

## **Reciting Surah Al-Ikhlās, Al-Falaq, An-Nas: A Study of Living Qur'an at Madrasah Tsanawiyah Hasanuddin Sidoarjo**

**Aan Najib**

*UIN Sunan Ampel Surabaya*

*aan.najib@uinsby.ac.id*

**Nurul Fadilah**

*UIN Sunan Ampel Surabaya*

*nurulfadilah1945@gmail.com*

### **Abstract:**

This research is exploratory qualitative research to discover the concept of Quranic life and its application in MTs Model Hasanuddin School, Sidoarjo. Data was collected through interviews with school principals, and the data obtained were processed and given results. After observing and discussing with the Public Relations Director of MTs Hasanuddin, it was discovered that a live Quran was being used in this school. Upon arrival at school, students recite Shalawat Jibril twenty-one times, Surah Al-Ikhlās three times, Al-Falaq once, and surah An-Nas once. The purpose is to shade teachers and students with divine light, and they are not used to doing negative. The Living Quran is used, and teachers and students are accustomed to reading the shalawat Jibril, surah Al-Ikhlās, Al-Falaq, and surah An-Nas. The result is that they can turn calm, non-violent, and more mature according to school rules. In conclusion, the teachers and students of MTs. Model Hasanuddin, after getting used to reading it, gets Allah's blessing and can create an Islamic environment.

**Keywords:** living Quran, reciting, Al-Ikhlās, Al-Falaq, An-Nas

## A. Introduction

According to Hidayat, in an Islamic forum with the theme "Why does science not change morals?". He lectured about the fulfillment of the prayers of Prophet Abraham and Prophet Ismail to God to send an apostle who reads his verses to the people and teaches them the books and wisdom in QS al-Baqarah 2:129<sup>1</sup>.

According to Hidayat, the verses are from the Quran, which is the Muslim guideline and contains descriptions of universal life guidance. Furthermore, the book in question is a collection of the prophet's teachings from words, deeds, confessions (Takrir), or characteristics, detailing from the Quran; the practice of the hadith is *sunnah*. *Al-Hikmah* is the application of universal life guidance, explained by the Sunnah, namely Fiqh, and its essence is fiqh, namely morals.

As for the word of Allah SWT in the Quran, which explains the al-Quran descending as *syifa'* and mercy, is stated in QS al-Isra' 17:82 as follows:

Meaning: "And we sent down the Quran as an antidote and mercy for those who believe." (QS al-Isra 17: 82).

Many Muslims use *wasilah* al-Quran as an antidote, medicine, and grace for various ailments, namely physical pain or pain due to witchcraft or witchcraft, and so on. This is in line with Syahrul Rahman's research on the Living Quran<sup>2</sup>, Darlis Dawing<sup>3</sup>, and other studies that discuss how the Quran brings the life of Muslims to life<sup>4</sup>.

Throughout history, living together with the Quran occurred when the Prophet Muhammad SAW. One of the narrations states that the Prophet had treated

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<sup>1</sup>Adi Hidayat Official, "Mengapa Ilmu Tidak Mengubah Akhlak? - Ustadz Adi Hidayat" (YouTube, 2022), <https://www.youtube.com/watch?v=u8nHN6gJKyQ>.

<sup>2</sup> Syahrul Rahman, "Living Quran: Studi Kasus Pembacaan Al-Ma'tsurat Di Pesantren Khalid Bin Walid Pasir Pengaraian Kab. Rokan Hulu," *SYAHADAH: Jurnal Ilmu Al-Qur'an Dan Keislaman* 4, no. 2 (2016).

<sup>3</sup> Darlis Dawing, "Living Qur'an Di Tanah Kaili (Analisis Interaksi Suku Kaili Terhadap Alquran Dalam Tradisi Balia Di Kota Palu, Sulawesi Tengah," *Nun* Vol. 3, no. 1 (2017): 61–87, <https://doi.org/http://dx.doi.org/10.32459/nun.v3i1>.

