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## Practice Of Salat Hifdzil Qur'an: Study Of The Living Qur'an At The Ar-Rawdah Al-Qur'aniyah Sobontoro Tulungagung Islamic Boarding School

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### ABSTRACT :

This paper explains how the Qur'an can be alive in society. The study of the Qur'an that can be applied in everyday life is very interesting to explore in greater depth. The participation of the community, which is the subject of the implementation of the Qur'an, serves as a means that the Qur'an is not just a text but can be applied according to need. The object of research in this study is the interpretation of salat hifdzil Qur'an located at the Ar-Rawdah al-Qur'aniyah Islamic Boarding School in Sobontoro, Tulungagung, using the phenomenological system and an observational and interview approach using purposive sampling methods. This study found that the meaning perceived by the students in performing salat hifdzil Qur'an at the Ar-Rawdah al-Qur'aniyah Islamic Boarding School, according to Peter L. Berger, can be divided into three categories, namely: (1) externalization: the practice of salat hifdzil Qur'an is considered an extra activity by the students. (2) Objectification: the students feel accustomed to it because of its intensity, and (3) Internalization: the students feel they understand the meaning and feel the results after practicing the practice of salat hifdzil Qur'an.

**Keywords:** *Living Quran, Ar-Rawdah al-Qur'aniyah Islamic Boarding School, Salat Hifdzil Qur'an, Sociology of Knowledge Peter L. Berger*

## INTRODUCTION

The Qur'an serves as a guide for anyone who wants to get closer to it. The Qur'an can be a companion in life.<sup>1</sup> By holding fast to it, the Qur'an will provide new insights that are sometimes difficult for the mind to comprehend. In addition to studying the text, the Qur'an can also be studied in context, all of which can be applied in everyday life. The Qur'an is a miracle of the Prophet Muhammad Saw that has eternal significance throughout time, *sahib li kulli zaman wa makan*.<sup>2</sup>

Interacting with the Qur'an will nurture a noble soul. The Qur'an teaches many examples and wisdom that can be learned from. The Qur'an is able to give a new perspective to anyone who is willing to approach it.<sup>3</sup> Therefore, there are many practices that can be learned from the Qur'an.

<sup>1</sup> Mohammad Samsul Ulum, *Menangkap Cahaya Al-Qur'an* (Malang: UIN MAaliki Press, 2023). 25-30

<sup>2</sup> Sahiron Syamsuddin, "Hermeneutika Dan Pengembangan Uloomul Qur'an," 2009, [https://www.researchgate.net/publication/332107628\\_Hermeneutika\\_dan\\_Pengembangan\\_Uloomul\\_Qur'an\\_2017](https://www.researchgate.net/publication/332107628_Hermeneutika_dan_Pengembangan_Uloomul_Qur'an_2017). 35-37

<sup>3</sup> Abdul Mustaqim, *Metode Penelitian Al-Qur'an Dan Tafsir* (Yogyakarta: Idea Pres, 2017). 67-80

The Qur'an can be read during prayer or outside of prayer. In the book *At-Tibyan Fi Adabi Hamalati al-Qur'an* by Imam Nawawi<sup>4</sup>, it is explained that:

وأفضلُ القراءة ما كان في الصلاة، وأفضلها في قيام الليل

*“The most important recitation (of the Qur'an) is that which is done in prayer, and the most important of all is recitation in night prayer (qiyām al-layl).”*

Therefore, if the Qur'an continues to be read and studied, its blessings and benefits will never diminish. Imagine someone who reads the Qur'an without performing wudu; for every letter he reads, he will receive five good deeds. Then, reading the Qur'an while in a state of wudu will bring ten good deeds, and reading the Qur'an while praying, whether sunnah or obligatory, will bring a hundred good deeds.<sup>5</sup> This is proof that the more often and closer we are to the Qur'an, the more its goodness will continue to grow.

Apart from the virtues found in the Qur'an, the Qur'an is an inexhaustible source of knowledge. All knowledge comes from the Qur'an, such as Fiqh, Akhlak, Tasawuf, Kalam, and many others.<sup>6</sup> Studying the Qur'an is equivalent to studying the sciences contained within it. The studies and phenomena in the Qur'an will certainly continue to develop. This is also influenced by various aspects, ranging from education, modern technology systems, localization or culture, and the like.<sup>7</sup> This becomes the axis of the Qur'an in society. Therefore, the function of the Qur'an for society is non-negotiable.<sup>8</sup> In fact, its importance will never be replaced.

The phenomenon of the Qur'an has developed and will continue to develop, in accordance with the era in which the Qur'an is used. The Qur'an that has been brought to life is concrete proof that studying the Qur'an is not limited to the text alone, but will be more apparent and felt when the Qur'an is directly integrated into society. Many practices have been carried out by the community in response to this, including reciting the Qur'an, reciting prayers after salat maktubah, yasinan, and assemblies.<sup>9</sup> All of these activities are proof that the community's response to the

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<sup>4</sup> Imam An-Nawawi, *ATTIBYAN FII ADABI HAMALATIL QUR'AN* (Jl. Kalibata Timur 1/61 Jakarta: Darh AL- KUTUB AL-ISLAMIYYAH, 2012). 7

<sup>5</sup> Taufik Mahendri, *IMPLEMENTASI HADIS KEUTAMAAN MURAJA'AH AL-QUR'AN DALAM SHALAT PADA PROGRAM KARANTINA TAHFIDZ AL-QUR'AN AL-HAMASAH RIAU* (Riau: Diss. UNIVERSITAS ISLAM NEGERI SULTAN SYARIF KASIM RIAU, 2025).

<sup>6</sup> Muhammad Muntahibun Nafis, *Ilmu Pendidikan Islam* (Yogyakarta: Teras, 2011).

<sup>7</sup> Ahmad Zainal Abidin, *THE BENEFITS OF THE QUR'AN*, 2018. 40-45

<sup>8</sup> Sahiron dkk, *Islam Tradisi Dan Peradaban* (Yogyakarta: Bina Mulia Pres, 2012).

