

The Tradition of Reading Five Selected Surahs After Fardu Prayer: Study Living Qur'an at Pondok Pesantren Al-Qur'an Asy- Syahadah Surabaya

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Abstract

This article examines The Living Qur'an phenomenon at the Pondok Pesantren Al-Qur'an Asy-Syahadah Surabaya, which has been taking place since 2018 and is carried out through the tradition of reciting five selected surahs after the obligatory prayers. The surahs recited include al-Fil, al-Inshirah, al-Nasr, al-Falaq, and al-Mu'minun [23]: 29. This phenomenon reflects a routine practice that is consistently carried out, thereby fostering a spiritual culture within the boarding school environment. This research is important because it demonstrates how the Qur'anic text is alive in the daily reality of the pesantren through deeply rooted collective practices. The objective of this study is to describe the process of carrying out the tradition and to understand its meaning for the caretakers, administrators, and students. The method used is qualitative, specifically field research. The Living Qur'an approach is combined with Karl Mannheim's Sociology of Knowledge analytical framework. Data sources were obtained through observation, interviews, documentation, and supporting literature. The research findings indicate that the tradition of reciting five selected surahs is performed in congregation and in sequence according to specific protocols. Surah al-Fil is recited seven times, al-Inshirah once with certain phrases repeated in both surahs al-Nasr once, al-Falaq three times, and al-Mu'minun [23]:29 eleven times. From the perspective of Karl Mannheim's Sociology of Knowledge, the meaning of this tradition encompasses three dimensions: objective meaning as an obligatory practice; expressive meaning as a form of worship, self-protection, and inner peace; and documentary meaning as a collective culture deeply rooted in the lives of the students.

Living Qur'an; Karl Mannheim; Sociology of Knowledge; Five Selected Surahs.

Abstrak

Artikel ini mengkaji fenomena Living Qur'an di Pondok Pesantren Al-Qur'an Asy-Syahadah Surabaya yang telah berlangsung sejak 2018 dan diwujudkan melalui tradisi pembacaan lima surah pilihan, meliputi al-Fil, al-Inshirah, al-Nasr, al-Falaq, dan al-Mu'minun [23]: 29. Fenomena tersebut mencerminkan adanya kebiasaan rutin yang selalu dilakukan sehingga terbentuk budaya spiritual di lingkungan pesantren. Penelitian ini penting dilakukan karena memperlihatkan bagaimana teks Al-Qur'an hidup dalam realitas keseharian pesantren melalui amaliah kolektif yang mengakar kuat. Tujuan penelitian ini adalah mendeskripsikan proses pelaksanaan tradisi serta memahami maknanya bagi pengasuh, pengurus, dan santri. Metode yang digunakan adalah kualitatif dengan jenis penelitian lapangan. Pendekatan Living Qur'an dipadukan dengan pisau analisis Sosiologi Pengetahuan Karl Mannheim. Sumber data diperoleh melalui observasi, wawancara, dan dokumentasi, serta literatur pendukung. Hasil penelitian menunjukkan bahwa tradisi pembacaan lima surah pilihan dilaksanakan secara berjemaah dan berurutan dengan tata cara khusus. Surah al-Fil dibaca tujuh kali, al-Inshirah satu kali, dengan kedua surah terdapat pengulangan lafaz tertentu, al-Nasr satu kali, al-Falaq tiga kali, dan al-Mu'minun [23]: 29 sebanyak sebelas kali. Dari perspektif Sosiologi Pengetahuan Karl Mannheim, makna tradisi ini mencakup tiga dimensi: makna objektif sebagai amaliah wajib, makna ekspresif sebagai bentuk ibadah, perlindungan diri, dan ketenangan batin, serta makna dokumenter sebagai budaya kolektif yang telah mengakar dalam kehidupan santri.

Kata Kunci: Living Qur'an; Karl Mannheim; Lima Surah Pilihan; Sosiologi Pengetahuan.

INTRODUCTION

The study of the Qur'an has undergone rapid development from the time of its revelation to the contemporary period. This development is marked by the emergence of various methodological approaches that seek to explore and actualize the values of the Qur'an in real life (Amir et al., 2023). In the modern context, social dynamics, cultural transformations, and scientific advances demand an approach that focuses not only on textual studies, but also on how Muslim communities practice the Qur'an in their daily lives (Ichwan et al., 2024). One relevant methodological approach was proposed by Sahiron Syamsuddin, who grouped Qur'anic Studies into two main orientations. *First*, an approach that focuses on deepening textual meaning. *Second*, an approach that examines the form of society's response to the Qur'an and the implementation of its teachings in social practice. It is in the context of the second orientation that the study of the Living Qur'an has gained an important position in the discourse of contemporary Qur'anic Studies (Sugiarto, 2023).

