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Reception of Civilization Islamic Boarding School Students to the Routine of Reading Surah Al-Kahfi Every Friday

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Abstract

This study discusses the reception of students at Pondok Pesantren Peradaban against the tradition of reciting surah al-Kahfi every Friday as a form of the practice of Living Qur'an. This tradition is not only carried out in congregation and routinely, but also accompanied by an understanding and interpretation of the content of the surah. This research uses a qualitative approach with observation, interview, and documentation methods, and is analyzed using Hans Robert Jauss's Horizon of Expectation theory. The results of the study show that students understand the stories in this surah, such as Ashabul Kahfi and the Prophet Musa with Khidir, through tadabur activities that lead to the internalization of faith values and the manners of seeking knowledge. They also interpret surah al-Kahfi as a surah that has virtues, such as protection from the slander of the Dajjal and blessings between two Fridays. In practice, the recitation of surah al-Kahfi on Friday is carried out in congregation and also uses the correct rules of tajweed. This tradition forms religious discipline, brings inner peace, and increases the motivation and productivity of students in their daily lives.

Keywords: *Living Qur'an; Reception; Surah Al-Kahfi*

Introduction

Muslims around the world believe that the Qur'an is an absolute and eternal guideline for life (*ṣaliḥ li kulli makan wa zaman*) [1]. Every Muslim is commanded to read and practice the teachings of the Qur'an in their daily lives in order to achieve happiness in this world and the hereafter. However, in reality, the forms of appreciation and response (reception) to the Qur'an are very diverse [2]. There are various forms of reading, ranging from those that aim to understand and deepen meaning, to those that simply read as a form of ritual

worship or for peace of mind. In fact, there are also Qur'an readings that are intended to gain magical powers or as a means of healing therapy [3].

The study of the Qur'an seeks to analyze social phenomena and their relationship with the Qur'an in the life of the Muslim community. The purpose of this research is to bring the values of the Qur'an to life through the direct involvement of the community. Studies on *the Living Qur'an* have various meanings. First, because Muslims believe that the behavior of the Prophet Muhammad (PBUH) is a real manifestation of the teachings of the Qur'an, so some refer to him as the "living Qur'an". Second, the term *Living Qur'an* can refer to certain groups that use the Qur'an as a guideline in carrying out daily activities. Third, the phrase "the living Qur'an" shows that the Qur'an is not just a dead text, but a dynamic and meaningful book for human life. Those who carry out the commandments and stay away from the prohibitions of the Qur'an can be considered as a representation of the Qur'an living in the midst of society [4].

Over time, the interpretation of the Qur'an has developed and integrated with the social realities that shape culture. Various community traditions are closely related to the Qur'an, which then gave birth to the *Living Qur'an* phenomenon [5]. The existence of the *Living Qur'an* is very important in the development of the academic study of the Qur'an because it emerged as a form of social expression of traditions inherited across generations and religious communities [6]. The response of the Indonesian Muslim community to the teachings of the Qur'an has also become more diverse as it has spread to various corners [7]. This can be seen in the tradition of reciting surah al-Kahfi every Friday in Pondok Pesantren Peradaban Cibiru, The city of Bandung as part of the reception of the Qur'an.

In the context of understanding the Qur'an, Pondok Pesantren Peradaban has a tradition of reading certain surahs that are done daily or weekly. One of them is the recitation of surah al-Kahfi which is a routine for students every Friday [8]. This tradition is carried out in congregation and is led by the caregiver of the cottage or students appointed by the caregiver to lead the reading.

The Muslim community responds to the Qur'an in various ways as a book of instruction and distinguishes between right and wrong [9]. One of the factors that drives their involvement with the Qur'an is not only because of their understanding of its message, but because of the belief in the usefulness of certain parts of the Qur'an in daily life. This kind of response gives rise to forms of meaning that are not only textual, but also functional [10].

Today, there are many traditions that reflect the collective behavior of certain communities or groups in response to the Qur'an[11]. One of the forms is the recitation of surah al-Kahfi every Friday as done at the Civilization Islamic

Boarding School [12]. Surah al-Kahfi is one of the surahs that has historical value and contains important stories [13]. This surah is widely practiced by Muslims because it is believed to have great virtues and spiritual benefits for those who read it consistently [14].

