

THE TRADITION OF READING SURAH YASIN AND SURAH AL-KAHF IN DAAR AL-MUTTAQIN ISLAMIC BOARDING SCHOOL, KLATEN, CENTRAL JAVA

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Abstract

This research reveals that the tradition of reading (reciting) Surah Yasin and Surah Al-Kahf in the Daar Al-Muttaqin Islamic Boarding School is one of the various phenomena of Islamic anthropology. Researchers try to link the scientific study of the Qur'an and interpretation with the scientific discipline of anthropology. The focus of this research is how the traditions that the author mentioned earlier are studied using anthropological and phenomenological approaches. Researchers are trying to uncover what has become a tradition at the Daar Al-Muttaqin Islamic boarding school, especially in reciting surah Yasin and surah al-Kahf. This research is qualitative and the researchers used the interview method to collect existing data sources in the field. In the interview process that was conducted, the researcher found that the reading tradition is a mantra from the caretaker or manager of the cottage on the virtues that exist in surah Yasin and surah al-Kahf. This is what the researcher will later study further about the virtues that exist in surah Yasin and surah al-Kahf with the disciplines of the Qur'an and interpretation and relate them to the phenomenon of the tradition of reciting these surahs using anthropological disciplines.

Keywords: Reading, Tradition, Yasin, Al-Kahfi, Daar Muttaqin

Abstrak

Penelitian ini berfungsi untuk mengungkap bahwa tradisi pembacaan surah yasin dan surah al-kahfi yang ada pada pondok Pesantren Daar al-Muttaqien tersebut merupakan salah satu dari berbagai fenomena antropologi islam. Peneliti mencoba mengkaitkan antara studi keilmuan al-Qur'an dan tafsir dengan disiplin keilmuan antropologi. Fokus penelitian ini adalah bagaimana tradisi yang telah penulis sebutkan tadi dikaji menggunakan pendekatan antropologi dan fenomenologi. Peneliti berusaha menguak apa yang menjadi tradisi pada pondok pesantren daar al-muttaqien khususnya adalah pada tradisi pembacaan surah yasin dan surah al-kahfi. Penelitian ini bersifat kualitatif dan peneliti menggunakan metode interview dalam mengambil sumber data yang ada di lapangan. Pada proses wawancara yang telah dilakukan peneliti menemukan bahwa tradisi pembacaan tersebut merupakan resepsi dari pengasuh atau pengelola pondok terhadap keutamaan-keutamaan yang ada pada surah yasin dan surah al-kahfi. Hal ini yang nantinya peneliti kaji lebih jauh mengenai keutamaan-keutamaan yang ada pada surah yasin dan surah al-kahfi dengan disiplin ilmu al-qur'an dan tafsir serta mengkaitkannya dengan fenomena tradisi pembacaan surah tersebut menggunakan disiplin ilmu antropologi.

Kata kunci: Tradisi, Pembacaan, Yasin, Al-Kahfi, Daar Muttaqin

Introduction

There have been many studies on the study of the Qur'an, especially those that focus on the living Qur'an.¹ Some journal articles that try to focus on living Qur'an sometimes depart from several perspectives, ranging from traditions, to religious rituals.² The journal written by Khairun Niam is about the *fide'* ritual, which is a kind of penance ritual performed by the Madurese community in the village of Parit Walkijah, West Kalimantan by sacrificing a chicken or goat under certain conditions. In its implementation, this *fide'* ritual involves the performative aspect of the Qur'an, in the form of reciting surah al-Quraisy.³ According to Ahmad Rafiq, quoting from Sam D Gill, explains that Sam D Gill divides the sacred text into 2 (two) dimensions, namely the data dimension and the interpretation dimension. The data dimension represents the content in the sacred text, while the interpretative dimension is an explanation of the content in the sacred text. Ahmad Rafiq explained further on this interpretative dimension then he divided it into 2 (two) aspects, informative and preformative.⁴