The Living Qur'an is an approach that examines socio-cultural phenomena arising from the interaction of Muslim communities with the Qur'an. This approach not only studies the text, but also the practices, reception, and psychological experiences of communities in bringing the Qur'an to life (Khodijah & Monang, 2025). These phenomena can take various forms, such as the tradition of reciting certain surahs in worship rituals, the use of Qur'anic verses in the context of spiritual protection, and practices that are considered to bring supernatural powers (Farhan, 2017). In the pesantren environment, the practice of Living Qur'an has a very strong place because pesantren are institutions that not only teach the Qur'an as a text but also instill its appreciation and practice collectively (Karman et al., 2025). Thus, examining the tradition of reading selected surahs in pondok pesantren is not merely a description of ritual practices, but also shows how the Qur'an has become a source of religious identity and social awareness.

A number of previous studies have shown that the tradition of reciting specific surahs is a form of the community's evolving reception of the Qur'an. Over the past five years, the majority of studies on The Living Qur'an have focused on the practice of reciting specific surahs. For example, Nufus's study examined the tradition of reciting Surah al-Mulk and al-Wāqī'ah after obligatory prayers at Pondok Pesantren Modern Daar El-Hikam, and found that this tradition is viewed as a spiritual means to bring blessings and tranquility (Nufus, 2023). Meanwhile, Rohman studied the tradition of reciting four surahs al-Ikhlāṣ, al-Falaq, al-Nās, and al-Fātiḥah seven times after Friday prayers at the Yasmin Gandarum Mosque, Pekalongan which the community understands as a practice of spiritual protection (Rohman, 2025). Furthermore, the research conducted by Yudi Hartono et al. regarding the recitation of the surahs Yāsīn, al-Wāqī'ah, and al-Mulk in the *Majelis Ittishola*, held every two weeks (Hartono et al., 2024), as well as Hidayat & Alfarozi's (2023) research on the tradition of reciting Surah al-Kahfi at Pondok Pesantren Miftahul Huda Rawolo in Banyumas. In addition, a number of recent research articles in Living Qur'an studies also highlight the mechanisms of transmission of the practice of reciting specific surahs in various Muslim communities, particularly those that derive their legitimacy from religious figures or local traditions.

A distinctive feature of the tradition of reading the Qur'an after fardu prayers at Pondok Pesantren (P.P) Al-Qur'an Asy-Syhadah Surabaya differs from others in that it involves the

selection of specific surahs that are read regularly and their interpretation by the caregivers, administrators, and students. Based on this research gap, the authors formulate two main problems: (1) How the tradition of reading selected surahs is carried out; (2) What the tradition of reading selected surahs means to the caretakers, administrators, and students. This study aims to describe the tradition's procession and explore its underlying meaning. To achieve this goal, the authors use Karl Mannheim's Sociology of Knowledge Theory, which asserts that understanding of behavior and meaning always arises from the surrounding social context. With this analytical tool, the tradition of reading five selected surahs after the fardu prayer at P.P. Al-Qur'an Asy-Syahadah Surabaya can be interpreted not merely as a routine ritual, but as a reflection of the social dynamics and collective consciousness that have grown within the pesantren (Rahmanto, 2020).

The phenomenon of the tradition of reading five selected surahs namely Surah al-Fil, al-Inshirāḥ, al-Naşr, al-Falaq, and al-Mu'minūn [23]: 29 after fardu prayers at P.P. Al-Qur'an Asy-Syahadah Surabaya is important to study because it contains social and spiritual values that show how the Qur'an does not stop at being a normative reading, but becomes a practice of life that shapes collective consciousness in the pesantren environment. In the context of pesantren communities that continue to adapt to the times, the meaning of religious traditions such as this becomes increasingly relevant to understand scientifically so that they are not merely viewed as rituals passed down from generation to generation. In addition, the urgency of this research also lies in its contribution to expanding the scope of living Qur'an studies, particularly in exploring the social dimensions underlying the continuity of a tradition. Based on the description of previous studies, it can be concluded that no research has been found that specifically focuses on the tradition of reading five selected surahs after fardu prayers at P.P. Al-Qur'an Asy-Syahadah Surabaya. Therefore, this study is expected to fill this gap in research while contributing to enriching the literature and scientific knowledge related to Living Qur'an research in pesantren-based religious educational institutions.

METHOD

This study applies a qualitative method with field research. Qualitative research aims to reveal factual realities based on the subjective perspectives and experiences of participants (Miles & Huberman, 2014). The main approach used is The Living Qur'an, an approach that focuses on studying the forms of interaction between society and the Qur'an in the context of social life (Aljabbar, 2024). Through this approach, the authors examine the tradition of reading five selected surahs after fardu prayers at P.P. Al-Qur'an Asy-Syahadah Surabaya, both in terms of the implementation process and its meaning for the caregivers, administrators, and students.

