



The Activity of *Sab'u al-Munjiyat* Recitation on TMI al-Amien Prenduan Islamic Boarding School for Girls: The Perspective of Anthropology Theory

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Abstract

This article aims to reveal the practice of reciting *Sab'u al-Munjiyat* carried out at Pondok Pesantren Tarbiyatul Mu'allimin al-Islamiyah (TMI) Putri al-Amien Prenduan, Sumenep, Madura. In daily routines, the students are required to participate in the recitation of *Sab'u al-Munjiyat* after the congregational Asr prayer. *Sab'u al-Munjiyat* consists of seven selected surahs from the Qur'an: Surah Al-Sajdah, Yasin, Al-Dukhan, Al-Waqi'ah, Al-Mulk, Al-Insan, and Al-Buruj. This research is a field study and uses a qualitative research method. Data collection was performed through observation, interviews, and document analysis. Data analysis was conducted using the anthropological approach of Heddy Shri Ahimsa-Putra. The findings indicate that the tradition of reciting *Sab'u al-Munjiyat* at Pondok Pesantren TMI al-Amien Prenduan originated from an innovation by the student organization (ISTAMA), which is based on the transmission of prophetic traditions that can still be preserved today. This is supported by numerous hadiths that describe the virtues of reciting these surahs. The structure of the recitation tradition at Pondok Pesantren TMI Putri al-Amien Prenduan can be classified into two structures: the subject structure and the structure of the *Sab'u al-Munjiyat* recitation. The function of this recitation tradition is to understand and seek the benefits of these seven chosen surahs, to seek safety, and to contribute to the development of Qur'anic character among the students.

Keywords: *Sab'u al-Munjiyat*; Pondok Pesantren TMI Putri Al-Amin; Anthropological Theory.

Artikel ini bertujuan untuk mengungkap kegiatan pembacaan *sab'u al-munjiyat* yang dilaksanakan di Pondok Pesantren Tarbiyatul Mu'allimin al-Islamiyah (TMI) Putri al-Amien Prenduan, Sumenep, Madura. Dalam kesehariannya para santri diwajibkan untuk mengikuti kegiatan pembacaan *sab'u al-munjiyat* usai salat ashar berjamaah. *Sab'u al-munjiyat* merupakan kumpulan tujuh surah pilihan di dalam Al-Qur'an, yakni al-Sajadah, Yasin, al-Dukhan, al-Waqi'ah, al-Mulk, al-Insan, dan al-Buruj. Penelitian ini termasuk penelitian lapangan dan dikaji menggunakan metode penelitian kualitatif. Pengumpulan data diperoleh melalui observasi, wawancara, dan studi dokumentasi. Selanjutnya analisis data dilakukan dengan menggunakan pendekatan antropologi Heddy Shri Ahimsa-Putra. Hasil penelitian ini menunjukkan bahwa tradisi pembacaan *sab'u al-munjiyat* di Pondok Pesantren TMI al-Amien Prenduan bermula dari salah satu inovasi program pengurus organisasi santri (ISTAMA), yang memiliki landasan sebagai bentuk transmisi dari tradisi kenabian yang masih dapat dilestarikan hingga generasi saat ini. Hal tersebut berlandaskan dari banyaknya hadis-hadis yang menjelaskan keutamaan tentang seseorang yang membaca surah-surah tersebut. Adapun struktur yang terdapat dalam tradisi pembacaan yang ada di Pondok Pesantren TMI Putri al-Amien Prenduan dapat diklasifikasikan menjadi dua struktur, yaitu struktur subjek dan struktur pembacaan *sab'u al-munjiyat*, sedangkan fungsi dari tradisi pembacaan *sab'u al-munjiyat* untuk mengetahui dan mengharapkan fadilah dari tujuh surah pilihan, mengharapkan keselamatan, serta upaya dalam pembentukan karakter qur'ani dalam diri para santri.

Kata Kunci: *Sab'u al-Munjiyat*, Pondok Pesantren TMI Putri Al-Amin, Teori Antropologi.

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INTRODUCTION

The Qur'an, as a religious text, has a dimension of connection to all forms of activities of the Muslim community. It is integrated into religious rituals, speech, and even the culture and customs of the local community. This is in line with the statement by Farid Esack that the Qur'an fulfills various functions in the lives of Muslims. The recitation of certain verses that serve as *wirid* has become a common phenomenon in the Muslim community in Indonesia. Such practices indicate a close interaction between the Quran and daily life, which is more commonly known as the "Living Qur'an". The study of the living Qur'an in this regard focuses more on the meaning and function of Qur'anic verses as experienced and understood by the Islamic community, without disregarding the existence of the text itself. This reflects a paradigm shift, where the Qur'an was originally regarded as a sacred text with moral teachings intended to guide people along the right path. However, more recently, it has been expressed and interpreted according to each person's knowledge and understanding.

One of the living Qur'an phenomena in the socio-cultural field, as can be observed in the activities of students at the Tarbiyatul Mu'allimien al-Islamiah al-Amien Prenduan Islamic Boarding School for girls, and for the next references will be referred to as TMI. Is the regular recitation of *sab'u al-munjiyat*. *Sab'u al-munjiyat* is an abbreviation of the words "sab'u al-suwar al-Qur'an al-munjiyat" which translates to "seven surahs of the Qur'an that provide salvation". This collection of seven selected surahs includes surah al-Sajadah, Ya-sin, al-Dukhan, al-Waqi'ah, al-Mulk, al-Insan, and al-Buruj. The recitation of *sab'u al-munjiyat* is a form of worship performed collectively by the students, seeking blessings from the virtues of the recited surahs. They believe that by reciting these seven surahs, they will always be protected from unwanted circumstances.

In terms of practice, the implementation of the tradition of reading Sab'u al-Munjiyat at the TMI Putri al-Amien Prenduan Islamic boarding school involves the students collectively reading Sab'u al-Munjiyat. The students sit facing each other in rows according to their respective classes and recite a predetermined surah, guided by the worship committee. As is typical in the pesantren environment, which is more practice-oriented ('amaliyah) than knowledge-oriented ('ilmiah), this tradition for some students appears to be mere "an act of following the orders or recommendations of the caregivers and administrators of the boarding school," rather than being based on an understanding of its origins or oriented towards any potential benefits to be gained in the future.