<sup>9</sup> Abdul Ghafur Noer Ahmad Zainal Abidin, Salamah Noorhidayati, “Pola Perilaku Masyarakat Dan Fungsionalisasi Al-Qur'an Melalui Rajah: Studi Living Qur'an Di Desa Ngantru, Kec. Ngantru, Kab. Tulungagung,” *Pustaka Wacana*, 2018. 13-15

Qur'an is very strong. In addition, among the practices of living the Quran carried out by students memorizing the Quran are muraja'ah and memorizing verse by verse in the Quran.<sup>10</sup>

Currently, there are many Islamic boarding schools for memorizing the Quran. These boarding schools are the main source of the rapid development of living the Quran, which has spread widely throughout society. This is due to the many responses made by santri in bringing the Qur'an to life. Among them is the Ar-Rawdah Al-Qur'aniyah Islamic Boarding School in Sobontoro, Tulungagung, one of whose practices is to bring the Qur'an to life in an effort to maintain the memorization of the Qur'an that they have memorized. This practice is commonly referred to as salat hifdzil Qur'an. Salat hifdzil Qur'an has been around since the time of the Prophet Muhammad SAW. This was narrated by Abdullah Ibn Abbas RA.

*“One day, we were in a gathering with the Prophet Muhammad, peace be upon him, when Ali bin Abi Talib suddenly arrived and asked the Prophet, “By my father, you, and my mother, my Qur'an often slips from my chest. I cannot bear it.” The Prophet Muhammad (peace be upon him) replied, “O father of Hasan, have I not taught you the words that Allah has blessed you with, words that can benefit anyone who learns from you and can help you hold onto anything so that it remains firmly in your heart?” Ali then answered, “No, O Messenger of Allah. I hope you will teach me.”*

*Then the Prophet Muhammad explained:*

إِذَا كَانَ لَيْلَةُ الْجُمُعَةِ فَإِنْ اسْتَطَعْتَ أَنْ تَقُومَ فِي ثُلُثِ اللَّيْلِ الْآخِرِ فَإِنَّهَا سَاعَةٌ مَشْهُودَةٌ وَالِدُعَاءُ فِيهَا مُسْتَجَابٌ وَقَدْ قَالَ أَحْيَى يَعْقُوبُ لِبَنِيهِ (سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي (يَقُولُ حَتَّى تَأْتِي لَيْلَةُ الْجُمُعَةِ، فَإِنْ لَمْ تَسْتَطِعْ فَقُمْ فِي وَسَطِهَا ، فَإِنْ لَمْ تَسْتَطِعْ فَقُمْ فِي أَوَّلِهَا، فَصَلِّ أَرْبَعَ رَكَعَاتٍ تَقْرَأُ فِي الرَّكْعَةِ الْأُولَى بِفَاتِحَةِ الْكِتَابِ وَسُورَةَ يسَ وَفِي الرَّكْعَةِ الثَّانِيَةِ بِفَاتِحَةِ الْكِتَابِ وَحَمِ الدُّخَانَ وَفِي الرَّكْعَةِ الثَّلَاثَةِ بِفَاتِحَةِ الْكِتَابِ وَالْم تَنْزِيلُ السَّجْدَةِ وَفِي الرَّكْعَةِ الرَّابِعَةِ بِفَاتِحَةِ الْكِتَابِ وَتَبَارَكَ الْمَفْصَلُ فَإِذَا فَرَعْتَ مِنْ التَّشَهُدِ فَاحْمَدُ اللهُ، وَأَحْسِنُ الثَّنَاءَ عَلَى اللهِ، وَصَلِّ عَلَيَّ وَأَحْسِنُ وَعَلَى سَائِرِ النَّبِيِّينَ، وَاسْتَغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَإِلِخْوَانِكَ الَّذِينَ سَبَقُوكَ بِالْإِيمَانِ

*"If it is Friday night, if you are able, worship in the last third of the night. That time is witnessed directly by Allah SWT. Prayers offered at that time will surely be answered. And my brother Jacob said to his children, 'I will ask forgiveness for you from my Lord,' and he continued to say this until Friday night came. The Prophet then continued, 'If you are unable to do so at that time, do it in the middle of the night. If you still cannot, perform it at the beginning of the night.' Perform four rak'abs of prayer: In the first rak'ab, after reciting Al-Fatihah, recite Surah Yasin. In the second rak'ab, after Al-Fatihah, recite Surah Hamim Ad-Dukhon. In the third rak'ab, after Al-Fatihah, recite Surah As-Sajdah. In the fourth rak'ab, after Al-Fatihah, recite Surah Tabarak (Al-Mulk). After the tashabbud (tabiyyat), praise Allah (recite the hamdalab), glorify Him as best as you can, recite the salawat for me and do it as best as you can, and for all the Prophets, ask forgiveness for all, the believing men and women who have preceded you in death with faith."<sup>11</sup>*

<sup>10</sup> M Mansur dkk, *Metodologi Penelitian Living Quran Dan Hadis* (Yogyakarta: Teras, 2007). 20-29

<sup>11</sup> Abu 'Isa Muhammad bin 'Isa bin Sawrah bin Musa bin ad-Dahhak At-Tirmidzi, *Sunan At-Tirmidzi* (Beirut: Dār al-Kutub al-'Ilmiyyah, 1998). 130-132

This hadith inspired Quran memorizers in Indonesia, especially those in Islamic boarding schools, to practice the sunnah as taught by the Prophet Muhammad. In practice, students responded differently, with some performing the prayer in congregation and others praying individually. Regarding the technical aspects of the prayer, some perform four rak'ahs with one salam, while others perform two salams.

Therefore, there are differences in the interpretation of the implementation of the hifdzil Qur'an prayer performed by students at the Ar-Rawdah Al-Qur'aniyah Islamic Boarding School in Sobontoro, Tulungagung. The author is interested in studying the practice of the hifdzil Qur'an prayer performed by students at this Islamic boarding school. This study stems from the community's response to the practice of salat hifdzil Qur'an by clarifying the focus of the issues being studied into two, namely: 1) How is the transmission and transformation of salat hifdzil Qur'an carried out at the Ar-Rawdah Al-Qur'aniyah Islamic Boarding School in Sobontoro, Tulungagung? 2) How is the practice of salat hifdzil Qur'an carried out at the Ar-Rawdah Al-Qur'aniyah Islamic Boarding School in Sobontoro, Tulungagung? And 3) How is the meaning of salat hifdzil Qur'an viewed from the perspective of Peter L. Berger sociology of knowledge theory?