The data sources for this study are divided into two types, namely primary data and secondary data. Primary data was obtained through observation of the namely Surah al-Fil, al-Inshirāḥ, al-Naşr, al-Falaq, and al-Mu'minūn [23]: 29 at P.P. Al-Qur'an Asy-Syahadah Surabaya, located at Jalan Tambak Wedi Lebar Blok G-H No. 5, Kel. Tambak Wedi, Kec. Kenjeran, Surabaya City, as well as interviews with caregivers, administrators, and students who are actively involved in the tradition. Furthermore, secondary data sources were obtained from various types of literature relevant to the object of study. The selection of informants in this study was carried out

until the data reached saturation point, which was when the informants began to give repetitive or similar answers to those given by previous informants.

The data collection techniques included: (1) Direct observation of the tradition of reading five selected surahs; (2) Interviews with relevant parties to explore the background, meaning, and purpose of the tradition; and (3) Documentation in the form of notes, archives, and supporting visual evidence. Data analysis was carried out through the stages of data reduction, data presentation, and conclusion drawing, resulting in a comprehensive understanding of the relationship between the text, social context, and religious experiences of the tradition's practitioners. The analytical tool used to examine this phenomenon is Karl Mannheim's Sociology of Knowledge Theory, which focuses on understanding the meaning of a phenomenon based on its social context. According to Mannheim, meaning is divided into three layers. *First*, objective meaning as intended in the text or action. *Second*, expressive meaning that reflects the experience of the actor. *Third*, documentary meaning, which shows the mindset or worldview of the society behind it (Baum, 1991). This theory was chosen based on its ability to interpret the relationship between religious knowledge and the social reality that shapes it, making it relevant for understanding how the tradition of reading five selected surahs at P.P. Al-Qur'an Asy-Syahadah Surabaya is not only seen as a routine, but also as a form of religious expression and social construction that lives among the students.

RESULTS AND DISCUSSION

The Living Qur'an in the Context of the Tradition of Reading the Qur'an

Etymologically, the term Living Qur'an is composed of the word "living," which means alive, and "Qur'an," which refers to the holy book of Islam. Terminologically, Living Qur'an is understood as a concept regarding the continuity and role of the Qur'an in society, as the holy text is accepted, practiced, and lived in various aspects of life. In the academic realm, the study of Living Qur'an focuses more on social phenomena than on textual aspects (Aljabbar, 2024). One manifestation of the application of The Living Qur'an is through religious traditions. Traditions are things that are done repeatedly with intention, not by chance. In the term *uṣūl al-fiqh*, traditions are called *'urf*, which are customs of the community that are carried out continuously in their lives, both in words and deeds (Haroen, 2015). Maimoen (2015) explains that tradition plays an important role as a means of reforming customs through the application of sharia. Islam itself does not necessarily reject tradition. As long as a tradition does not contradict the basic principles of Islamic teachings, this religion provides legitimacy and encourages efforts to preserve tradition.

In Islamic discourse, Fazlur Rahman distinguishes between ideal traditions and historical traditions. Ideal traditions are understood as a set of universal values derived from the Qur'an and hadith. Meanwhile, historical traditions are the concrete manifestation of these ideal values in specific social and cultural realities (Kamilia & Kahar, 2026). Meanwhile, Sayyed Hossein Nasr emphasizes that tradition has two dimensions, namely the vertical dimension that originates from revelation, and the horizontal dimension that develops in the social life of the community (Masudi, 2013). In Islamic discourse, Fazlur Rahman distinguishes between ideal tradition and tradition. One of the most ingrained traditions in the lives of Muslims is reading the Qur'an, which has been

dubbed “the perfect reading” because no other reading can match it (Shihab, 2007). The practice of reading the Qur’an has become an integral part of Muslim life since the first revelation was revealed to the Prophet Muhammad in the Cave of Hira (Syamsuddin, 2007). In the context of Islamic society in Indonesia, the activity of reading the Qur’an is not only understood as a form of individual worship, but also used as a group religious tradition that is alive in social life. This activity is believed to serve as a means of achieving blessings, drawing closer to Allah, and strengthening spiritual bonds among community members (Gazali, 2010).

Moreover, the activity of reading the Qur’an is often carried out under certain conditions and at certain times that are believed to have spiritual significance. For example, the recitation of Surah al-Kahfi on Fridays, Surah al-Waqi’ah after Asr prayer, and Surah al-Mulk before bedtime. These various recitations make the Qur’an not only a sacred text, but also a guide for life that is integrated into their daily rhythm. Therefore, the recitation of the five important surahs can be categorized as a manifestation of The Living Qur’an concept. This tradition is not merely understood as a routine spiritual activity, but also as a means of internalizing the teachings of the Qur’an in daily life. In this case, the Qur’an is present in the daily lives of students, not only through recitation, but also through understanding, belief, and as part of the religious identity of the pesantren community.