Each particular group of people in a particular area has a tradition, a culture that they previously had long before Islam existed. One of the sciences that focuses on discussing the social order of society is the discipline of social anthropology. In language, anthropology means anthropos which means human, and logos which means science. Anthropology is a science that studies humans from various aspects, both in terms of social, customs, culture, and human behavior.⁵ In this context, researchers are trying to examine Islamic anthropology with a phenomenological approach, therefore the author will depart from the definition of what is meant by Islamic anthropology. Many experts have explained and defined what is meant by Islamic anthropology. As the researcher said in the previous sentence regarding the definition of anthropology, what is meant by Islamic anthropology is the study of humans by the values of Islamic teachings.⁶ Researchers will try to reveal the reality that appears in the tradition that is the object of research using a phenomenological approach. In this case study, it is a boarding school in Juwiring sub-district, Klaten district called Islamic Boarding School Daar Al-Muttaqin. How the application of Islamic religious rites there occurs, especially in the tradition of reciting surahs yasin and al-kahf. And how the understanding of these religious rites can be spread to all the perpetrators of these religious rites.

Many models of creative responses to the Qur'an as a form of interaction in everyday life. Especially in Indonesia, there are various models such as reading the Surah Yasin in the *tahlilan* or *yasinan* tradition, using pieces of the Qur'an verse as an amulet that is written and then stored somewhere or read at a certain time.⁷ In the Islamic tradition in Indonesia, Surah Yasin has a fairly important position. This can be seen from the frequency of the Surah Yasin being involved in various daily practices and used in important moments such as when experiencing death so that so-and-so

¹ Wendi Parwanto, "Kajian Living Al-Hadits Atas Tradisi Shalat Berjama ' Ah Mahgrib-Isya ` Di Rumah Duka 7 Hari," *Al-Hikmah* 13, no. 2 (2015): 51–64.

² Wendi Parwanto and Sarah Busyra, "Reading Tradition in Informative and Symbolic Theory : The Case of Robo-Robo Tradition in Nuguk Hamlet , Melawi District , West Kalimantan," *Kawalu: Journal of Local Culture* 10, no. 2 (2023): 29–50; dkk. (ed) Syaifuddin Zuhri Qudsy Wendi Parwanto, *Ritus Peralihan Dalam Islam* (Yogyakarta: FUPI Press, 2018).

³ Khairun Niam, Functional Reception of Surah Al-Quraisy: Recitation of Surah Al-Quraisy in Fide' Treatment in Madurese Community in Kampung Parit Waklijah West Kalimantan, *Journal of Mafatih: Journal of Qur'anic Sciences and Tafsir*, Volume 3 Number 1 June 2023, pp. 142

⁴ Ahmad Rafiq, Living Quran: Text and Practice in the Function of Scripture, *Journal of al-Qur'an and Hadith Studies*, Vol. 22, No. 2 (July 2021), <https://ejournal.uin-suka.ac.id/ushuluddin/qurdis/index>, pp. 474-475.

⁵ Imam Subchi, Introduction to Anthropology, Rajawali Pers: Depok, pp. 1

⁶ Tgk. T. Wildan & Amiruddin, ISLAMIC ANTHROPOLOGY (A Review of the Reconstruction of the Concept of Anthropology in Islamic Studies), *An-nasyru: Journal of Al-Aziziyah Islamic Institute*, vol IV 2017, pp. 67

⁷ Ahmad Zainuddin and Faiqotul Hikmah, *Yasinan Tradition (A Study of Living Qur'an in Ponpes Ngalah Pasuruan)*, 4 (2019): pp. 4.

does not feel pain.⁸ All of that is a small part of the form of response and appreciation of the Qur'an. *Iltizamu Tauhid Wa Taqwa* Foundation is one of several educational institutions in the Klaten area. In an institution, it is very likely that structured social interactions are often called social institutions. The existence of these social institutions has an impact on the crossing of various cultures.⁹