<sup>4</sup> Yahya bin Sharaf Al-Nawawi, *Al-Azkar Al-Nawawiyah* (Haret Hreik: Dar Al-Fikr, 1994), <http://www.shiaonlinelibrary.com/الذكار-النووية-يحيى-بن-شرف-الكتّاب/2207>; Muhammad Anhar, "Improving Freshmans' Kalām Ability through Hikāyah and Masrahiyah Based Vlog: A Study at West Asian Department (Arabic Literature) Universitas Hasanuddin," *Borneo International Journal of Islamic Studies (BIJIS)* 4, no. 1 (November 10, 2021), <https://doi.org/10.21093/bijis.v4i1.4729>.

someone's illness by performing *ruqyah* using QS al-Fatihah and *al-Ma'uzatain*<sup>5</sup>. Semantically, Surah al-Fatihah is not related to illness or medication, but it turns out that the verse is used for medicinal practices. Referring to Manna 'al-Qathan, he categorized the activity of reading the Quran into three categories. First, reading the Quran as worship.<sup>6</sup> Second, read the Quran for guidance. Third, reading the Quran as a means of justification. In this context, studying the living Qur'an (including living Hadith) seems part of the third category.

As a school that adheres to the teachings of *Sunnis Ulama*, MTS Hasanuddin is a junior high school level madrasah that, in its daily life, emphasizes not only formal schools but also aspects of *qouliyyah* worship or *fi'liyyah* worship that are emphasized such as *duha* prayer, reading the Quran, *Tahfiz* and other acts of worship to revive the spirit of Islam in the school environment; as well as providing extracurricular facilities such as *pencak silat*, choirs.

What is discussed in this article is the concept of the living Quran, the profile of MTs Hasanuddin, and the implementation of the living Quran in MTs Hasanuddin. This research is qualitative exploratory research; the researchers do not know the implementation of the living Quran, so interviews are needed with the data sources, namely the teachers or staff of the MTs Hasanuddin. After conducting the interview, the researcher will analyze the data and present it so that the research data is managed properly.

## **B. Literature Review**

Living and al-Quran are two different words. Living has a basic word, namely to Live; when it changes, the meaning is alive now (in living conditions at this time)<sup>7</sup>. Meanwhile, the Quran, as it is generally known, is the holy book of Muslims; it was gradually sent down to the Messenger of Allah through the intermediary Jibril. So, the meaning of Living al-Quran, according to Farhan, is "Study or scientific research on various social phenomena related to the existence of the Quran in certain Muslim communities or others that interact with it."<sup>8</sup>

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<sup>5</sup> Ahmad Rafiq, "The Living Qur'an: Its Text and Practice in the Function of the Scripture," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 22, no. 2 (2021): 469–84.

<sup>6</sup> Manna Khalil, "Studi Ilmu-Ilmu Al-Qur'an," *Pustaka Litera*, 1992.

<sup>7</sup> Mujib Hendri Aji, Muhammad Zainul Hilmi, and M Taufiq Rahman, "The Living Qur'an as a Research Object and Methodology in the Qur'anic Studies," *Jurnal Iman Dan Spiritualitas* 1, no. 1 (2021): 78–84.

<sup>8</sup> Ahmad Farhan, "Living Al-Qur'an Sebagai Metode Alternatif Dalam Studi Al-Qur'an," *El-Afkar* 6 (2017), <https://doi.org/http://dx.doi.org/10.29300/jpkth.v2i6.1240>.

Dawing<sup>9</sup> argues that the Living Quran is "a study of scientific research in the realm of the study of the Quran and interpretation, which focuses on the study of the phenomenon of the Quran in the cultural and social vortex of society. As stated by Muhammad Yusuf, the living Quran is not based on textual existence but on social phenomena that are born related to the presence of the Quran in a certain geographical area and period<sup>10</sup>.

Dawing stated that there are 3 categories of Al-Quran readers, namely:

“only lulled by the beauty of his lover; Dawing illustrates this group as lovers of the Quran, which the Quran should not questioned or criticized to get the deepest meaning of the Quran, even this group uses certain verses for healing and encouragement of life<sup>11</sup>”.