The Virtues of Selected Surahs

1. Surah al-Fil

a. Receiving protection from natural disasters

According to the interpretation of Imam al-Bayḍāwī, in his work *Anwār al-Tanzīl wa Asrār al-Ta’wīl*, he mentions a narration from the Prophet Muhammad which states that anyone who recites Surah al-Fil will always be under Allah’s protection throughout their life and will be kept away from various forms of destruction, such as being swallowed by the earth or undergoing a change in form due to a curse (Al-Baydawi, 1418).

b. As a protection against enemies

Al-Ghazālī, in *Wasā’il al-Ḥajāt*, quoted in *I’ānat al-Ṭālibīn*, explains that whoever recites Surah al-Fil in the sunnah prayer before dawn is believed to be protected from enemies who intend to harm them. All forms of evil intentions and physical attempts to harm them will be thwarted by Allah. Al-Ghazālī also emphasized that this practice has been proven by many scholars and pious people, so its truth is beyond doubt (al-Dimyati, 2011).

c. As a source of courage and strength

According to a narration from Imam Ja’far al-Ṣādiq, reciting Surah al-Fil not only provides protection, but also brings spiritual strength and courage to the reader. Surah al-Fil provides *qumamah li al-qalb* or strength of heart in the form of calmness, courage, and firm conviction. Moreover, if this surah is recited over a weapon, it is believed that the weapon will gain special power so that it can destroy whatever it faces (Hasyim, 2006).

2. Surah al-Inshirāh

a. Healing a sad heart

Surah al-Inshirāh was revealed to strengthen the Prophet’s heart, as well as to support him when he faced pain and indifference from the Quraish. In *Anwār al-Tanzīl*, it is mentioned

that whoever reads Surah al-Inshirāḥ is as if he has come to the Prophet when he was overcome with sadness, thereby comforting the Prophet's heart (Al-Baydawi, 1418).

b. Smoothing the way sustance

In the book *Mujarrab* by Ahmad al-Dayrubī al-Kabīr, various virtues of reading Surah al-Inshirāḥ are mentioned, such as facilitating sustenance, alleviating difficulties in various matters, and broadening the heart. In addition, this surah is also believed to be able to overcome laziness, which often hinders a person from doing activities (al-Kabīr, 2020).

3. Surah al-Naşr

a. Receiving rewards equivalent to those who participated in the liberation of Mecca

Prophet Muhammad said that anyone who reads Surah al-Naşr will be rewarded with the same reward as the companions who participated in the conquest of Mecca (*fathu Makkah*) (Al-Baydawi, 1418). This event is a historical moment that Allah glorified as the day of victory for Islam and the purification of the *Kaaba* from idols. Therefore, reading Surah al-Naşr is considered a form of respect for the struggles of the Prophet Muhammad and his companions in establishing the teachings of Islam, as well as providing great rewards for those who read it.

4. Surah al-Falaq

a. One of the special surahs

The special nature of Surah al-Falaq is confirmed in various hadith narrations. One of them is a hadith narrated by ‘Uqbah b. ‘Āmir, as mentioned in *Tafsir Ibn Kathir*. The Prophet said that one night, incomparable verses were revealed, namely *Qul a’ūdhu birabbi al-falaq* and *Qul a’ūdhu birabbi al-nās* (Ibn Kathir, 2004). This hadith shows that Surah al-Falaq has a special position among the other surahs.

b. As a mens of healing

In a narration from ‘A’ishah, it is mentioned that when the Prophet Muhammad was sick, he recited the two *Mu’ammidhatayn* surahs, namely Surah al-Falaq and al-Nās. After reciting them, he blew on his palms and rubbed them over his entire body, starting from his face to other parts of his body (Ibn Kathir, 2004).

c. As Protection from the evil eye of jinn and humans

After the revelation of Surah al-Falaq and al-Naşr, the Prophet made these two surahs the main recitations for seeking protection from the evil eye of jinn and humans. Before these two surahs were revealed, the Prophet used to seek protection with certain prayers. However, after al-Falaq and al-Nās were revealed, he adhered to them and abandoned the other methods he had previously used (Ibn Kathir, 2004).

5. Surah al-Mu’minūn [23]: 29

a. As a Prayer for a Blessed Place

This verse contains teachings on etiquette when traveling or getting off a vehicle, as explained in *Tafsir al-Muyassar*. In this tafsir, it is mentioned that Allah teaches His servants to pray for ease in finding a blessed and safe place to stay, because only Allah is the best in providing a place. This prayer is a reminder that every journey must always be accompanied by a request for protection and blessings from Him (Al-Qarni, 1433).

History of Pondok Pesantren Al-Qur'an Asy-Syahadah Surabaya

The establishment of Pondok Pesantren (P.P) Al-Qur'an Asy-Syahadah Surabaya has a long historical journey that began in 2015 (Interview: Israfin, 2024). The establishment of this Pondok Pesantren was motivated by the advice of K.H. Marzuki Malang, who was then the chairman of the Nahdlatul Ulama Executive Board (PBNU). It began when Abah Sahid visited K.H. Marzuki's residence in Jakarta to deliver an invitation to the East Java Regional Executive Board of NU (PWNU). During the meeting, K.H. Marzuki gave some memorable advice. According to him, Abah Sahid was an intelligent figure, but he had not yet provided widespread benefits to the people. Therefore, K.H. Marzuki suggested that Abah Sahid establish an institution that could make a broad contribution to society, especially in the field of religious education.