Daar al-Muttaqin Islamic Boarding School, which is under the auspices of the *Iltizamu Tauhid Wa Taqwa* Foundation, has a tradition that is carried out, namely the reading of surah yasin and al kahfi routinely after Friday prayers by all elements of the community in the Islamic boarding school. The tradition of reading a special surah in the Qur'an has indeed been carried out by many people from various circles. In this case, despite the differences that surround the background of each member, activities can be routinely carried out without causing division. Departing from this phenomenon, the author is interested in researching and studying how the application of Islamic religious rites there can occur well in more depth. Then the process of understanding can be spread to all perpetrators of religious rites considering the tradition even in the midst of differences. For the author, this phenomenon is very interesting to study and research more deeply as a model of interaction and association with the Qur'an. Moreover, how the active role of the figures in the institution in transmitting¹⁰ a tradition based on the reception¹¹ they receive from the informative aspects of the Qur'an.

Research Methods

In terms of type, this research is a type of field research. This research was conducted in a natural situation but was preceded by some kind of intervention (interference) on the part of the researcher. This intervention is intended so that the phenomenon desired by the researcher can be immediately seen and observed. Thus, there is a kind of partial control or control of the situation in the field.

The main source of this research is the tradition of reciting surah yasin and surah al-kahf at the Daar Al-Muttaqin boarding school which is a representation of the text of the Qur'anic verses that live in society in the form of behavioral phenomena and other responses as a reading, understanding, or interpretation of these verses. While secondary sources can be in the form of supporting literature for primary sources. With this perspective, the phenomenon that then becomes the object of study is no longer the Qur'an as a book, but human treatment of the Qur'an and how patterns of behavior that are considered based on an understanding of the Qur'an are realized. The data collection methods used by researchers include through; (1) Observation; to observe and listen in order to understand, seek answers, seek evidence of socio-religious phenomena for some time without affecting the observed phenomenon, by recording, recording, photographing the phenomenon for the discovery of data analysis. (2) Interview; the researcher will interview the head or chairman in a community of community institutions, in this case the caregiver of the Daar Al-Muttaqin Islamic boarding school regarding several matters related to routine activities on the Qur'an. This research does not examine the right or wrong of a religious teaching, but how the religion is lived and practiced by its practitioners. Therefore, the researcher used a phenomenological approach in this research.

There have been many studies that examine how the Qur'an is perceived by the perpetrators. This research is different from previous studies, because in the practice of al-Qur'an reception, the perpetrators usually depart from a certain group or community organization that has its own rules or patterns in perceiving the Qur'an. As an example is in research conducted by Nela Safana Aufa in

⁸ Dewi Amanatuz Zuhriyah, Informative and Performative Functions of Surah Yasin in Islamic Literature, Thesis, Faculty of Ushuluddin and Islamic Thought: UIN Sunan Kalijaga, Yogyakarta, pp. 1-2.

⁹ Alfauzan Amin, Madrasahs and Social Institutions, Journal of Al-Ta'lim, Vol. 13, No. 2, July. 2014 pp. 184-185

¹⁰ Transmission is the term for the process of transferring knowledge used in living Qur'an studies.

¹¹ Reception is the process of capturing information used in Living Qur'an studies.

the journal Diya Al-Fikr, which examines the *Living Qur'an in the Selawatan Tradition at Majelis Selawat Ar-Rizqy Cirebon: A Phenomenological Approach*.¹² In the example of the research case, the actors in the Ar-Rizqy prayer assembly departed from the background of the same group, namely *alhussunnah wal jama'ah an-nahdliyyah*.

Theoretical Framework

1. Islamic Anthropology

Anthropology as a scientific discipline that studies humans, starting from behavior and actions to social institutions. Religion as a means of social legitimacy in a community group and as one of the fundamentals in maintaining social order.¹³ Islam is a religion with a single belief in one god (monotheism) with the purpose of religion as a way of life, and *rahmatan lil alamin*. From these two definitions, it can be concluded that Islamic anthropology is a scientific discipline that studies humans, both from human origins, their development biologically, physically, language, culture, and the principles of ethnic culture in accordance with Islamic teachings.

