

READING YASIN, AL WAQIAH AND AL MULK AT THE AR-RAUDLAH AL-QUR'ANIYYAH KARL MANNHEIM'S PERSPECTIVE

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ABSTRACT

This study discusses the tradition of reading Surat Yasin, al-Waqiah and al-Mulk after Maghreb prayers at the Ar-Raudlah Al-Qur'aniyyah Islamic Boarding School Sobontoro Tulungagung, as well as exploring the meaning inherent in the tradition of reading these selected letters. This paper uses an ethnographic approach through Living Quran research with qualitative descriptive methods, and uses Karl Maanheim's sociological theory of knowledge. The results of the research with this analysis can be found that the meaning of the tradition of reading Surat Yasin, al-Waqiah and al-Mulk after the Maghreb prayer is: ojective meaning, the students are enthusiastic and respond well to the tradition of reading the three letters. The meaning of expressiveness, the students feel that they get fadhilah from what they have tried, including getting peace of heart and mind, open feeling and cheapness. The meaning of documentary, the perpetrators do not fully know that the traditions they carry out will have a positive impact on them and can be used for a hold in the world until the end of the day. So the routine activity of reading selected letters is very positive for the students to practice for istiqamah and hope for the pleasure of Allah SWT.

Keywords: *Living Qur'an, Selected Letters, Karl Mannheim*

ABSTRAK

Penelitian ini membahas tradisi Pembacaan Surat Yasin, al-Waqiah dan al-Mulk setelah Salat Magrib di Pondok Pesantren Ar-Raudlah Al-Qur'aniyyah Sobontoro Tulungagung, serta menggali makna yang melekat dalam tradisi pembacaan surat-surat pilihan tersebut. Tulisan ini menggunakan pedekatan etnografi melalui penelitian Living Quran dengan metode deskriptif kualitatif, serta menggunakan teori sosiologi pengetahuan Karl Maanheim. Hasil dari penelitian dengan analisis tersebut dapat di temukan bahwa makna tradisi Pembacaan Surat Yasin, al-Waqiah dan al-Mulk setelah salat Magrib adalah: makna ojektif, para santri semangat dan merespon dengan baik

adanya tradisi pembacaan ketiga surat tersebut. Makna ekspresif, para santri merasa mendapatkan fadhilah dari apa yang telah meleka usahakan, diantaranya mendapatkan ketenangan hati dan pikiran, terbukanya feeling dan murahnya rizki. Makna dokumenter, pelaku belum sepenuhnya tau bahwa tradisi yang mereka lakukan akan berdampak positif baginya serta dapat digunakan untuk pegangan di dunia hingga di ahirat kelak. Jadi kegiatan rutinitas pembacaan surat-surat pilihan tersebut sangat positif sekali bagi para santri guna untuk berlatih untuk istiqamah serta mengharap Ridha Allah SWT.

Kata Kunci: Living Quran, Surat-Surat Pilihan, Karl Maanhei

INTRODUCTION

Based on history, the practice of implementing the Living Quran has been going on since the time of the Prophet Muhammad SAW. This, as explained by M Mansur, is that Rasulullah SAW has carried out practices like this. This incident is very understandable, because at that time the Koran was a source of law for Muslims to know what was right and what was wrong. (Mansyur, 2015) The Qur'an is spread as a defender of truth for something that is right and blaming something that is wrong. (Moh. Abdullah Hilmi, 2023)

People's appreciation in ancient times was not much different from today, only the difference between the two was that when it came to something said in the Koran, they immediately followed it without the slightest hesitation. This is different from today's people who understand the meaning contained, but

are reluctant to follow it. (Parida, Isti, 2023) Examples of public appreciation for the Al-Qur'an include Al-Qur'an-based institutions, the Tahfidzul Qur'an Islamic boarding school, TPQ (Al-Qur'an Education Park), and the Al-Qur'an Study Center (PSQ). (M Mansur dkk, 2007) This is very clear as explained in the hadith narrated by Imam Bukhari, (al-Bukhari Muhammad bin ismail, n.d.) which reads as follows:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

The hadith above explains that, the best people of the prophet Muhammad are those who are willing to involve themselves in the publication or development of the Koran. This hadith is also confirmed by the hadith narrated by Imam Al-Bhukari below, which reads as follows:

إِنَّ أَفْضَلَكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

The essence of the two hadiths above is one of the powerful practices that can be used at the end of time, namely everything that involves the holy verses of the Koran, whether in the form of deepening them or teaching them to the general public so that they can be practiced and carried out. (Gus Arifin, 2010) The Al-Qur'an is a special holy book for Muslims, this book contains the history of previous prophets, creeds, morals, faith, the last day and others. The function of the content in the Qur'an is to provide knowledge so that carrying out life's activities in the world becomes easier and easier. (Muhtar Rusdi, 2009)

Currently, there are many different models of appreciation for the study of Al-Qur'anic texts, the diversity of which is wider than in the past. Just like congregational charity activities that can easily be found in our surroundings. For example, these activities can take the form of reading the Koran, wirid or reading birthdays which are practiced together in certain environments, either in the community or Islamic boarding schools. (Abdul Mustaqim, 2017)

Implementing routine reading of the Koran is a form of real interaction between humans and the Koran and can be interpreted as an implementation of

the Living Koran that can be applied in everyday life. In practice, regularly reading letters that are considered important will make it easier to read as well as reading the entire 30 Juz of the Koran. Apart from having its own advantages, repeating the reading regularly will make it easier to stick to it. (Moh. Abdullah Hilmi, 2023)

This research focuses on studying the implementation of the reading of the letters Yasin, al-Waqiah and al-Mulk carried out at the Ar-Raudlah Al-Qur'aniyyah Islamic Boarding School, namely the implementation of the Living Quran practice by all boarding school residents. Then, in understanding the understanding contained in the practice of these activities, the author uses the knowledge proposed by Karl Mennheim about understanding something from the sociological perspective of knowledge. Mennheim said that understanding the practice of an activity can be seen from three different sides, the first side, objective meaning, this meaning is the meaning that is caused directly by the perpetrator of the activity. Second, expressive meaning, this meaning is an expression generated by the perpetrator of the activity. Third, documentary meaning, this meaning is a hidden

meaning created by the perpetrator of the activity.