After returning from the visit, Abah Sahid conveyed the advice to his wife, Nyai Dewi Isrofin. However, at that time, Nyai Dewi did not respond deeply to the idea. Two years later, Abah Sahid fell seriously ill for about a month. During his illness, he reflected and realized that his wealth could not provide meaningful help for him when facing the test of illness. From this reflection, he was determined to follow up on K.H. Marzuki's suggestion. Abah Sahid then committed himself to establishing an Pondok Pesantren as a form of service and charity for the people. This decision became the starting point for the establishment of P.P. Al-Qur'an Asy-Syahadah in 2015.

During the development process, the land in front of the family's house was purchased and used as the location for the construction of Pondok Pesantren. A simple one-story building was erected on the land and used as a place for learning the Qur'an. Before Pondok Pesantren was officially established, an educational institution called Al-Quran Education Park (Taman Pendidikan Al-Qur'an) [TPQ] Asy-Syahadah was formed, with around eighty students.

In 2016, the Surabaya NU Zakat, Infak, and Sedekah Institution (LAZIZNU) launched a fast tahfiz program. However, the implementation of the program was hampered by limited space. LAZIZNU then proposed a collaboration with Abah Sahid, who at that time served as secretary of Nahdlatul Ulama Regional Executive Board (PWNU) East Java. The result of this collaboration was a fast tahfiz program centered at P.P. Asy-Syahadah, which lasted for approximately one year.

In 2018, Abah Sahid established a partnership with P.P. Hamalatul Qur'an Putri Jombang. This collaboration had a significant impact, resulting in the pesantren officially changing its name to P.P. Al-Qur'an Asy-Syahadah Surabaya. Through this collaboration, the education system implemented began to align with the learning methods at P.P. Hamalatul Qur'an Putri Jombang. Around 2019, the pesantren began to accept around fifteen students from partner pesantren located in the area (Ulya, Interview: 2024).

In 2020, a guardian came who wanted to enroll his son at P.P. Al-Qur'an Asy-Syahadah Surabaya. Considering that at that time the pesantren did not yet have facilities for male students, the guardian then took the initiative to become a donor for the construction of a new dormitory building. With this assistance, the male student dormitory was successfully built and completed in 2021. Shortly after the dormitory was completed, Abah Sahid passed away. Since then, Nyai Dewi has taken over the leadership of Pondok Pesantren. In early 2022, Nyai Dewi visited K.H. Ainul Yaqin to discuss the direction of the pesantren's development. During the meeting, it was agreed

that P.P. Al-Qur'an Asy-Syahadah Surabaya would no longer be a partner, but would officially become the fifth branch of P.P. Hamalatul Qur'an Putri Jombang.

Since this change in status, the pesantren has been renamed P.P. Hamalatul Qur'an Putri 5 (PPHQ 5) Al-Qur'an Asy-Syahadah Surabaya. This name change is not only administrative in nature, but also includes adjustments to the education system, curriculum, and management structure to align with the parent boarding school. This step was taken to ensure uniformity and better quality of education, as well as to strengthen the relationship and cooperation between the branch pondok pesantren and the central pondok pesantren.

Tradition of Reading Five Selected Surahs After Fardu Prayers: A Sociological Perspective of Karl Mannheim

1. The Procession of the Tradition of Reading Five Selected Surahs After Fardu Prayers

The P.P. Al-Qur'an Asy-Syahadah Surabaya has practiced the tradition of reading five selected surahs as a daily activity since 2018. As stated by the director of the P.P. Al-Qur'an Asy-Syahadah Surabaya:

"We have been carrying out this tradition for the past five years. Reciting surah al-Fil, al-Inshirah, an-Naşr, dan al-Mu'minun [23]: 29 is a mandatory practice at the P.P. Hamalatul Qur'an Putri. In 2018, the P.P. Al-Qur'an Asy-Syahadah Surabaya became the fifth branch, so it was required to follow the programs of the main pondok pesantren. As for reciting Surah al-Falaq, this was first implemented in 2021, I received authorization from a friend of mine from West Java, who had been staying at this pondok pesantren for a few days." (Interview: Isrofin, 2024).

