Santri named Vania, explained that this practice trains to linger reading the Qur'an in prayer and can be more focused and careful in reciting the Qur'an reading. In addition, it makes someone more patient and sincere in carrying out these practices, because the readings read are long letters. In addition, the student explained the Qur'an as a sedative for the heart and the Qur'an can not only be recited on the lips, but is really attached to the heart and mind.⁴³

There are also students named Ulil Hikmah and Nifa Zahrotus Syafa'ah who interpret the practice of praying li-hifdz al-Qur'an as a form of maintaining memorization, training for old

⁴¹ Interview with ustadzah Zubaidatul Mardiyah, S. Pd. as well as the head of the Bahrul Ulum Putri Kedungbajul Islamic Boarding School, on March 8, 2023 at 15:00 WIB.

⁴² Interview with the administrators of the Bahrul Ulum Putri Kedungbajul Islamic Boarding School, Lailatul Makhbubah, on March 10, 2023 at 14:30 WIB.

⁴³ Interview with Tahfidz students at the Bahrul Ulum Putri Kedungbajul Islamic Boarding School, Aurelia Nadya Azmi, on March 11, 2023 at 16:00 WIB.

prayers, mentally training hut rules and training not sleepy, training leg strength. In addition, he said that after performing the practice of praying li-hifdz al-Qur'an the body felt sleepy, tired, raging, laper, angry. And all these narratives are as a form of obeying the rules of the Islamic boarding school that must be implemented and obeyed and the students who do not know the benefits think that the tradition is only a routine to abort obligations.⁴⁴

Documentary Meaning

The meaning of documentary is a hidden meaning, so the actor is not fully aware that the aspects expressed by him show to a culture.⁴⁵ This meaning is obtained by looking at practice or practice in interaction with the Qur'an in the social context. The documentary meaning of the Qur'anic tradition of prayer practice can actually be known in depth, because it analyzes implied and hidden meanings, which does not realize that the practice expresses aspects that indicate the practice as a whole.

From the results of interviews and observations of the tradition of the practice of prayer li-hifdz al-Qur'an raises several receptions to the perpetrators: First, the practice of prayer li-hifdz al-Qur'an is a form of activity where they assume that the tradition is a mandatory rule that has been passed down from generation to generation that must be carried out by the students. This is because the actors have an understanding of the benefits that will be obtained from the tradition. Second, they accept the practice of the tradition in diversity as practiced in that tradition. Third, in practice it can make a culture as a whole without them realizing it.

This tradition is an excellent activity to be practiced for students who already know the benefits. Although at first the students did not know the benefits, but with perseverance and confidence in practicing the tradition, they will undoubtedly get results and blessings from the tradition. According to the documentary meaning in the tradition of the practice of prayer li-hifdz al-Qur'an is how to position a habit into a culture that must be carried out. The meaning of documentary is a combination of previous meanings. So the tradition of praying li-hifdz al-Qur'an is the final manifestation that has made it a culture for practitioners to always practice it.

CONCLUSION

Based on the results of research on the study of living Qur'an, the tradition of praying li-hifdz al-Qur'an at the Bahrul Ulum Putri Kedungbajul Islamic Boarding School, Ngadisuko Durenan Trenggalek, can be concluded as follows:

⁴⁴ Interview with Tahfidz students at the Bahrul Ulum Putri Kedungbajul Islamic Boarding School, Nifa Zahrotus Syafa'ah and Ulil Hikmah, on March 11, 2023 at 14:00 WIB.

⁴⁵ Baum, *Agama Dalam Bayang-Bayang Relativisme: Agama, Kebenaran Dan Sosiologi Pengetahuan.*, 15-16

The implementation of the tradition of praying li-hifdz al-Qur'an at the Bahrul Ulum Putri Kedungbajul Ngadisuko Durenan Trenggalek Islamic Boarding School is carried out every Thursday night Friday, after tahlilan and diba'iyah activities which are attended by 17 tahfidz students who get 10 juz and above. The prayer is performed four raka'at with two salutations, the first raka'at reading Surat Yasin, the second raka'at surah ad-Dukhan, the third raka'at surah as-Sajdah and the fourth raka'at reading Surat al-Mulk, read in jahr and congregation then continued with the wirid reading Astagfirullahal 'adzim 11 times and reading the prophet's shalawat closed by reading al-Fatihah and prayer.

The meaning contained in the tradition of the practice of prayer li-hifdz al-Qur'an seen from Karl Mannheim's theory of sociology of knowledge is: 1) objective meaning, the tradition is seen as an obligation that must be carried out because it is a regulation and as a practice of diplomas from his teachers. 2) expressive meaning, this tradition is interpreted as self-training to read the Qur'an in prayer and as a means of maintaining memorization, also making more confident in the Qur'an, as well as being facilitated in memorizing the Qur'an and being able to understand other sciences. 3) documentary meaning, the tradition is a practice that has become a routine so that it is accustomed to be carried out and becomes a custom for all pesantren residents at the Bahrul Ulum Putri Kedungbajul Islamic Boarding School.