Then, the author will formulate three main problems that will be discussed in this data collection. First, the author will discuss the history of the practical activities of reading the letters Yasin, al-Waqiah and al-Mulk at the Ar-Raudhah Al-Qur'aniyah Islamic Boarding School. Second, how the practice of this activity takes place. Third, what is the aim of this activity? From the description of the problem that the author formulated, that is the beginning of the research that the author will examine. This research is intended to provide a new nuance to the world of education, especially in the field of Al-Qur'an Science and Tafsir.

LITERATURE REVIEW

Research related to the theme that the author will raise has been widely studied, including the first with the title "Reading Surah Yasin, al-Waqiah and al-Mulk (Study of the Living Qur'an in the Al-Amin Prayer Room, Ngrambang Hamlet, Pondok Babatan Village, Ponorogo". Written by Ikhsan, (Muhammad Alfian Ikhsan, 2023) This research uses qualitative methods with an ethnographic approach. Meanwhile, for data analysis,

Spiegelberg's phenomenological theory and Kurt Lewin's theory of change were used. This research shows that this activity is an application of the discussion contained in the book *Jalbu ar Rizki* by KH. Asrori with the Kyai Mushola pilot who received a diploma from his teacher with the aim of making it easier to bring in sustenance.

The second research conducted by Wahyuningsih, (Novianti Wahyuningsih AW, 2021) with the title "The Tradition of Reading Surah al-Waqiah and al-Mulk in Daily Life (Living Quran Study at the Al-Istiqamah Plus Cianjur Islamic Boarding School)". This research uses a qualitative descriptive method through an ethnographic approach. This research provides information that the implementation is based on the Fadhilah of the letter that is read. The virtue of reading Surah al-Mulk can make you *khusnul wajhi*. Meanwhile, the fadhilah of reading Surah al-Waqiah is that it easily brings and flows of sustenance. To carry out the practice, the reading of Surah al-Mulk is carried out after the morning prayer, and the al-Waqiah letter is read after the evening prayer together.

The third research conducted by Hilmi, (Moh. Abdullah Hilmi, 2023) with the title "Tradition of Reading Surah

Yasin, al-Waqiah and al-Mulk (Socio-Historical Study at the As-shofa Islamic Boarding School in Malang)". This research uses analytical descriptive methods relying on the theories of Peter L Berger and Karl Mannheim. This research has a meaning aimed at peace of mind, self-discipline, facilitating sustenance and help on the Day of Judgment. This activity is held every afternoon from 16.30 WIB to 17.15 WIB or before Maghrib.

The fourth research conducted by Nasihah, (Shoihatun Nasiah, 2023) with the title "The Tradition of Reading Surah al-Fath, al-Waqi'ah, al-Mulk and Yasin as a daily practice (Living Quran Study Al Mukhlisin Islamic Boarding School, Batu City). This research uses a phenomenological approach. The traditional practice of reciting surahs al-Fath, al-Waqiah, al-Mulk and Yasin at the al-Mukhlisin Putri Islamic Boarding School is carried out every day after the obligatory prayers (maktubah) in congregation. Before reading the surah, first start by reading the verse "laqodjaakum" Q.S at-Taubah verses 128 and 129. After that, it is followed by reading dhikr taken from the hadith, each of which is read 7 times. The aim of this activity is a form of gratitude and self-

approach to Allah SWT, and hope for blessings and fadhilah from each surah that is read, the three forms of a person who is istiqamah, obedient, sincere and enthusiastic.

Based on the literature review above, the same research with the theme of Implementing the Reading of Surah Yasin, Al Waqiah and Al Mulk After Maghrib Prayers at the Ar-Raudlah Al-Qur'aniyyah Sobontoro Tulungagung Islamic Boarding School with Karl Mannheim's sociological theory of knowledge is still very limited. Apart from that, other striking differences in this research include: first, the research object. Second, the time for implementing activities and technical activities. And thirdly, the meaning contained in the application of reading the selected letters.

The implementation of reading the letters Yasin, al-Waqiah and al-Mulk after Maghrib prayers at the Ar-Raudlah Al-Qur'aniyyah Islamic Boarding School in Sobontoro Tulungagung is interesting to study in more depth. Even though similar studies have been widely studied in several literatures, the different perspectives and settings are still very interesting to study further. This is because interactions with the Koran in

different social spaces have dynamic and varied forms and different meanings. Therefore, further studies will also provide different information. So the discussion on the application of reading the letters Yasin, al-Waqiah and al-Mulk after Maghrib prayers at the Ar-Raudlah Al-Qur'aniyyah Islamic Boarding School, Sobontoro, Tulungagung is expected to add insight into the study of the Al-Qur'an that lives among Islamic boarding schools and the community.

