

# Exploring the Qur'anic Literacy Tradition: A Review of Traditional and Modern *Pesantren* in Tuban Indonesia

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## Abstract

The Qur'anic literacy in *pesantren* plays a crucial role in eliminating Qur'anic illiteracy and fostering a generation of literate individuals. This article aimed to explore the tradition of Qur'anic literacy and its significance in both traditional and modern *pesantren* in Tuban. The research methodology was qualitative, employing a field study with a phenomenological approach to comprehend the tradition of Qur'anic literacy and its interpretation. Data was gathered through interviews, observations, and documentation, and was analyzed using an interactive analysis model consisting of data reduction, data presentation, and conclusion drawing. The analysis is based on Karl Mannheim's theory of the sociology of knowledge, which posits that actions and interpretations of meaning influence human behavior. Mannheim identifies three types of meaning in social action: objective, expressive, and documentary. The study concludes that the tradition of reading and writing the Qur'an in traditional and modern *pesantren* involves complex interpretations. The objective meaning is derived from social and religious norms in Islamic boarding schools, making this tradition an integral part of religious education and identity. The expressive meaning for *kiai* and *santri* represents obedience, devotion, and spiritual relationships influenced by personal backgrounds and relationships with teachers. The documentary meaning reflects the cultural aspects of *pesantren*, influences the actions and values of the community, and mirrors the ideology of traditionalism, adaptability, and respect for religious authority. Despite differences in educational approaches, these traditional and modern *pesantren* share similarities in scientific lineage '*sanad*', which makes the roots of tradition and interpretation similar. This study underscores the importance of understanding the dynamics of tradition in *pesantren*.

## Article History

Received: 02-06-2024

Revised: 05-06-2024

Accepted: 15-06-2024

## Keywords:

Living Qur'an;

*Pesantren*;

Qur'anic Literacy;

Sociology of Knowledge.



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## INTRODUCTION

The Muslim community in Indonesia is increasingly focused on understanding and applying the teachings of the Qur'an. This involves not only analyzing the texts but also understanding the social context at the time and place of the Qur'an's descent (Rafiq, 2014). Islamic scholars have introduced concepts such as *makiyyah-madaniyah*, *asbāb al-nuzūl*, and *nāsikh-mansūkh* to understand the correlation between the content of the Qur'an and the social and cultural realities of the time (Amiriaux & Jonker, n.d.). For example, the concept of *asbāb al-nuzūl* discusses the reasons for the descent of verses or letters of the Qur'an, including the social, cultural, and economic aspects of the time, either directly or indirectly (Suyūṭī & Al-Kabīr, 2008).

The interaction with the Qur'an takes various forms such as verbal, written, and behavioral. When someone engages with the Qur'an, they not only read or hear its verses, but also experience deep thoughts and rich emotional and spiritual experiences (Zuhurudeen & Huang, 2016). This interaction does not just affect the individual, but can also influence others around them, leading to a collective consciousness in society that may develop into a tradition (Bhattacharyya, 2015). This tradition then becomes an integral part of the social and religious life of the community. Therefore, engaging with the Qur'an has a significant impact on both the individual and societal levels, shaping perspectives and behaviors in accordance with Islamic teachings (Wilar, 2014).

The concept of the "Living Qur'an" emphasizes the active role of the Qur'an in society through specific actions by individuals or groups (Ragsdale et al., 2018). This is considered a part of living the Qur'an. The study of the Living Qur'an is a field of science that explores the relationship between the Qur'an and socio-cultural reality (Rafiq, 2021). This field emerged about twenty years ago in Indonesia, originating from discussions among scholars of Hadith Tafsir at State Islamic University Sunan Kalijaga Yogyakarta in 2005. This development involved scientific discussions and led to the publication of the first book titled "Living Qur'an-Hadith" in 2007 (HS et al., 2023). The term "Living Qur'an" underscores the relevance and vitality of the Qur'an in society, as manifested through specific actions by individuals or groups. In this scientific study, the living Qur'an emphasizes the practical application of the Qur'an in the social interactions of the community, and it describes social phenomena related to the Qur'an (Aji et al., 2021). The focus of the research is not only on the text of the Qur'an itself, but also on the societal events that are the subject of study.

During the time of Prophet Muhammad, the practical implementation of the verses of the Qur'an by the Prophet and his companions '*ṣaḥābah*' already embodied the living Qur'an (Aisyah, 2020). The accounts of *faḍā'il al-Qur'ān*, which contain information about the virtues of the Qur'an, document the companions' interactions with the Qur'an (Zaman, 2020). For instance, there is a story of a companion using Surah al-Fātiḥah as a healing recitation '*rukiah*' to cure a sick village leader. According to the narration, with the permission of Allah, the village leader was healed and then offered gifts to the companions who recited Surah al-Fātiḥah (Al-Bukhāri, 1998).

The interaction with the Qur'an is deeply woven into the lives of Indonesian citizens, the majority of whom practice Islam (Saputro, 2011). Islamic boarding schools play a vital role in promoting Qur'an literacy through a focus on learning and traditional practices (Hasyim, 2008). As a result, the demand for Quranic literacy continues to grow (Orba Manullang et al., 2021). This literacy has been established since the beginning of Islam in Indonesia, supported by the discovery of manuscripts and religious books (Gusmian, 2013). For many years, Islamic boarding schools or *pesantren*, *surau*, and *madrassah diniyah* have been the primary centers for Qur'anic learning (Gusmian, 2015). With the passage of time, the necessity for Qur'anic literacy skills has been on the rise (Hanafi et al., 2019).

The concept of literacy, originally focused on the ability to read and write, has evolved in the modern era to encompass interpretive skills, analysis, and evaluation of information from various sources, including digital media (Romdhoni, 2013). In the past, literacy was closely linked to oral and written communication skills, seen as essential for social interaction and cultural engagement. Efforts are being made on a national level to improve literacy, as challenges such as dyslexia and writing difficulties are seen as significant barriers to technological progress (Eka Nurwidyani et al., 2024). Literacy, in its essence, encompasses reading and writing proficiency. Developing a literate population requires a supportive environment, including families, schools, and communities that promote a culture of literacy. In the realm of education, literacy culture is closely tied to learning approaches and the availability of reading materials (Susanto & Vidiawati, 2019). In daily life, literate individuals can comprehend information from written sources and act accordingly, while those who are not literate may tend to disregard rules and only comply when reprimanded.