The practice of reciting the *munjiyat* surahs independently is also a practice carried out in several places. Several studies have made this recitation practice their subject of research. This is evident in the work of Aisyah Nuraeni H, who researched the recitation of the *munjiyat* Surahs in the Cipayung neighborhood of Depok City every Thursday.¹ Meanwhile, the recitation of *munjiyat* among Islamic boarding schools has been studied by Fadil Ahmad Ismail, who examined the activity of reciting the *munjiyat* Surahs in the spiritual struggle of students (*mujahadah*) at the al-Qur'aniy Islamic boarding school in Mangkuyudan, Solo, which is done once a month.² Ummu M. Royhana and Abdullah Affandi, on the other hand,

¹ Aisyah Nuraeni Hanipah, *Tradisi Pembacaan Surah-Surah Munjiyat di Majelis Ta'lim Faizatul Wafiyah Kelurahan Cipayung Kota Depok*, Skripsi, Fakultas Ushuluddin, UIN Syarif Hidayatullah Jakarta, 2021.

² Fadil Ahmad Ismail, *Pembacaan Surat-Surat Munjiyat Studi Mujahadah Sabtu Legi di Pondok Pesantren al-Qur'aniy*

conducted research on the activity of reciting the *munjiyat* Surahs at the al-Hikmah Islamic boarding school in Kediri. All three of these studies were conducted in the context of living Qur'an Studies. At first glance, it appears that the selected surahs for the *munjiyat* recitation all consist of seven surahs, but the choice of surahs varies widely in each place.³ The timing of the activity also differs, ranging from reciting them daily, on specific days, to some reciting them once a year. Furthermore, the underlying motivation for this recitation activity is similar, namely, to gain the blessings of reciting the Qur'an in general and specifically to be safeguarded from harm, as the virtues associated with the meaning of the word "Munjiyat" itself.

The practice of reciting the *munjiyat* surahs at the TMI al-Amien Prenduan Islamic Boarding School for girls may also be interesting for further study. As mentioned earlier, the practice of reciting the *munjiyat* surahs exists in other places, but each activity of recitation has differences, both in terms of the surahs recited, the timing of the practice, and the underlying motives. Starting from this phenomenon, the author is interested in further research and filling the research gap that has not been explored by previous researchers regarding the recitation of *sab'u al-munjiyat* at the TMI al-Amien Prenduan Islamic Boarding School for girls. There are unique aspects to the practice of reciting *sab'u al-munjiyat* at this Islamic boarding school that is considered different from similar practices in other boarding schools, namely the early history of the activity of reciting Surah *al-munjiyat* and the structural paradigm of the implementation of the activity of reciting Surah *al-munjiyat*.

This article is categorized as field research and is analyzed using qualitative research methods. Data collection was carried out through observation, interviews, and documentary studies. Observations were conducted from January 2023 to March 2023 at the TMI al-Amien Prenduan Islamic Boarding School for girls, located on the Pamekasan-Sumenep Road, Dungaok Village, Prenduan District, Sumenep Regency, East Java. In-depth interviews were also conducted with the Supervisor of TMI al-Amien Prenduan Islamic Boarding School for Girls, KH. Drs. Suyono Khattab, M.Pd, an alumnus of TMI al-Amien Prenduan Islamic Boarding School for girls, as well as teachers and several female students of TMI al-Amien Prenduan Islamic Boarding School for girls. Data was then enriched using documentary studies, including profiles of the boarding school, websites, archives, and photos of ongoing activities.

DISCUSSION

The Anthropology Theory of Heddy Shri Ahimsa-Putra

Anthropology originates from the Greek language, namely anthropos (human) and logos (science), so it can be understood that anthropology is the science that studies humans and all of their behaviors, both from a biological creature perspective and as social beings.⁴ This knowledge is based on a holistic approach and anthropological commitment to understanding humanity, making it essential for studying religion and social interactions within various diverse cultures.⁵ Sjafrin Sairin believes that religion, from an anthropological perspective, is considered one of the elements of culture. According to him, religion is a part

Mangkuyu dan Solo, Skripsi, Fakultas Ushuluddin, UIN Sunan Kalijaga, 2020.

³ Ummu M. Royhana and Abdullah Affandi, 'Tradisi Pembacaan Surah Munjiyat Di Ponpes Al-Hikmah Kediri: Kajian Living Qur'an', *Jurnal Samawat* 02, no. 02 (2018).

⁴ Nur Falikhah, 'Santet Dan Antropologi Agama', *Alhadharah: Jurnal Ilmu Dakwah* 11, no. 22 (2012): 130.

⁵ Ahmad Faidi, 'Pendekatan Antropologi Dalam Studi Islam', *Tsaqofah & Tarikh* 6, no. 2 (December 2021): 3.

of the human cognitive system, which can also serve as a guide for their behavior. Therefore, this anthropological approach has positioned the phenomenon of religion in the same way as other cultural phenomena.⁶ As an example, we can see in Javanese society, there is a tradition called “sungkeman” (paying respects to elders), while in Madura, there is a tradition called “ter-ater”, which involves sharing meals with relatives and neighbors. Therefore, with an anthropological approach, even the religious aspect that exists in empirical reality can be carefully observed, and the reasons behind the emergence of these teachings can be formulated.

Heddy Shri Ahimsa-Putra believes that the anthropological study of The Living Qur’an is also one of the social and cultural phenomena, namely a societal phenomenon in the form of individual behaviors that emerge based on their understanding of the Qur’an. Therefore, from this perspective, the phenomenon that occurs no longer makes the Qur’an the object of study but rather focuses on human behavior towards the Qur’an based on their understanding and how these patterns of interpretation are born and then manifested and practiced directly in human life. The “Qur’anization” of life here can involve the use of Qur’anic verses or chapters believed to possess certain mystical powers to achieve specific goals.⁷ Therefore, with this knowledge, we can understand that there is nothing in the Qur’an, no matter how small, that does not have meaning and purpose. This is in line with the opinion of Sa’id Nursi Badi’ al-Zaman, who stated that there is not a single aspect in the Qur’an, such as verses, sentence structures, or even repetitions in stories, that does not have a purpose and wisdom behind it.⁸