RESEARCH METHODS

Research on the reading of the letters Yasin, al-Waqiah and al-Mulk at the Ar-Raudlah Al-Qur'aniyyah Islamic Boarding School, Sobontoro Tulungagung, uses Living Quran research in an emic form, research that is free from other assessment study objects (what they are). (M Mansur dkk, 2007) In the description of the discussion of this research the author does not include the element of subjectivity even though it is practically right and wrong textually, and the author does not have the authority to blame or justify this phenomenon. The object of study in this Living Quran research is the community's reception of the verses of the Koran. (Saifuddin Zuhri Qudsy, 2016) This research is included in the category of qualitative research with

a field approach, namely research based on field data related to the research subject. Meanwhile, the method used by the author is a qualitative descriptive method with a sociology of knowledge approach. (Sahiron dkk, 2012)

The data sources in this research consist of two sources, namely primary and secondary. Primary data is the result of information or data obtained from informants at the location of the research object, while secondary data is data obtained from books, journals or articles related to this research. Meanwhile, for Living Quran this time the author used a data collection method which is divided into three ways, namely: First, observation, the researcher made direct observations at the Ar-Raudlah Al-Qur'aniyyah Sobontoro Islamic Boarding School. Observations were carried out several times with the aim of seeing and observing each participant in the tradition of activities when carrying out the tradition of reading the three selected letters, which may be practiced differently at other times. Then the author also directly participated in the practical activities with the residents of the Islamic boarding school, this is so that the author directly knows about the atmosphere and conditions that occur in

the activity of reading the selected surahs.

Therefore, the aim of this observation is to try to explore the transformation of the form of reading the three selected letters. In the second interview, the researcher determines the informant who will be interviewed. There are three forms of interviews in the research method, but this research uses a semi-structured method. Namely dividing informants into three division models, these divisions are key, main and supporting informants. (Mansyur, 2008) The key informants here are Islamic boarding school administrators, the main informants are a number of Islamic boarding school students, while the supporting informants are the community around the Islamic boarding school. Third, documentation, in this case the researcher collects data in the form of books, photos or so on. (Abdul Mustaqim, 2017)

The steps in the research are: First, determine the object of research study. Second, collect or search for data related to the object of research. Third, analyze the data that has been obtained so that you can get accurate and concise data. This research is based on Karl Mannheim's theory using an

ethnographic approach. (Sahiron dkk, 2012) which classifies and differentiates the behavioral meaning of a social action into three types of meaning, namely: first, objective meaning is the meaning that applies generally and is generally known where the activity takes place. Second, expressive meaning is the meaning shown by the perpetrator's behavior (personally). Third, the documentary meaning is an implied or hidden meaning, namely the perpetrator does not realize that what he is doing is part of the routine activity of reading selected letters. (Wolff, 2017)

DISCUSSION

Glance at the Ar-Raudlah Al-Qur'aniyyah Sobontoro Islamic Boarding School

The Ar-Raudlah Al-Qur'aniyyah Islamic boarding school was founded on Thursday 10 September 2020 by KH Sufyan Stauri al-Hafidz. The geographical location of this Islamic boarding school is on the road. Mangun Sarkoro IV, Prayan hamlet, Sobontoro Village, Boyolangu District, Tulungagung Regency. This Islamic boarding school applies the *Tahfidz al-Qur'an* and *S{alafi} methods*, namely the application of memorizing the Al-Qur'an and studying classical books by the scholar *S{alafus*

Sh. Then this Islamic boarding school also applies al-Muhafadatu al-Qadima al-Salih wa al-Ahd al-Jadid al-Aslah, "Keeping the good old and taking the new, better."

Initially, the Ar-Raudlah Al-Qur'aniyyah Sobontoro Islamic Boarding School only had two students. Meanwhile, currently the number of students living at the Ar-Raudlah Al-Qur'aniyyah Islamic Boarding School is around 37 students. All the students who live in Islamic boarding schools are men and on average they come from areas outside the city of Tulungagung. Among them are from the district. Ponorogo, Sragen, Jember, Blitar and Kediri. (Muhammad Zuhair Muayyad, 2024)

"If here I don't feel like I'm a kyai, I just feel like I'm the head of the boarding house and now the kyai is still out, then who is the kyai? Yes, those are all my teachers, KH. Hamim Jazuli (Gus Miek), KH Hasyim Sholih, KH. Farid Wajdi A.S, KH. Muhammad Najib A.Q. So everything I have ever known from all of them, I will try to transfer it so that all of you can understand

the values stored in them."

(KH. Sufyan Stauri, 2023)

The caretaker said that here (Ar-Raudlah Al-Qur'aniyyah Islamic boarding school) the caretaker does not feel like he is a kyai/teacher, the caretaker only feels like he is the head/head of the boarding school where currently the kyai of the boarding school is still out. Meanwhile, what is meant by kyai are teachers rather than caregivers, including KH. Hamim Jazuli (Gus Miek) Ploso Kediri, KH Hasyim Sholih Mayak Ponorogo, KH. Farid wajdi A.S Talangsari Jember, KH. Muhammad Najib A.Q Krapyak Jogjakarta. So according to the caregivers, whatever they have taught, the caregivers are meant to impart it to the students in terms of knowledge, morals and other things. caregivers try not to mess with them in the slightest from what they have taught. And may we all get blessings from all of them.

Judging from the review above, it is true that the nanny is a figure who is very humble towards her teachers, whatever the nanny has said/has said is carried out completely without the slightest intention of adding to it or even changing it. According to the author, a caregiver is someone who really looks after the feelings of other people, especially their

teachers, both externally and internally (d{ahir and b{atin). Departing from this reason, the students who live at the Ar-Raudlah Al-Qur'aniyyah Islamic boarding school hope to gain useful knowledge and blessings from the tutors.