Pondok Pesantren Peradaban located on Street Manisi Kp. Jati RT. 01 RW. 06 No. 12, Kelurahan Pasir Biru, Kecamatan Cibiru, Kota Bandung, Jawa Barat. This pesantren was founded by Ustadz Andi Meisak, S.Pd.I. or commonly known as Bang Amei. This pesantren has a modern concept in its education system through various activities that aim to form skilled and noble students [15].

This weekly reading activity that has been running for many years opens up the opportunity for differences in the reception of students to the practice in terms of understanding, meaning and implementation of the recitation of surah al-Kahfi every Friday. Therefore, this study aims to examine how the reception of students Pondok Pesantren Peradaban to the activity of reading surah al-Kahfi every Friday using the reception theory of *Horizon of Expectation* from Hans Robert Jauss.

In this context, this study is also part of the *Living Qur'an* approach, which is an approach that focuses on how the Qur'an is lived, practiced, and interpreted in real terms in the socio-religious life of Muslim society [16]. Based on this, the researcher is encouraged to explore more deeply how the reception of students Pondok Pesantren Peradaban to the routine of reciting surah al-Kahfi every Friday.

Research Methods

This research is a type of field research, where researchers directly trace data in the field through inventory and exploration of practices carried out by the community, by interviewing relevant sources [17]. The main source of this research is the data from interviews with students Pondok Pesantren Peradaban who are directly involved in the practice of reciting surah al-Kahfi every Friday. The secondary sources are obtained from various supporting literature such as books, journals, and other supporting references. The data collection methods used include observation, interviews and documentation [18]. As an analysis knife, the author uses the *theory of Horizon of Expectation* from Hans Robert Jauss. This *Horizon of Expectation* theory has a realistic hope for the verses of the Qur'an. Based on this, Jauss sees the position of the reader in understanding a text according to the judgment contained in the reader's mind, so that it causes expectations between readers to differ [19].

Result

Understanding of Students Pondok Pesantren Peradaban against Surah Al-Kahfi

Surah al-Kahfi is one of the surahs in the Qur'an that has various virtues for its readers. These virtues can be obtained, one of which is by reading them on Fridays. The tradition of reciting surah al-Kahfi has spread widely among Muslims, and has become a routine practice advocated by many scholars [20]. This practice is also carried out consistently in various Islamic boarding schools [21], including in pondok pesantren Peradaban. As the results of an interview from one of the students Pondok Pesantren Peradaban:

"The recitation of surah al-Kahfi in Pondok Peradaban This has been done for a long time, and is routinely read every week"[22].

Based on the explanation above, the recitation of surah al-Kahfi has become a tradition that is carried out consistently in Pondok Pesantren Peradaban. This activity is carried out routinely every Friday morning, and now it has been set as a rule that must be followed by all students. One of the students said:

"Initially, I routinely read the letter al-Kahfi at the cottage, because there are rules. Ustaz said that reading the letter al-Kahfi has a fadilah, for example, to avoid the slander of the Dajjal"[23].

The statement shows that the habit of reading surah al-Kahfi is formed when students enter the boarding school environment. This is due to the official regulations of the boarding school and information from teachers or ustaz about the fadilah of reciting surah al-Kahfi [24]. Through these regulations, students are expected to be able to obtain virtues as explained by the teachers. In addition, regulations like this are usually made so that students are used to doing certain practices on a regular basis [25]. If an act is done repeatedly, consistently, and continuously over a long period of time, it will form a habit that is deeply ingrained and difficult to abandon [26].

As Muslims we believe that the Qur'an is a guide for humans, which contains many important lessons and directions in order to obtain salvation in this world and the hereafter . Thus, the activity of reading the Qur'an should not stop at the aspect of recitation alone, but it needs to be accompanied by an effort to understand the meaning contained in it [28]. This is also applied by the students at Pondok Pesantren Peradaban. They not only regularly read surah al-Kahfi, but also try to deepen the content of its meaning and messages [29]. As expressed by one of the students Pondok Pesantren Peradaban:

"If you do it yourself, I usually read the translation, sometimes I also read the *asbabun nuzul* verse that likes to be at the bottom of the Qur'an"[30].