Besides that, from that perspective, researchers aim to analogize the TMI al-Amien Prenduan Islamic boarding school community as a society, while the practice of reading *sab’u al-munjiyat* is considered one of the cultures within that society. To preserve and cultivate this culture, there must be functions and purposes related to the needs of the community. In this research, the researcher attempts to analyze the activity of reading *sab’u al-munjiyat* within the community of the TMI al-Amien Prenduan Islamic boarding school, using an anthropological approach from the perspective of Heddy Shri Ahimsa-Putra’s theory. In his thinking, Heddy Shri Ahimsa-Putra has proposed several paradigms that can be applied in living Qur’an research, believing that these paradigms can yield satisfactory results when applied effectively, namely:

I. Acculturation Paradigm

This type of paradigm is a process that occurs when one culture encounters another culture and adopts a number of new cultural elements, then transforms them so that they appear as if they are part of their own culture.⁹ From this perspective, researchers will attempt to understand and explore the role of specific individuals in the internalization process of the activity of reading *sab’u al-munjiyat* that exists at the TMI al-Amien Prenduan Islamic Boarding School for girls, resulting in a change in a specific culture.

⁶ Sjafrin Sairin, *Pendekatan Antropologi Dalam Penelitian Agama Di Indonesia* (Yogyakarta: IAIN Sunan Kalijaga, 1993), 3.

⁷ Heddy Shri Ahimsa-Putra, ‘The Living Al-Qur’an: Beberapa Perspektif Antropologi’, *Walisono* 20, no. 1 (May 2012): 250.

⁸ M. Fahrhan Noor, Yuni Wahyuni, and Bisri Samsuri, ‘Kemaslahatan Manusia Sebagai Puncak Maqasid Al-Qur’an: Tinjauan Terhadap Konsep Maqasid al-Qur’an Abd al-Karim Hamidi’, *Al-Qudwah: Jurnal Studi al-Qur’an Dan Hadis* 1, no. 1 (2023): 91.

⁹ Ahimsa-Putra, “*The Living al-Qur’an*.., 254.

2. Structural Paradigm

This type of paradigm aims to reveal the underlying structure behind the learned socio-cultural phenomena and also to construct models that are part of that structure for easier understanding.¹⁰ In this regard, researchers will strive to uncover the roles of the structures involved in the activity of reading *sab'u al-munjiyat*.

3. Functional Paradigm

This paradigm is used when researchers want to understand the functions of a cultural and social phenomenon within a society. The functions can include the social or cultural functions of the phenomenon, such as the patterns of behavior that emerge due to an understanding of a Qur'anic verse or passage.¹¹ In this case, the researcher will give attention to the activity of reading *sab'u al-munjiyat* as a way of life that contains values and norms on the TMI Islamic Boarding School for girls.

4. Phenomenology Paradigm

This type of paradigm is used by researchers to uncover the awareness and knowledge of the actors regarding the behaviors or practices they engage in. Through this perspective, researchers can understand why certain patterns of behavior are manifested as opposed to other behaviors.¹² From this perspective, researchers will attempt to delve into the understanding gained by each structure or individual involved in the activity of reading *sab'u al-munjiyat*, in this case, the female students of TMI al-Amien Prenduan Islamic Boarding School for girls.

The Genealogy of The Reading of *Sab'u al-munjiyat*

The word “al-munjiyat” comes from the Arabic language and is the active participle form of *يُنَجِّي* - *يُنَجِّي* which means “to save” or “to rescue”.¹³ This is as mentioned in the Qur'an:

فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ ۗ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ۝ ٢١

“So, Moses left the city in a state of fear and caution, praying, “My Lord! Deliver me from the wrongdoing people.” (QS. Al-Qasas: 21).

Sayyid Qutb, in his book *Tafsir fi Zilal al-Qur'an* the verse illustrates Prophet Moses' attitude of trust in God by directly seeking his protection, attention, care, security, and safety. At that time, Prophet Moses left the city in a state of fear and anxiety, alone and without any provisions, except for his unwavering faith in and reliance on Allah SWT.¹⁴ Shaykh Salih Musa al-Darir was also a Sufi from the al-Shadziliah order, who was the first to popularize the term al-munjiyat. However, he gave this name to his practice of sending blessings, specifically “Shalawat al-munjiyat”. The naming of Shalawat al-munjiyat was closely related to the chronology of reciting these blessings.¹⁵ As time passed, the term al-munjiyat

¹⁰ Ahimsa-Putra, “The Living al-Qur'an...”, 254.

¹¹ Ahimsa-Putra, “The Living al-Qur'an...”, 254.

¹² Ahimsa-Putra, “The Living al-Qur'an...”, 256.

¹³ Ahmad Warson al-Munawwir, *Kamus Al-Munawwir* (Surabaya: Pustaka Progresif, 1984), 1392.

¹⁴ Sayyid Qutb, *Tafsir Fi Zilal Al-Qur'an: Di Bawah Naungan al-Qur'an*, trans. As'ad Yasin dkk (Jakarta: Robbani Press, 2009), 50.

¹⁵ Abu Ja'far Muhammad bin Jarir al-Tabari, *Tafsir At-Tabari*, trans. Ahsan Askan (Jakarta: Pustaka Azzam, 2009), 910.

was not only used by scholars to refer to the recitation of blessings but also expanded to include the naming of certain selected verses or chapters in the Qur'an that are considered to have the virtue of salvation. These selected chapters are referred to as "Surahs of Munjiyat" or "Verses of Munjiyat".

The practice of selected surahs categorized as al-munjiyat has also been documented by scholars who practiced them, relying on the practices carried out by the Prophet Muhammad (peace be upon him), although it is not explicitly mentioned that the Prophet referred to these practices as a *sab'u al-munjiyat*. This can be observed in *Taisir al-'Aliyy al-Qadir li Ikhtishari Tafsir Ibn Katsir*, where it is explained that there are several surahs found within *al-munjiyat as-Sab'a* that the Prophet used to recite every day, both before sleeping and during the Fajr prayer.¹⁶ As time has progressed, the phenomenon of reading *sab'u al-munjiyat* has become increasingly prevalent among the community, both in mosques, study groups, educational institutions such as Islamic boarding schools, and even in household traditions, which are often found in some households. It is suspected that this tradition has been passed down through generations and inherited from earlier generations.

