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## **STUDY OF THE PRACTICE OF READING SURAH AL-ISRA VERSES 79-82 AT DUHA TIME AT HIDAYATUL ISLAMIYAH PESANTREN**

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### **Abstract**

The early tradition of reading Surah al-Isra by the Prophet. done at night which is read in its entirety before the Prophet Saw sleep. This is different from the phenomenon that occurs at the Hidayatul Islamiyah Islamic Boarding School, where they only practice four verses from Surah al-Isra, namely verses 79-82 which are read during duha. Based on this phenomenon, the researcher examines the practice, understanding of teachers and students and the meaning of these readings. This research is a qualitative research with a field study approach. Data was collected through observation techniques, interviews and documentation. The results showed that reading Surah al-Isra verses 79-82 was carried out in congregation after the Duha prayer followed by recitation of remembrance and other prayers. The teacher's understanding of the four verses is in line with the exegetes' interpretation, but not perfect. While the students' understanding of the contents of the verse can be grouped into two, namely understanding based on the translation of the pronunciation only, and understanding of the interpretation of the verse in general. Their understanding is also in line with the interpretation of the interpreter and the understanding of the teacher. As for the meaning of the

practice of reciting Surah al-Isra verses 79-82, they include giving peace and self-submission to Allah Swt, ease in studying knowledge, smooth sustenance and closeness to Allah Swt and departure in worship

**Keywords:** Surah al-Isra verse 79-82, Reading, Meaning, living Quran

## Introduction

Islamic society practices many verses or suras in everyday life which are believed to provide good benefits and influences in their lives both by reading and practicing the meaning of lafaz from the Qur'anic verse. If viewed from Islamic history, this has happened during the lifetime of the Prophet Muhammad (peace be upon him) where at that time the Prophet and his companions had carried out rukiah practices that were treating diseases by reciting Surah al-Fatihah or rejecting magic with Surah al-mu'awwizatain[1][2][3].

One of the practices of verse recitation that occurs in the social life of the community described in this article is the practice of reading Surah al-Isra verses 79-82 at duha time in the Hidayatul Islamiyah Islamic Boarding School. Pesantren Hidayatul Islamiyah is a pesantren founded by a woman, namely Ummi Hj. Intan Khairani located in Meukek sub-district, South Aceh Regency, this pesantren is specifically for women, both from adolescence to the elderly[4][5]. Interestingly, in addition to studying the yellow books, this pesantren also reads and memorizes several surahs and verses from the Qur'an as an effort to maintain the Qur'an. The sounds of the verses that are routinely read are;

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ ۗ نَافِلَةً لَّكَ عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا وَقُلْ رَبِّ أَدْخِلْنِي  
مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَأَجْعَلْ لِي مِنْ لَدُنْكَ سُلْطٰنًا نَّصِيرًا وَقُلْ جَاءَ الْحَقُّ  
وَرَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا وَنُنزِّل مِنَ الْقُرْءَانِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا  
يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا

And in part of the night pray for your tahajud as an additional worship for you. Hopefully your Lord lifts you to a commendable place. (79) And say: "My Lord put me in the right entry, and bring forth me out the truth, and give me from Your side the power that helps. (80) And say: "The truth has come, and the falsehood has vanished." Indeed, the falsehood is something that must have vanished. (81) And We have sent down from the Qur'an a cure for the believers, and the Qur'an does not add to the wrongdoers except the loss. (82)

As we know, that Surah al-Isra means night journey, this surah is often read by the Messenger every night before he goes to bed, as the hadith delivered by um Mikminin Aisha Radhiyallahu 'Anha,

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَنَامُ حَتَّى يَقْرَأَ بَنِي إِسْرَائِيلَ وَالزُّمَرَ

The Prophet (peace be upon him) would not sleep (at night) except after reciting Banu Israel (Sura al-Isra) and Sura al-Zumar. (HR. Tirmidhi and declared shahih by Khuzaimah and al-Albani).

This hadith explains that it was not the custom of the Prophet (peace be upon him) to sleep before he recited the surah, and this shows that the Prophet (peace be upon him) carried out at night by reciting the entire surah al-Isra[6]. This is different from what is done in Hidayatul Islamiyah Islamic Boarding School where they only read Surah al-Isra verses 79-82 during the day, where there is no specific hadith to practice only four verses of the surah, and this verse also does not include verses that are used as remembrance as well as chair verses.