Islamic boarding schools, known as *pesantren*, have historically been influential in spreading Islam in Indonesia (Arief, 2002). The first madrassas appeared in 1909, and *pesantren* in Aceh emerged with the spread of Islam (Hadiwijono, 1985). In Java, Syekh Maulana Malik Ibrahim established *pesantren* that became central to Islamic development (Hasyim, 2008). There are three primary methods of teaching the recitation of the Qur'an: *muṣāfahah*, '*ardul qirā'ah*', and *tikrār* (Hsb et al., 2021). *Pesantren salaf* typically use traditional methods, while modern *pesantren* employ diverse approaches, including the use of technology (Syarifuddin, 2004). Despite the changing times, *pesantren* continue to be a thriving and growing community throughout Indonesia (Arief, 2002). Their role in educating and spreading Islamic values is significant (Mastuhu, 1994).

The research on the Qur'anic literacy tradition has attracted considerable attention from scholars. Some focus on religious practices in the Banjar community (Rafiq, 2014), while others share their experiences of learning the Qur'an from an early age (Sardar, 2017). There are also those who provide an overview of how the Qur'an is perceived in their culture (Robinson, 2003) (Rizvi, 2003). In addition, some researchers concentrate on the Qur'an literacy learning model in Islamic Universities (Khotimah, 2021). Others study child-friendly teaching methods to improve the ability to read the Qur'an (Fauji et al., 2020).

However, there is a dearth of studies focusing on the complex interpretations of these traditions. Therefore, this study not only observed the practice of the Qur'anic literacy tradition in general in Islamic boarding schools but also investigated its significance using the theory of sociology of knowledge, specifically Karl Mannheim's theory. This research reveals how the practice of the Qur'anic literacy tradition in traditional '*salaf*' and modern *pesantren* encompasses aspects of reading and writing skills, as well as social norms, religious values, and local culture that influence the understanding and actions of the Islamic boarding school community.

## METHODS

The author used a qualitative approach to understand the tradition of Qur'anic literacy in traditional and modern Islamic boarding schools. The qualitative descriptive method was chosen because it allows for in-depth understanding, rather than statistical analysis (Richards & Morse, 2012). The research was conducted at *Pesantren* Langitan, representing the traditional Islamic boarding school, and *Pesantren* Al-Muhibbin, representing the modern Islamic boarding school. The study also applied a phenomenological approach, revealing individual experiences through interviews, observations, and documentation (Creswell & Poth, 2016). The researcher acted as an outsider to study and observe the Qur'anic literacy tradition in a neutral and objective manner, without affiliations with the community being studied. The researchers continued interviewing informants until reaching saturation point, where no new data or patterns emerged.

Karl Mannheim's sociological theory of meaning is used as the basis for understanding social behavior related to Qur'anic literacy (David, 1968). Mannheim divided social action into three categories of meaning: objective, expressive, and documentary (Mannheim & Hardiman, 2017). Triangulation techniques, using multiple methods, data sources, and theories, are used for data validation to ensure accuracy and reduce bias (Hanson-DeFusco, 2023). Data analysis followed an interactive analysis model that includes data reduction, presentation, and drawing conclusions. The aim of this research was to explore in-depth insights related to literacy in Islamic boarding schools.

## RESULTS AND DISCUSSION

### **Qur'anic Literacy Tradition and Its Meaning in Traditional and Modern *Pesantren***

Interacting with the Qur'an is an important religious activity for Muslims, involving verbal expression, writing, and behavior that encompasses thoughts, emotional experiences, and spirituality (Khan et al., 2016). The Qur'an is considered a revelation of Allah and serves as a life guideline. This interaction results in a deep understanding and appreciation of its verses, which are conveyed verbally or through actions, influencing others and fostering a shared consciousness that can develop into a societal tradition (Wilar, 2014).

The author photographed and analyzed the Qur'anic literacy tradition and its significance in two types of Islamic boarding schools: traditional and modern *pesantren*. The *Pesantren* Langitan Tuban represents the traditional '*salaf*' Islamic boarding school, while the *Pesantren* Al-Muhibbin Jatirogo Tuban represents a modern Islamic boarding school. *Pondok pesantren* or *pesantren* are historical and significant Islamic educational entities in Indonesia, developing since the beginning of the entry of Islam into this region (Nuha et al., 2024). The scholars played a crucial role in establishing and spreading Islamic boarding schools, with students who established new ones after completing their education. Islamic boarding schools function as centers for education and the

dissemination of Islamic values, playing an important role in the process of Islamization and the formation of religious identity in Indonesia (Mastuhu, 1994).

Islamic boarding schools have deep historical roots, similar to pre-Islamic institutions such as *mandalas* and *asyramas*, although there are differences in subject matter, language, and social background of students (Patriadi et al., 2015). In Islamic boarding schools, lessons focus on Islamic knowledge with Arabic as an introduction, while in *mandalas*, the material is related to Hinduism/Buddhism and uses Pali and Sanskrit. Students at Islamic boarding schools come from various social backgrounds, in contrast to *mandalas*, whose students are limited to a certain social level (Bruinessen, 2015).

*Pesantren* consists of five main elements: cottages, places of worship, Islamic classical book lessons, students, and *kiai* (Sciortino et al., 1996). In the early days of Islam, spiritual leaders were called *wali*, like Sunan Ampel, who established the first *pesantren*. This tradition was continued by his descendants, who founded Islamic boarding schools in different regions. After the era of the *wali*, this role was passed on to the *kiai*, who taught Islam through both words and actions (Dhofier, 1982). These traditions carry various meanings as human behavior is shaped by the actions they take and how they interpret those actions. Social action involves three types of meanings: objective meaning, expressive meaning, and documentary meaning (Hamka, 2020). The objective meaning is the basic meaning of an action as defined by the social context in which it takes place. It reflects the social rules and norms that are relevant to the situation. To fully understand the objective meaning, author need to grasp the social context in order to provide a detailed explanation (Hamka, 2020).

Expressive meaning, on the other hand, is the meaning that the perpetrator assigns to the action. This is influenced by the perpetrator's personal background, including their religious beliefs, myths, or personal experiences (Timonen & Conlon, 2015). The variability in expressive meaning is based on an individual's personal history. Researchers can comprehend this expressive meaning by examining the perpetrator's personal history in order to identify differences in the interpretation and expression of the action (Hamka, 2020). In the context of a documentary, the term refers to the hidden elements of an action that reflect the broader cultural aspects. Perpetrators might not be fully aware that their actions are a reflection of the larger culture. Therefore, in order to understand the meaning of this documentary, researchers must grasp the cultural norms and rules present in the local community (Hamka, 2020).