The phenomenon often encountered in the recitation of Surah *al-munjiyat* is in a activityal Islamic boarding school, where these recitations are typically influenced by the leaders or caretakers of the boarding school who frequently practice them. These recitations are then passed down to the students, eventually becoming a mandatory activity. However, the specific Surahs from *al-munjiyat* applied in each boarding school may vary. Nevertheless, the majority of Surahs commonly recited include Surah Yasin, al-Waqi'ah, al-Mulk, al-Dukhan, Fussilat, al-Hashr, and Surah al-Sajdah. As for its implementation, it also varies according to the agenda and customs of each Islamic boarding school. Some recite it every Friday night, on Fridays, and even every day. In the execution of this activity, each performer and reader has specific intended purposes, but fundamentally, they all share the same goal, which is to seek salvation in this world and the hereafter. One of the Islamic boarding school institutions that also practices this activity is TMI Putri al-Amien Prenduan, which to this day continues to uphold this activity. This is the pesantren that the researcher will investigate about the activity of reciting *sab'u al-munjiyat*.

The Overview of TMI al-Amien Prenduan Islamic Boarding School

The al-Amien Prenduan Islamic Boarding School is an institution that takes the form and spirit of an Islamic boarding school and is engaged in the fields of education, outreach, and leadership development. It develops innovative systems while remaining rooted in the culture of *al-Salaf al-Saleh* (the pious predecessors). The al-Amien Prenduan Islamic Boarding School is located in the village of Prenduan, Pragaan sub-district, Sumenep regency, Madura Island, East Java province. This village is situated on the side of a main road that cuts through the southern part of Madura Island, approximately 30 km west of Sumenep city, 22 km east of Pamekasan city, and 130 km east of the Suramadu Bridge.¹⁷

Tarbiyatul Mu'allimien al-Islamiyah (TMI) is one of the oldest middle-level educational institutions within the al-Amien Prenduan Islamic Boarding School community. The establishment of the TMI educational institution was initially initiated in mid-1959 by Kyai

¹⁶ Kholila Mukarromah and Dewi Aulia, 'Fungsi Pembacaan Sab'u al-Munjiyat Bagi Komunitas Pesantren Putri al-Mahrusiyah', *QOF: Jurnal Studi al-Qur'an Dan Tafsir* 6, no. 1 (2022): 5.

¹⁷ Al-Amien Prenduan, *Profil Singkat Pondok pesantren al-Amien Prenduan* (Sumenep: Mutiara Press, t.t.), 1.

Djauhari Chotib, who was the founder and first caretaker of the al-Amien Prenduan Islamic Boarding School. On June 11, 1971, Kyai Djauhari passed away, and his sons and the students continued the pioneering efforts. After undergoing various developmental phases, on Friday, 10th Shawwal 1391 or December 3, 1971, the TMI educational institution (for boys) was officially founded by Kyai Muhammad Idris Jauhari, while the TMI (for girls) was officially opened 14 years later, on the 10th Shawwal 1405 or June 19, 1985, by Nyai Anisah Fathimah Zarkasyi.¹⁸ The curriculum of TMI al-Amien Prenduan is not just about the structure of teaching programs, both inside and outside the classroom, but it encompasses all aspects of life, including one's relationship with Allah SWT, as well as relationships with fellow humans and the environment, both on an individual and social level. This curriculum is commonly referred to as the "Curriculum of Life and Living," which includes five components: educational content and programs, staffing, the transformation process, institutional goals, and curriculum development.¹⁹

In order to achieve one of the goals of TMI al-Amien Prenduan Islamic Boarding School, which is to produce knowledgeable leaders (*mundzir al-Qaum*) in Islamic jurisprudence (*mutafaqqih fi ad-din*), TMI al-Amien Prenduan places a significant emphasis on the education of leadership, management, and organization. Almost all daily extracurricular activities are managed according to the philosophy of, by, and for the students. Therefore, since its inception, among the students of TMI al-Amien Prenduan, an organization for students abbreviated as "organtri" has been formed as a platform where they can learn and practice to become capable future leaders and managers. Among the female students of TMI, this student organization is commonly referred to as ISTAMA (Association of Female Students for Islamic Education), while among the male students of TMI, it is referred to as ISMI (Association of Male Students for Islamic Education).²⁰

Up to this point, the TMI Putri Al-Amien Prenduan Islamic boarding school has been trusted by the community, both from the Madura region and beyond, even from outside Java, to carry out the responsibility of nurturing and educating the morals and deepening the religious knowledge of their children. Currently, TMI Putri Al-Amien Prenduan has a total of 1,531 female students, with 760 at the Tsanawiyah level²¹ and 771 at the Aliyah level.²² Regarding the teaching staff, the TMI Putri Al-Amien Prenduan has 263 teachers, some of whom live within the boarding school environment to accompany the students 24 hours a day, while others come from around or outside the school.²³ Uniquely, all the teachers at this institution are alumni of Al-Amien Prenduan Islamic boarding school itself, and no external teachers are recruited. Moreover, all the teachers perform their duties solely as a service to the school and the religion of Allah SWT and are not considered employees. This demonstrates that the institution has a good cadre system to ensure the continuity of the future of the boarding school.

¹⁸ TMI al-Amien, *TMI al-Amien Prenduan* (Sumenep: Mutiara Press, 2021), 2.

¹⁹ TMI al-Amien, *TMI al-Amien Prenduan*., 7–10.

²⁰ Dewan Majelis Pertimbangan Organtri, *GABKO (Garis-Garis Besar Kebijakan Organtri)* (Prenduan: Mutiara Press, 2022), 4.

²¹ 'Data Santri Marhalah Tsanawiyah 2022-2023 TMI Putri al-Amien Prenduan' (Mutiara Press, 2023).

²² 'Data Santri Marhalah Aliyah 2022-2023 TMI Putri al-Amien Prenduan' (Mutiara Press, 2023).

²³ 'Data Guru TMI al-Amien Prenduan 2022-2023' (Mutiara Press, 2023).

The Activity of *Sab'u al-munjiyat* Recitation on TMI al-Amien Prenduan Islamic Boarding School for Girls

As its meaning, “the study of the Living Qur’an can also be interpreted as a study of all kinds of events or social activities related to the presence of the Qur’an or the existence of the Qur’an in a specific Muslim community”.²⁴ TMI al-Amien Prenduan Islamic Boarding School for Girls is one of the educational institutions that activity the recitation of seven important surahs found in the Qur’an. This activity can be categorized as a practice of the Living Qur’an, as all components within the Islamic boarding school strive to participate in “bringing the Qur’an to life” through this particular activity.