## Methods

This type of research is field research<sup>12</sup>, which is characterized by data being presented in its natural setting without being converted into symbols or numbers. In this research, the researcher describes events and occurrences in the field without converting them into numbers or symbols. The approach used in this research is descriptive qualitative research. Descriptive qualitative research is research that attempts to describe a phenomenon, event, or incident that is currently occurring. Descriptive research focuses on actual problems as they are at the time of the research. Through descriptive research, researchers attempt to describe the events and incidents that are the focus of attention without giving special treatment to those events.<sup>13</sup>

This study aims to understand how the practice of salat hifdzil Qur'an is interpreted by students memorizing the Qur'an at the Ar-Rawdah al-Qur'aniyah Islamic boarding school, whose teachings originate from the hadith of the Prophet. There have been many studies explaining the practice of salat hifdzil Qur'an, but based on research, it was found that every place that practices this salat has its own differences. This fact is evident because every Islamic boarding school or Qur'an memorizer has its own interpretation of salat hifdzil Qur'an.

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<sup>12</sup> Tjutju Soendari, *Metode Penelitian Deskriptif* (Bandung: Bandung, UPI. Stuss, Magdalena & Herdan, Agnieszka 17, 2012). 56-60

<sup>13</sup> Farida Nugrahani, *Metode Penelitian Kualitatif Dalam Penelitian Pendidikan Bahasa*, 2014. 23-27

Therefore, the theoretical explanation that we want to construct emphasizes the perspective and interpretation of the subject, thus requiring a separate research approach. This approach is phenomenology, in which the researcher allows the informant to interpret the meaning of the practice of salat hifdzil Qur'an as he experiences it in his daily life. According to Dhavamony, phenomenology does not examine the essence of religion philosophically and theologically, but rather the essence of religion as an empirical phenomenon that underlies religious facts. The purpose of this approach is to reveal the deeper meaning of a person's religious history, which is an expression of their faith experience.<sup>14</sup>

The primary data source used by the author is the students of the Ar-Rawdah Al-Qur'aniyah Islamic boarding school who practice salat hifdzil Qur'an. Not all students at the Ar-Rawdah Al-Qur'aniyah Islamic boarding school memorize the Qur'an. The boarding school does not require its students to memorize the Qur'an. This is because the students at the boarding school have different backgrounds and goals. Some are only studying at college or school and reciting the Qur'an. Most of them are studying at school or college, and those who focus on reciting the Qur'an can be counted on one hand. Due to this issue, the practice of salat hifdzil Qur'an at the boarding school is still rarely performed. Furthermore, the boarding school is still very young. Therefore, there are still very few students who have almost completed their studies. Those who perform this prayer are students who are determined to memorize the Qur'an and have almost completed their studies.

To collect data, the author conducted direct observations at the Ar-Rawdah Al-Qur'aniyah Islamic Boarding School. The author also interviewed the caretakers and students who have experienced the practice of salat hifdzil Qur'an. In addition to interviewing several sources, the author also conducted direct documentation at the Ar-Rawdah Al-Qur'aniyah Islamic Boarding School. Apart from the primary data obtained from the boarding school, the author also collected secondary data from books, journals, and literature related to this research.

### **Theoretical Study**

The function of theory in this study is not to test hypotheses. Rather, it serves as a basis for comprehensive and in-depth analysis of the context. This allows the messages conveyed by the sources to be expressed with the correct meaning.<sup>15</sup>

### **Living Quran**

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<sup>14</sup> Edi Susanto, "Signifikansi Pendekatan Fenomenologi Terhadap Dinamika Religious Studies: Kajian Atas Pemikiran Dauglas Allen," *Islamica: Jurnal Studi Keislaman* 1.1 (2006): 67–75.

<sup>15</sup> Nugrahani, *Metode Penelitian Kualitatif Dalam Penelitian Pendidikan Babasa*. 35-37

Living Quran is a form and response of society in understanding and interacting with the Qur'an. Broadly speaking, living Quran was born from the concept of the Qur'an in everyday life, which has fostered individual responses from society.<sup>16</sup> As understood by Adrika, it is a way of applying the Qur'an outside of its textual context.<sup>17</sup> Thus, the implementation of a verse of the Qur'an is not based on the meaning and content of the verse itself, but rather on the virtues or fadhilah of those verses.

### **Theory of Sociology of Knowledge**

Sociology of knowledge is a branch of sociology that explores the relationship between society and knowledge. One of the important figures in this field is Karl Mannheim, who is known as one of the pioneers of sociology of knowledge in the early 20th century. Karl Mannheim was born in 1893 in Budapest, Hungary. His father worked in the textile industry in Hungary, while his mother was from Germany. During his education, he studied in cities such as Berlin, Paris, Heidelberg, and the University of Budapest. In the field of philosophy, Karl Mannheim earned his doctorate at the University of Budapest. The main concepts of his thinking were ideology and utopia. He defined ideology as a concept that arises from political struggles, namely when the dominant group's thinking is too tied to their interests, to the point that they cannot see certain realities that could undermine their power. Meanwhile, utopia is realized in oppressed groups, who intellectually crave social change, but unknowingly only see the elements that drive that change.<sup>18</sup>

Ideology is a system of thought that influences human behavior. Karl Mannheim argued that all human knowledge is influenced by social conditions. He believed that every phase in human history has representative ideas.<sup>19</sup> These representative ideas are concepts that reflect the social climate prevailing at the time. Mannheim said that ideology guides groups to define events in a certain way and to strengthen their position. From a conceptual perspective, the sociology of knowledge emerged as a response to the reality of social science adopting a natural science approach in theory, epistemology, and methodology. Natural science, which is positive in nature, essentially confirms the truth of knowledge that is objective, a priori, and free from values. Meanwhile, the sociology of knowledge argues that human knowledge and truth are subjective and mixed with values. Within the framework of the sociology of knowledge, we understand that all

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<sup>16</sup> Ahmad Zainal Abidin, "THE BENEFITS OF THE QUR'AN AS PROBLEM SOLVING FOR SANTRIP'S LIFE: LIVING QUR'AN AT PESANTRENS IN TULUNGAGUNG." International Conference on Qur'an and Hadith Studies (ICQHS 2017).," *Atlantis Press*, 2017, 23–56.