There are several academic responses in the form of written works raised by academics related to the practice of reading certain surahs or verses in everyday life. Based on social reception, Nurvany Oktavanty said that social receptions related to the Qur'an can be found in everyday life, such as those carried out in the Tahfidz Satu Quran pesantren where they are not only focused on discussing tafsir texts but also response and implementation of the content and understanding in them[7][8].

Based on the meaning and wisdom of reading certain suras of the Qur'an, Sham Rustandy said that there are two meanings contained in the recitation of the Qur'an selected surahs, namely objective meaning, namely tradition which is considered an obligation and expressive meaning, which is a way done to get closer to Allah in the form of gratitude and hope[9][10]. Aban Al-Hafi regarding the wisdom of practicing the verse of a thousand dinars to traders in Aceh Market is believed to facilitate sustenance and provide security. However, in this case studies that discuss surah al-Isra verses 79-82 are still very little done, where the author only finds a study of the understanding of the verse, namely Wita Astuti suggests that Surah al-Isra verse 79 is a guide in carrying out worship, in this case is the tahajud prayer to bring in moral improvement and balance between worship of fardu and sunnah.

In addition, there is also research by Rima Wijaya which states the meaning of syifa in Surah al-Isra verse 82 is not only spiritual medicine, but also physical. The concept of mythology explains the meaning of signs, namely that shifa is not only oriented to the psychic, but also to the healing of both, namely

psychic and physical a person through the mediation of the Qur'an using methods in the style of the Prophet Muhammad[11][12].

After the author conducts a literature review of the above studies, it can be concluded that the variety of reader responses to the Qur'an is growing and varied. The picture of undeniable religious social facts will reinforce that the holy book of the Qur'an has been responded by the Islamic community with various practices in their lives to obtain ease, security, and healing from all diseases[13][14]. Therefore, it is interesting for the author to examine this theme that the author has never found in previous studies both in terms of the surah read and the location studied, because the author's focus is to study the practice of reading Surah al-Isra Verses 79-82, the understanding of teachers and female students and the meaning of reading Surah al-Isra Verses 79-82 for students of Hidayatul Islamiyah Islamic Boarding School[15][16][17][18]. This research is a qualitative field study and data is collected from observations, interviews, and documentation that are analyzed descriptively.

## Method

In general, research methods are closely related to the procedures, techniques, tools, and research designs used. Research methods are ways or steps used to search and find data in research and make analyses with the intention that the research and conclusions obtained can be scientifically accounted for. The methods used in writing *Living Qur'an* research are as follows:

1. Types of Research

This type of research is a type of field research, which is research based on field data related to the subject of this research. The method used by the author is a curative descriptive method with an *ethnographic* approach[19]. In a book entitled *Ethnographic Method* James P. Spradley explains that *ethnography* is the work of describing a culture. The main purpose of this activity is to understand a view of life from the perspective of the natives. Similarly, Bronislaw Malinowski argues, that the purpose of *ethnography* is to understand the point of view of the native, and his life relationship, to gain his view of his world[20]. The essence of *ethnography* is the attempt to pay attention to the meanings of the actions performed by the people we want to understand. Some of these meanings are expressed directly in language and conveyed indirectly through words and deeds[21]. Operationally, this *ethnographic* approach, the author uses in research to reveal and discover how the views and meanings of the tradition include students of the Islamic Boarding School, administrators, and caregivers.

2. Location and Time of Research

The location of this study Hidayatul Islamiyah Islamic Boarding School is a pesantren founded by a woman, namely Ummi Hj. Intan Khairani is located in Meukek sub-district, South Aceh Regency, this pesantren is specifically for women, both adolescents to the elderly. Interestingly, in addition to studying the yellow books, this pesantren also reads and memorizes several surahs and verses from the Qur'an as an effort to maintain the Qur'an.

3. Research Subjects and Data Sources

In this study, the research subjects that the author uses are all the founding families of Islamic Boarding Schools, administrators, and students in the Pondok Subject of research here as well as a source of data and/or informants, and if deemed necessary supporting data, the author will collect data or information from alumni. In collecting the data used based on two kinds of data sources[22].

**Primary Data Source**

Namely, data obtained from sources that contain the information or data needed. In this study, the primary data were observations at Islamic boarding schools and interviews with Islamic boarding school caregivers. Next is observation and interviews with students and administrators at the Islamic Boarding School. If there is some related information that needs to be traced, then the author will interview the informant based on the recommendation of the previous informant[23].