This tradition is a direct legacy from P.P. Hamalatul Qur'an Putri Jombang through the certificate of K.H. Ainul Yaqin, which was then continued by the pondok pesantren leader, Nyai Hj. Dewi Isrofin. Initially, the recitations included Surah al-Fil, al-Inshirah, al-Naşr, and al-Mu'minun [23]: 29. Then in 2021, Surah al-Falaq was added to the series of recitations as a form of protection for the pesantren after several incidents of student possession occurred repeatedly that could not be explained medically. On the advice of her colleague from West Java, Nyai Dewi then made it mandatory to recite Surah al-Falaq three times after every fardu prayer. Since then, similar incidents have never occurred again at the pesantren, and this activity is believed to bring blessings and peace to all residents of the pesantren.

This tradition is carried out together after performing the fardu prayer. All santri are not allowed to leave the prayer area before the series of practices are completed. This practice is led by an imam or a student who has been scheduled, and lasts for approximately fifteen minutes. The series begins with the recitation of zikir, as is commonly done after fardu prayers, and the recitation of prayers led by the imam as the closing. Then, it is followed by the recitation of selected surahs, namely reciting Surah al-Fil seven times, al-Inshirah once, al-Naşr once, al-Falaq three times, and al-Mu'minun [23]: 29 eleven times.

In its implementation, there is a unique characteristic in the form of repeating certain phrases. In Surah al-Fil, the phrase *tarmihim* is repeated eleven times in one breath, and the phrase *faja'alabum ka'asfin ma'kul* is also repeated eleven times. According to Nyai Dewi's explanation, the repetition of these phrases is interpreted as a form of supplication for Allah's help, just as He helped the Quraish when the elephant army was destroyed. This recitation is believed to be a form of spiritual effort to seek Allah's protection from various disturbances, both visible and invisible.

This view is in line with Quraish Shihab's explanation in his interpretation, that the phrase *tarmihim*, which means "He pelted them," indicates that Allah was the main actor in destroying the elephant army (Shihab, 2005). This reinforces the meaning of the recitation as a form of surrender and a request for total protection from Allah.

Furthermore, repetition is also done in Surah al-Inshirāḥ, specifically in the phrase *wa rafa'na laka dhikrak*, which is recited seven times. Based on a statement from Sayyid Qutb, this verse is an affirmation from Allah regarding the elevation of the status and glory of the Prophet Muhammad (Qutb, 2001). In the context of Pondok Pesantren, this repetition is interpreted as a prayer that the caregivers, administrators, and students will always be granted a noble status and ease in their struggle to gain knowledge. This tradition is not merely a routine religious practice, but also an integral part of the pesantren's customs. This was emphasized by the pesantren's director:

"This tradition aims to cultivate the character of the students. In addition, we strive to teach the practical values contained in these five surahs so that the students are prepared to face daily life." (Interview: Israfin, 2024)

Nyai Dewi stated that every branch of P.P. Hamalatul Qur'an is required to conduct this recitation as a means of preserving these values and practices. Ustazah Misjayanty added that Surah al-Falaq has only been practiced since 2021, right after Abah Sahid passed away (Misjayanty, Interview: 2024). For the students, this activity has become an integral part of their daily routine. Alviatus Sholiha stated,

"Since I first enrolled here, this reading tradition has been practiced. And I follow it because it is a mandatory daily activity for students." (Interview: Sholiha, 2024).

Interestingly, not all students understand the meaning of the readings deeply, but they remain enthusiastic about participating in this process. Manzilatul Indana Zulfa, for example, admits that she does not yet understand the meaning of the surah being read, but she continues to participate enthusiastically because it is done together (Interview: Zulfa, 2024). This routine practice fosters enthusiasm and inner peace, while strengthening the sense of togetherness among the students. Ika Ramadhany stated that this practice is carried out under any circumstances, even when the students are not in the pesantren environment (Interview: Ramadhany, 2024).

In addition, students also understand the importance of certain recitations, such as Surah al-Mu'minūn [23]: 29, which is believed to bring blessings to a place, or Surah al-Inshirāḥ, which is believed to facilitate affairs and memorization (Interview: Afifah, 2024). Meanwhile, others only do it as a form of obedience to the pesantren rules. Putri Thufailah Hidayah, for example, stated that at the beginning of her stay at the pesantren, she only followed the practice as an obligation without understanding its deeper meaning (Interview: Hidayah, 2024).

In terms of implementation, this tradition also has a disciplinary dimension. Students who do not participate in reading without a clear reason will be reprimanded or even appointed to lead the next reading. This shows that the tradition is not merely a spiritual practice, but also part of shaping the character of students so that they have discipline, consistency, and a sense of responsibility. Mawaddah Warahmah mentioned that this practice made her more enthusiastic and prevented her from feeling lazy in carrying out pesantren activities (Interview: Warahmah, 2024).

Thus, in addition to serving as a form of worship, the tradition of reciting five selected surahs after the fardu prayer at P.P. Al-Qur'an Asy-Syahadah Surabaya is also used as a means of character building for students. The repetition of certain phrases symbolizes a request for protection from

Allah, while the consistency of its implementation shows how The Living Qur'an lives in the daily dynamics of the pesantren.