The activity of *sab'u al-munjiyat* recitation began during the leadership of ISTAMA in the 2011-2012 term.²⁵ The idea and initiative arose in response to the instructions of the caretakers of the Islamic boarding school, as outlined in the “written guidelines” referred to as GABKO.²⁶ In the GABKO guidelines, there is an article that obliges the officials of each organization section to be able to create an outstanding program. An outstanding program is one of several organization programs considered the most significant and urgent to be implemented by each section.²⁷ The program is progressive and has never been applied in previous administrations. Based on this foundation, eventually, every section in the administration strives to create its own outstanding program. This also applies to the religious affairs section (BAPERDAT) at that time, which initiated the program of *sab'u al-munjiyat* recitation. After obtaining approval from the mosque management department and the caretakers, the program officially became a new BAPERDAT program. After they conducted a socialization to the students, they began to implement it. Then, the program continued to be carried on and executed by successive administrations, and it has remained an activity of the boarding school up to the present day.²⁸

The approval of this program stems not only from an appreciation of the dedication of the organizers in carrying out their administrative duties but also from the principle that the Qur’an is *hudan li an-nas* and *syifa'un wa rahmatun lil mu'minin*. However, when it comes to the selection of specific chapters (surahs), it is an activity among scholars, as explained in various exegesis (tafsir) books, that each particular surah has its own benefits and purposes.²⁹ For example, Surah Ya-sin is commonly recited when someone passes away. In addition, the caretakers of TMI Al-Amien Prenduan also adhere to evidence and references:

حَدَّثَنَا مُحَمَّدُ بْنُ عَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ أَنْبَأَنَا شُعْبَةُ أَحْبَرَنِي عَلْقَمَةُ بْنُ مَرْثَدٍ قَالَ سَمِعْتُ سَعْدَ بْنَ عُبَيْدَةَ يُحَدِّثُ عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَنْ عُثْمَانَ بْنِ عَفَّانَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ قَالَ أَبُو عَبْدِ الرَّحْمَنِ فَذَاكَ الَّذِي أَفْعَدَنِي مَفْعَدِي هَذَا وَعَلَّمَ الْقُرْآنَ فِي زَمَنِ عُثْمَانَ حَتَّى بَلَغَ الْحُجَّاجَ بْنَ يُوسُفَ قَالَ أَبُو

²⁴ M. Mansyur,dkk, *Metodologi Penelitian Living Qur'an Dan Hadis* (Yogyakarta: TH. Press, 2007), 5.

²⁵ Dewi Ratna, The interview about the reading activities of *Sab'u al-Munjiyat* at the TMI al-Amien Prenduan Islamic boarding school, 12 January 2023.

²⁶ Garis-Garis Besar Kebijakan Organisasi Santri

²⁷ Dewan Majelis Pertimbangan Organtri, *GABKO..*, 43.

²⁸ Ratna, The interview about the reading activities of *Sab'u al-Munjiyat* at the TMI al-Amien Prenduan Islamic boarding school.

²⁹ Suyono Khatthab, The interview about the reading activities of *Sab'u al-Munjiyat* at the TMI al-Amien Prenduan Islamic boarding school, 15 January 2023.

عيسى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ (رواه الترمذي³⁰)

Mahmoud bin Ghailan told us, Abu Dawood told us, Shu'bah informed us, 'Alqamah bin Mirthad said: I heard Sa'd bin 'Ubaidah narrating from Abu 'Abd al-Rahman from 'Uthman bin 'Affan that the Messenger of Allah (peace be upon him) said: "The best of you are those who learn the Qur'an and teach it." Abu 'Abd al-Rahman said: "That is what has made me sit in this seat of mine, and he taught the Qur'an during the time of 'Uthman until al-Hajjaj bin Yusuf came." Abu 'Isa said: "This is a good and authentic hadith."

The hadith equally explains the virtues of reciting the Qur'an and practicing it, as well as how the Qur'an will assist its reciters on the Day of Judgment. Therefore, it is that very principle that is often indoctrinated by the caregivers of the Islamic boarding school to female students to nurture a sense of love and enthusiasm within them to preserve and practice the Qur'an.

Implementing an activity that has never been conducted before and needs to be established as an activity must go through several processes, from the initial planting phase to the process of maintaining the activity to ensure its continuity across generations. This is also the case in the process of establishing the activity of reading *sab'u al-munjiyat* at the TMI al-Amien Prenduan Islamic Boarding School for girls. The process of establishing the activity of reading *sab'u al-munjiyat* is not too difficult to implement, as prior to this activity, the students were already accustomed to reading the Qur'an for at least 10-15 minutes after performing their obligatory prayers before continuing with other boarding school activities. Therefore, when the recitation of *sab'u al-munjiyat* was introduced among the students, the caregivers only needed to guide them on the mandatory verses to be recited daily, and the students would automatically follow the instructions provided by the caregivers.³¹

After going through the planting process, to preserve this activity, there must be a structured concept so that the activity can be organized and carried out systematically. The structure found in the activity of reciting *sab'u al-munjiyat* at the TMI al-Amien Prenduan Islamic Boarding School for girls can be classified into two structures, firstly the subject structure and secondly the structure of reading *sab'u al-munjiyat*.

I. Subject Structure

The subject structure is the structure of the actors in the process of implementing the activity of *sab'u al-munjiyat* recitation. In the implementation process of this activity, the researcher divides the subject structure into two groups: first, the caregivers and female religious teachers. In the activity of reading *sab'u al-munjiyat*, the caregivers and all the teachers have a very important role, namely in considering and approving one of the initiatives proposed by the management to be carried out in the daily life of the students. Additionally, they are the ones who determine the sequence of the *sab'u al-munjiyat* recitation process and establish the selection of surahs and the scheduling of surah readings every day, so as not to disrupt the activities of the boarding school. All of these plans require the participation of the students as the actors in the activity of reading *sab'u al-munjiyat*.

Secondly, the *santri* (students). The word "santri" in the Indonesian Dictionary is

³⁰ Muhammad bin Isma'il Abu Abdullah al-Bukhari, *Shahih al-Bukhari*, 1 ed., vol. 6 (Dar Tauq an-Najah, 1422), 192.