BIBLIOGRAPHY

- Al-Turmudzi, Abi Isa Muhammad bin Isa. *Al-Jami' Al-Kabir Sunan Turmudzi*. 5th ed. Libanon: Dar Al-Gurab Al-Islami, 1996.
- Amin, Muhammad. "Tradisi Mujahadah: Metode Menjaga Hafalan Al-Qur'an Di Pondok Pesantren Al-Ittifaqiah, Indralaya, Indonesia." *Jurnal Fuaduna* 04, no. 01 (2020): 16.
- Atabik, Ahmad. "The Living Qur'an: Potret Budaya Tahfiz Al-Qur'an Di Nusantara." *Jurnal Penelitian* 8, no. 1 (2014): 165.
- Baum, Gregory. *Agama Dalam Bayang-Bayang Relativisme: Agama, Kebenaran Dan Sosiologi Pengetahuan*. Edited by Achmad Murtaqib Chaeri and Masyhuri Araow. Yogyakarta: Tiara Wacana Yoga, 1999.
- Charisma, Nur Lailatul, Linandha Shinta Enjelita, Nurul Fahmi Mustafidah, Mutimmatul Hasanah, Ni'matul Mukaromah, and Muhammad Anwar Idris. "Praktik Salat Taqwiyyatul Hifdzi Bagi Penghafal Al-Qur'an Di Pondok Pesantren An-Nur 1 Putri Malang." *Jurnal Al-Dzikra* 16, no. 1 (2022).
- Dhofeir, Zamakhsyari. *Tradisi Pesantren Studi Pandangan Hidup Kyai Dan Visinya Mengenai Masa Depan Indonesia*. Jakarta: LP3ES, 2011.

- Fannani, Muhyar. *Metode Studi Islam: Aplikasi Sosiologi Pengetahuan Sebagai Cara Pandang*. Yogyakarta: Pustaka Pelajar, 2010.
- Firlana, Amalia Rizky. “Amalan Shalat Hifzhil Qur’an Kajian Living Qur’an Di PPTQ Al-Hidayah Tulungagung.” *Jurnal Hermeneutika: Ilmu Al-Qur’an dan Tafsir* 13, no. 02 (2019).
- Hafid, Abdul. “Tahfidz Al-Qur’an (Studi Living Qur’an Di Pondok Pesantren Al-Kamaliyyah Bogor).” Institut PTIQ Jakarta, 2022.
- Luthfiyah, Siti Nur Azizatul, and M. Khoirul Hadi Al-Asy’ari. “Internalisasi Metode Hafalan Al-Qur’an Dalam Tradisi Salat Taqwiyyah Al-Hifzh (Studi Living Hadits Di Pondok Pesantren Usyaqil Qur’an Talangsari Jember).” *Jurnal Ilmiah: Ilmu Ushuluddin* 18, no. 1 (2019).
- Mannheim, Karl. *Ideologi Dan Utopia*. Edited by F. Budi Hardiman. Yogyakarta: Kanisius, 1991.
- Mansur, M., Muhammad Chirzin, Muhammad Yusuf, Abdul Mustaqim, Suryadi, M. Alfatih Suryadilaga, and Nurun Najwah. *Metodologi Penelitian Living Qur’an Dan Hadis*. Yogyakarta: TH Press, 2007.
- Putra, Heddy Shri Ahimsa. “The Living Al-Qur’an: Beberapa Perspektif Antropologi.” *Jurnal Walisongo* 20, no. 1 (2012): 271–304.
- Sugiyono. *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D*. Bandung: Alfabeta, 2018.
- Sujarweni, V. Wiratna. *Metodologi Penelitian Lengkap, Praktis, Dan Mudah Dipahami*. Yogyakarta: Pustaka Baru, 2022.
- Syamsuddin, Sahiron. *Islam Tradisi Dan Peradaban*. Yogyakarta: Bina Mulia Press, 2012.
- Ulum, Bahrul. “Brosur Pendaftaran Pondok Pesantren Bahrul Ulum Tahun Ajaran 2023-2024.” @ppbabrulum_kedungbajul.
<https://www.instagram.com/p/Cla4sqFvaVo/?igshid=MzRIODBiNWFIZA==>.
- Interview with the Caretaker of the Bahrul Ulum Putra Islamic Boarding School, Agus Mochamad Hamam Nashiruddin, M. Ag, on March 2, 2023 at 20:00 WIB.
- Interview with the Caretaker of the Bahrul Ulum Putra Islamic Boarding School, Agus Mochamad Hamam Nashiruddin, M. Ag, on March 14, 2023 at 20:30 WIB.
- Interview with the Caretaker of the Bahrul Ulum Putra Islamic Boarding School, KH. Moh Ibnu Mukti, on February 4, 2023 at 19:30 WIB.
- Interview with the Caretaker of the Bahrul Ulum Putri Islamic Boarding School, Ning Dewi Yukha Nida, S.Pd, on March 5, 2023 at 15:00 WIB.
- Interview with the administrators of the Bahrul Ulum Putri Kedungbajul Islamic Boarding School, Lailatul Makhbubah, on March 10, 2023 at 14:30 WIB.
- Interview with Tahfidz students at the Bahrul Ulum Putri Kedungbajul Islamic Boarding School, Aurelia Nadya Azmi, on March 11, 2023 at 16:00 WIB.

Interview with Tahfidz students at the Bahrul Ulum Putri Kedungbajul Islamic Boarding School, Nifa Zahrotus Syafa'ah and Ulil Hikmah, on March 11, 2023 at 14:00 WIB.

Interview with Tahfidz students at the Bahrul Ulum Putri Kedungbajul Islamic Boarding School, Nur Hamidatus Sufiyah, on March 11, 2023 at 14:00 WIB.

Interview with ustadzah of the Bahrul Ulum Putri Kedungbajul Islamic Boarding School, Arina Salsabila, on March 9, 2023 at 15:00 WIB.

Interview with ustadzah Zubaidatul Mardliyah, S. Pd. as well as the head of the Bahrul Ulum Putri Kedungbajul Islamic Boarding School, on March 8, 2023 at 15:00 WIB.