Figure 1. The traditional procession of reading the Qur'an after the obligatory prayer

2. The Meaning of the Tradition of Reading Five Selected Surahs After Fardu Prayers from Karl Mannheim's Sociological Perspective

The tradition of reading five selected surahs after fardu prayers does not only have religious significance. The practice of this tradition also represents social, spiritual, and cultural values that are internalized in the life of the pesantren. In conducting this research, the author applies the sociological theory of knowledge developed by Karl Mannheim. Mannheim categorizes meaning into three forms, namely objective, expressive, and documentary meaning.

a. Objective Meaning: Mandatory Practices

In general, Pondok Pesantren usually have mandatory practices that are passed down directly by the pondok pesantren leaders as a form of spiritual guidance and character building for the students. These practices are not mere routines, but religious practices with deep meaning. For example, the tradition of reading five selected surahs at P.P. Al-Qur'an Asy-Syahadah Surabaya, which is carried out after the fardu prayer, is a certificate from the pondok pesantren leader that has been passed down and preserved from generation to generation since the pondok pesantren was founded. This tradition has become a collective habit that shapes the unique identity of the students.

According to Nyai Dewi, this practice originated from a direct certificate from K.H. Ainul Yaqin, the leader of P.P. Hamalatul Qur'an Jombang. He gave several surahs that must be read after fardu prayers, namely surah al-Fil, al-Inshirāḥ, al-Naṣr, and al-Mu'minūn [23]: 29. Because P.P. Al-Qur'an Asy-Syahadah is a branch of P.P. Hamalatul Qur'an Putri, this tradition is a legacy that must be continued.

The addition of Surah al-Falaq to the recitation sequence is an ijazah from Nyai Dewi's friend who comes from West Java. Since receiving this authorization, the order of recitation after the fardu prayer has changed, so that the order is to recite Surah al-Fil, al-Inshirāḥ, al-Naṣr, al-Falaq, and al-Mu'minūn [23]: 29. This change does not alter the essence of the practice, but rather enriches the spiritual practice of the students.

The basis for obedience to this directive can be linked to Surah al-Nisā' [4]: 59, which calls on believers to obey the commands of Allah, the Messenger, and those in authority among

them (Kemenag RI, 2011). In this context, the caretaker is seen as part of *ulil amri*, because they have a responsibility in guiding the students' morals and spirituality. The students' obedience to the caretaker's instructions, as long as they do not conflict with the provisions and teachings of Allah and His Messenger, is considered a manifestation of the meaning contained in the verse.

In addition, the Prophet's hadith also states that there is no obedience in sin, but only in matters of righteousness (Al-Bukhari, 2015). This hadith emphasizes that obedience to anyone other than Allah and His Messenger only applies to matters of goodness that are in accordance with Sharia law. Thus, the obedience of students to the rule of the *pesantren*, including the obligation to read five selected surahs after fardu prayers, is part of the implementation of the principle of obedience in goodness. From the results of interviews with a number of students, the tradition of reading five selected surahs after fardu prayers is understood not merely as a routine, but as an obligation that is inherent in their daily lives. As stated by a student named Alviatus Sholiha:

"Ever since I became a student at P.P. Al-Qur'an Asy-Syahadah, reading five selected surahs has become part of my daily routine." (Interview: Sholiha, 2024).

Alviatus Sholiha mentioned that since she first entered the Pondok Pesantren, reading these surahs has been an integral part of her daily activities. Meanwhile, Manzilatul Indana Zulfa admitted that she did not fully understand the specific benefits of this practice, but she remained enthusiastic about doing it because she believed in the blessings of obedience to the guidance of her guardians (Interview: Zulfa, 2024).

b. Expressive Meaning

1) Form of Worship

At P.P. Al-Qur'an Asy-Syahadah Surabaya, the tradition of reading five selected surahs after fardu prayers is one of the practical ways of bringing the Qur'an to life in the lives of students. In addition to being a religious routine, this activity is also used for character building and strengthening the spiritual bond between students and the Qur'an.

This is in accordance with the hadith of the Prophet Muhammad, which states that the best practice for his followers is to read the Qur'an (Al-Bayhaqi, 2003). In another account, it is likened to a believer who loves to read the Qur'an being like a fruit that has a combination of sweet taste and fragrant aroma. Meanwhile, believers who rarely read it are likened to fruit that is still sweet but has no aroma (Al-Nawawi, 2011). This analogy illustrates the higher and more noble position of believers who consistently read the Qur'an, compared to believers who do not practice this.

2) Self Protection

Another meaning of the tradition of reading five selected surahs after the fardu prayer at P.P. Al-Qur'an Asy-Syahadah Surabaya is as a form of self-protection. Practitioners of this tradition believe that this practice is a spiritual shield that protects them from various disturbances, both physical and spiritual. One of the surahs recited, for example, is *al-Falaq*. Nyai Dewi explains that this surah is recited three times as a form of supplication to Allah for protection from various kinds of evil, both from humans and invisible creatures. This belief stems from the awareness that there is no truly solid refuge other than Allah. This is in line with the message of Surah *al-'Ankabut* [29]: 41, which describes the fragility of protection

other than Him, like a spider's web that is not strong enough to withstand the wind and protect it from cold and hot weather (Kemenag RI, 2011).