<sup>17</sup> ADRIKA FITHROTUL AINI, *PENGANTAR KAJIAN LIVING QUR'AN* (Lamongan: PUSTAKA JATI, 2021).

<sup>18</sup> Kurt H. Wolff, *Dari Karl Mannheim*. Routledge, 2017.

<sup>19</sup> Aep Gunarsa Dewirina Dewi, Catha, Catharina, *Sociology: Concepts and Theories*. Refika Aditama, 2013.

societies, with different social and psychological backgrounds, have the right to provide perspectives on truth.<sup>20</sup>

This theory was further expanded by Peter L. Berger and Thomas Luckmann, who placed the sociology of knowledge into two elements, namely reality and knowledge. Berger's explanation of the interaction between objective social reality and subjective knowledge is rooted in the idea of three stages of cultural dialectics, namely externalization, objectification, and internalization.<sup>21</sup> Externalization is the process by which individuals interact directly with society, both through physical actions and mental aspects.<sup>22</sup> Objectification is the establishment of the products of these activities (both physical and mental), a reality that emerges and stands alone, separate from its creators, in the form of an external fact. Internalization is the process by which individuals reabsorb this reality and transform it back from the structures of the objective world into the structures of subjective consciousness.<sup>23</sup>

## Result

### Profile of Ar-Rawdah Al-Qur'aniyah Islamic Boarding School, Sobontoro, Tulungagung

The Ar-Rawdah Al-Qur'aniyah Islamic boarding school was founded on Thursday, September 10, 2020, by KH Sufyan Stauri al-Hafidz. The boarding school is located on Jalan Mangun Sarkoro IV, Prayan Hamlet, Sobontoro Village, Boyolangu District, Tulungagung Regency. This boarding school implements the Tahfiz al-Qur'an and Salafi methods, which involve memorizing the Qur'an and studying classical texts written by the *Salafus Salih*. The boarding school also applies the principle of *al-Muhafadatu ala Qadim as-Salih wa al-Ahdu bi al-Jadid al-Aslah*, "Preserving the old that is good and adopting the new that is better."

Initially, the Ar-Rawdah Al-Qur'aniyah Sobontoro Islamic Boarding School only had two students who came from Ponorogo, East Java. Currently, there are around 37 students residing at the Ar-Rawdah Al-Qur'aniyah Islamic Boarding School. All students residing at the boarding school are male, and most of them come from areas outside Tulungagung City. Among them are students from Ponorogo, Sragen, Jember, Blitar, and Kediri districts. This is due to the many activities or routine gatherings held by the caretakers outside the city.

The students at the Ar-Rawdah Al-Qur'aniyah Sobontoro Islamic boarding school consist of four types: 1) full-time students, 2) students who also attend formal school outside the boarding school, 3) students who also attend university, and 4) students who also work. Therefore, it can be

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<sup>20</sup> Hamka, "Sosiologi Pengetahuan Telaah Atas Pemikiran Karl Mannheim ( Sulawesi Tengah, IAIN Palu," *Journal of Pedagogy* 3 No 1, no. 23 (2020).

<sup>21</sup> Sulaiman Aimie, "Memahami Teori Konstruksi Sosial Peter L. Berger," *Society* 4, no. 1 (2016): 15–22.

<sup>22</sup> Peter L. Berger, *Peter L. Berger, The Social Interpretation of Reality: A Treatise on the Sociology of Knowledge*, 1990.

<sup>23</sup> Peter L. Berger, *The Desecularization of the World: A Global Overview* (The new sociology of knowledge, 2017).

seen that this boarding school does not require students to memorize the entire Qur'an, but rather to do as much as they can. This is as stated by the caretaker, "I do not require all students to memorize the entire Qur'an. However, the Qur'an is a gift from Allah that is not given to everyone."<sup>24</sup> The caretaker tries his best to accompany students who have a genuine desire to memorize the Qur'an. In a day, there are three times for reciting the Qur'an to the caretaker, namely in the morning, when they recite what they have memorized, and in the afternoon and evening, when they review what they have memorized with the caretaker.

In addition to memorizing the Qur'an, this Islamic boarding school also teaches various classical books written by Salafi scholars. Among them are *Tafsir al-Jalalain*, *Nasaib al-Diniyyah*, *Taqrirat Sadidab*, *Wasailul Wusul*, *Fathul Mu'in*, *Bidayatul Hidayah*, and *Ihya' Ulumunddin*. These studies are conducted directly by the teachers according to their respective schedules. In addition to the badongan recitation model at the Ar-Rawdah Al-Qur'aniyyah Sobontoro Islamic Boarding School, it also implements a classical system for students who have never studied at a boarding school before. There are three classes, starting from class 1A, 1B, and 1C. The activities are carried out at night after the Isha prayer, which is preceded by a joint muhafadah. Among the subjects taught in this education system are *Nahwu*, *Saraf*, *Fiqh*, *Ahlak*, *Tajwid*, *Tasawuf*, *Hadist*, *Tafsir*, and *Imla'*.

In addition to teaching the scriptures, the teachers also emphasize to their students to make every effort to perform congregational prayers wherever they are. The teachers reason that prayer is the pinnacle of all activities in this world. Therefore, striving for perfection in congregational prayer is a method that is widely used to achieve that perfection. The teachers deeply regret it if any of their students pray but not in congregation. Among the teachers of the caretaker are: 1) KH. Hamim Jazuli (Gus Miek) Ploso Kediri (central figure of the al-Qur'an and Dzikrul Ghafilin recitation), 2) KH Hasyim Sholih Mayak Ponorogo (founder and caretaker of the Darul Huda Mayak Tonatan Ponorogo Islamic boarding school), 3) KH. Farid Wajdi A.S Talangsari Jember (son of KH. Ahmad Siddiq Rais Amm Nahdhatul Ulama), 4) KH. Muhammad Najib A.Q (caretaker of the Al-Munawir Krapyak Islamic boarding school, Yogyakarta).<sup>25</sup>

### **Transmission and Transformation of Salat Hifdzil Qur'an**

The teacher learned the practice of salat hifdzil Qur'an when he was still studying at the Al-Munawir Krapyak Islamic boarding school in Yogyakarta. On one occasion, specifically during the memorial gathering for KH. Muhammad Munawir bin Abdur Rosyad, Mbah Dahlan (one of KH.