³¹ Khatthab, The interview about the reading activities of Sab'u al-Munjiyat at the TMI al-Amien Prenduan Islamic boarding school.

defined as someone who earnestly or seriously seeks to deepen their knowledge of Islam. *Santri* is one of the structural components that play the role of recipients and participants in activities agreed upon by caregivers and teachers.³² In this context, the students who participate in the *sab'u al-munjiyyat* recitation are classified into two categories: senior students and junior students. Senior students are those who have been residing in the Islamic boarding school for a longer period and have a higher level of knowledge, namely the members of the ISTAMA organization. This applies to the *sab'u al-munjiyyat* recitation, where the senior members guide and supervise the junior students in performing the reading. The reading of *sab'u al-munjiyyat* falls under the responsibility of the Worship Department (BAPERDAT), which is tasked with organizing and overseeing the activities. The obligation to lead the daily readings, on the other hand, lies with the members of the Qur'an Development Department (BPUQ).

Meanwhile, junior students are those who have not been attending the pesantren for long, namely students from MTS (Islamic junior high school) and X-XI MA (senior high school grades). Their duty is to attend classes and participate in activities established by the Pesantren's caretakers based on the directives of the management. As outlined in the activities of reading *sab'u al-munjiyyat*, these junior students have a crucial role in carrying out the sequence of activities related to the reading of *sab'u al-munjiyyat*. If they do not participate in these activities, they may face sanctions or penalties from the responsible management. Both senior and junior students have roles and responsibilities in executing the activities agreed upon by the caretakers and all the teachers to ensure that these activities achieve their objectives.

2. Reading Structure

The activity of *sab'u al-munjiyyat* recitation chapters among the female students of TMI al-Amien Prenduan Islamic boarding school for girls is carried out after the congregational Asr prayer. It begins with the ringing of a bell to signal the arrival of the Asr prayer time, which is sounded by the caretakers. Then, the students are instructed to perform ablution (wudhu) quickly. The schedule for reading each surah is determined through an agreement between the caretakers and is as follows: Saturday: al-Insan, Sunday: al-Sajadah, Monday: al-Mulk, Tuesday: al-Dukhan, Wednesday: al-Buruj, Thursday: Yasin, and Friday: al-Waqi'ah. As stated by KH. Suyono Khatthab, the schedule of the surah recitation is not related to the meaning of each surah. Instead, it is merely an agreement among the caretakers of the boarding school, and it also takes into consideration the duration of each surah to avoid disrupting other activities.

For the students who have already purified themselves they proceed directly to the Mosque by taking the front rows and gradually filling up the rows behind. While waiting for the Imam and other students, they recite praises or blessings (shalawat) for approximately 5-10 minutes, guided by the members of the Worship Section. Once the Imam arrives and the call to prayer (iqamah) is announced, all the participants, including the organizers, female teachers, and students, attentively join the congregational Asr prayer. After performing the congregational Asr prayer with all the prescribed supplications and prayers that are recited after obligatory prayers, they immediately form new rows according to their respective classes. Starting from class I, located in the last row, to class VI, positioned at the front row,

³² Badan Pengembangan dan Pembinaan Bahasa, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 2008), 878.

they sit facing each other to be able to mutually correct each other's recitations.

After all the students had taken their seats in their respective rows, the reading began, led by the members of the Qur'an Development Section (BPUQ). The procession of reading the *sab'u al-munjiyat* started with a supplication (*tawassul*) to the Prophet, all his companions, the family of the Prophet (*Ahl al-Bait*), scholars, and especially to the sheikhs of the Islamic school, as well as to all the residents of the school and all the families at home, so that everyone would receive blessings from the verses of the Qur'an being recited. Then, the surah (chapter) was recited according to the schedule simultaneously, followed by a prayer after reciting the Qur'an. All students, both junior and senior, were required to participate in this *sab'u al-munjiyat* reading activity, but students who had valid reasons were allowed not to participate in the activity.³³



Picture 1.1: The activity of Sab'u al-Munjiyat Recitation

The Functions of *Sab'u al-Munjiyat* Recitation

In addition to the structural implementation within the tradition of reading *sab'u al-munjiyat* at the TMI al-Amien Prenduan Islamic Boarding School for girls, there are also several functions and purposes expected from this tradition. The existence of goals and functions of activity is primarily to preserve the tradition and keep it alive, as well as to satisfy the participants of the *sab'u al-munjiyat* reading tradition. Based on the research findings, the researcher has classified several objectives that the residents of the boarding school, including caregivers, administrators, and students, aim to achieve through this activity, including the following:

I. Understanding and anticipating the virtues of the seven selected surahs

With the activity of reciting the *sab'u al-munjiyat*, for students or caretakers who were previously unaware that there are several surahs or verses in the Qur'an that possess their respective virtues when recited, this can ignite their enthusiasm in practicing these selected surahs and serve as a guide for them even when they are no longer within the confines of

³³ Khatthab, The interview about the reading activities of Sab'u al-Munjiyat at the TMI al-Amien Prenduan Islamic boarding school.

the Islamic school. This aligns with the acknowledgment of one senior female student, who mentioned that as a result of the activity of reciting *sab'u al-munjiyat*, she could discern the benefits contained within these surahs.³⁴ For instance, al-Waqi'ah can provide salvation on the Day of Judgment and act as a source of sustenance, al-Mulk can protect from the torment of the grave, and Ya-sin can ease all affairs. Consequently, she felt more motivated to persevere in performing these acts of worship. Besides the objective of understanding the virtues of the seven selected surahs, they also hope to attain all the blessings of the *sab'u al-munjiyat* activity, as several of these chosen surahs possess various virtues, as explained in the Hadith of the Prophet Muhammad:

a. The virtue of surah al-Insan

حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ هُوَ ابْنُ هُرْمَزٍ الْأَعْرَجِيُّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: «كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْجُمُعَةِ فِي صَلَاةِ الْفَجْرِ الْمُنَزِّلُ السَّجْدَةَ، وَهَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِنَ الدَّهْرِ»³⁵