### ***The Qur'anic Literacy Tradition and Its Meaning at The Pesantren Langitan***

The *Pesantren* Langitan was established in 1852 by a prominent scholar named Syaikh KH. Muhammad Nur. Since its founding, this *pesantren* has become a leading center for Islamic learning in the region. Over the years, it has experienced significant growth in both the number of students and the educational facilities provided. The growth of the *Pesantren* Langitan has not been limited to the local level; it also attracts students from surrounding areas, creating a multicultural and dynamic learning environment. Graduates of the *Pesantren* Langitan not only gain expertise in Qur'an literacy but also get involved in various economic activities in the community. Some of them have achieved positions as scholars or prominent figures in society, illustrating the success of *pesantren* education in shaping religious scholars as well as empowering them economically and socially (Ri, 2003).

The *Pesantren* Langitan continues the Qur'anic literacy tradition through various practices that have been passed down through generations. These practices not only include reading and memorizing the Qur'an but also encompass spiritual and cultural aspects. One key practice at the Langitan Islamic Boarding School is the commitment to regularly read and memorize the Qur'an using *bil nazar* method. This highlights the importance of deepening the understanding of the Qur'an. Additionally, the school also practices *khataman al-Qur'an*, *bil gaib* method for reading the Qur'an, *yasinan*, *tahlilan*, *wiridan*, *ratiban*, *hizb nazor*, and *wird al-laṭīf*. These practices reflect the efforts of the *pesantren* to strengthen their spiritual connection with the Qur'an and to deepen their understanding of the religious values within the sacred text. In interviews conducted with students



and *ustāz* 'teacher' at the Langitan Islamic Boarding School, they explained that the Qur'anic literacy tradition at the school includes the *bil naẓar* method for reading the Qur'an, *khataman al-Qur'an*, *bil gaib* method for reading the Qur'an, *yasinan* and *tahlilan*, *wiridan*, *ratiban*, *ḥizb naṣr*, *wird al-laṭīf*, and the tradition of writing pieces of verses of the Qur'an (Atho' et al., 2024).

### tradition of using *bil naẓar* method for reading qur'an

Memorizing the Qur'an is a great priority desired by Muslims, who consider the Qur'an to be the absolute and true word of Allah throughout time (Saputro, 2011). Everyone has a different method of memorization, but it generally involves reciting repeatedly until memorized without looking at the *muṣṣḥaf*. This process is usually guided by a *tahfīz* teacher with the *bil naẓar* method, which is to read the verses of the Qur'an carefully while looking at the *muṣṣḥaf* repeatedly. Consistency in reading *bil naẓar* method is highly recommended to facilitate memorization (Nata, 2010).

*Salaf* or traditional scholars have used this method for many years: reciting the Qur'an to the end '*khatam*' every month for the first three years (Bizawie, 2015), every week for the next three years, and every three days for the last three years. *Salaf* scholars have the habit of completing the recitation of the Qur'an at various intervals, from monthly to daily, which helps them memorize well. This method of repetition is very helpful especially for those with weak memory, although it requires excellent physical condition because they have to sit and read for long periods of time (Ulum & Hasan, 2020).

Many people are determined to memorize the Qur'an but often in the wrong method (Ulinnuha et al., 2022) & (Bizawie, 2015). Amjad Qasim stated the importance of ensuring the correct reading before memorizing by fulfilling several conditions: First, correct the *makhraj*: the place where the letters come out must be correct according to the *tajwīd*, because mistakes can change the meaning (Aqel & Zaitoun, 2015). Second, accurate *harakat*: *harakat* must be correct to maintain the correct meaning, avoid incorrect pronunciation (Mssraty & Faryadi, 2012). Third, ensure the accuracy of words: every word must be pronounced correctly, because mistakes can change the meaning. Fourth, pay attention to the end of the verse: read carefully, especially at the end of the verse, to avoid mistakes in memorization (Habib Salim AK, 2021).

*Pesantren* Langitan is a leading Islamic educational institution with several complexes such as al Falahiyyah, Darul Furqon, Darul Ghuroba', al Mujibiyyah, Darul Qur'an, Darul Faza, and al-Raudloh. The tradition of "using *bil naẓar* method for reading Qur'an" is an important part of daily life at this Islamic boarding school, helping students develop skills in reading the Qur'an, deepen their understanding of Islam, and strengthen spirituality.

Based on the observations made by the author using Karl Mannheim's sociological theory of knowledge, the tradition has several meanings, namely objective, expressive and documentary meanings. The objective meaning in this context refers to the structure and norms regulated by the policy of the boarding school and the consent of the caregiver regarding the division of students into two groups: those who are guided by the children of the *kiai* and those who are guided by senior students. This reflects the existence of a hierarchy and a tiered learning system in Islamic boarding schools (Atho' et al., 2024). The expressive meaning of *kiai* is based on love for the Qur'an and happiness in the hereafter. For *kiai*, love for the Qur'an is not only an obligation, but also a source of spiritual happiness and spiritual enlightenment. They convey these values to the students as the core of Islamic religious teachings and the path to eternal happiness. Meanwhile, for the students, the expression refers to obedience to the *kiai* and parental orders. They respect and follow the instructions of the *kiai* as their spiritual leaders, and consider their commandments as part of their religious obligations to be obeyed. For *santri* 'students', this obedience is a form of devotion and respect for more senior religious authorities (Atho' et al., 2024).

The meaning of the documentary is reflected in the implementation of the *bil naẓar* method, which is carried out every end of sunset '*magrib*'. This chosen time allows students to

focus completely without distraction, showing the importance of time norms and discipline in religious practices in Islamic boarding schools (Atho' et al., 2024).

The students were divided into two groups: those guided by the sons and daughters of the *kiai* and those guided by senior students. This division is based on the *pesantren* policy and the consent of the caregiver, indicating the existence of a hierarchical structure and a tiered learning system. The deposit of reading the Qur'an is carried out every magrib, a time chosen to allow students to concentrate fully without interruption. Guidance methods vary: the *kiai* group receives more structured teaching, while the senior student group is more collaborative and experience-based. This approach combines formal and informal teaching to achieve optimal learning goals (Zahid, 2024).

The conclusion of the three meanings shows that the tradition of using *bil naẓar* method for reading Qur'an not only maintains the sustainability of Islamic values but also strengthens social and spiritual ties among students. This tradition is an integral part of the cultural identity of the *pesantren*, which expresses the values and principles that are fought for and maintained by the student community.