"The main activities in the cottage are congregational prayers and reading the wirid, then continuing afterwards, namely reciting the Koran of Tafsir Jalain then Murajaah, after Zuhur Murajaah again, after Asar prayers reciting the Koran of Sufism after Maghrib reciting selected Surahs then after evening prayers reciting Seroran. "Meanwhile, the weekly activities are salawatan every weekday evening and Friday night, Nagaji fatkul qarib every Sunday morning and reciting the taqirrat sadidah every Wednesday, Thursday at 10 am." (Oki Renjana W, 2024)

Activities at the Ar-Raudlah Al-Qur'aniyyah Islamic boarding school every day start with morning prayers in congregation then reading the wirid, after that practicing the aurad of Dzikr al-Ghafili>n until finished, after that the students recite the book Tafsir al-Jalalai>n the work of Imam Jalaluddin As-Suyuti which was completed at around

06.30 WIB. Then proceed with murajaah Al-Qur'an with the caregiver.

After that, the students continued to study at various Madrasas/Schools around the Islamic boarding school, including: MIA Islamic Middle School, Al-Ma'arif Stage High School, Tulungagung Middle School and Sayyid Ali Rahmatullah Tulungagung State Islamic University (UIN). Meanwhile, for the students whose status is only boarding, they use their free time to study the Koran and help out at Ndalem.

The cottage activities continue at noon time, starting with congregational noon prayers then reading the wirid, after which the murajaah of the Qur'an is continued with the caretaker. The size of the murajaah if you get 10 juz then the murajaah is a quarter of a juz, whereas if you get 20 juz the murajaah is half a juz and if someone has got 20 juz and above then the murajaah is 1 juz of the Qur'an.

The activities continued at Asar time which began with congregational Asr prayers and reading the wirid, after that reciting the Koran of Sufism with the title of the book Nas{aih al-Diniyyah by Imam Al-Haddad. This activity was attended by all students at the Ar-Raudlah Al-Qur'aniyyah Sobontoro

Islamic Boarding School. Then the activity continues after the evening prayer, namely reciting the selected letters, accompanied by a congregational evening prayer and then reading the wirid. The selected letters that were read included the letters of Yasin al-Waqiah and al-Mulk which were led directly by the caretaker or who was representing him.

The final activity is the Isha prayer in congregation, then reading the wirid, after everything is finished, we continue reciting the ziyadah of the Qur'an (increasing memorization). The activities that the author has described above are daily activities at the Ar-Raudlah Al-Qur'aniyyah Sobontoro Tulungagung Islamic boarding school. Then for the weekly activities are recitation of the book *Fath al-Qari* every Sunday morning, recitation of the book *Taqri*rat Sadi>dah every Wednesday and Thursday at around 10 WIB, salawat and birthday of Diba' every Wednesday night, salawat and birthday of Simtu al-Durar every Friday night (after all Isha prayers). Meanwhile, the monthly activity is the pilgrimage to Mbah Basyaruddin's grave in Srigading hamlet, Bolorejo village, Kauman Tulungagung, which is carried

out every Thursday evening Wage after Isha.

"And I feel that the results of those reviews (my teachers) are all from Gus Miek. Let's all learn to always improve ourselves, prioritize things that are truly important and put aside things that are not important. There is one more thing, I just ask for something simple, the main thing is that every time there is an activity, please make an effort to take part, don't let there be a reason not to take part, please do it all. for example, when you are tired, you have to go to the congregation, recite the Koran or the mujahadah is sleepy, it doesn't matter if the clever one still remains in the assembly." (KH. Sufyan Stauri, 2023)

According to the caregiver, all the explanations given by the teachers came down to Gus Miek (KH. Hamim Jazuli). Caregivers always advise people to learn to improve themselves in various aspects, both morals and morals, and to prioritize things that are really important and put aside things that are not important. Then the wishes of the caregivers are simple, what is certain is that every student, whenever there is an

activity, try to always follow it, there should be no excuse for not following it. For example, during an activity someone is tired, try to keep going, if you are sleepy, it's okay to sleep somewhere, the important thing is not to leave the assembly.

A. History of the Tradition of Reading Surah Yasin, al-Waqiah and al-Mulk at the Ar-Raudlah Al-Qur'aniyyah Sobontoro Tulungagung Islamic boarding school

The tradition of reading selected letters is a routine or habit that has existed since the beginning of the Islamic Boarding School with the aim of being a form of mental exercise (riyad{ah). Therefore, with the routine of reading these selected letters, students (students) can feel the blessing of the knowledge gained and can feel the fad{hilah of these selected letters. In the book Matan Syathibiyyah it is explained that:

من سغل القرآن عنه لسانه بقل خير اجر الذاكرين مكملًا

"Whoever's mouth is busy with the Qur'an, he will get the best reward (reward) of those who perform dhikzir perfectly."(Imam Al Qosim

bin Firruh bin Khalaf bin Ahmad asy Syatibi al Andalusi., n.d.)

The explanation above explains that if there is someone who is always busy with the recitation of the Koran then the reward for reading the Koran is better for him than someone who always performs zikzir perfectly. Therefore, the importance of reading the Koran is very great. Apart from that, the activity of reading selected letters trains the students to try to carry out an activity with istiqamah, because with istiqamah the students will develop a sense of genuine patience and sincerity. Allah SWT says in his book QS. Fushshilat [41]:

6

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ ۚ يُؤْتِي ٱلْمَشْرِكِينَ

"Say (Prophet Muhammad), "Indeed, I am only a human being like you and it was revealed to me that your God is the Almighty God. Therefore, remain (in worship) and ask Him for forgiveness. Woe to those who associate partners with (Him)."