**Secondary Data Sources**

Is data obtained from non-original sources that contain the information or data needed? This secondary data is obtained from other indirect parties such as documentation data and field data from archives that are considered important. Secondary data in this study are documentation data, archives, and administrative data of Islamic boarding school students. Likewise, magazines or books whose information content is related to this study, become additional data that is very useful[24].

#### 4. Data Collection Techniques

To obtain data following this study, the data collection techniques used by the author are as follows:

##### **Observation Method**

Namely the activity of observing and listening to understand and look for evidence of socio-religious phenomena for some time by recording, recording, and photographing these phenomena for the discovery of analytical data.

The observations made by the author in this study are located at the Hidayatul Islamiyah Islamic Boarding School. In addition to obtaining information about the profile of the Islamic Boarding School, the background and history of the establishment of the Hidayatul Islamiyah Islamic Boarding School. In this observation activity, the author emphasizes more on exploring information related to the daily activities of students and observing the Qur'an reading procession in depth.

##### **Interview Method**

Is a form of verbal communication, a kind of conversation to obtain information. It is one way to get information related to research by providing questions to get answers.

##### **Documentation Methods**

That is the method used to find and collect data on matters or variables related to research in the form of activity records, and various literature relevant to this study.

#### 5. Data Analysis Techniques

The data analysis technique used by the author to analyze information about the tradition of the practice of reading Surah Al-Isra Verses 79-82 at the time of Duha at the Hidayatul Islamiyah Islamic Boarding School uses interactive analysis techniques from Miles and Huberman with 3 stages, namely:

##### **Data Reduction**

This data reduction step involves several stages: *First*, it involves the steps of editing, grouping, and summarizing the data. *Second*, compile codes and notes (memos) about various things, including those related to activities and processes so that researchers can find data patterns[19][25].

### **Data Display**

The second component of Miles and Huberman's interactive analysis is the presentation of data (*data display*) by involving steps to organize data, namely interweaving (groups) of data with (groups) of data another. In this relationship, the data presented is in the form of groups or clusters which are then interrelated according to the theoretical framework used.

### **Conclusion Drawing**

The last component is the drawing of conditions (*conclusion drawing*). Researchers apply the inductive principle by considering existing data patterns and/or trends from existing data displays. Sometimes conclusions are drawn from the beginning, but conclusions can never be formulated adequately without completing the analysis of all available data.

## **Discussion**

### **The Practice of Reciting Surah al-Isra Verses 79-82 at Hidayatul Islamiyah Islamic Boarding School**

Practice is the actual implementation of something that has been mentioned in theory. The practice of reading Surah al-Isra verses 79-82 is one of the social activities, because this practice is not carried out personally but is carried out in a congregation led by its teachers, and the practice of reading Surah al-Isra verses 79-82 is also a routine activity that must be followed by students.

The reading of Surah al-Isra verses 79-82 is carried out in congregation after duha prayers before the students begin teaching and learning activities. The students participated in the recitation of Surah al-Isra verses 79-82 devoutly, obediently, and glorifying their teacher[26]. Among the students, some were present already in a state of ablution and for those who were not, they immediately rushed to take ablution to prepare to perform duha prayers in a congregation led by their ustazah.

After finishing the duha prayer as many as two rakaat, the santriwati sit neatly and read a series of dhikr, including istighfar three times, the recitation of the congratulatory prayer, the chair verse, then read Surah al-Isra verses 79-82 three times, the prayer after the duha prayer and the sweep of the universe prayer and close it with a visit to the Prophet Muhammad (peace be upon him)[27][28]. The reading mentioned above was read simultaneously by the priest and his

students, where when this activity took place the students sat neatly and followed the reading solemnly, carefully, and in a loud voice so that there was no drowsiness and the students were so excited in reading it to the end. However, the recitation here does not use a microphone, in contrast to other pesantren where the recitation of certain surahs is usually done using a microphone. This is because the students and teachers are women and it is feared that women's voices will become aurat, so it is better not to use microphones. In addition, it can make it easier for ustazah to control students from the voice, if you use a microphone, the dominant voice is only the ustazah.