“Abu Nu’aim narrated to us, he said; Sufyan narrated to us, from Sa’di bin Ibrahim, from abd ar-Rahman, Ibn Hurmuza al-A’raj, from Abu Hurairah (may Allah be pleased with him), he said, ‘Indeed, the Messenger of Allah صلى الله عليه وسلم used to recite on Friday during the Fajr prayer ‘Alif Lam Mim, the Revelation of the Sajdah’ and hal ata ‘alal insani hinum min al-dahri’”.

b. The virtue of surah al-Sajdah

أَخْبَرَنَا أَبُو الْمُغِيرَةَ، حَدَّثَنَا عَبْدُهُ، عَنْ خَالِدِ بْنِ مَعْدَانَ قَالَ: اقْرَءُوا الْمُنَجِّيَةَ، وَهِيَ: {الْمُنَزِّلُ} فَإِنَّهُ بَلَعَنِي أَنْ رَجُلًا كَانَ يَقْرَأُهَا مَا يَقْرَأُ شَيْئًا غَيْرَهَا - وَكَانَ كَثِيرَ الْخَطَايَا - فَنَشَرَتْ جَنَاحَهَا عَلَيْهِ، وَقَالَتْ: رَبِّ اغْفِرْ لَهُ، فَإِنَّهُ كَانَ يُكْتَبُ قِرَاءَتِي، فَشَفَعَهَا الرَّبُّ فِيهِ، وَقَالَ: اكْتُبُوا لَهُ بِكُلِّ خَطِيئَةٍ حَسَنَةً، وَارْفَعُوا لَهُ دَرَجَةً³⁶

“Abu al-Mughira informed us, ‘Abdah narrated to us from Khalid bin Ma’dan, he said: ‘Recite al-Munajjiyah, which is Alif Lam Mim Tanzeel (Surah al-Sajdah). I have received news that there is a man who only recites it and no other surah, even though he is someone who frequently commits mistakes. So, the surah spreads its wings for him and says, ‘O my Lord, forgive him, for he often recites me.’ Therefore, the Lord permits the surah to assist him and says, ‘Record every mistake for him as a good deed and raise one degree for him’”.

c. The virtue of surah al-Mulk

حَدَّثَنَا عمرو بن مرزوق، أخبرنا شعبة، أخبرنا قتادة، عن عباس الجشمي عن أبي هريرة، عن النبي - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قال: "سورة من القرآن ثلاثون آية تشفع لصاحبها حتى يُغفر له {تَبَارَكَ الَّذِي

³⁴ Rizqiatul Qonita, The interview about the reading activities of Sab'u al-Munjiyat at the TMI al-Amien Prenduan Islamic boarding school, 17 January 2023.

³⁵ Muhammad bin Isma'il Abu Abdullah al-Bukhari, *Shahih Al-Bukhari*, 1st ed., vol. 2 (Dar Tauq an-Najah, 1422), 5.

³⁶ Abu Muhammad 'Abdullah bin 'Abdurrahman bin al-Fadhil, *Sunan Ad-Darimi*, 1st ed., vol. 1 (Beirut: Dar al-Basyair, 2013), 775.

“Narrated to us ‘Amru bin Marzuq, informed us Sha’bah, informed us Qatadah, from ‘Abbas al-Jushammi, from Abu Hurairah, the Prophet Muhammad صلى الله عليه وسلم said: In the Qur’an, there is a surah with 30 verses that will intercede for a person until his sins are forgiven; that surah is *tabaraka alladzi biyadihi al-mulk.*”

d. The virtue of surah *al-Dukhan*

حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ، قَالَ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ عُمَرَ بْنِ أَبِي حَنْعَمٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ قَرَأَ حَمَّ الدُّخَانَ فِي لَيْلَةٍ أَصْبَحَ يَسْتَغْفِرُ لَهُ سَبْعُونَ أَلْفَ مَلَكٍ.³⁸

“Sufyan bin Waki’ narrated to us, he said; Zaid bin Hubab narrated to us, from ‘Umar bin Abi Khath’am, from Yahya bin Abi Kathir, from Abu Salamah, from Abu Hurairah, who said; The Prophet said, “Whoever recites surah *al-Dukhan* on a night, then seventy thousand angels will seek forgiveness for him”.

e. The virtue of surah *Yasin*

حَدَّثَنَا قُتَيْبَةُ، وَسُفْيَانُ بْنُ وَكَيْعٍ، قَالَا: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الرَّوَّاسِيُّ، عَنِ الْحَسَنِ بْنِ صَالِحٍ، عَنْ هَارُونَ أَبِي مُحَمَّدٍ، عَنْ مُقَاتِلِ بْنِ حَيَّانَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ لِكُلِّ شَيْءٍ قَلْبًا، وَقَلْبُ الْقُرْآنِ يَس، وَمَنْ قَرَأَ يَسَ كَتَبَ اللَّهُ لَهُ بِقِرَاءَتِهَا قِرَاءَةَ الْقُرْآنِ عَشْرَ مَرَّاتٍ.³⁹

“Qutaibah and Sufyan bin Waki’ narrated to us, they said: Humaid bin Abdurrahman al-Ruasi narrated to us, from al-Hasan bin Salih, from Harun Abi Muhammad, from Muqatil bin Hayyan, from Qatadah, from Anas, who said: The Prophet Muhammad صلى الله عليه وسلم said: ‘Verily, everything has a heart, and the heart of the Quran is Ya-sin. Whoever recites it, Allah will record for him the reward of reciting the Qur’an ten times”.

f. The virtue of surah *al-Waqi’ah*

حَدَّثَنَا أَبُو كُرَيْبٍ، قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، عَنْ شَيْبَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: قَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ قَدْ شَبَّتَ، قَالَ: شَيْبَتْنِي هُوْدٌ، وَالْوَاقِعَةُ، وَالْمُرْسَلَاتُ، وَعَمَّ يَتَسَاءَلُونَ، وَ {إِذَا الشَّمْسُ كُوِّرَتْ}.⁴⁰

“Abu Kuraib narrated to us, he said: Mu’awiyah bin Hisham narrated to us, from Shaiban, from Abu Ishaq, and Ikrimah, from Ibn ‘Abbas, he said: Abu Bakr said, ‘O Messenger of Allah, you have grown gray.’ The Prophet replied, ‘The chapters Hud, *al-Waqi’ah*, *al-Mursalat*, ‘amma *Yatasaalun*, and *Idza al-Shamsu kuwwirat* have made me gray.”