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<sup>24</sup> KH. Sufyan Stauri, interview, Caretaker and Founder of Ar-Raudhah Al-Qur'aniyyah Islamic Boarding School, Sobontoro, Tulungagung. At the Islamic Boarding School (Monday, September 29, 2025). 9:00 a.m.

<sup>25</sup> Kang M Zuhair Muayyad, interview, one of the first students of the Islamic Boarding School, at the Ar-Raudlah Ar-Qur'aniyyah Islamic Boarding School (Sunday, September 28, 2025). 9:00 a.m

Muhammad Munawi's students) mentioned that there was a practice commonly performed by Qur'an memorizers in the past, namely the hifdzil Qur'an prayer. Salat hifdzil Qur'an is a sunnah prayer practice that serves to strengthen one's memorization of the Qur'an. Salat hifdzil Qur'an is performed on Friday nights with four rak'ahs. The first raka'at after reciting Surah al-Fatihah is followed by reciting Surah Yasin, the second raka'at after al-Fatihah is followed by reciting Surah Sajdah, the third raka'at is followed by reciting Surah Dukhan, and the last raka'at after reciting Surah al-Fatihah is followed by reciting Surah Tabarak (al-Mulk). After the sunnah prayer is completed with the salam, there is a prayer recited from the practice of that prayer. The practice of this sunnah prayer is commonly performed by those who memorize the Qur'an.<sup>26</sup>

The opinions of senior clerics regarding the practice of salat hifdzil Qur'an refer to the introduction of the Tafsir Ibnu Katsir book<sup>27</sup>, which explains that this sunnah prayer has existed since the time of the Prophet Muhammad. This is in accordance with the hadith narrated by Ibn Abbas, which explains that there was an incident that described the anxiety of Sayyidina Ali due to the large amount of memorization he had forgotten. Finally, the Prophet Muhammad gave him this sunnah prayer practice. As a result of this sunnah prayer, Sayyidina Ali (may Allah be pleased with him) found it easier to memorize and retain the verses of the Qur'an. Eventually, many of the companions of the Prophet Muhammad (peace be upon him) practiced this sunnah prayer. This sunnah prayer continues to be performed, especially by the Khuffadz (those who memorize the Qur'an), in order to maintain their memorization.<sup>28</sup>

In general, the implementation of the hifdzil Qur'an prayer is the same as other sunnah prayers. This prayer is performed at night, and there are four rakats. The main feature of this prayer is the surahs that are recited after reciting Surah al-Fatihah. There are four selected surahs, namely Yasin, Sajadah, Dukhan, and al-Mulk. These four surahs are recited in sequence. Then, this sunnah prayer underwent localization due to cultural and customary influences, so that many of them refer to this sunnah prayer as the hajat li hifdzil Qur'an prayer. Salat hajat li hifdzil Qur'an or salat hifdzil Qur'an, when viewed from its linguistic meaning, the word salat means prayer, hifdz means to protect, and al-Qur'an means recitation. Therefore, it can be concluded that the purpose of salat hifdzil Qur'an is to preserve the memorization of the Qur'an by its memorizers.

Initially, this prayer was intended for those who had completed memorizing the Qur'an. The procedure was to perform it individually, consisting of four rak'ahs with one salam. However, as

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<sup>26</sup> KH. Sufyan Stauri, interview, Caretaker and Founder of Ar-Raudhah Al-Qur'aniyyah Islamic Boarding School, Sobontoro, Tulungagung. At the Islamic Boarding School (Monday, September 29, 2025). 9:00 a.m.

<sup>27</sup> Ismā'īl bin 'Umar Ibn Katsīr, *Tafsīr Al-Qur'ān Al-'Azīm, Taḥqīq Samī Bin Muḥammad Salāmah* (Riyadh: Dār Ṭayyibah, 1999). 110

<sup>28</sup> At-Tirmidzi, *Sunan At-Tirmidzi*. 130

time went on, the caretaker established his own Islamic boarding school, and many of his students were encouraged to perform the Salat Hifdzil Qur'an so that they would not only be strong in their memorization, but also be given ease by Allah SWT in the process of memorization.<sup>29</sup>

Researchers found a transformation in the practice of salat hifdzil Qur'an, from previously being performed by those who had already memorized the entire Qur'an, to being performed at the Ar-Rawdah Al-Qur'aniyah Islamic boarding school while in the process of memorizing the Qur'an. Previously performed individually, now many students try to perform it in congregation. This transmission and transformation prove that the community's response to the Qur'an is a clear manifestation that the study of the living Qur'an is a form of interpretation carried out by the community. This also distinguishes it from the interpretation that occurs in sociological theory, which only responds to community behavior without manifesting the interpretation of the Qur'an. The Qur'an is not just ordinary reading material, but a miracle that can be incorporated into daily life.<sup>30</sup>

### **Practice of Salat Hifdzil Qur'an**

The implementation of the hifdzil Qur'an prayer at the Ar-Rawdah Al-Qur'aniyah Islamic boarding school is held on Friday nights. The choice of Friday night is based on a hadith conveyed by the Prophet Muhammad, who recommended performing prayers and supplications to Allah SWT for the desired intention, namely to be granted ease in preserving one's memorization. Friday night is the most special and glorious night. Therefore, at that moment, many supplications and prayers are made to Allah SWT. This is similar to the hifdzil Qur'an prayer, which is performed on Friday night. In another hadith, the Prophet Muhammad SAW once said that:

فِي يَوْمِ الْجُمُعَةِ سَاعَةٌ، لَا يُؤَافِقُهَا عَبْدٌ مُسْلِمٌ وَهُوَ قَائِمٌ يُصَلِّي، يَسْأَلُ اللَّهَ خَيْرًا، إِلَّا أَعْطَاهُ إِيَّاهُ

*On Friday there is a time when no Muslim servant stands (in prayer) and asks Allah for something, but Allah will give it to him.<sup>31</sup>*

This hadith is good news for all creatures that at that time Allah SWT provides facilities for His creatures who want to pray and supplicate to Him. Allah SWT will grant all the requests of His creatures.<sup>32</sup> Thus, it is clear why the Prophet Muhammad SAW, in the hadith explaining the

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<sup>29</sup> KH. Sufyan Stauri, interview, Caretaker and Founder of Ar-Raudhah Al-Qur'aniyyah Islamic Boarding School, Sobontoro, Tulungagung. At the Islamic Boarding School (Monday, September 29, 2025). 9:00 a.m.