The recitation of Surah al-Isra verses 79-82 at the time of duha has been carried out since 2015 which is a direction from the leadership at this Pesantren and is also caused by the dwindling enthusiasm of the students to be present in studying. The direction to routine this reading is also very accepted by the santriwati, for them the required command is a good thing and the verses read are also prayer verses, because the more people say prayers, the easier it is to penetrate the sky and be certified by Allah Almighty[29]. The practice of reading Surah al-Isra also occurred during the time of the Prophet (saw) where in the hadith it is explained that the Prophet would not sleep before reading Sura al-Isra and al-Zumar, but what happened in this pesantren was different between the practice carried out and the practice during the time of the Prophet Saw. This happened because the practice of reading Surah al-Isra verses 79-82 did not adhere to the hadith, rather, the recitation of these verses is a collection of prayers that are believed to bring benefits as practiced by his previous teachers. However, some female students and teachers know that the Prophet (peace be upon him) once practiced reciting Surah al-Isra before he went to bed which practice is listed in the shahih hadith which is the guide of his people[30][31].

### **Understanding of Teachers and Santriwati of Hidayatul Islamiyah Islamic Boarding School on the Content of Surah al-Isra Verses 79-82**

The Qur'an Surah al-Isra verses 79-82 zahir explains about the command to perform tahajud prayers, prayers, and the meaning of the Qur'an as shifa. In the tafsir al-Qurtubi it is explained that Surah al-Isra verse 79 discusses the Word of Allah Almighty "And at some night" shows the meaning of some, "Pray tahajudlah you" means to rise and enthrone you. indeed, tahajud is the prayer after sleep, so that is the prayer of the Holy Prophet."

Regarding this, some argue that the evening prayer is fardhu over him because there is a word nafl (addition). According to al-Qurthubi the words fardhu and nafl are majaz not essential. Some argue that the evening prayer is tathawwu' (sunnah) for him which at first was obligatory on everyone, then the



law must be abolished so that the tahajud becomes sunnah after the previous fardhu. Some argue that the meaning is 'athiyah (giving) because a servant will not get the happiness of giving more than taufik to perform worship.

Scholars differed concerning the tahajud prayer being the reason for attaining the commendable maqam, so two opinions emerged. The first opinion says that Allah (swt) makes whatever He wants from His deeds to be the cause of His virtue without any known wisdom or not. The second opinion says that in qiyamullail there is an atmosphere of being alone with Allah by munajat in the absence of others. So Allah gave Him an atmosphere of being alone and munajat in qiyamullail and that is the praiseworthy maqam. In this case, man is graded according to his degree, then the greatest person in this case is the Prophet Muhammad (peace be upon him), he was given what was not given to anyone and he was given intercession rights that no one else has ever given.

Meanwhile, according to the interpretation of Quraish Shihab in Tafsir al-Misbah on verse 79 it is explained that the word tahajjad is taken from the word hujud which means sleep. The word tahajjad is understood by al-Biq'a'i in the sense of leaving sleep to perform prayers. This prayer is also called the lail or night prayer, because it is performed at the same night time as bedtime. Some understand the word in the sense of waking up and waking up after sleeping.

The word 'asā is commonly used in the sense of hope, but of course hope does not touch Allah Almighty because hope contains the meaning of uncertainty, while nothing is certain for Him. In the context of this verse, the Prophet (peace be upon him) is commanded to carry out the above demands, accompanied by the hope that Allah may grant him maqāmam mahmudā. Some argue that the word 'asā in the Qur'an if accompanied by a word that points to Allah Almighty as the culprit, then that hope becomes a certainty, and thus this verse promises the Prophet Muhammad (peace be upon him) a definite promise that Allah will grant him that maqam.

The word maqāmam mahmudā can mean praiseworthy resurrection, it can also be in a praiseworthy place where these two meanings are true and finally meet. This verse does not explain what the cause of praise is and who praises it. This means that it praises all parties including all beings. Creatures praise because they feel the beauty and benefits they gain for themselves. Thus this analysis with narrations and sources states that the praiseworthy maqam was the greatest intercession of the Prophet Muhammad (peace be upon him) on the day of resurrection.

Quraish Shihab's interpretation of verse 80 of Surah al-Isra is that this verse continues to lead the Prophet Muhammad (peace be upon him) by teaching him to give thanks verbally and ask Him after the last verse leads him to give

thanks with deeds in the form of prayers that are also meaningful and contain prayers of supplication. On the other hand, when the preceding verse promises that he will be resurrected to a praiseworthy station, it is only natural that he should ask that all his lives be covered with truth so that it may be praiseworthy.