Other students also said:

"I try to make a difference through the translation"[31].

Based on the explanation above, it can be seen that students try to understand the verses of the Qur'an through the reading of translations and tracing *asbabun nuzul*, which is part of the tadabur al-Qur'an activity, which is the process of contemplating the meanings contained in the verses. According to M. Quraish Shihab, this kind of tadabur reflects the ideal form of interaction between a Muslim and his holy book [4].

The process of tadabur or contemplation of the content of the Qur'an encourages the students to grasp the moral and spiritual messages contained in each surah. In this context, the students realized that surah al-Kahfi contains many stories that provide valuable lessons that need to be practiced [32]. One of the important lessons is found in the story of Ashabul Kahfi, which is a group of young men who bravely defended their faith in the midst of pressure from the king and the disobedient society. They choose to abandon worldly life and are ready to face great risks, including the threat of death, in order to defend tauhid and loyalty to Allah. This story is one of the main messages contained in surah al-Kahfi, as conveyed by one of the students Pondok Pesantren Peradaban In the interview:

"In general, surah al-Kahfi tells the story of a young man who dares to take risks in order not to turn away from Allah. Because at that time, the young man Ashabul Kahfi wanted to be killed, but then Allah's help came by taking him to a cave."[31].

In addition to the story of Ashabul Kahfi, the students also pay attention to other stories. These stories are understood as a means of learning that is full of exemplary values, both from the Prophets and previous pious figures. As one of the expressions of the saint of santri Pondok Pesantren Peradaban:

"In this surah there are stories of the righteous, the previous prophets, so we are required to be able to read their stories and be able to practice them in life"[22].

One of the stories in Surah al-Kahfi that received special attention for one of the students is the story of the Prophet Moses and the Prophet Khidir. The story specifically influenced students' understanding of the concept of science, especially related to *laduni*. A student conveyed the change in his perspective as follows:

"From the story of Prophet Moses and Prophet Khidir, I used to think that I would get the knowledge of laduni and I pursued it, now I change in understanding that it comes from Allah"[34].

From the above students' explanations, it shows that the stories in Surah al-Kahfi are not only interpreted as part of the religious narrative, but also as a source of inspiration that shapes their spiritual perspective and attitude. The Tadabur of the story of Prophet Musa and Prophet Khidir, for example, has shifted the understanding of students from a mystical view of laduni science to the realization that true knowledge is a gift from Allah obtained through the process of learning and sincerity.

This surah provides motivation for students to become young people who have a strong faith and firm belief in Allah SWT, that when facing the trials of life, Allah SWT will definitely help people who ask for help from him. As one of the students said, Pondok Pesantren Peradaban:

"The message is especially for the young man to never turn away from God, throw away our faith just because we are under pressure from the world. Because if we are truly confident in God's help, then God will give us his help. What is told in surah al-Kahfi is not just for a story but for a lesson to humans, especially for young people"[31].

In addition to containing the strengthening of faith values, surah al-Kahfi also contains teachings related to manners, history, and social life. The students understand that the stories in this surah not only provide lessons in faith, but also reflect social ethics and moral responsibility in social life. In the view of one of the students, the story of Ashabul Kahfi contains an important message, namely about the manners or behavior of a leader. As one of the students said:

"There are many discussions from manners, social, Sufism, history. From manners and social, it is from the first story, namely the story of Ashabul Kahfi. If we become rulers, do not be arrogant, do not oppress subordinates, so that there is one of the people who runs away, because of fear. From history we know that there used to be Ya'juz and Ma'juz who were locked up by Allah through *Dzulqarnain*, and later it will be revealed again that Ya'juz Ma'juz will emerge from the high wall"[34].

The statements of the students show that surah al-Kahfi is not only understood as a spiritual story, but also as a source of value that is relevant to life, especially for youth. The messages in this surah motivate them to have

steadfastness in their faith and trust in Allah's help, especially in the face of worldly pressures. In addition, the students' understanding of the content of manners, social, and history in surah al-Kahfi reflects a deep process of tadabur that is adapted to life. The story of Ashabul Kahfi and Dzulqarnain is understood as a lesson in courage, just leadership, and social responsibility.