Istiqamah is a powerful way that can be used to get closer to Allah SWT. In istiqamah there are sirs who can increase the blessings and weight of the deeds that are being istiqamah. It is very clear that istiqamah has a very powerful meaning.

So it can be concluded that the tradition of reading letters Yasin, al-Waqiah and al-Mulk is used as a means for students to train themselves in istiqamah and ask for Allah SWT's blessing. And with the tradition of reading selected letters, students can improve the makhrarijul letters and tajwid rules in reading the Al-Qur'an. Apart from that, from the results of observations and interviews with the perpetrators, it is clear that there has been a change in terms of their attitude and discipline in carrying out the customary routines at the Ar-Raudlah Al-Qur'aniyyah Sobontoro Tulungagung Islamic Boarding School.

"So early habits such as Congregational Prayers, Dzikrul Ghofilin, Yasin, al-Waqiah and al-Mulk are a means. because what my parents and teachers taught me was like that. Is it not permissible to practice

something else? Yes, you can, but who do you follow (Gus Baha's Sanad), if it's about this, it's certain because I have a clear sanad from KH. Farid Wajdi, KH. Hasyim Sholeh is the reason why I chose it. Furthermore, because one of the factors is my environment, it's like this. If it's something other than that then it's most likely something else too." (KH. Sufyan Stauri, 2023)

The caregiver said that the routine activity of reading Yasin, al-Waqiah and al-Mulk which took place at the Ar-Raudlah Al-Qur'aniyyah Islamic boarding school in Sobontoro Tulungagung referred to the words spoken by the teacher about carrying out the routine of reading selected letters. Caregivers really stick to the sanad that Caregivers get from their teachers. The nanny also said that it was permissible to do other practices, but whose sanad was it, therefore the nanny always tried to do something that had been entrusted to her, namely the recitation of Yasin, al-Waqiah and al-Mulk. That is the basic reason why routine activities at this Islamic boarding school are carried out.

B. The Practice of Living Quran in the Tradition of Reading Surah Yasin, Al-Waqiah and Al-Mulk at the Ar-Raudlah Al-Qur'aniyyah Sobontoro Tulungagung Islamic Boarding School

The activities carried out by this Islamic boarding school are carried out as a congregation and are attended by all boarding school residents without exception, both old and new students, administrators and Azatidz councilors whose status is still living at the Islamic boarding school.

“reading the letters of Yasin al-Waqiah and al-Mulk after evening prayers. But before that, the students prepared themselves. When it was time for sunset, one of the students was in charge of the call to prayer, praise and iqamah until he waited for the kyai to arrive. After that, the congregational Maghrib prayer is held along with the wirid. After that, the core of this activity comes in reading selected letters before the midday prayer after Maghrib.”
(M. Asril Nugroho, 2023)

The activity began when the Maghrib call to prayer had sounded before the students prepared to carry out the Maghrib prayer in congregation, some of them performed ablution first, some were murajaah Al-Qur'an and some were still bathing. When the call to prayer sounded, the students rushed to the mosque carrying their respective Korans. When they arrived at the mosque, the students performed sunnah prayers, read the Koran and some also did dhikr. Between the times of the call to prayer and the ikamah, the mosque uses praise (a string of prayers or dhikr) to wait for the imam to come to the mosque.

When the imam was in the first mosque that time the ikamah arrived. After that, the students perform Maghrib prayers in congregation with their caregivers or representatives. After the congregational prayer is finished, continue reading the wirid in congregation until the prayer. After that, the reading of the letters Yasin al-Waqiah and al-Mulk is carried out, led directly by the caretaker or representative.

Only when everyone has finished is the reading of the selected letters carried out. The letters are read sequentially starting from Yasin's letter, then al-Waqiah's letter and finally al-Mulk's

letter. For the reading pattern, this Islamic Boarding School applies the Tartil method, namely reading together calmly and slowly. The activity of reading selected letters is directly led by the Caregiver or someone who is representing him. This activity is attended by all Islamic Boarding School residents without exception, however, if there are students who have a syar'i age, such as illness or something else, then they are permitted not to take part in this activity. This activity of reading selected letters is carried out right after the Maghrib prayer wirid. This time is short, but there are many virtues and virtues in it. In the book Risalatul al-Muawanah al-Habib Abdullah bin Abu Bakar Alaydrus said:

الكنوز كل الكنوز فيما بين المغرب و العشاء

"The inheritance (the most valuable thing) of all inheritance is in the time between Maghrib and Isha." (Sayyid Abdullah Bin Alwi Bin Al Haddad, 2016)

Maghrib time is one of the efficacious times, in the History it is very clearly stated that the inheritance of all inheritances is the time between Maghrib and Isha. Heirloom here means something that is most valuable than anything.

In conclusion, use this time as best as possible. Never dare to waste it. In an interview with Islamic Boarding School Caregivers, the Caregivers said that:

"If asked about the reason for taking this time, namely after the evening prayer, this is because that time is one of the efficacious times, in this case the prophet once said that the angels have a certain time to take turns looking after God's creatures on earth. When this alternate time occurs, Allah tells his angels to look for places on the face of the earth to use for dhikr, reading the Koran, praying and so on. The purpose of this is that Allah will send down grace among them because of the efforts they have made." (KH Sufyan Stauri, 2023)

The reason the Caretaker took this time was because at that time Allah SWT ordered his angels to look for places that were used for gathering of people and in which prayers or verses from the holy Qur'an were read, among these activities were: Dhikr assembly, prayer assembly

and science assembly. It is not enough just to look for these assemblies, in fact the hadith history says that angels who were commanded by Allah SWT joined and sat in these assemblies.