### the *khataman* of the qur'an tradition

The tradition of *khataman* or reading the Qur'an until the end of the surah has existed since the time of the *ṣaḥābah*, *ta'bī'in*, to previous scholars, and continues to this day with various forms of implementation (Bizawie, 2015). Stories such as Uthman bin Affan and Abdullah bin Zubair, who recited the Qur'an in one night, as well as Imam Shafi'i, who did it once or twice a day during Ramadan, show the seriousness of this worship (Aqel & Zaitoun, 2015). The recital of the Qur'an has an important meaning for scholars, with some suggesting *khataman* at least twice a year or once in 40 days, as mentioned by Syekh Zainuddin al-Malibary and Imam Abu al-Lais. Imam Abu Hanifah also emphasized the importance of *khataman* twice a year (A. N. Fauzi, 2019).

The tradition of *khataman* is also a trend among Muslims, carried out by individuals, families, and communities to instill religious values and increase the value of *khataman* commodities (Rafiq, 2014). For example, PT Buya Barokah involves *khataman* al-Qur'an in the production of bottled water, giving new spiritual value to the product (A. N. Fauzi, 2019). In addition to obtaining blessings and maintaining memorization, the *khataman* tradition also functions as a means of friendship at Islamic boarding schools, especially the *taḥfīẓul Qur'ān*. This tradition is usually held at the end of the school year or to commemorate the *haul* 'every one year' of the founder of the Islamic boarding school (Nugraha, 2018).

Every year in the month of Safar, the Langitan Islamic Boarding School organizes the tradition of *khataman*, an important moment that is awaited by the students. In this event, students who have memorized the Qur'an read it in *bil gaib* method, while those who have not memorized it in *bil naẓar* method, are committed to completing the reading in one day. *Khataman* began in the morning and continued until the afternoon, with all participants reciting the Qur'an solemnly (Ulfah & Farid, 2023). The tradition of *khataman* has a deep and diverse meaning, both from a religious and social perspective. In the context of Islamic boarding schools, this practice emphasizes the importance of maintaining and increasing closeness to the Qur'an as the main source of Islamic teachings. This tradition not only marks the end of the overall recitation of the Qur'an but also strengthens social bonds and solidarity between students (Retpitasari & Muna, 2021). This tradition emphasizes the importance of the Qur'an in the daily life of students. Reading, understanding, and practicing the teachings of the Qur'an are the core of education in Islamic boarding schools. The moment of *khataman* is also used to send prayers to the deceased people, as a form of respect and appreciation for the predecessors who have contributed to the development of science and spirituality in the *pesantren*. This tradition also serves to increase students' love for the Qur'an and deepen their spirituality (Munzilah, 2023).

Based on the review conducted by the author using Karl Manheim's sociological theory of knowledge, the tradition has several meanings, namely objective, expressive and documentary meanings (Remmling, 2020). The objective meaning of the *khataman* tradition in the Langitan

Islamic Boarding School reflects the religious and social values that apply in the context of the Islamic boarding school. This practice emphasizes the importance of maintaining and increasing closeness to the Qur'an as the main source of Islamic teachings (Pakuna & Hunowu, 2022). In addition, this tradition also describes solidarity and togetherness in the *pesantren* community, where all participants, both those who have memorized the Qur'an and those who have not, actively participate in the *khataman*. This moment is also an opportunity to send prayers to the deceased, showing appreciation and love for the spiritual heritage left by the predecessors (Al-Fairusy et al., 2022). Overall, the *khataman* tradition strengthens religious values, student solidarity, and appreciation for spiritual heritage, which are integral parts of the culture and social norms that exist in the Langitan Islamic Boarding School. As stated by several *pesantren* students as follows:

This practice emphasizes the importance of maintaining and increasing closeness to the Qur'an as the main source of Islamic teachings. This tradition also describes solidarity and togetherness in the *pesantren* community, where all participants, both those who have memorized the Qur'an and those who have not, actively participate in the *khataman*. This moment is also an opportunity to send prayers to the deceased, show and love for the spiritual heritage left by the predecessors. Overall, the *khataman* tradition reinforces religious values, student solidarity, and appreciation for spiritual heritage, which are an integral part of culture and norms. social norms in the Langitan Islamic boarding school (Atho' et al., 2024).

To explore the expressive meaning of the *khataman* tradition, interviews were conducted with the caretaker of the boarding school and several students. The interview results show that this tradition's importance is due to its various benefits, such as remembering the services of the community, reminding of the afterlife, and increasing love for the Qur'an (A. N. Fauzi, 2019). Some students stated that their involvement in this tradition was based on obedience to the *kiai*. In contrast, some other students said that obedience to the rules set by the *kiai* was a motivation for their participation. This shows that the students view this tradition as a means to express obedience and appreciation to religious authorities, which in this context is realized by the *kiai pesantren* (Atho' et al., 2024). As stated by one of the caregivers' sons and the students of the *pesantren* as follows:

*Khataman* was attended by all students, both those who have memorized the Qur'an and those who have not. This shows that this tradition is an activity that involves the entire *pesantren* community and strengthens the sense of togetherness. Participation in this tradition is also a form of expression of obedience to the *kiai* and the authority of the *pesantren*. The students view this obedience as part of their devotion to the institution and the values that are firmly held by the *pesantren*. Through this tradition, students learn about values such as discipline, responsibility, and cooperation, which are important in their lives in and outside the *pesantren* (Zahid, 2024; Atho' et al., 2024).

The documentary meaning of the *khataman* tradition at the Langitan Islamic Boarding School includes recognition of religious values, solidarity of the student community, respect for religious authority, and strengthening religious identity in the culture of the Islamic boarding school (Krämer & Schmidtke, 2014). Actors may not be fully aware that their participation in this tradition also reflects and reinforces elements of religious culture in Islamic boarding schools at large. As stated by the students of the *pesantren* as follows:

This tradition teaches us to respect and love the Qur'an more closely with each other, I participate in this *khataman* because I am obedient to the *kiai*. He always taught that following this tradition is a form of devotion and respect for knowledge and teachers. For me, participation in this *khataman* is a way to show obedience to the rules set by the *pesantren*. This is part of our educational process here (Atho' et al., 2024).

### **tradition of using *bil gaib* method for reading qur'an**

The tradition of using *bil gaib* method for reading Qur'an at the Langitan Islamic Boarding School is an essential part of the religious routine, led by *Nyai Sepuh* together with *Neng Amiroh Faqih* and *Neng Thufatul Mardhiyah*. Only groups with a minimum memorization of ten *juz* 'parts of equal length' of the Qur'an are allowed to participate in this deposit. The event started at 07.00 am and lasted until the end, showing a serious commitment to the worship of the Qur'an.