2. Phenomenology

Phenomenology comes from the Greek, Phenomenon, which means 'to appear' and phenomenon refers to 'that which appears'. If you notice, Phenomenology comes from the word phenomenon which means "apparent reality". And logos which means "science". Phenomenology in terms is a science that aims to get an explanation of the reality that appears. Phenomenology seeks to understand how humans construct important meanings and concepts within the framework of intersubjectivity (our understanding of the world is shaped by our relationships with others). The purpose of phenomenology, as stated by Husserl, is to study human phenomena without questioning their causes, true reality, and appearance. The meaning of phenomenology is reality, visible. Apparent phenomena are reflections of reality that do not stand alone. Because it has a meaning that requires further interpretation. Phenomenology breaks through the phenomenon to be able to know the deepest meaning (essence) of the phenomenon.¹⁴

3. Culture

Culture literally comes from Latin, Colere, which means to cultivate, work, especially cultivate land or farming. From this meaning it developed to mean culture, as all human power and effort to change nature. According to Koentjaraningrat, culture is a whole system of cultural ideas, actions and human works by learning. Culture or culture comes from the Sanskrit language, namely *budhhayah*, which is the standard form of buddhi which means things related to the human mind and mind.¹⁵ This means that culture is a place where humans can actualize themselves as humans.

The anthropological concept of culture is one of the most important and influential ideas in 20th century thought. The use of the term culture as it was used by 19th century anthropologists has expanded into other fields of thought with profound influence. At that time culture was defined as a set of learned experiences. Japanese culture, for example, refers to socially transmitted patterns of behavior that are specific to a particular social group. There is a distinctiveness or uniqueness that exists and exists in a particular culture. Experts divide the definition of culture into 2, *first* culture is

¹²Nela Safana Aufa. Living Qur'an in the Tradition of Selawatan at Majelis Selawat Ar-Rizqy Cirebon: A Phenomenological Approach. Journal of Qur'an and Al-Hadith Studies: Diya Al-Fikr. VOLUME 8, NUMBER 02, DECEMBER 2020. pp. 273-274

¹³Efa Ida Amaliyah, Islam and Da'wah: An Anthropological Study of Religion, At-Tabsyir: Journal of Islamic Broadcasting Communication, Vol. 3, No. 2 December 2015, pp. 340

¹⁴Margaret M. Poloma, Contemporary Sociology, (Jakarta: PT. Raja Grafindo Persada, 2013), pp. 301- 302

¹⁵Budi suryadi, Introduction to Anthropology, Nusa Media: Yogyakarta, pp. 88

used to refer to the pattern of life of a society, systematically repeated material and social activities and arrangements that are specific to a particular human group. *Second*, the term culture is used to refer to the system of knowledge and beliefs that are structured as human guidelines in organizing their experiences and perceptions, determining actions and choosing between various alternatives.

4. Pranata

Culture cannot be formed without the cultural institutions that surround it. According to Koenjtoro, there are 8 (eight) classifications of existing social institutions, but this time the researcher only lists 2 classifications as an understanding towards the next sub-title. Two of these classifications are institutions that aim to fulfill human needs to relate to God or the supernatural, namely religious institutions. Among the examples of these institutions are mosques, churches, prayers, *kenduri*, ceremonies, religious broadcasting, abstinence, occult science and so on. Then there are institutions that aim to meet human needs to regulate group life both on a large and small scale, such as tribes, community organizations and within the scope of a boarding school.