The group that loves rationally is not deterred by blind love. This group always asks their lover something to convince their love. According to Dawing, they were fascinated by the beauty of the Quran, but they still studied the contents and miracles of the Quran more deeply, both in terms of language, meaning, and history<sup>12</sup>. So, from them, many scientific works related to the interpretation of the Quran are still used as a reference for all reviewers of the study of the Quran<sup>13</sup>.

The last group is the critical group, which doesn't hesitate to ask questions that are considered strange by their lovers when they find them. According to Dawing, this group is a group of critical lovers, placing the Quran not only as a lover who is flawless and flawed but also as a very interesting object of study. He also uses many modern humanities, such as anthropology, sociology, psychology, and hermeneutics, to explore and explore the content of the meaning they contain<sup>14</sup>.

Farid Esack van Voorst divides the use of scripture into three forms. First is cognitive use, namely the use of words and their meanings<sup>15</sup>. In this context, the

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<sup>9</sup>Darlis Dawing, “Living Qur’an di.....,hal 89

<sup>10</sup> Muhammad Yusuf, Ismail Suardi Wekke, and Mardan Mardan, “Environmental Preservation Based On The Quran In Education,,” Turkish Online Journal of Qualitative Inquiry 12, no. 6 (2021).

<sup>11</sup>Dawing, “Living Qur’an Di Tanah Kaili (Analisis Interaksi Suku Kaili Terhadap Alquran Dalam Tradisi Balia Di Kota Palu, Sulawesi Tengah.”

<sup>12</sup> Dawing.

<sup>13</sup> Muhamad Ali, “Kajian Naskah Dan Kajian Living Qur’an Dan Living Hadith,” Journal of Qur’an And Hadith Studies 4, no. 2 (2015): 147–67.

<sup>14</sup> Dawing, “Living Qur’an Di Tanah Kaili (Analisis Interaksi Suku Kaili Terhadap Alquran Dalam Tradisi Balia Di Kota Palu, Sulawesi Tengah.”

<sup>15</sup>Dawing.

scriptures are also often a source for building and maintaining doctrines or teachings, truths about the universe, and the correct way to live. At this stage, the religious leaders, priests, and commentators took a lot of roles.

Second, non-cognitive use, i.e., scripture, occurs in many situations. The scriptures are displayed in homes and public buildings and are written in calligraphy. Also, the holy book is considered to have the power to give blessings, heal illnesses, and reject misfortune and evil, so it is used for spells or amulets. Not only that, at this point, the scriptures are even used to predict the future and guide the person concerned on how to deal with that future. Sikhs, for example, turn to several pages of the Guru Grant Book on one day and use them as a guide to their life that day. Third, the scriptures are used as informative and performative sources. From an informative perspective, the scriptures serve as a knowledge, doctrine, and history source.

Ahmad Farhan Seeing that the phenomenon of the living al-Quran can also be said to be the "Quranization" of life, which means entering the Quran as it is understood into all aspects of human life or making human life an arena for the realization of the Quran on earth<sup>16</sup>. This is because the Quran society has supernatural powers against disease and is not only a life guide. This is in line with the word of Allah in Surah al-Isra 'verse 82:

Meaning: "And we sent down the Quran as an antidote and mercy for those who believe."

Ahmad Farhan revealed that the term Living al-Qur'an, in other technical terms, is also called interaction or reception. The word reception can be used to represent the behavior of the interaction between the Quran and its adherents. Quoting Farhan from Nur Kholis Setiawan, theoretically, there are three forms of a public reception of the Quran. That is: "First, a cultural reception, which tries to reveal the influence and role of the Quran in shaping the culture and culture of society. Second, hermeneutic receptions reveal developments related to the study of text interpretation and the activity of interpreting the text itself. The three are aesthetic receptions, which reveal the process of receiving with the eyes and ears, the experience of art, and the taste of an object or appearance. Thus, the locus of the Living Qur'an study is in cultural and aesthetic receptions.