This tradition has a deep and important meaning in preserving the religious and cultural heritage of Islamic boarding schools, as well as strengthening their Islamic and cultural identity. It is carried out not only in the *Mujibiyyah* complex but also after *magrib* prayers in various other complexes, creating an atmosphere of togetherness in carrying out worship. This practice strengthens the relationship between students and the Qur'an, and emphasizes the importance of discipline, perseverance, and commitment in carrying out worship, which are important qualities for the formation of good character (Zahid, 2024).

Based on the analysis carried out by the author using Karl Mannheim's theory of sociology of knowledge, the tradition has several meanings, namely objective, expressive and documentary meanings. The objective meaning in this tradition shows the strength of the *pesantren* tradition which is inseparable from daily life in the *pesantren*. The selection process carried out by *Nyai Sepuh* to determine the groups of participants based on the memorization criteria of at least ten *juz* of the Qur'an confirms the rules and social norms that apply in the *pesantren*. This shows that this tradition is not just a religious ritual, but also an integral part of the social structure and discipline of the *pesantren* that governs the interaction and religious activities of the students. This is in line with the statement of the *pesantren* management as follows:

The tradition of using *bil gaib* method for reading Qur'an at the Langitan Islamic boarding school reflects the objective meaning of strengthening the Islamic boarding school tradition which is inseparable from daily life in the Islamic boarding school. The selection process carried out by *Nyai*, which determines the groups involved based on the memorization criteria of at least 10 *juz* of the Qur'an, affirms the rules and social norms that apply in the *pesantren*. This shows that this tradition is not just a religious ritual, but also an integrated part of the social structure and discipline of the *pesantren*, which regulates the interaction and religious activities of the students (Atho' et al., 2024).

Meanwhile, to explore the expressive meaning in depth, the author conducted interviews with the caregivers of the boarding school and a number of students. The following is the statement of the caregiver *"The tradition of using bil gaib method is very important because it has many benefits. This includes elevating the status in this world and the hereafter, strengthening the soul, making good friends, and being accompanied by the beings of the glorious Allah. Meanwhile"*, the following is the statement of Atho' (one of the students) *"I participate in this tradition because I am obedient to the kiai. Kiai always teaches that following this tradition is a form of devotion and respect for knowledge and teachers."* Also the statement of Qoni' (*pesantren* student) *"For me, participation in this deposit is a way to show obedience to the rules of the boarding school"* (Atho' et al., 2024).

Meanwhile, the documentary meaning of this tradition reflects the elements of *pesantren* culture in general. Although not always fully realized by the participants, their participation in this tradition is part of the cultural expression of the *pesantren* which is rich in religious values and moral principles. This routine activity also strengthens social ties among students and maintains the Islamic identity of the *pesantren*. The conclusion of the three meanings shows that the tradition of *bil gaib* method at the Langitan Islamic Boarding School not only has a practical meaning in learning, but also has a meaning in maintaining and strengthening the culture and identity of Islamic boarding schools.



### **the yasinan and tahlilan traditions**

Every Friday night, after the Magrib prayer, the Langitan Islamic Boarding School, particularly in the Mujibiyyah complex, holds the tradition of *yasinan* and *tahlilan*. The congregation gathers at the mosque and the event begins with *tawassul*, followed by the recitation of Surah Yāsīn, which is a sign of reverence and devotion to worship. After the recitation of Surah Yāsīn, the *tahlilan* ritual takes place, involving the recitation of Quranic verses, concluding with the *tahlil* prayer (Atho' et al., 2024).

This tradition is seen as a way to strengthen spiritual connections, remember God, honor and pray for ancestors. While in some places this tradition is simply recommended, many students enthusiastically participate in it because they are aware of its spiritual and social benefits (Muttaqin & Alimin, 2023). The Langitan Islamic Boarding School upholds their religious and cultural heritage through this tradition, and also helps to develop a strong Islamic identity for the younger generation. Additionally, this tradition teaches discipline, patience, and sincerity in worship (Zahid, 2024). The tradition of reciting Surah Yāsīn and *Tahlilan* at the Langitan Islamic Boarding School is regularly carried out. This fosters the habit of performing these practices and increases love and respect for the Quran (Atho' et al., 2024).

Based on the author's analysis using Karl Mannheim's theory of the sociology of knowledge, the tradition holds several meanings: objective, expressive, and documentary meanings. The objective meaning reflects respect for the Quran, a reminder of death, and readiness for the afterlife (Al-Wadhan & Al-Abbas, 2023). The *Tahlilan* ritual, which follows the recitation of Surah Yāsīn, serves as a reminder of death and preparation for the hereafter. Additionally, this tradition strengthens social relations among the students and reflects the rules and social norms that apply in the santri community where the tradition is carried out. As stated by Qoni', A'yun, and Atho' (santri):"

Reading Surah Yāsīn regularly helps students develop love and respect for the Qur'an. This is part of an effort to stay connected to the scriptures and uphold the values within them. Following the reading of Surah Yāsīn, the tradition of *tahlilan* serves as a reminder of death and preparation for the afterlife. This serves as a reminder to students about the transient nature of life and the importance of doing good. Additionally, this tradition strengthens social relations among the students. Coming together to practice this tradition fosters solidarity and a strong sense of togetherness (Atho' et al., 2024).

In order to thoroughly explore the expressive meaning, the researcher conducted interviews with caregivers and a number of students. A caregiver stated, "This tradition is very important because it brings many benefits. Reading Surah Yāsīn can make our affairs easier, Surah Yāsīn is read for those who have preceded us, and Surah Yāsīn is one of the letters that is recommended to be memorized. While *tahlil* is the best dhikr." (Zahid, 2024). One of the students mentioned, "I follow this tradition because I obey the rules of the cottage and it has become part of the tradition. This tradition is an integral part of life in Islamic boarding schools that must be carried out as a form of obedience." Another student stated, "I follow this tradition because I obey the caregiver. For me, participation in the *Yasinan* and *Tahlilan* traditions is influenced more by obedience to authority figures, namely the kiai and the caretakers of the hut." (Atho' et al., 2024)

The *Yasinan* and *tahlilan* traditions at the Langitan Islamic boarding school hold significant spiritual, socio-cultural, and religious identity meanings. These traditions are integral to the daily life of the Islamic boarding school. Through these practices, students unconsciously enhance their spiritual awareness, strengthen their connection with God, build stronger relationships with fellow students, and uphold and safeguard Islamic cultural values (Supriyanto & Zaman, 2023). As a result, the tradition of *yasinan* and *tahlilan* at the Langitan Islamic Boarding School serves not only as a religious ritual, but also carries profound significance in preserving religious values, fostering social ties, and fortifying the religious identity of the *pesantren*.