This shows that students do not only read surah al-Kahfi ritually, but also live it contextually. This practice is in line with the *Living Qur'an* approach, where the Qur'an is brought to life in everyday thought and behavior.

Santri Interpretation of the Recitation of Surah Al-Kahfi on Friday

In an effort to form students into a generation that is insightful of religious knowledge, the pesantren teachers strive to revive the Qur'an in their daily lives[35]. One of them is the reading of this surah. The tradition of reading surah al-Kahfi is expected to make its students to get the fadilahs that Allah has promised. As the results of an interview from one of the students Pondok Pesantren Peradaban:

"At first, reading surah al-Kahfi was not on my own initiative, but on the recommendation of my teacher, he explained his priorities and what he would get if he read it"[31].

As explained above, the recitation of surah al-Kahfi by students is generally carried out based on the recommendation of the teacher or ustaz, not solely on personal initiative. This is because the teachers understand the virtues of the surah and want the students to also obtain these virtues. In the tradition of pesantren, teachers have scientific and spiritual authority, so that their recommendations are obeyed by students as a form of manners and obedience in seeking knowledge[35]. Thus, the recitation of surah al-Kahfi becomes part of a directed and structured spiritual formation[36].

There are many hadiths that reveal the fadilah or virtue for a person to recite surah al-Kahfi on Friday[36]. Fadilah or this virtue is one of the reasons for students to read surah al-Kahfi on Fridays. Among his virtues is to be protected from the slander of the Dajjal. As the result of an interview with one of the students Pondok Pesantren Peradaban:

"I read this surah al-Kahfi because of the tradition in the pesantren that requires the recitation of surah al-Kahfi on Friday, and also want to take fadilah from this surah. One of his fadilahs was to avoid the slander of the Dajjal"[31].

The reason for the students to read surah al-Kahfi is because they believe that by reading surah al-Kahfi on Friday, the reader will avoid the slander of the

Dajjal. And this statement is in line with the narration of the hadith of the Prophet, namely:

حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، وَحَجَّاجٌ، قَالَا: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، قَالَ حَجَّاجٌ فِي حَدِيثِهِ: سَمِعْتُ سَالِمَ بْنَ أَبِي الْجَعْدِ، يُحَدِّثُ عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ، عَنْ أَبِي الدَّرْدَاءِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: مَنْ قَرَأَ عَشْرَ آيَاتٍ مِنَ آخِرِ سُورَةِ الْكَهْفِ عُصِمَ مِنْ فِتْنَةِ الدَّجَالِ. قَالَ حَجَّاجٌ: مَنْ قَرَأَ الْعَشَرَ الْأَوَاخِرَ مِنْ سُورَةِ الْكَهْفِ.

Means:

"Muhammad bin Ja'far and Hajjaj said, narrated to us Shu'bah from Qatadah. Hajjaj mentions in his hadith; I heard Salim ibn Abu Al Ja'd narrate from Ma'dan from Abu Darda' from the Prophet, that he said, "Whoever reads the last ten verses of surah al-Kahfi, then he is protected from the slander of the Dajjal." Hajjaj said, "Whoever recites the last ten of surah al-Kahfi." (Hadith Ahmad)[37].

Besides that, there is another fadilah, which is getting light between two Fridays, as the result of an interview with one of the students Pondok Pesantren Peradaban:

"In addition to the fadilah that has been mentioned earlier, such as avoiding the slander of the Dajjal, we can also get light between 2 Fridays. And also on the Day of Resurrection in the hereafter we will also get light. As I understand it, glowing is not specific. It is only possible that it will be easier, more calmed, more given peace"[30].

According to the student, a person who recites surah al-Kahfi on Friday will get light between two Fridays, this statement is in accordance with one of the narrations of the Prophet's hadith, namely:

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: مَنْ قَرَأَ سُورَةَ الْكَهْفِ فِي يَوْمِ الْجُمُعَةِ، أَضَاءَ لَهُ مِنَ النُّورِ مَا بَيْنَ الْجُمُعَتَيْنِ

Means:

"From Abu Sa'id al-Khudri (may Allah be pleased with him), the Prophet (peace and blessings of Allaah be upon him) said: Whoever recites surah al-Kahfi on Friday, Allah will illuminate him with light between the two Fridays."That is why (Al-Hakim) [38].