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<sup>16</sup> Farhan, "Living Al-Qur'an Sebagai Metode Alternatif Dalam Studi Al-Qur'an."

Ahmad Farhan stated that Syamsuddin had the following opinion<sup>17</sup>:

"The text of the Quran that lives in the community is called the Living Qur'an. Meanwhile, the institutionalization of the results of certain interpretations in society is called "the living tafsir." Why did the term "Qur'anic text live in a society" appear? This is none other than the "community response to the text of the Quran and the results of one's interpretation. Included in the definition of 'community response' is their reception of certain texts and the results of certain interpretations. We can find forms of social perception of the Quran in everyday life, such as the tradition of reading certain letters or verses at certain socio-religious events and ceremonies. Meanwhile, social reception of the results of interpretation is manifested in the institutionalization of certain forms of interpretation in society, both on a large and small scale."

Ahmad Farhan explained in detail how the Living al-Quran was found in Indonesia, following his description:

- a. The Quran is read regularly and taught in several places of worship, homes, or even special and institutional places. It is a compulsory reading after evening prayers until it becomes routine, especially at Islamic boarding schools. There is even a tradition to specialize on Friday nights by reading letters such as Yasin, al-Kahfi, and al-Waqi'ah.
- b. Al-Quran is always memorized, in whole or in part, although many only memorize certain letters or fragments.
- c. Chapters of the Quran are used as evidence and evidence by the preachers to strengthen their sermons and lectures.
- d. Making certain surah or pieces of certain verses as wall decorations for houses, mosques, and even graves.
- e. The Quran is read by reciters (professional readers) with melodious and beautiful tones that are considered important.
- f. Al-Quran is contested in the form of recitation of the Quran, *tahfidz* al-Quran, *tafsir* al-Quran, *syarh* al-Quran, *khat* al-Quran, and al-Quran quiz

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<sup>17</sup>Farhan.

- g. Verses of the Quran are quoted and printed as accessories in stickers, greeting cards, key chains, and invitation cards tailored to the event's theme and context.
- h. Al-Quran is read in the event of death. There is even a tradition of specifying the reading of the surah Yasin accompanied by "*tahlil*" on a certain count for seven days from death, the 40th day, the 100th day, the 1000th day, and every year.
- i. Pieces of the Quran are used as incantations, mental therapy as solace for suffering, to pray for sick patients, and even to treat certain diseases by burning and drinking the ashes.
- j. The pieces of the Quran are used as amulets carried anywhere by the owner as a shield to "repel" or ward off enemy attacks and other evil elements.
- k. Pieces of the Quran are used as *wazifah* in certain numbers to gain glory or luck employing *riyadhah*, although sometimes they are contaminated with mystical and magical elements.
- l. Chapters of the Quran are used as readings in martial arts to gain certain strength after receiving help, which is believed to have come from Allah.
- m. Chapters of the Quran are used as readings by therapists to eliminate psychological disturbances and other bad influences (demons or jinn) in the practice of *ruqyah* and other alternative healing.
- n. Al-Quran is made part of soap operas or films and a song verse to have religious nuances and aesthetic power for the listeners.
- o. Al-Quran is documented in cassettes, CDs, LCDs, DVDs, hard drives, and cellphones, both visual and audio-visual, which are full of entertainment and art content.

At the end of the explanation, Ahmad Farhan explained that when a repetitive behavior eventually becomes cultural and ingrained in society, a behavior pattern (Mode of conduct) will be created, and when that pattern of behavior creates assumptions about an object. This assumption is a pattern of thinking (Mode of Thought), so when actors or society interact with the Quran, it is more useful and dynamic, psychologically influencing the perpetrator.

### **C. Research Methods**

This analysis uses qualitative research-supported exploration, where the investigator doesn't understand the condition of the research object at all<sup>18</sup>. Information assortment used in-depth interview techniques with representatives from the school, specifically the Public Relations Director of MTs Hasanuddin Model, to find out what the living Quran at MTs Model Hasanuddin is like.