<sup>30</sup> Prof. Dr. Ahmad Zainal Abidin, MA, lecture, Postgraduate Program, UIN Sayyid Ali Rahmatullah Tulungagung (Friday, November 8, 2025), 8:00 AM.

<sup>31</sup> Terjemah Shahih Muslim, "Shahih Muslim." *STUDI KITAB HADIS: Dari Mumaththa' Imam Malik Hingga Mustadrak Al Hakim*, 2020. 67

<sup>32</sup> H Dwi Surya Atmaja, "Pengaruh Moderasi Beragama Terhadap Kegiatan Tradisi Yasinan Pada M Alam Jum ' at Diajukan Untuk Memenuhi Tugas Mata Kuliah PPMDI ( Perkembangan Pemikiran Modern Dalam Islam ) Dosen Pengampuh : Wahyu Nugroho , MH Disusun Oleh : Giovani Akbar ( 12001023 )," no. 12001023 (2024): 1–12.

salat hifdzil Qur'an, instructed us to perform it every Friday night. In addition to the recommendation regarding Friday night, the Prophet also recommended performing the salat hifdzil Qur'an in the last third of the night. Among the many times of the night, the last third is the most effective time for all prayers to be answered. This time is like a pearl; if someone is able to take it, they will obtain glory. This is as stated by the Prophet Muhammad SAW:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ  
 :يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا، حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ، فَيَقُولُ  
 "مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ؟ مَنْ يَسْأَلُنِي فَأُعْطِيَهُ؟ مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ؟"

*Our Lord, Blessed and Exalted, descends to the lowest heaven every night when the last third of the night remains, and He says: 'Whoever prays to Me, I will answer; whoever asks of Me, I will give; whoever seeks forgiveness from Me, I will forgive.'* (HR. *Al-Bukhari no. 1145, Muslim no. 758*)<sup>33</sup>

This hadith serves as the basis for the belief that the last third of the night is not an ordinary time. This time has incomparable advantages when compared to other times. The hadith explains that whoever prays to Him will surely be answered. Whoever asks will surely be given, and whoever asks for forgiveness will surely be forgiven. This shows how great this time is. However, obtaining it requires extra effort, because this time is generally a comfortable time to sleep and rest. Not only that, this time is very cold due to high rainfall and other factors.<sup>34</sup> Therefore, Allah SWT does not hesitate to reward His servants who ask of Him at that time.

Thus, it can be concluded that the combination of Friday night and the last third of the night is a very complex time, both in terms of the night itself and in terms of the time. In the cycle of time, nothing can match or rival this time. Therefore, through this time, it is hoped that efforts to perform the prayer for the preservation of the Qur'an will be answered by Allah SWT. And the worship performed will not be rejected.

The implementation of salat hifdzil Qur'an at the Ar-Rawdah Al-Qur'aniyah Islamic Boarding School has only been carried out for about a year. This is because there are only a few students who are about to complete their memorization of the Qur'an. In essence, this practice is recommended for students who are in the process of completing their memorization.

*".....this is reasonable because in the world of memorization, there is no such thing as laduni. Everything is achieved through a long process and many trials. The kiai is concerned that the*

<sup>33</sup> Al-Bukhari Muhammad bin ismail, *Sahib Al-Bukhari, Mubaqqiq: Muhammad Zubair Bin Nasir Al- Nasir* (Beirut: Dar Taufiq al-Najah, 1998). 67-70

<sup>34</sup> Leila S Chudari, *Malam Terakbir* (Kepustakaan Populer Gramedia, 2013). 23-28

*practice of this prayer could provoke students to perform this sunnah prayer and be reluctant to recite or read the Qur'an...*<sup>35</sup>

The teacher believes that these sunnah prayers are merely a means to bring us closer to the Qur'an. However, the most important thing is to continue reciting and reviewing it. This is because in the world of Qur'an memorization, there is no such thing as laduni knowledge. If you want to memorize the Qur'an, never expect that a certain practice will enable you to memorize the Qur'an. The key is only one: frequent Nderes. Not all students at the boarding school are committed to memorizing the Qur'an. Some are only studying, some are only attending school, some are studying while working, and a handful are focusing on memorization. However, there are several students who are also memorizing and are almost finished. Therefore, in practice, only a handful of students have obtained the practice of the salat hifdzil Qur'an.

On Friday nights, the activities carried out by the Ar-Rawdah Al-Qur'aniyah Islamic Boarding School after Maghrib prayer are mujahadah *Dzikerul Ghafilin*, followed by Tasbih prayer after Isha prayer, and then the recitation of the Maulid of Prophet Muhammad SAW. These activities end at around 10:00 p.m. Only then do the students who wish to perform the hifdzil Qur'an prayer do so. Some do it immediately, some do it in the middle of the night, and some do it in the last third of the night until dawn. These times were chosen according to the students' availability to perform them. There is no specific time for performing them. However, performing them in the last third of the night is much better.

*".....Then, the time used for this prayer is after the Isha prayer every Friday night until dawn. However, the cleric recommends that it is better to perform it in the last third of the night..."*<sup>36</sup>

The procedure for this hifdzil Qur'an prayer is almost the same as other prayers in general. The difference is the recitation after reading Surah al-Fatihah. In general prayers, you are free to choose the surah or verse you want, whether it is short or long. However, in this sunnah prayer, after reciting Surah al-Fatihah, the surah recited in each rak'ah from the first to the last is always different. There are four rak'ahs with one salam. The surah recited in the first rak'ah after reciting al-Fatihah is Yaasin, the second rak'ah is al-Dukhan, the third rak'ah is as-Sajadah, and the last rak'ah is al-Mulk. Then, after the salam, in the wording of the hadith conveyed by the Prophet Muhammad SAW, there is a sentence that becomes the prayer formula in this salat hifdzil Qur'an. The wording is as follows:

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<sup>35</sup> KH. Sufyan Stauri, interview, Caretaker and Founder of Ar-Raudhah Al-Qur'aniyyah Islamic Boarding School, Sobontoro, Tulungagung. At the Islamic Boarding School (Monday, September 29, 2025). 9:00 a.m.