This verse can also be attributed to the efforts of the polytheists to expel the Prophet Muhammad (peace be upon him) from Mecca, which he hindered that one day he would leave the city of Mecca and enter another country. All of this led to the guidance of this verse which states: And say it is to pray, "O my Lord, enter me in all the situations and conditions and places that You allow me to enter in the world and the Hereafter in the right way of entry, honorable, perfect again You are pleased and also bring me out from anywhere by going out right to Your glory and pleasure and grant me from Your side dominion, strength and evidence that silences and helps defend me against all adversaries."

Surah al-Isra verse 81 in the interpretation of Quraish Shihab explains that to indicate how high his position is on the side of Allah, and how the prayers he offered were accepted by Allah Almighty, as well as to hint that the whole life of the Holy Prophet Muhammad (peace be upon him) was to establish the truth, this verse once again commands him with His words: "And say also O glorious Prophet to all parties that, haq i.e. the teaching of Tawhid, and true religion has come and vanity i.e. polytheism will surely disappear, disintegrate and fade." Indeed, vanity is contrary to survival because it is something that must disappear and can never last long. This is because the existence of vanity is caused by external factors, so once the factor is fragile, the vanity immediately becomes extinct, in contrast to haq which has in itself the factors that make it always survivable.

The word *min ladunka* is understood by some scholars in the sense of something that comes from Allah Almighty, which includes things that are not reached by the pronunciation, including things that are supra-rational. This term is different from the word *min 'indika* which is also often translated as from Your side. Then the word *sulthan* can include various meanings, such as power, and kingdom, clear evidence of each of these meanings can be covered even all three can be understood as the content of the petition of the Prophet (peace be upon him).

Then the Quraish Shihab's interpretation of Surah al-Isra Verse 82 is that this verse can be judged to be directly related to the previous verses if it is understood that the letter *wauw* is usually translated "and" at the beginning of this verse in the sense of *wauw al-hal* whose translation is whereas. If it is understood as such, then this verse seems to say: "And how the truth will not be strong and vanity will not disappear, whereas we have sent down the Qur'an as

an antidote to doubts and diseases that are in the bosom and the Qur'an is also a mercy for believers and it does not add to the unjust but the harm caused by their kufr."

The understanding of Hidayatul Islamiyah Islamic Boarding School teachers towards the four verses of Surah al-Isra is in line with the interpretation of the mufasir, but these verses are used as routine readings because they are convinced to facilitate all affairs because every verse of the Qur'an must have *sirrun min asrolillahi ta'ala* which is the secret among the secrets of Allah Almighty, it could be that when read the verse then the secret of the verse will become a priority for the reader. Because it is impossible for previous scholars to practice something if it is not based on the results of *istikharah* or personal experience felt in real life. In addition, everything that is done is also in accordance with the intention of "*Innama a'malu bin intention*", everything depends on one's intention in doing it, and everything that if practiced continuously, studying and interpreting its meaning will be a priority for its practitioner

While the students' understanding of Surah al-Isra Verses 79-82, the *santriwati* did not fully explore the understanding of the verse, which of them only understood the verse based on the translation of the lafaz. There are also other students who understand the content of the verse in general, based on what they are taught. They understand that the verses read as prayers to facilitate all their affairs have content that discusses the *tahajud* prayer and the prayers read by the Prophet and one of the purposes of the Qur'an revealed is as a healer.

If it is related to the research studied, it is clear that not all verses read are prayers, but this verse is a collection of verses that contain worship commandments, prayers and instructions that the Qur'an as an antidote. However, they believe that these verses can be used as a practice that can bring various benefits.

### **The Meaning of Surah al-Isra Verses 79-82 for Hidayatul Islamiyah Islamic Boarding School Students**

Meaning is an important concept to understand how one copes with life and maximizes potential because every life situation or event experienced by a person has meaning and humans need to find that meaning. After all, meaning indicates one's existence. As stated by Karl Mannheim in his sociological theory human action is formed from two dimensions, namely behavior and meaning, so that in understanding a social action one must examine external behavior and the meaning of behavior.