### tradition of reading the last two verses of surah al-taubah

At the Langitan Islamic Boarding School, there is a tradition of reciting the last two verses of Surah al-Taubah, known as *Āyātul Husni*, seven times after the dawn and Magrib prayers. This tradition, inherited from Sheikh KH. Abdullah Faqih, has been practiced for 40 years. This recitation is believed to be full of blessings, and it brings peace and a sense of closeness to Allah to the students. It also fosters spiritual and social bonds among the students, providing them with collective strength in worship and promoting solidarity. The tradition not only enhances the students' Quran memorization but also instills values such as discipline, patience, and perseverance in worship. Sheikh KH. Abdullah Faqih's legacy has laid a strong foundation for the students' spiritual and social development at the Langitan Islamic Boarding School.

According to the author's analysis using Karl Manheim's theory of the sociology of knowledge, the tradition holds various meanings, including objective, expressive, and documentary meanings. The objective meaning of this tradition involves the transfer of knowledge and spiritual inheritance from the *kiai* to their students, emphasizing the importance of passing on religious knowledge and practices from one generation to the next in the Islamic scientific tradition. *Santri* follow this tradition as a form of obedience to the *kiai*, demonstrating the significance of consistency in worship. As expressed by a student, "The tradition of reciting the last two verses of Surah al-Taubah is a practice of his teacher, KH. Abdullah Faqih, who has consistently performed the prayer */laqod jā'akum/* for 40 years, illustrating dedication and seriousness in carrying out religious practices" (Atho' et al., 2024).

To thoroughly explore the expressive meaning, the researcher conducted interviews with caregivers and several students. One of the caregivers at the *pesantren* stated, "This tradition is very significant because it provides many benefits. By reading the last two verses of Surah al-Taubah, all needs will be fulfilled and age will be blessed" (Zahid, 2024). Here are the statements from some students:

I follow this tradition because I obey the *kiai* and follow his orders. For us, obedience to the *kiai* is a highly respected value in traditional Islamic society, the expressive meaning of this tradition is obtained through interviews with caregivers and students. Caregivers state that this tradition provides many benefits, such as meeting all needs and blessing age. The students follow this tradition as a form of obedience to the *kiai*, reflecting the importance of religious authority in guiding their people in religious practice (Atho' et al., 2024).

The tradition of reading the last two verses of Surah al-Taubah holds significant documentary meaning for Langitan Islamic Boarding School. It encompasses several important aspects, including preserving and expanding the spiritual heritage of KH. Abdullah Faqih, fostering obedience to religious authorities, and developing solidarity and togetherness among the students. This tradition not only serves as a religious ritual, but also plays a crucial role in maintaining religious values, strengthening social relations, and passing down religious traditions.

### the *wiridan* tradition

The *wiridan* tradition at the Langitan Islamic Boarding School involves the recitation of specific verses from the Qur'an after each of the five daily prayers. Led by the school's management, the *wiridan* includes the recitation of Surah al-Fātiḥah, Āyāt Kursi, Surah al-Ikhlāṣ, Surah al-Falaq, Surah al-Nās, Surah al-Baqarah verses 1-5, Surah al-Baqarah verses 255-257, and Surah al-Baqarah verses 284-286. Afterward, the students continue by reciting the *tasbīḥ*, *taḥmīd*, and *takbīr* 33 times each (Zahid, 2024).

Additionally, the *wiridan* includes the recitation of *ḥizb naṣr* after the Dhuhr prayer and *wirdul laṭīf* after the 'Asr prayer (Zahid, 2024). Through *wiridan*, the students not only learn and memorize the verses of the Qur'an but also experience the spiritual power of communal worship. They consider *wiridan* as a way to achieve spiritual calm and strength, as well as to strengthen their bond with one

another. This tradition not only shapes their personal character to be docile and disciplined but also fosters an environment rich in religious devotion and mutual support (Alzamzami et al., 2021).

The *wiridan* tradition at the Langitan Islamic Boarding School holds several important meanings. Firstly, it reflects recognition and respect for religious authority. Additionally, the *wiridan* tradition helps instill spiritual habits among the students, who perform *wiridan* every day after prayer. This practice teaches the students to maintain consistency in their worship, shaping their character and spirituality (Umar et al., 2024).

In terms of the expressive meaning of the *wiridan* tradition, the author conducted interviews with caregivers and several students. The following is an interview with the caretaker of the *pesantren*: "This tradition is highly significant because it brings numerous benefits, such as calming the soul, establishing deep spiritual communication and relationship between the servant and the Creator through each *dhikr* recitation, and helping to maintain a high level of self-awareness to act in accordance with religious values" (Zahid, 2024).

Furthermore, interviews with a number of students: "I joined *wiridan* because of my obedience to the *kiai*". In the context of *pesantren*, spiritual authority and obedience to the *kiai* have a very important role. Also from another student interview: "In addition to obedience to *kiai*, I believe that *wiridan* has a deeper meaning as a shield or shield from danger. It provides a sense of security and confidence" (Atho' et al., 2024).

Based on the interviews, the author concluded that the *wiridan* tradition has a calming and spiritually enriching effect on caregivers, helping them deepen their connection with the Creator through *dhikr* and maintain self-awareness in line with religious values (Safinah et al., 2024). Meanwhile, students follow *wiridan* out of obedience to the *kiai*, highlighting the significant role of spiritual authority in the *pesantren*. Some students also believe that *wiridan* provides protection from danger, reflecting their belief in the tradition's spiritual power.

The documentary meaning of the *wiridan* tradition includes showing respect for religious authority, preserving religious heritage, maintaining consistency in worship practices, and reinforcing religious identity. This tradition demonstrates respect for religious authority, as represented by the *kiai* or the management of the *pesantren*. Through practicing *wiridan*, students indirectly contribute to the preservation and continuation of religious practices that are integral to *pesantren* culture (Janeko, 2021). *Wiridan* helps students feel connected to the religious traditions and culture of the *pesantren*, forming a significant part of their identity as Muslim individuals.

### **the *ratiban* tradition**

The *ratiban* tradition at the Langitan Islamic Boarding School is a worship ritual that is respected and practiced solemnly by the students. *Ratiban* is a series of prayers and *dhikr* after the Isha prayer on Friday night, following the recitation of *Yāsīn* and *tahlil*. Led by *kiai*, this tradition includes the recitation of verses of the Qur'an, including Surah al-Baqarah verses 1-5 and verses 255-257, followed by the recitation of prayers, *istigfār*, and *tasbīh* (Atho' et al., 2024).