Social institutions are a form reflected in a system and various elements including norms, values, and systems that provide a structured medium for society in fulfilling its social needs. The functions of social institutions are as: (1) a reference for society in behaving and acting, (2) an effort to maintain the integrity of society, (3) social control for society. Thus it can be said that social institutions are something abstract but exist in society and have the function of providing a reference to the values and rules that exist in a community group. The empowerment of social institutions is determined by their role and function in handling social welfare problems in the community.¹⁶

Profile of Daar Al-Muttaqin Islamic Boarding School

Daar Al-Muttaqin Islamic boarding school is one of the Islamic boarding schools located in Juwiring sub-district, Klaten district. This institution is based on the Iltizamu Tauhid Wa Taqwa foundation. The foundation has several institutions under its auspices. At the beginning of its establishment, the Iltizamu Tauhid Wa Taqwa foundation only opened the Nurul Musthofa International Islamic Elementary School (SDII). Until now, the Iltizamu Tauhid Wa Taqwa foundation has several institutions under its auspices. With the opening of the basic education level at SDII Nurul Musthofa, it turned out that there were several students from outside the city of Klaten, so in 2001 a Daar Al-Muttaqin Islamic Boarding School was established, as a dormitory for students and female students. In order to maintain harmony and the mission of the community, in 2004 HM Basri Bakri donated the land and building of the Al-Muttaqin Mosque to social organization of *Nahdlatul Ulama* (NU), which happened to be one location with the Al-Muttaqin Diniyah Madrasah building. and the mosque both donated to social organization of *Muhammadiyah* and NU all remain under the management of the Iltizamu Tauhid Taqwa Foundation (ITT). The management authority by the ITT Foundation is expected to maintain neutrality and the benefit of the people (above and for all groups) in managing the Nurul Musthofa International Islamic Education Institute.¹⁷

Routine Activities of Daar Al-Muttaqin Islamic Boarding School

Currently, the leadership of Daar Al-Muttaqin Islamic boarding school is held by Muhammad Badruddin Zarkasyi, who is the first son of the founder. The caregiver explained that there are certain memorization targets that must be achieved by Daar Al-Muttaqin students. At the junior high

¹⁶ Haryati Roebyantho & Ety Padmiati, Empowerment of Social Institutional Networks in Strengthening Community Social Resilience in South Sumatra Province, *Journal of Social Welfare Research and Development*, Vol 12, No. 03, 2007, pp. 35

¹⁷ History of the Iltizamu Tauhid Wa Taqwa Foundation, <http://sdiinurulmusthofa.mysch.id/profil> , accessed on January 04, 2024, 15:49

school level they are required to memorize juz 1, 2, 3 and juz 30. The activity of reading and memorizing the Qur'an begins after the maghrib prayer and after the dawn prayer, with details after the maghrib prayer is to repeat and strengthen memorization and after the dawn prayer is to increase memorization.¹⁸ The rest of the Qur'an memorization activities are carried out in schools that have been synchronized by the education curriculum. The daily activities of the students are scheduled such as the five daily prayers, and sometimes the boarding coaches wake up the students to perform tahajjud prayers. In the morning the students along with other students perform dhuha prayer in congregation followed by the recitation of asmaul husna.

The Tradition of Reading (Reciting) Surah Yasin and Surah Al-Kahf Viewed Through the Concept of Phenomenology in Islamic Anthropology