<sup>36</sup> KH. Sufyan Stauri, interview, Caretaker and Founder of Ar-Raudhah Al-Qur'aniyyah Islamic Boarding School, Sobontoro, Tulungagung. At the Islamic Boarding School (Monday, September 29, 2025). 9:00 a.m.

اللَّهُمَّ ارْحَمْنِي بِتَرْكِ الْمَعَاصِي أَبَدًا مَا أَبْقَيْتَنِي وَارْحَمْنِي أَنْ أَتَكَلَّفَ مَا لَا يَغْنِينِي وَارْزُقْنِي حُسْنَ  
النَّظَرِ فِيمَا يُرْضِيكَ عَنِّي اللَّهُمَّ بَدِيعَ السَّمَوَاتِ وَالْأَرْضِ ذَا الْجَلَالِ وَالْإِكْرَامِ وَالْعِزَّةِ الَّتِي  
لَا تُرَامُ أَسْأَلُكَ يَا اللَّهُ يَا رَحْمَنُ بِجَلَالِكَ وَنُورِ وَجْهِكَ أَنْ تُلْزِمَ قَلْبِي حِفْظَ كِتَابِكَ كَمَا عَلَّمْتَنِي  
وَارْزُقْنِي أَنْ أَتْلُوهُ عَلَى النَّحْوِ الَّذِي يُرْضِيكَ عَنِّي اللَّهُمَّ بَدِيعَ السَّمَوَاتِ وَالْأَرْضِ ذَا الْجَلَالِ  
وَالْإِكْرَامِ وَالْعِزَّةِ الَّتِي لَا تُرَامُ أَسْأَلُكَ يَا اللَّهُ يَا رَحْمَنُ بِجَلَالِكَ وَنُورِ وَجْهِكَ أَنْ تُنَوِّرَ  
بِكِتَابِكَ بَصَرِي وَأَنْ تُطَلِّقَ بِهِ لِسَانِي وَأَنْ تُفَرِّجَ بِهِ عَن قَلْبِي وَأَنْ تُشْرِحَ بِهِ صَدْرِي وَأَنْ  
تَغْسِلَ بِهِ بَدَنِي فَإِنَّهُ لَا يُعِينُنِي عَلَى الْحَقِّ غَيْرُكَ وَلَا يُؤْتِينِيهِ إِلَّا أَنْتَ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا  
بِاللَّهِ الْعَلِيِّ الْعَظِيمِ .. سنن الترمذي

*“ O Allah, have mercy on me by keeping me away from sins forever, and have mercy on me so that I do not force myself to do things that have nothing to do with me, and grant me a good view of the things You are pleased with from me, O Allah, Creator of the heavens and the earth, the Most Great, the Most Glorious, and the Most Powerful, who cannot be matched. I beseech You, O Allah, O Most Merciful, by Your majesty and the light of Your countenance, to bind my heart to uphold Your Book as You have taught me, and grant me the ability to read it in a manner that pleases You. O Allah, Creator of the heavens and the earth, the Most Great, the Most Glorious, and the Most Powerful, I implore You, O Allah, the Most Merciful, by Your majesty and the light of Your countenance, to enlighten my sight with Your Book and free my tongue with it and ease my heart with it and expand my chest with it and cleanse my body with it, for there is none who can help me attain the truth except You and none who can give it except You, and there is no power and strength except with Allah, the Most High and the Most Great (Sunan al-Tirmidhi)*

Based on the experiences of the sources interviewed by the author, their accounts of the benefits gained after performing the practice varied. They also had different views about their experiences of the practice. Here, the author will describe the results of the practice of salat hifdzil Qur'an based on the sources. In collecting data, the author deliberately used a purposive sampling method, dividing the informants into three groups. First, the caretakers of the Ar-Rawdah Al-Qur'aniyah Islamic boarding school. Second, students who only board at the school. Third, students who board and also attend college. All three informants had their own views on the benefits gained from practicing this activity.

First, the Caregiver.

“.....The virtue obtained from performing this prayer is that one will not easily forget the memorized verses of the Qur'an...”<sup>37</sup>

Based on the experience of the former guardian when he was still studying, the virtues obtained when practicing this hifdzil Qur'an prayer are so that the memorization that has been

<sup>37</sup>KH. Sufyan Stauri, interview, Caretaker and Founder of Ar-Raudhah Al-Qur'aniyyah Islamic Boarding School, Sobontoro, Tulungagung. At the Islamic Boarding School (Monday, September 29, 2025). 9:00 a.m.

acquired is not easily forgotten, and it is easy to recite the verses in the Qur'an. Then, the verses that have been memorized are easy to remember and maintain.

Second, students who only stay at the boarding school

“...The memorization of the Qur'an becomes stronger and smoother...”<sup>38</sup>

The source said that the benefit gained from practicing this *hifdzil Qur'an* prayer is that they feel their memorization of the Qur'an becomes stronger and smoother. They feel that this practice has a significant impact on the verses or surahs they have memorized, making them easier to read and recite.

Third, students who live in boarding schools and also attend college.

“...the memorization I have feels more valuable, and it helps me in the process of maintaining it despite my busy schedule...”<sup>39</sup>

The source said that thanks to the practice of *salat hifdzil Qur'an*, verses or surahs that previously felt ordinary have become more meaningful and valuable. Not only that, but they also feel that through this *sunnah* prayer, they feel more confident in their memorization. The source also said that the virtue of this prayer helps the students, who are also university students, in maintaining their memorization of the Qur'an. They feel that besides the high reward for this practice, they also believe that this prayer helps them with reviewing the surahs they have memorized (*Yasin*, *Sajdah*, *Dukhon*, and *Al-Mulk*). They also find it easier to manage their time between reviewing and attending classes, despite the limitations they face.

## Discussion

### The Meaning of *Salat Hifdzil Qur'an*

The process of tradition formation, as explained by Peter L. Berger, goes through three cultural dialectics, namely: (1) externalization; (2) objectification; and (3) internalization.