From the explanation above, the students believe that the light in question is not the light that can be seen by the eyes physically, but in the form of peace of mind, ease in carrying out affairs, and spiritual guidance from Allah in daily life.

Apart from these fadilahs, the purpose of reciting Surah Al-Kahfi on Friday is to obtain rewards. Friday is a *Sayyidul Ayyam*, that is, the most important day compared to other days. Therefore, on Fridays it is highly recommended to increase prayers[39]. Because of the virtue of Friday, efforts are also made to increase the reading of the Qur'an on Fridays, because reading the Qur'an will get double rewards, as the results of an interview from one of the students Pondok Pesantren Peradaban:

"The reason I read the first surah al-Kahfi, reading the Qur'an is rewarded many times. Then it can help us when the Dajjal comes"[31].

Based on this presentation, one of the purposes of reading the Qur'an, especially surah al-Kahfi on Fridays, is as a form of worship as well as a means to achieve rewards from Allah SWT.

The Practice of Recitation of Surah Al-Kahfi on Friday in Pondok Pesantren Peradaban

Qur'an reading activities in Islamic boarding schools are generally carried out in congregations, with the aim of fostering a spirit of togetherness and increasing the participation of all students. At Pondok Pesantren Peradaban, The recitation of surah al-Kahfi every Friday is done together and guided by a recitation leader. As the informant said:

"It was read together by all male and female students. The recitation of surah al-Kahfi is complete from beginning to end, using tajweed. If they don't have time to read together because there are obstacles, then they read it alone in their respective dormitories"[22].

During the practice of reading surah al-Kahfi, this activity is guided by a student who has an understanding of tajweed. This activity is carried out completely, starting from the first verse to the end, by paying attention to the rules of tajweed correctly [40]. Reading in accordance with the science of tajweed aims to maintain the purity of the pronunciation of the Qur'an from mispronunciation and changes in meaning [41].

As for students who are unable to participate in the recitation together due to certain conditions, they are encouraged to continue to carry out the recitation of surah al-Kahfi independently in their respective dormitories as a form of commitment to the religious routine that has been cultivated in the pesantren [42]. The tradition of reading the Qur'an in congregation in Islamic boarding schools is part of the process of internalizing Islamic values and forming the character of students through spiritual and collective approaches.

Reading the Qur'an in general can provide inner peace, aid in stress management and increase motivation, which in turn contributes to increased concentration and focus during the learning process [41]. The recitation of surah al-Kahfi on Friday has a positive impact on the students which is felt directly in daily life, especially when it is done at dawn. This activity brings enthusiasm and positive energy to start the day. Reading the Qur'an at shubuh, especially with a fairly long number of verses, is felt to be able to encourage productivity and increase motivation throughout the day. As expressed by one of the students Peradaban:

"The effect is more positive vibes. So we read it at dawn, so if for example the beginning of the day starts by reading the Qur'an, let alone 110 verses, it is like wanting to do productive activities"[30].

By reading the Qur'an, many experts believe that it can improve mental health. This is because by reading the Qur'an, a person's heart will gain peace and tranquility. Reading the Quran provides a space for reflection and calm, which can reduce the psychological burden over time [44].

Reading the Qur'an in general, including surah al-Kahfi, is felt to be able to provide inner peace and strengthen belief in the spiritual benefits it contains. Knowledge of the virtues of surah al-Kahfi also deepens the meaning of the reading activity, making it more than just a worship routine, but a means to achieve peace of mind and increase spirituality. As the results of an interview from one of the students Pondok Pesantren Peradaban and Other:

"From reading the Qur'an, including reading al-Kahfi, it has such an effect, our hearts become calmer, especially since we know fadilah al-Kahfi, so our thoughts are already there"[23].

Thus, the recitation of the Qur'an—especially surah al-Kahfi on Fridays—is not only part of the religious routine, but also proven to

have a significant impact on the psychological condition and increase the productivity of students. This practice, which is generally done at dawn, brings inner peace, stimulates morale, and fosters motivation to live the day more optimally. The understanding of the virtues of surah al-Kahfi further deepens the meaning of the practice, making it a means of spiritual reflection that has a real impact on daily life.