In addition, there is also Surah al-Mu'minun [23]: 29. According to Ustazah Misjayanty, this verse is often recited as a prayer to always be given a safe and blessed place (Interview: Misjayanty, 2024). Through the recitation of this verse, the students feel inner peace and confidence in Allah's protection in all their activities. Apart from these two surahs, there are three other surahs that are also recited with a similar meaning of protection. However, these two surahs are most often mentioned by practitioners of the tradition and represent the core of their beliefs.

3) Source of Peace

The students at P.P. Al-Qur'an Asy-Syahadah Surabaya feel peace in their hearts after reading five selected surahs consistently after fardu prayers. Mawaddah, a student from Surabaya, stated that this practice, when done regularly, brings a positive aura and tranquility, motivating her in her daily activities at the Pondok Pesantren (Interview: Warahmah, 2024).

This experience is in line with the virtues of all the surahs that are read, one of which is al-Inshirāḥ. In *Anwār al-Tanzīl*, it is mentioned that this surah can strengthen the heart and provide tranquility to its readers. The Prophet experienced sadness, and Allah calmed him through this surah. Meanwhile, the Prophet also said that anyone who reads Surah al-Inshirāḥ will find inner peace, so that their heart becomes spacious and tranquil (Al-Baydawi, 1418). Quraish Shihab emphasizes that peace of mind is a characteristic of believers, because they always remember Allah, both inwardly and verbally (Shihab, 2005).

c. Documentary Meaning: Students Culture

The concept of documentary meaning refers to the layers of hidden meaning within a social practice that are not always recognized by those engaged in it, such that these actions indirectly contribute to the formation of new cultures or traditions. This meaning is latent, emerging through the repetition of social actions that were initially performed consciously, but over time have transformed into cultural norms carried out without deep reflection. In this context, the participants whether caregivers, administrators, or students do not position themselves as creators of tradition, but rather as continuers of established routines.

In the practice of reading the Qur'an after obligatory prayers at the P.P. Al-Qur'an Asy-Syahadah Surabaya, the documentary meaning is reflected in the custom of reading specific surahs rooted in collaboration with the P.P. Hamalatul Qur'an Putri Jogoroto. This practice is part of an effort to preserve inherited religious practices and ensure the continuity of these traditions.

Implicitly, these activities undergo a process of internalization as a form of putting the values of the Qur'an into practice in daily life, which simultaneously strengthens the spiritual identity of the pesantren community. The students and administrators experience this as an integral part of pesantren culture, similar to the traditions of memorizing the Qur'an or reciting the surahs of virtue found in various other pesantrens. This practice yields outcomes such as increased piety and strengthened social solidarity, even though it is not explicitly understood as a process of cultural formation. Thus, this phenomenon reflects how religious practices function as a medium for documenting Islamic heritage within a local context.

CONCLUSION

The tradition of reading selected surahs at P.P. Al-Qur'an Asy-Syahadah Surabaya, namely Surah al-Fīl, al-Inshirāḥ, al-Naṣr, al-Falaq, and al-Mu'minūn [23]: 29, is carried out after every obligatory prayer. This tradition has certain procedures that are carried out in an orderly manner. Surah al-Fīl is recited seven times, with the phrase *tarmibim* repeated eleven times in one breath, followed by the last verse, *faja'alabum ka'asfin ma'kūl*, which is recited eleven times. Next, Surah al-Inshirāḥ is recited once with seven repetitions of the phrase *wa rafa'nā laka dhikrak*. Meanwhile, Surah al-Nasr is recited once, Surah al-Falaq is recited three times, and finally, Surah al-Mu'minūn [23]: 29 is recited eleven times. The entire series of recitations is performed sequentially and in congregation by all students and administrators of the pondok pesantren.

Based on Karl Mannheim's theory of the sociology of knowledge, the analysis of the meaning of this tradition is categorized into three forms. First, objective meaning, which refers to the understanding of the practice of reading five selected surahs after fardu prayers as a mandatory practice that must be implemented by caregivers, administrators, and students. Second, expressive meaning, namely that this tradition is understood as a form of worship, self-protection, and a source of inner peace for all pondok pesantren residents. Third, documentary meaning, namely that this tradition has become a routine that is carried out continuously to form a collective habit, without realizing that this tradition has become part of the culture of P.P. Al-Qur'an Asy-Syahadah Surabaya.

DECLARATION OF USING AI

The authors used ChatGPT and DeepL to improve language and readability. The authors reviewed and edited the output and take full responsibility for the content.

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