Based on the experiences of students at the *Ar-Rawdah Al-Qur'aniyah* Islamic Boarding School in Sobontoro, Tulungagung, in memorizing the Qur'an. Many of them still find it difficult to maintain their memorization. This is because the boarding school not only applies the method of memorizing the Qur'an, but also studies classical books written by *salaf salih* scholars. With these activities, the students are required to be proficient in the activities that are already in place at the boarding school. Therefore, the daily activities at the *Ar-Rawdah Al-Qur'aniyah* Islamic

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<sup>38</sup>Kang Syihabuddin Ahmad, interviewee, student at the *Ar-Raudhah Al-Qur'aniyyah* Islamic Boarding School in Sobontoro, Tulungagung. At the Islamic Boarding School (Sunday, September 28, 2025). 9:00 a.m.-12:00 a.m

<sup>39</sup> Kang Farhan Ahmad, interview, student at *Ar-Raudhah Al-Qur'aniyyah* Islamic Boarding School, Sobontoro, Tulungagung. At the Islamic Boarding School (Sunday, September 28, 2025). 9:00 a.m

Boarding School were considered ineffective in strengthening memorization, so a process of internalization arose as a response to this social condition. This condition arose because the caregivers wanted to provide a solution for the students so that they could remain close to Allah in between recitation and Quran memorization activities.

After the components within the Ar-Rawdah Al-Qur'aniyah Islamic Boarding School in Sobontoro, Tulungagung, have internalized or come into direct contact with the activities at the boarding school, how can the existing reality be implemented in the best possible way, given the fairly busy schedule of the students? Therefore, Berger refers to this situation as a process of objectification.

The practice of salat hifdzil Qur'an, which has been externalized, has produced an objective reality for all students at the Ar-Rawdah Al-Qur'aniyah Islamic Boarding School regarding the necessity of carrying out this practice. This happens because they believe that this activity is one of the ways they can make the process of memorizing the Qur'an smoother and easier. Therefore, if there are students who do not perform or deliberately abandon this practice, even though the Ar-Rawdah Al-Qur'aniyah Islamic Boarding School does not impose punishment on the students, they feel dissatisfied with their efforts in the process of memorizing the Qur'an.

After legitimizing it as a necessity to carry out these activities, Berger then mentioned his final dialectic, namely internalization. This process indicates that the practice of salat hifdzil Qur'an can be absorbed by the students. Moreover, the students can feel and be able to interpret from their own perspectives the meaning that can be derived from the practice of salat hifdzil Qur'an at the Ar Islamic Boarding School -Rawdah Al-Qur'aniyah Islamic Boarding School in Sobontoro, Tulungagung.

### **Conclusion**

The practice of salat hifdzil Qur'an at the Ar-Raudhah Al-Qur'aniyah Islamic boarding school in Sobontoro, Tulungagung, is a form of living Qur'an, which is the manifestation of the Qur'an in real life through rituals, traditions, and collective habits of the students. Using Karl Mannheim's sociology of knowledge perspective, this practice can be understood as a religious social construct that arose from the boarding school community's need to maintain, strengthen, and preserve the tradition of hifdzil Qur'an.

The transmission and transformation that exist in the hifdzil Qur'an prayer are proof that this study is purely a study of Qur'anic interpretation and not a study of sociology. This is because the involvement of the Qur'an is a key feature in the practice. Transmission and transformation encourage the study of Qur'anic interpretation to be very broad and complex. The practice of salat hifdzil Qur'an has existed since the time of the Prophet Muhammad and continues to this day,

except that in the past it was simply referred to as salat hajat. Over time and with localization, what was originally referred to as salat sunnah hajat changed to salat hifdzil Qur'an. The students of the Ar-Raudhah Al-Qur'aniyah Islamic Boarding School in Sobontoro, Tulungagung, perform the salat hifdzil Qur'an every Friday night, whether it be the first third, second third, or last third of the night. The students are free to choose between these three times. However, many of them perform this practice in the last third of the night. This is because this time has a nobility that other times do not have.

According to Berger, religious knowledge and practice do not arise in a vacuum, but are influenced by the social, historical, and cultural context in which they develop. Salat hifdzil Qur'an in this pesantren is not merely an individual act of worship, but a social product that is collectively maintained, passed down from generation to generation, and serves to strengthen the pesantren's identity as a center of tahfidz education. Thus, this practice contains epistemological value (knowledge about the meaning and virtues of the Qur'an), social value (cohesion and discipline among students), and spiritual value (closeness to Allah SWT through prayer and memorization). From Mannheim's point of view, this practice shows that religious knowledge (living Qur'an) cannot be separated from the social structure of society. Salat hifdzil Qur'an becomes a means of internalizing Qur'anic values, strengthening student solidarity, and creating a collective awareness that memorizing and preserving the Qur'an is part of the pesantren's identity. In other words, this practice is the result of a dialectic between the sacred text (the Qur'an) and the social reality of the pesantren, which continues to live, develop, and function in shaping the mindset and behavior of its community.

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Prof. Dr. Ahmad Zainal Abidin, MA, lecture, Postgraduate Program, UIN Sayyid Ali Rahmatullah Tulungagung (Friday, November 8, 2025), 8:00 AM.

KH. Sufyan Stauri, interview, Caretaker and Founder of Ar-Raudhah Al-Qur'aniyyah Islamic Boarding School, Sobontoro, Tulungagung. At the Islamic Boarding School (Monday, September 29, 2025). 9:00 a.m.

Kang Syihabuddin Ahmad, interviewee, student at the Ar-Raudhah Al-Qur'aniyyah Islamic Boarding School in Sobontoro, Tulungagung. At the Islamic Boarding School (Sunday, September 28, 2025). 9:00 a.m.-12:00 a.m

Kang Syihabuddin Qawim, interviewee, student at the Ar-Raudhah Al-Qur'aniyyah Islamic Boarding School in Sobontoro, Tulungagung. At the Islamic Boarding School (Sunday, September 28, 2025). 10.00 a.m.-12:00 a.m

Kang Farhan Ahmad, interview, student at Ar-Raudhah Al-Qur'aniyyah Islamic Boarding School, Sobontoro, Tulungagung. At the Islamic Boarding School (Sunday, September 28, 2025). 9:00 a.m

Kang M Zuhair Muayyad, interview, one of the first students of the Islamic Boarding School, at the Ar-Raudlah Ar-Qur'aniyyah Islamic Boarding School (Sunday, September 28, 2025).  
9:00 a.m

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