To provide a visualization of the interview data, the following is presented a summary table of student reception of the reading of surah al-Kahfi.

Table 1. Reception Summary of Santri

Informan	Expectations/Expectations	Interpretation of Surah Al-Kahfi	Action/Response
M.M.	Hoping for an abundance of rewards and blessings from reciting surah al-Kahfi	Understanding the story of Ashabul Kahfi as an example of courage and steadfastness of faith	Reciting surah al-Kahfi every Friday in congregation
R.P.K.	Hoping to be awakened from the slander of the Dajjal	Surah al-Kahfi as a spiritual protection, and a source of tranquility	Read the complete surah al-Kahfi according to tajweed, even independently if it is obstructed
M.A.P.P.	Expecting spiritual knowledge and understanding	The understanding of the story of the Prophet Moses and Khidir changed from mysticism to awareness of knowledge from Allah	tadabur verses through translation and <i>asbabun nuzul</i>

M.J.	Desire to be a young man who is always firm in faith	The story of Ashabul Kahfi as a lesson to remain firm in faith even under pressure	Regular reading with a deep understanding of moral messages
N.A.A.	Starting daily activities with high spiritual power	Reading at dawn has a positive effect and enthusiasm for productivity	Make Qur'an recitation a motivating daily routine

Discussion

Reading Surah Al-Kahfi as a Practice of Living Qur'an

The routine of reading surah Al-Kahfi by the students of the Civilization Islamic Boarding School every Friday is a real representation of the practice of *Living Qur'an*, which is a manifestation of the meaning of the Qur'an in daily life. Based on the results of interviews with several informants, it was found that this tradition is not only understood as a worship routine, but has also become part of religious awareness that can be carried out in daily life [45]. The reading of Surah al-Kahfi on Friday for students is not only limited to carrying out the orders of the Lodge, but also because of the understanding and meaning of the students of the content of the letter.

The recitation of surah al-Kahfi which is carried out regularly and in congregation has formed an organized religious pattern. This tradition was initially instilled through pesantren regulations, but over time, the activity turned into a habit that was internalized as part of the daily life of the students [46]. This shows that the habituation process in the pesantren environment plays a very important role in shaping the character and spirituality of students in a sustainable manner [47]. This phenomenon shows that instilling Islamic values through worship routines can be an effective way to form strong and sustainable religious habits.

More than just reading, students also try to understand the content of surah al-Kahfi. Some of them stated that in addition to reading the text tartil, they also studied the translation, understanding the background of the descent of the verse (*asbabun nuzul*), and perform tadabur on the messages contained in the surah. This reflects the active interaction between the text and the reader, as

emphasized in the *Living Qur'an* approach, which is an approach that sees the Qur'an as a living text and present in the dynamics of Muslim life [48].

Surah al-Kahfi itself contains stories with the values of faith, perseverance, patience, and the virtue of knowledge. The story of Ashabul Kahfi, for example, is understood as a symbol of the steadfastness of faith and courage of the youth in defending their beliefs in the midst of the pressures of the times. Meanwhile, the story of the Prophet Moses and Khidir provides a deep understanding of the importance of humility in seeking knowledge and the awareness that all forms of knowledge come from Allah. This kind of understanding shows that the students do not just read stories as religious narratives, but make them as life lessons that are relevant to the reality they are facing.

The process of interpretation carried out by these students is in accordance with the theory of *Horizon of Expectation* from Hans Robert Jauss. In this theory, the reader interprets the text based on his expectations and experiences[45]. In this context, the students position themselves as active readers who interpret surah al-Kahfi according to their background of knowledge, spiritual experience, and social environment, namely pesantren. Thus, the meaning of the text becomes dynamic and open to various possibilities of contextual interpretation.