## D. Findings and Discussion

### 1. Profile of MTS Model Hasanuddin Sidoarjo

The following is the Profile of the MTs Hasanuddin:

1	School name	Mts.Hasanuddin
2	School Registration Number	20539956
3	Statistic Number	121235150011
4	Province	Jawa Timur
5	Regional autonomy	Sidoarjo
6	Village / Sub-district	Tebel
7	Districts	Gedangan
8	Street And Number	Jl. Raya Tebel No.05
9	Post Code	61254
10	Telephone	(031) 78404018 / 8014528
11	Facsimile	-
12	Area	Rural
13	School Status	Private
14	School Group	-
15	Accreditation	A
16	Institutional Letter	No: Kd.13.15/4/Pp 005 date: 28 Juni 2010
17	Issuer of Decree	1806 / 2010
18	Since	2006
19	Year of Change	-
20	Teaching and learning activities	Morning
21	School building	One's own
22	School Location	
	A. Distance to District Center	± 1,5 Km
	B. Distance to District Center	± 3 Km
	C. Located on the track	District

<sup>18</sup> Sahiron Syamsuddin, "Ranah-Ranah Penelitian Dalam Studi Al-Qur'an Dan Hadis," in *Metodologi Penelitian Living Qur'an Dan Hadis*, ed. M. Mansur et al. (Yogyakarta: Teras, 2007); Wilfred Cantwell Smith, *What Is Scripture?: A Comparative Approach* (Fortress Press, 1994).



	Number of Rayon Membership	7
23	Organizing Organizations	Private Institution
24	School Change Journey	-

The MTs Hasanuddin School is a junior high school but has more religious education. The vision and mission of the MTs Model Hasanuddin are as follows <sup>19</sup> :

**Vision:**

Realizing quality students in faith and devotion, mastering science and technology with religious insight, and being able to actualize in social life

**Mission:**

Prepare future leaders who master

1. IMTAQ & Science and Technology
2. Having high fighting power, creative & innovative
3. Instill and foster a spirit of patriotism
4. Increase the knowledge and professional abilities of educators and education following the development of the world of education
5. Making MTs. Hasanuddin a favorite school for parents and students, as well as a school based on general science and religion

MTs Hasanuddin has the nickname Model because of suggestions from the Ministry of Religion, the Plus label, and the Bilingual label. The extracurricular activities from MTs Model Hasanuddin are as follows: Tutoring material for National Examination, English, Reciting and Writing the Al-Qur'an (BTQ), Praying *Dhuha* in the congregation every day, Reciting the Qur'an before starting Scouting lessons, LDKS and Outbound, Arabic, Drum Band, Sports (Futsal & Volley), *Pencak Silat* "Pagar Nusa," Youth scientific work (KIR) and Student Writing, Banjari20.

**E. Concluding Remarks**

Living al-Quran is a study of scientific research in the realm of the study of the Quran and interpretation, which focuses on studying the phenomenon of the

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<sup>19</sup>Admin MTs Hasanuddin, "Visi - Misi - MTs.Hasanuddin," n.d.

<sup>20</sup>Admin MTs Hasanuddin, "Kegiatan Siswa - MTs.Hasanuddin," n.d.

Quran in the middle of the cultural and social vortex of society. Living al-Qur'an does not rest on its textual existence but on social phenomena that are born related to the presence of the Quran in a certain geographical area and perhaps a certain period. The Hasanuddin Model MTs School is a junior high school but has more religious education. The vision and mission of MTs Hasanuddin school is a favorite school and a school-based on general science and religion. Living al-Quran in the MTs Model Hasanuddin school adheres to the Sunni ideology where students and teachers get used to reading the *Jibril shalawat* and surah al-Ikhlās, al-Falaq, and an-Nas for each activity even though they are online. This is aimed at seeking Allah's pleasure through the *wasilah* readings so that in the creation of an Islamic environment during the time of the Prophet, students could get useful knowledge and blessings in this world and the hereafter.

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