The students believe that *ratiban* helps to draw closer to Allah and gives spiritual strength in daily life. They enjoy a solemn atmosphere and spiritual spirit when they gather to carry out this tradition. *Ratiban* not only enriches their spiritual aspect, but also strengthens the bond of togetherness among fellow students (Atho' et al., 2024). With the leadership of the *kiai* and the support of the *pesantren* community, *ratiban* has become an important means of building character and strong faith for the students at the Langitan Islamic Boarding School (Ismunandar et al., 2023). This tradition reflects deep religious values and contributes to the formation of a devout and disciplined person.

Based on the analysis carried out by the author using Karl Mannheim's theory of sociology of knowledge, the tradition has several meanings, namely objective, expressive and documentary meanings. The tradition of *ratiban* at the Langitan Islamic Boarding School has several important objective meanings. First, this tradition strengthens the spiritual dimension of the students by reading a certain order of verses of the Qur'an, *dhikr*, prayer, *istigfār*, and prayer beads

(Siswanto et al., 2021). This helps the students get closer to Allah, increase awareness of His existence, and hope for blessings and forgiveness. In addition, *ratiban* also shapes the character and morals of the students, by teaching self-discipline and strengthening the bond and solidarity between them (Atho' et al., 2024)

To understand the expressive meaning of the *ratiban* tradition, the author conducted interviews with caregivers and a number of students. Caregivers stated that this tradition has great importance because it brings many benefits, both worldly and *ukhrāwī*, such as protection from trials and torture, increased wealth, blessings, protection from danger, and *ḥusnul khātimah*. The students also stated that their participation in *ratiban* was based on obedience to the *kiai*, but some also believed that this tradition had a deeper meaning as protection from danger, reflecting the belief in spiritual power and protection provided by the practice of *ratiban* (Zahid, 2024)&(Atho' et al., 2024).

The documentary meaning of the *ratiban* tradition includes aspects of obedience to religious authorities, the preservation of cultural and religious heritage, the strengthening of religious and cultural identity, and the provision of space for spirituality and inner depth. The practice of *ratiban* shows the obedience of the students to religious authorities and is proof of efforts to maintain and pass on cultural and religious heritage from generation to generation. In addition, the *ratiban* tradition strengthens the religious and cultural identity of the students as part of the Langitan Islamic Boarding School community.

### the *ḥizb naṣr* tradition

*Ḥizb* is a collection of verses of the Qur'an, dhikr, and prayers compiled by scholars who are respected as the guardians of Allah. The goal is to get closer to Allah and face certain situations with the spiritual power contained in these verses. *Ḥizb* has a wide variety of types, each with specific secrets and benefits that suit the context or event at hand. Although the types vary, the common purpose of all *ḥizb* is the same: as a means of drawing closer to Allah and asking for His help (Irfani et al., 2021). Literally, the word *ḥizb* comes from the Arabic which means group or ally. *Ḥizb* is a religious practice that contains prayers (derived from the legacy of the Prophet) and *mustajab* prayers that are recited at certain times. *Ḥizb* is often used to face a great threat or defeat an enemy, and is read with a specific method taught by scholars.

At the Langitan Islamic Boarding School, one of the religious practices that is routinely practiced is *ḥizb naṣr*. This *ḥizb* is a collection of verses of the Qur'an that are specially selected to bring help and victory. Some of the verses included in the *ḥizb naṣr* include Surah Al-Faṭḥ verses 1-3, Surah Al-Aḥzāb verse 69, Surah Āli 'Imrān verse 45, Surah Al-An'ām verse 79, Surah Al-Ṣaff verses 13-14, Surah Al-Baqarah verse 255, and Surah Al-Ḥasyr verses 21-23 (Zahid, 2024).

The practice of *ḥizb naṣr* is carried out in congregation by the students after the Dzuhur prayer, showing cohesiveness and seriousness in carrying out worship. This time was chosen because it is considered a time full of blessings and supports the concentration of the students in praying. The students expressed their experience of *ḥizb naṣr* as a religious practice that provides great peace and spiritual strength. Through the recitation of the verses of the Qur'an and the prayers contained in the *ḥizb*, they felt that they had gained peace and confidence that Allah was always with them. This practice also strengthens community bonds because it is carried out in congregation under the leadership of *kiai* (Zahid, 2024).

The practice of *ḥizb naṣr* at the Langitan Islamic Boarding School is not only a form of worship, but also a means to form a strong, disciplined, and together-natured character. Through this activity, the students learned to always rely on Allah in every aspect of their lives, as well as strengthen the bond between them through worship carried out together (M. S. A. Huda et al., 2022). This tradition is a very valuable spiritual heritage and has become an inseparable part of daily life at the Langitan Islamic Boarding School (Atho' et al., 2024).

Based on the analysis carried out by the author using Karl Manheim's sociological theory of knowledge, the tradition has several meanings, namely objective, expressive and documentary meanings. The tradition of *ḥizb naṣr* at the *Pesantren* Langitan has an objective



meaning that reflects the recognition of the rules and social norms that apply in the *pesantren* environment. This practice is important in maintaining religious traditions, demonstrating community cohesion, and respecting religious authority. In addition, this tradition strengthens the religious and cultural identity of the students as part of the *pesantren* community.

In understanding the expressive meaning of the *hizb naṣr* tradition, the results of interviews with caregivers and students show that this practice is considered important because it provides protection from danger and disturbances and increases self-confidence (M. S. A. Huda et al., 2022). The students follow this tradition both as obedience to religious authorities and because of their belief in their spiritual power. This tradition also strengthens solidarity among students, creating a strong sense of togetherness among them. The documentary meaning of the *hizb naṣr* tradition includes recognition of religious traditions, community solidarity, respect for religious authority, and strengthening religious identity in *pesantren* culture (M. D. Huda, 2017). This practice reflects hidden cultural aspects but exerts a great influence in shaping the identity and values of the *Pesantren Langitan*.

### **the *wird al-laṭīf* tradition**

*Wird al-Laṭīf*, a routine practice in several Islamic boarding schools, especially in Sufi neighborhoods, is a series of dhikr and prayers that are performed together after Asr prayers. This practice includes the recitation of verses of the Qur'an, such as Surah Al-Ikhlāṣ, Al-Falaq, and An-Nās three times, as well as the recitation of prayers of protection */A'ūdzu bikalimāti llāhi at-tāmmati min syarri mā khalaq/* three times, followed by */Hasbiyallāhu lā ilāha illā huwa 'alayhi tawakkaltu wahuwa rabbul-'arshil-'azhīm/* and ten recitations of *shalawat*. This tradition is led by the board of the *pesantren* (Zahid, 2024).