In addition to understanding its contents, students also believe that there is a virtue in reading surah al-Kahfi, especially on Fridays. They interpreted the recitation of Surah al-Kahfi on Friday as an effort to protect themselves from the slander of the Dajjal and bring light between the two Fridays. However, the understanding of the term "light" is not interpreted literally, but rather a symbolic meaning that shows the presence of peace of mind, ease in carrying out activities, and life guidance from Allah. This symbolic understanding shows maturity in understanding religious teachings and the ability of students to interpret texts contextually.

The implementation of this activity in congregation also shows the existence of a social dimension in the reception of the Qur'an. Joint reading strengthens the relationship between students and fosters the spirit of togetherness in worship [50]. In fact, for students who are unable to participate in congregational activities, they are still required to read the surah independently. This shows that the values of discipline and personal responsibility have been embedded in the students [51]. In this context, the theory of Habitus put forward by Pierre Bourdieu is relevant to explain how habits that are repeated in a given social environment can shape the behavior patterns and ways of thinking of individuals consistently [52].

The psychological aspect of this activity cannot be ignored either. The students felt that the recitation of surah al-Kahfi had a positive impact on their

mental condition. This activity provides calmness, enthusiasm, and motivation to live the day more productively. The time of its implementation which is carried out in the morning, especially after dawn, strengthens the spiritual atmosphere and is a good start to start activities. This is reinforced by the results of research that say that regular reading of the Qur'an can improve mental health, reduce stress, and increase focus in learning activities.

Thus, it can be concluded that the tradition of reciting surah al-Kahfi by the students Pondok Pesantren Peradaban is an active form of reception of the Qur'an. This practice not only shows compliance with the rules of the pesantren, but also illustrates how the values of the Qur'an are lived and practiced in daily life. Such a response shows that the Qur'an is not only read as a sacred text, but also as a guideline for life that shapes the personality and spirituality of the students. This tradition is in line with the spirit of the *Living Qur'an approach*, which is to make the Qur'an a source of inspiration and guidance in all aspects of life.

Conclusion

Recitation of surah Al-Kahfi every Friday at Pondok Pesantren Peradaban It is not just a weekly routine, but has developed into a process of deep spirituality formation and strengthening of the religious identity of the students. This routine was initially initiated as a pesantren regulation, but has now formed a strong and sustainable habit. This is proof of how the educational environment plays a major role in internalizing religious values through consistent and targeted practices.

More than just reading, the students also try to understand the content of surah al-Kahfi in depth, starting from studying the translation, studying the background of the descent of the verse (*asbabun nuzul*), to doing tadabur on the messages contained in it. This process reflects an approach that is in line with Hans Robert Jauss's *theory of Horizon of Expectation*, in which the interpretation of the text is carried out based on the background of the reader's experience and expectations. Thus, the interaction between students and texts becomes dynamic, allowing the birth of contextual and relevant interpretations. This is the essence of *the Living Qur'an approach*, which is the Qur'an that continues to live in the lives of the people, read, understand, and be actively lived in the contemporary context.

In addition to deep understanding, students also believe that there are virtues in reading surah al-Kahfi, especially on Fridays, such as protection from the slander of the Dajjal and getting light between two Fridays. Their understanding of the term "light" is not meant literally, but rather a symbolic

meaning that shows peace of mind, ease of carrying out activities, and life guidance from Allah. The psychological aspect of this routine is also significant, where the students feel that the recitation of surah al-Kahfi has a positive impact on their mental condition, providing calmness, enthusiasm, and motivation to live the day more productively, especially when done after dawn.

The routine of reading surah al-Kahfi not only affects the improvement of the personal faith of the students, but also forms a common habit that strengthens the sense of togetherness. This tradition is an effective way to bring the teachings of the Qur'an into daily life in the pesantren environment. The awareness and active involvement of the students in the regular reading of surah al-Kahfi shows that the *Living Qur'an* approach is able to connect divine values with real life, as well as help produce a generation that not only reads, but also understands and practices the content of the Qur'an.

Author's Contributions

Davi Abdulloh Haidzam: Conceptualization, Methodology, Writing – review and editing, Supervision, Project administration. **Eka Galih:** Methodology, Writing – study and editing, Investigation. **Elisa & Erma Rahmawati:** Conceptualization, Methodology, Writing – analysis and editing, Investigation. **Ecep Ismail & Asep Abdul Muhyi:** Conceptualization, Methodology

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