³⁷ Abu Daud Sulaiman bin al-Ash’ath bin Ishaq bin Bashir bin Shiddad bin ‘Amru al-Azdi al-Sijistani, *Sunan Abu Daud*, vol. 2 (Dar al-Risalah al-‘Alamiah, 2009), 547.

³⁸ Muhammad bin ‘Isa bin Saurah bin Musa bin al-Dhihak al-Tirmidzi, *Sunan Al-Tirmidzi*, vol. 5 (Beirut: Dar al-Gharb al-Islamiy, 1998), 13.

³⁹ Muhammad bin ‘Isa bin Saurah bin Musa bin al-Dhihak al-Tirmidzi, *Sunan al-Tirmidzi..*, 5:12.

⁴⁰ Muhammad bin ‘Isa bin Saurah bin Musa bin al-Dhihak al-Tirmidzi, *Sunan al-Tirmidzi..*, 5:255.

g. The virtue of surah al-Buruj

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ بِالسَّمَاءِ ذَاتِ البُرُوجِ، وَالسَّمَاءِ وَالطَّارِقِ، وَشِبْهِهِمَا.⁴¹

“Ahmad bin Mani’ narrated to us, he said: Yazid bin Harun narrated to us, he said: Hammad bin Salamah informed us from Simak bin Harb, from Jabir bin Samurah, that the Prophet Muhammad during the Dhuhr and Asr prayers, used to recite ‘wa al-Samal dzati al-Buruj, wa al-Samal wa al-Tariq,’ and similar surahs.”

2. Hoping for Salvation

The next goal that all students of the TMI al-Amien Prenduan Islamic boarding school for girls hope for from the activity of *sab’u al-munjiyat* recitation is to attain salvation in both this world, religion, and the hereafter. This is in line with what was conveyed by KH. Suyono Khatthab, M.Pd, as he expressed that.

“The phrase ‘al-munjiyat’ is derived from the verb ‘anja-yunji’, which means ‘to save’. From this meaning, we hope for blessings from the recitation of the Qur’an so that teachers, and students of the Islamic school may find salvation and always be under the protection of Allah SWT. However, the salvation we hope for here is not just worldly and hereafter salvation, especially salvation in religion, which means salvation in faith and Shariah, not just physical health but also mental and spiritual well-being. Additionally, we believe that the Qur’an is a guide for mankind and healing and mercy.”⁴²

Thus, it can be understood that the activity of reading *sab’u al-munjiyat* among the students of the TMI al-Amien Prenduan Islamic Boarding School for girls is one effort to perform righteous deeds to enhance faith and draw closer to Allah SWT, with the hope of attaining safety both in this world and in the hereafter.

3. Efforts in Forming Qur’anic Character

In addition to preserving the Qur’anic text, the activity of *sab’u al-munjiyat* recitation within the community of TMI al-Amien Prenduan Islamic Boarding School for girls also plays a significant role in achieving the educational objectives of the institution. This activity aims to nurture Qur’anic character within the students, with the hope that the students at TMI al-Amien Prenduan will develop a deeper love for the Qur’an. As stated by KH. Suyono Khatthab, the custodians of this activity, aspire to cultivate a character within the students that will enable them to love the Qur’an more, as well as practice and propagate the teachings and contents of the Qur’an.⁴³

The main educational goal is to make it easier for the students to memorize the seven Surahs of *al-munjiyat* and to enable them to behave and exhibit the morals of the Qur’an. This aligns with the statement of Ustadzah Dewi Ratna that the organizers hope to conduct the activity of reading the seven Surahs of *al-munjiyat* is not only to revive the Qur’an but also to facilitate the students in memorizing the Qur’an. At least when they become alumni

⁴¹ Muhammad bin ‘Isa bin Saurah bin Musa bin al-Dihak al-Tirmidzi, *Sunan Al-Tirmidzi*, vol. I (Beirut: Dar al-Gharb al-Islamiy, 1998), 400.

⁴² Khatthab, The interview about the reading activities of *Sab’u al-Munjiyat* at the TMI al-Amien Prenduan Islamic boarding school.

⁴³ Khatthab.

and are no longer in the Islamic boarding school environment, the students will have a memorized selection of Surahs as preparation. Moreover, the most important objective of the activity of *sab'u al-munjiyat* recitation is one of the efforts of the organizers to shape the morals of the students so that they can emulate the character of the Prophet Muhammad (peace be upon him), which is the character of the Qur'an.⁴⁴

CONCLUSION

Based on the research and analysis conducted by the researcher, it can be concluded that the activity of *sab'u al-munjiyat* recitation within the community of TMI al-Amien Prenduan Islamic Boarding School for girls has a foundation as a transmission of the prophetic activity that can still be preserved to the present generation. The structure found in the activity of *sab'u al-munjiyat* recitation within the community of TMI al-Amien Prenduan Islamic Boarding School for girls can be classified by the researcher into two structures. The first structure is the subject structure, which consists of several components, namely the *Kyai*, *Asatidz*, and all the female students of TMI al-Amien Prenduan. The second structure is the reciting schedule of *sab'u al-munjiyat*, which is manifested in the daily schedule as follows: Saturday: al-Insan, Sunday: al-Sajadah, Monday: al-Mulk, Tuesday: ad-Dukhan, Wednesday: al-Buruj, Thursday: Yasin, and Friday: al-Waqi'ah. The function of the activity of *sab'u al-munjiyat* recitation within the community of TMI al-Amien Prenduan Islamic Boarding School for girls is to understand and seek the virtues of these seven selected surahs, to seek salvation, and to contribute to the formation of a Qur'anic character in the students.

This research is only limited to the study of the living Qur'an applied to the practice of *sab'u al-munjiyat* recitation within the community of TMI al-Amien Prenduan Islamic Boarding School for girls. From this research, the researcher hopes that future research can address the deficiencies in many other aspects that have not been studied, both related to the practice of Qur'anic reading in the social environment, as well as the approaches and theories used to analyze these social phenomena. This will enable the development of more diverse studies, especially in the advancement of living Qur'an studies.

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⁴⁴ Qonita, The interview about the reading activities of Sab'u al-Munjiyat at the TMI al-Amien Prenduan Islamic boarding school.

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