1. The caregiver explained that with the recitation of surah yasin, the perpetrators of the religious rite, in this case the students, teachers and the entire community of Daar Al- Muttaqin Islamic boarding school expect fadhilah (virtue) in the form of forgiveness of past sins. While in surah al-kahf they hope to always be shaded by light from the start they read until they read again the next time. And they hope to always be connected to the ka'bah, in this context it is a guard in the form of ease and consistency to always obey worship and avoid the fitnah dajjal. Fadhilah in reciting the Qur'an has been widely discussed in research studies on the Qur'an and its interpretation. The recitation of the Qur'an which is intended for something specific such as expecting the benefits of the surah and getting properties from reading the surah, this is what is called fadhilah in reading the Qur'an.¹⁹ This means that the Qur'an is not only absorbed or perceived as something that provides information only, but the Qur'an is perceived in amaliyah activities. Sam D.Gill explains that there are two aspects of a holy book, namely the informative aspect which contains various information in the form of religious guidance and stories in it. The second aspect is the preformative aspect, which is the aspect in which the holy book is used not only as a provider of information, but also as part of the practice of religious rites.²⁰ In the context of this research, the recitation of surah yasin and surah al-kahf is not only absorbed in its meaning, but also practiced for certain purposes.
2. The caregiver also added that the students can memorize both surahs, especially in surah al-kahf, the first ten verses. The caregiver also said that when reading surah al-kahf, the students were also given stories about the *fadha'il a'mal* in surah al-kahf, especially for guarding against the *slander of dajjal* which was rampant. In addition, the students are also instilled with commendable characters in the form of honesty, discipline and diligence in gaining knowledge.
3. The caregiver explained that there is a routine activity after Friday prayers, the students are asked to read surah yasin at the *maqbarah* which is devoted to praying for the *muassis* or founder of the Daar Al-Muttaqin boarding school. While students who do not receive non-formal Islamic boarding education or attend formal school without following the Islamic boarding program, they are also asked to read surah yasin every morning at the *maqbarah* in rotation at each grade level, then closed by reading *shalawat jibril*.²¹
4. Before the students carry out the routine, the board of dormitory coaches are in charge of filling the cultum or lecture in the form of advice and motivation in memorizing and practicing the Qur'an.

This means that the role of the board of dormitory coaches in conveying information about

¹⁸ Interview with the caregiver of Daar Al-Muttaqin Islamic Boarding School, August 05, 2023

¹⁹ Pramudita Suciati. Fadhilah Al-Qur'an Bibliographic Study of Books on the Virtues of the Qur'an in Indonesia 1991-2016. Thesis. Faculty of Ushuluddin: Syarif Hidayatullah State Islamic University. Jakarta. pp. 1

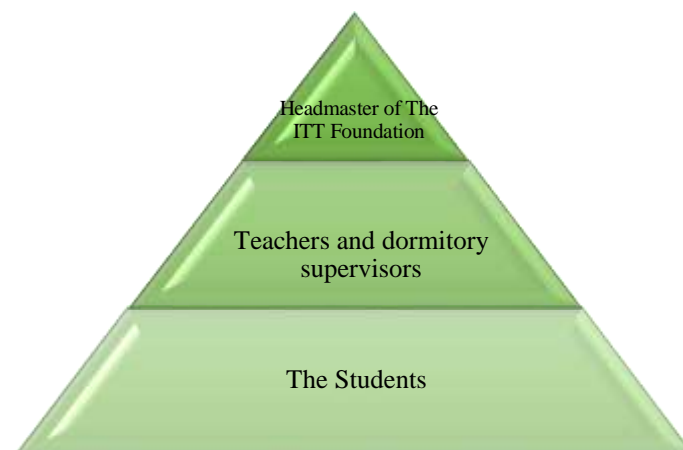
²⁰ Sam D. Gill. Non-Literate Traditions And Holy Books in : The Holy Books In Comparative Perspective. University of South Carolina Press. 1993. pp. 234-236

²¹ Interview with the caregiver of Daar Al-Muttaqin Islamic Boarding School, August 05, 2023

religious rites in the form of the tradition of reading surah yasin and surah al-kahf is very important. In the previous term, it was discussed what is meant by institutions, in more detail, social institutions. Social institutions are a system of norms or rules regarding specific community activities in the form of behavior that is manifested in the form of behavior.²² In practice, social institutions have several elements attached to them, among these elements are the positions occupied by the perpetrators of these social institutions and their rules of behavior.