This angel was assigned by Allah SWT to record something that was the wish of those present at the assembly. Even if, for example, at the event there are people who come to the assembly and they just join in without any sincere intentions, then that person is included in their group. That's what the Caretaker said. This is very fitting with the hadith fragment which says that a person will never lose if he wants to join assemblies that are full of the grace of Allah SWT. The hadith fragment is narrated by Imam Bukhari which reads:

(Imam Muslim, هُمُ الْجَلَسَاءُ لَا يَشْفَى بِهِمْ جَلِيسُهُمْ, 2018)

In their reading practice, the students read the selected letters together with their caregiver or representative. If there are students who have not yet memorized these letters, they are allowed to take a mushaf and read them, while students who have memorized them can read them without a mushaf (bil hifzi).

The reading of Surah Yasin, al-Waqiah and al-Mulk from the perspective

of Karl Mannheim's sociology of knowledge.

Karl Mannheim explained that human action is formed by two dimensions, namely behavior (behavior) and meaning (meaning). So, to understand social action, we must examine the behavior and meaning of social and individual activities. (Longhurst, 1989) In this case Karl Mannheim divides social action into three meanings, including:

1. Objective Meaning

Objective meaning is the meaning determined by the social conditions in which this activity takes place. (Karl Mannheim, 1987) So it can be understood that the tradition of reading the letters Yasin, al-Waqiah and al-Mulk at the Ar-Raudlah Al-Qur'aniyyah Islamic boarding school has become a routine that must be done every day because it has a lot of fadhilah contained in it.

In this description the author will group the sources that the author interviewed into two groups. First, KH. Sufyan Stauri as the caretaker of the boarding school and secondly some of the students of the Ar-Raudlah Al-Qur'aniyyah Islamic

Boarding School. Based on an interview with the caretaker of the Ar-Raudlah Al-Qur'aniyyah Islamic Boarding School, the caretaker said that:

"Once KH Farid Wajdi AS told me, I was asked by Gus Miek KH Hamim Djazuli to read Surah Al Waqiah, but I was reluctant because the connotation of reading Surah Al Waqiah was to seek wealth in the form of property/money. Lastly, Gus Miek Orang Rid (KH Farid Wajdi AS) Surah Al Waqiah is funny because people say Surah Al Waqiah is a way to smooth over wealth/money, even though Surah Al Waqiah has other advantages, it can stimulate filing (inspiration) to help you face problems. faithful to Surah al Waqiah, God willing, Allah will provide answers (inspiration) to face this problem. The essence of the Al-Quran, there is only one hadith that mentions Surah Yasin. If you do it at night, then it's like you spent the whole night worshiping God, and if you do it in the morning, it's like you have done it. have been worshiping Allah SWT all day long." (KH. Sufyan Stauri, 2023)

The caretaker said that the reading of the selected letters,

namely Yasin, Al-Waqiah and Al-Mulk, was obtained from KH. Farid Wajdi who got it from his teacher KH. Hamim Jazuli (Gus Miek) is the recommendation to read these letters. First, the command to read Surah al-Waqiah, according to him, is the fadhilah that will happen if you regularly read the letter, it will open up a feeling (inspiration) for the reader from Allah SWT. This opinion is very different from what is usually expressed by most people who understand that reading al-Waqiah can bring good fortune.

Meanwhile, according to the Guardian, Al-Mulk's letter is superior in being able to protect against the torment of Qubur and provide ease in passing through the next realms (the afterlife). Meanwhile, Surah Yasin is the Qolbu of the Qur'an, this has been explained in the hadith which states that: Surah Yasin is the heart of the Koran: Rasulullah SAW said: "Indeed, everything has a Qalbu (core), and the Qalbu al- "The Qur'an is Yasin's letter. Whoever reads it, Allah will record for him the reward of reading the Koran ten times," that is the reason that the Caretaker took because what was taught by his teacher was like that,

and the Caregiver said that the Caregiver would never change or messing with something that has been mandated by the teacher.

"Dzikrul Ghofilin, Yasin, al-Waqiah and al-Mulk are enough, God willing, they will be a guide for all of you." (KH. Sufyan Stauri, 2023)

On one occasion, the Caretaker said that you have made more than enough Dzikrul Ghafilin, Yasin, al-Waqiah and al-Mulk into your practice or routine, and God willing, the blessings contained in them will never run out until the end of your life.

Apart from the author interviewing the caretakers of the boarding school, the author also interviewed a number of students at the Ar-Raudhah Al Qur'aniyyah Islamic Boarding School. From the results of interviews with a number of students, they said that the seeds of a sense of istiqamah began to grow in them, they felt happy and happy in participating in the activity and the students were very devoted to participating in the activity of reading the letters of Yasin, al-Waqiah and al-Mulk because the students try to

understand the meaning contained in these letters.

A student named Bekti Ananda from Pacitan, East Java, said that "istiqamah activities like this are very good because they can encourage students to be more active in reciting the Koran. And with this, it will be easier for the students to understand the meaning contained in these letters." Next, we will review the opinions expressed by the speakers who are none other than a number of students at the Ar Raudhah Al Quraniyyah Islamic Boarding School.