Karl Mannheim classified the behavioral meaning of an action into three kinds of meanings, namely: first, objective meaning which is the meaning determined by the social context in which the action takes place. Second, expressive meaning is the meaning shown by the perpetrator of the action. Third, documentary meaning is an implied or hidden meaning so that the perpetrator of the act is not fully aware that an aspect expressed shows the culture as a whole[32][33][34].

In the study discussed in this article, there are four important meanings obtained from the reading of verses 79-82 of Sura al-Isra, namely:

#### 1. Peace and Submission to God

Peace comes from the initial word, which is peaceful, which means safe which will bring up a sense of pleasure and calm both heart and mind. Surrender to Allah, commonly called *tawakal*, is a practice of the heart that cannot be expressed verbally and is also not a matter of science and knowledge.

If viewed broadly these two things are interrelated, where a sense of peace, calm, and security will arise if we rely on Allah SWT. as conveyed by the teachers of Hidayatul Islamiyah Islamic Boarding School related to the practice of reading Surah al-Isra verses 79-82 that they feel a sense of calm when living life in this world because of surrender to Allah Almighty accompanied by efforts and prayer readings from these verses.

#### 2. Ease of Studying

The recitation of Surah al-Isra verses 79-82, in addition to being able to bring a sense of tranquility, is also felt to be able to explain the heart so that it makes it easier for students to learn. As stated by the students after regularly reading this verse they find it easier to absorb the lessons delivered in class so that they can understand the contents of the book that has been taught and do not easily forget the past lessons. Not only facilitate understanding the contents of the book but among the students, some feel facilitated steps to get to the place of study.

#### 3. Smooth sustenance

Sustenance can be interpreted as a gift, whether determined or not, both related to the food of daily life and related to power and science. The practice of reading Surah al-Isra verses 79-82 which is carried out regularly is believed to bring benefits in the form of smooth sustenance for students and teachers in *pesantren*.

It should be emphasized that the meaning of sustenance in the view of this *pesantren* is not only limited to material sustenance but sustenance in a broad

sense, which covers everything related to life. So sustenance can be interpreted by being given a blessed age, useful knowledge, healthy physical and mental, all efforts, and so on.

#### 4. Close to Allah and Istikamah in Worship

In this case, the meaning of being close to Allah Almighty does not mean being close physically, but near which is meant to have a figurative meaning so that the self-approach is a feeling that makes a person always feel under the supervision of Allah Almighty, and obey the obligations ordered by him and do not feel heavy in carrying out other sunnah worships.

The meaning of *istikamah* can simply be interpreted consequentially or consistently to the agreed agreement, considered mandatory because it will lead us to the straight path of heaven. While *istikamah* in worship referred to by this pesantren is *istikamah* in carrying out sunnah worship.

## Conclusion

The practice of reading Surah al-Isra verses 79-82 at the Hidayatul Islamiyah Islamic Boarding School is carried out in congregation after performing *duha* prayers which are read simultaneously by the imam and his students and followed by the recitation of dhikr and other prayers. This reading was carried out in 2015 and was motivated by the advice of Mrs. Hj. Intan Khairani to her students who at that time had less enthusiasm for the students to study religion. Furthermore, there is no specific evidence regarding the reading of the four verses, but this reading is expected to be a prayer to facilitate all the affairs of the practitioner and the atmosphere of the pesantren is more lively and enthusiastic. The teacher's understanding of these four verses is not much different from the interpretation of the *mufasir*, as it is explained that the content of Sura al-Isra verses 79-82 is about the command to pray tahajud, prayer and the purpose of the Qur'an revealed. They believe that the reading of this verse can provide convenience in all their affairs such as the prayer listed in verse 80, which is just as the Prophet was given a good entry and exit when he migrated, as well as what is expected of the santriwati so that this pesantren becomes a good entry place for them to gain religious knowledge and their exit from here is also a good exit so that it can benefit the community and defend the religion of Allah Almighty. However, from this understanding, there are several other meanings of a lafaz that are still incomplete as stated in the interpretation of mufassir. The students' understanding of these verses can be divided into two parts, namely some understand the verse from the translation of the *lafaz* only, and some students already understand the interpretation of the verse in general.

Nevertheless, their understanding still does not run away from the interpretation of the *mufasir* and the understanding of their teachers. The meaning of the reading of Surah al-Isra verses 79-82 is based on the wisdom that is felt, Among them, which can provide peace and submission to Allah SWT, give ease in studying, launch sustenance, and feel closer to Allah so that it is mystical in carrying out His commands.

### Credit author statement

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