In the context of this research, the social institutions formed in Daar Al- Muttaqin's boarding school can be classified. The lowest social institutions are the students and *santri*, followed by the board of teachers and dormitory coaches. The main purpose of the creation of social institutions, in addition to regulating the needs of human life can be met adequately, also at the same time to regulate so that the social life of members in the institution can run orderly and smoothly in accordance with applicable rules.²³

As we know in the previous discussion that the students of Daar Al-Muttaqin boarding school depart from various backgrounds of different Islamic religious organizations, even the teachers and dormitory coaches also depart from different religious organization backgrounds. This research is unique because the object of research this time departs from different religious understandings but can be united by the position of the highest institution of the Daar Al-Muttaqin Islamic boarding school with the method of accepting traditions that the researcher has previously described.



Social Hierarchy Analogy

The existence of the tradition of reciting surah yasin and surah al-kahf actually unites this diversity which is contained in social institutions in the Daar Al-Muttaqin Islamic boarding school. Traditions born by humans are customs, namely habits but are more emphasized on supernatural habits which include cultural values, norms, laws and related rules.²⁴ With the tradition of reading surah yasin and surah al-kahf, it can give birth to positive cultural values for the perpetrators. The caregiver said that the positive impact of the routine reading habit returned to each student. At least with this reading, the students and the board of teachers and dormitory coaches can get closer to the figure of the late founder of the Daar Al-Muttaqin Islamic boarding school, and can take the positive

²² Elly M. Setiadi and Usman Kolip, Introduction to Sociology, Understanding the Facts and Symptoms of Social Problems: Toeri, Applications, and Solutions, Jakarta: Kencana Prenada Media Group, 2011, pp. 285

²³ Wartono, Religious Social Institutions in the Muslim Family Environment, Islamic Education Journal of Islamic Education Vol. 04, July 2015, pp. 1063

²⁴ Robi Darwis, Ngaruwat Bumi Tradition in Community Life (Descriptive Study of Cihideung Girang Village, Sukakerti Village, Cisolak Subang District), Religious: Journal of Religious and Cross-Cultural Studies 2, 1 (September 2017) pp. 75

values that existed in him during his lifetime.

The existence of tradition will make humans cultured, this is as described by Wibowo in his book *Organizational Culture*, Culture is a pattern of basic assumptions of a group of people or a way of life of many people / patterns of human activities that are systematically passed down to each generation through various learning processes to create a certain way of life that best suits the environment.²⁵ Humans and culture do influence each other, both directly and indirectly. This influence is possible because culture is a product of humans. Daar Al-Muttaqin Islamic boarding school is a small reflection of social institutions in which there are various social levels and have their respective duties and roles. The actors of social institutions in Daar Al-Muttaqin Islamic boarding school are united by religious traditions in the form of reading surah yasin and al-kahf.

Although the social institution actors come from different backgrounds of understanding Islam, the role of the highest social institution actor in this case is the caregiver of Daar Al-Muttaqin Islamic boarding school can unite these differences and establish Islamic religious traditions that embrace all existing social institutions by reading surah yasin and surah al-kahf. As well as providing understanding for all elements of social institutions in Daar Al-Muttaqin Islamic boarding school. So that this gives birth to a cultural identity as someone who is in the social institution consciously, both in the role of a *santri*, a teacher and a dormitory coach.



²⁵ Wibowo, *Organizational Culture*, Rajawali Pers, Jakarta, 2013, pp. 15-16



Conclusion

Many Qur'an researchers have focused on examining the tradition of reciting the Qur'an alone. But it is still rare for researchers to try to explore how the impact and role of social institution actors in perceiving the Qur'an and disseminating understanding of the reception. Humans cannot be separated from the social institutions that surround them. In socializing, humans create traditions as an identity in a group. Then from this tradition a culture is born which is a characteristic of the identity that exists in a group of social institutions. How is the reception of the Qur'an absorbed by the leader of the Daar Al-Muttaqin Islamic boarding school and then the reception of the Qur'an is re-perceived by the social institution actors within the scope of the Daar Al-Muttaqin Islamic boarding school. This is interesting because the social institution actors in the Daar Al-Muttaqin Islamic boarding school come from different religious organization backgrounds. And how the role of the highest social institution holder in Daar Al-Muttaqin boarding school can unite these differences.



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