"When reading the three letters, I tried to focus on the reading that was being read and also tried to understand the meaning." (Farhan bi Muhammad, 2023)

Based on the explanation given by Farhan, a student from Sragen said that when he read the letters of Yasin, al-Waqiah, and al-Mulk, he said that he tried to focus on the texts of the Qur'an that were being read so that he could appreciate the meaning contained in them. in it

"When I read these three letters, I tried not to get sleepy and follow the tradition of reading these letters from

the beginning to the end." (Ali Dwi Nugroho, 2023)

The expression conveyed by Brother Ali was a form of effort made by him, so as not to fall asleep while reading the selected letters. Because his boarding mates said he was one of the students who really liked sleeping.

"After routinely participating in these activities, a feeling of comfort arises in my heart and this is very good because it can train the privilege to do positive things." (Wildan Muafin, 2023)

The expressions conveyed by Brother Wildan were not much different from the words conveyed by Farhan and Ali. Wildan revealed that the activity of reading the three selected letters had an impact on the heart feeling safe and from this other positive things would arise.

"Yes, I feel very different in my heart and mind. "All humans often have problems, when I read the letter I felt calmer and it felt like the problems were gradually finding a solution." (Alfian Syafi'I, 2023)

The expressions conveyed by Brother Alfian are not far from the expressions of the three students

above. He concluded that when he made it a point to read these three letters, his heart felt calmer and it felt like the problem was gradually finding a solution. And the seeds of a sense of istiqamah emerged from it because of these routine activities.

The review above is an argument from a number of students at the Ar-Raudlah Al-Qur'aniyyah Sobontoro Tulungagung Islamic Boarding School regarding the practice of reciting the letters Yasin, al-Waqiah and al-Mulk after the Maghrib prayer. From the expressions conveyed by informants, the students have many variations in responding to the reading of the letters Yasin, al-Waqiah and al-Mulk. Some said that they tried to focus on the texts of the Koran that were being read so that they could appreciate the meaning contained in them. And there are also those who try not to fall asleep while reading the selected letters.

2. Expressive Meaning

Expressive meaning is the meaning of an individual that is shown to the perpetrator who carries out the activity of reading the Koran, especially the letters Yasin, al-

Waqiah and al-Mulk. In this case, the author classifies the reading of selected letters into two parts, firstly students who regularly read these letters, and secondly students who do not regularly read these letters. The reason the author divides it into two parts is to know the differences between those who read it regularly and those who don't read it regularly. Does it have a significant difference or not?

1). Routine

"From the routine reading at Ar Raudhah's cottage, namely Yasin's letter, I didn't realize that its content or fadilah was really extraordinary in everyday life and Yasin's letter has Fadilah, it facilitates sustenance and many other things and this Yasin letter is a forum for what I amtiqamah, no "It's just activities at the cottage, but activities at home also invite the family to become a means of getting to the pleasure of Allah SWT." (Muhammad Ilhamun Najib, 2023)

According to Najib (Ngawi), the results that resulted from reading these letters were enormous. He felt that the fortune he obtained was very smooth, the journey he experienced

was easy and there were many more blessings that he got from reading these selected letters. From these routine activities, the seeds of istiqamah emerged in him. And it was so extraordinary that he even wanted to invite his family to make it a point to read the selected letters when he returned home.

"What I felt when I took part in the activity of reading the letters of Yasin al-Waqiah and al-Mulk at the Ar-Raudlah Al-Quranniyah Islamic boarding school was that it was more towards calmness of heart and peace of mind so that ultimately it focused on appreciating the meaning of each of these letters." (Muhammad Rizki, 2023)

According to Rizki (Blitar), by carefully reading the selected letters, his heart and mind feel calmer. More than that, Rizki was able to appreciate and interpret the contents of the selected letters.

"The more days we read, the more we memorize it, especially since the blessings of these three letters are very great, that's what I feel, even though it's difficult for me to memorize these 3 letters, but the blessings of reading them often make it easier for

me to memorize them. Just like walking, the more often we walk in that place, the more we memorize the road, we can even know what is on that road, just like the Koran, the more often we read, the more we memorize and know very well the layout of the letters and word for word. the Koran." (Kharis Hardiyanto, 2023)

According to Kharis, if he continues to read the selected letters, what he feels is that it will be easier to memorize the selected letters. And the blessings that arise from these three letters of choice are enormous. He also stated that if he often reads these selected letters, it is like a road that is often crossed, he will know where the weaknesses are, will know where the gaps are and will also know the strengths and strengths.

"Thank God, while I was in this cottage and took part in the activity of reading these letters after every Maghrib prayer, I felt some really amazing things, one example was when I was presenting at a lecture and I got a problem from my friends. For some reason, I immediately got an idea. to answer this question, even though I often don't study for presentations, but I suddenly got an idea to answer

this question. I almost repeatedly received appreciation from the lecturer because I was able to immediately answer this question, which is different from most students who have to succeed first to find it. This answer is and I am sure that this is one of the fruits of regularly reading these letters, namely the Yasin al-Waqiah and al-Mulk letters as prioritized by Kyai Sofyan Sauri. Actually, there are many more positive effects that I feel from the routine of reading these letters, such as a more comfortable and peaceful heart because with this routine I can automatically allocate sufficient time for taqarrub ilallah activities. So that this heart can be refreshed after a day of dealing with worldly frictions and I think so, that there are still lots of special combs contained in a routine like this that maybe I haven't been able to get because they are still covered by the thickness of this soul's ugliness." (M. Mithahul Huda, 2023)

According to Huda, the uniqueness she felt was truly amazing. On one occasion he received a question from a campus lecturer, even though at that time he had not yet mastered the material

being taught and at that time he had not had time to study, but with the grace of Allah SWT he was able to answer the question very well. "I can't even reveal this, but what is certain is that it is true," said Huda. Apart from that, he also felt peace of mind and heart after he regularly attended the reading of selected letters at the Ar-Raudlah Al-Qur'aniyyah Sobontoro Tulungagung Islamic boarding school.

2). Not A Routine

"When I read Yasin my heart doesn't feel anything, it's just not like what people say that reading Yasin makes my heart calm. When I read Yasin, I also feel sleepy because I'm bored. What I hope is that reading Yasin will get a blessing (food or something similar). And sometimes you feel lazy because you do this too often." (Aden Mas'ud, 2023)

According to Aden, the routine activities at the cottage, namely the reading of selected letters, are mediocre in his opinion, without any fadhilah that he feels. He also said that this routine made him bored because there were no results from the reading tradition, and he even felt lazy because the routine was carried

out every day without any proper reward.

From the informant's review above, it can be concluded that each student has their own results from the routine they carry out. Indeed, everything is his will, but if something is not accompanied by the right intentions and good goals, the results that each person receives will definitely have significant differences. When the intentions are good, good things will definitely arise, such as gaining peace of heart and mind, smooth sustenance, a sense of istiqamah and so on. For those who do not have the right intentions and goals, they will feel lazy, bored and even expect rewards from the routine carried out at the cottage.

3. Meaning of Documentary

Documentary meaning is a hidden meaning, not fully realized by the actor carrying out an action, that an aspect expressed shows the tradition as a whole.

"The positive impact that I can feel is the emergence of inner calm in my soul, giving me a strong feeling and still having brakes when facing things that plunge my soul. More than that,

cultivating this activity consistently can trigger a feeling of comfort and addiction. Like when you don't carry it out you will feel like something is missing." (M Zuhair Muayyad, 2023)

From the results of the author's observations through observations and interviews with resource persons at the Ar-Raudlah Al-Qur'aniyyah Sobontoro Tulungagung Islamic Boarding School, it is stated that the activity of reading the letters Yasin, al-Waqiah and al-Mulk which is carried out every day after the Maghrib prayer will make students feel that this routine is a new obligation for them. This can be seen by one of the sources who stated that the impact of this routine makes the perpetrator addicted. For example, if you leave these activities for a day, you will feel that something is missing in carrying out your daily activities.

"The activities you enjoy here, I want you to do your best, God willing, there will be enough for everyone." (KH. Sufyan Stauri, 2023)

The caretaker said whatever the Islamic boarding school had scheduled, keep doing it until (you) go

home. This is because in these last days, this routine can still be expected to be a savior in this world and the afterlife, including the routine of reading the letters Yasin, al-Waqiah and al-Mulk after evening prayers.

So the conclusion is, habituation indirectly trains one to always carry out something that has become a routine. Therefore, as a result of the efforts made above, there will be a feeling of wanting the activities that have been routinely carried out to be carried out even though the status is no longer living in the cottage. That is the meaning of the documentary that the author captured in this research.

CONCLUSION

So the conclusion regarding the study of the Living Quran in the tradition of reading letters Yasin, al-Waqiah and al-Mulk at the Ar-Raudlah Al-Qur'aniyyah Sobontoro Tulungagung Islamic Boarding School, Tulungagung can be obtained as follows: The Ar-Raudlah Al-Qur'aniyyah Sobontoro Tulungagung Islamic boarding school was founded by KH Sufyan Tsauri in 2020. The Islamic boarding school applies methods for memorizing the Koran and studying classical books by

the scholar Sa'adah. The reference for the Islamic Boarding School is to keep the old good ones and take the new ones which are better. This reading tradition is carried out every day after the Maghrib prayer and is attended by all Islamic Boarding School residents without exception. The activity began with congregational Maghrib prayers then reading the wirid, after which the reading of Surah Yasin, al-Waqiah and al-Mulk took place. The implementation of this routine is led directly by the Caregiver or someone who is representing him. The author, in searching for the meaning behind the tradition of reading Yasin, al-Waqiah and al-Mulk at the Ar-Raudlah Al-Qur'aniyyah Islamic Boarding School, Sobontoro Tulungagung, using Karl Maanheim's theory of the sociology of knowledge, can understand it as follows: (a) Objective Meaning. The actors (students) try to focus on the reading and try to understand the contents of the verses of the three letters. In their souls the seeds of a sense of istiqamah grow from the routine results of reading these selected letters. (b) Firstly, the students who read regularly, the informants who regularly read these selected letters said that Surah Yasin, this letter is the qolbu of the

Koran. If you read it once, the reward you get is the same as reading the Koran 10 times. Surah al-Waqiah gets a feeling from Allah SWT and Surah al-Mulk will make things easier after being in this world (the grave). They feel that their hearts and minds have become calm, their fortunes have become smoother, and they have found it easier to do things. Meanwhile, informants who did not read regularly said that when they did this routine they felt bored in doing it, they did not feel any Fadhilah from the reading, in fact when they did the reading they felt sleepy and bored while doing it. (c) Documentary Meaning. When carried out, these activities have a positive impact on those concerned. For example: if this routine is carried out then one day you will feel that something is missing. the routine reading of these selected letters brings addiction to him to continue doing this activity until he gets home and in the end this activity can be used as capital for the safety of this world and the hereafter.

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