The students revealed that *wird al-laṭīf* is a very important practice in their tradition because it contains powerful verses of protection and prayers. They hope to get protection from all dangers and get closer to Allah through this practice. In addition, the reading together after the Asr prayer strengthens *ukhuwah* 'brotherhood' among the students and teaches the importance of consistency in worship (Atho' et al., 2024).

*Wird al-Laṭīf* not only has spiritual but also social benefits. The recitation of dhikr and prayers is carried out to ask for protection and blessings from Allah, as well as to strengthen the relationship between fellow students and the caregivers of the boarding school (N. Fauzi et al., 2013). This tradition has become an inseparable part of daily life in *pesantren* bringing tranquility and peace to everyone who carries it out. The *wird al-laṭīf* tradition at the *Pesantren Langitan* has an objective meaning that reflects the recognition of religious and spiritual values in the social context of the *pesantren*. The students show obedience to the social rules and norms that govern their religious life, as well as strengthen their religious identity. This practice also expresses obedience to religious authorities, such as *kiai* or *pesantren* administrators.

The expressive meaning of this tradition can be understood through interviews with caregivers and students. The caregiver explained that this tradition brings various benefits, such as expressions of gratitude to Allah and protection from danger, as contained in the recitation of the dhikr of *wird al-laṭīf*. The students follow this tradition both as obedience to religious authority and as spiritual protection. This shows that this tradition is not just a religious practice, but also involves a relationship between obedience to religious authority, belief in spiritual power, and protection from danger.

The documentary meaning of this tradition includes the recognition and strengthening of religious traditions, community solidarity, respect for religious authorities, and strengthening religious identity in *pesantren* culture. This practice reflects the cultural values inherent in the *pesantren* community, such as adherence to the rules and regulations set by religious leaders in the *pesantren*. Thus, the *wird al-laṭīf* tradition is not only a religious practice, but also an integral part of the culture and identity of the *pesantren*.

### **tradition of writing fragments of qur'an verses**

At the *Pesantren* Langitan, the tradition of writing pieces of verses of the Qur'an is a unique practice combined with education and spiritual rituals. The students were given the task of copying verses of the Qur'an as part of the learning curriculum, which was then used to deepen their understanding of the meaning and interpretation of these verses. One of the typical practices is to write the first verse of Surah Al-Fātiḥah 113 times with a certain technique after the Maghrib call to prayer until the next night, facing the Qibla (Zahid, 2024).

Interviews with the students show that this practice is not just a ritual, but also an effort to strengthen faith and closeness to the Qur'an. In addition, at the parent store of the *pesantren*, there are various *wird* and amulets for sale that are believed to bring blessings and spiritual protection to the wearer, becoming an important part of the culture and spirituality of the *pesantren*.

Although some consider the practice of writing verses of the Qur'an to be encouraged, this tradition remains a blend of education and deep spiritual rituals. This practice not only strengthens the faith and closeness of the students to the Qur'an but also teaches discipline and concentration, while the sale of *wird* and amulets shows a strong belief in the blessings and spiritual protection presented through these prayers (Zahid, 2024).

In objective Meaning, this tradition aims to deepen students' understanding of the Qur'an. By copying these verses as part of the learning curriculum, students have the opportunity to understand the meaning and interpretation of these verses. In addition, this practice also helps strengthen the writing skills and discipline of students. In expressive meaning, the practice of writing pieces of verses of the Qur'an also has a deep expressive meaning for students. *Santri* 'students' use this practice as an effort to strengthen faith and closeness to the Qur'an. Through this practice, they express their love and respect for the Islamic holy book and their desire to delve into its content and meaning. In documentary meaning, this tradition reflects the cultural and spiritual elements of the *pesantren*. In addition to being part of the educational curriculum, this practice also shows a strong belief in the blessings and spiritual protection presented through the Qur'an. The sale of various *wird* and talismans in the *pesantren* parent store is proof of how this tradition has become an important part of the *pesantren* culture and spiritual beliefs that continue to be preserved.

### ***The Tradition of Qur'an Literacy and Its Meaning in Pesantren Al Muhibbin***

The modern *Pesantren* Al Muhibbin, founded by *Ustāzah* Nuzulil Rahmah, integrates the tradition of Qur'an literacy with the learning of foreign languages (Arabic, English, Japanese, and Mandarin) in response to the challenges of globalization. The focus on Qur'anic literacy remains a top priority, while learning foreign languages helps students communicate and preach widely and contribute internationally (Naufal & Dimas, 2024).

This *pesantren* emphasizes the importance of a strong understanding of religion as well as foreign language skills to adapt to the global era. The tradition of Qur'an literacy, such as the recitation of the Qur'an, memorization, regular recitation, certain litany, and specific invocations, as well as the tradition of writing verses of the Qur'an, are still upheld (Naufal, 2024). This combination helps students deepen their understanding of religion while preparing them for the challenges of the modern world. This is an explanation of the practices of reading the Qur'an applied in the modern *Pesantren* Al Muhibbin (Naufal & Dimas, 2024).

### **tradition of using *bil nazar* method for reading qur'an**

At the Modern *Pesantren* Al Muhibbin, the tradition of *bil nazar* method is an important part of the daily routine. This activity takes place every day from 8 AM to 10 AM and in the evening from 7:30 PM to 8.00 PM, except on Fridays when morning reading start at 8 AM and end at 9:30 AM. The main goal of this activity is to help students improve their reading and memorization skills of the Qur'an.

During the process of the *bil nazar* method for reading qur'an tradition, students are supervised by the *ustāz* or *ustāzah*, who serve as guides. Students who are not fluent in reading the Qur'an will

make a reading by looking at the *muṣḥaf*, which is called *bil naẓar*, while those who are fluent will make a reading without looking at the *muṣḥaf*, referred to as *bil gaib*. This process helps students correct reading errors and improve their ability to memorize verses of the Qur'an effectively.

*Ustāzah* Laily, a teacher at the *pesantren*, explained that the tradition of *bil naẓar* and *bil gaib* reading is important for improving the students' proficiency in reading the Qur'an. Both practices have the same purpose: to enhance and strengthen the ability to read and memorize the Qur'an. This tradition allows for individual supervision of the students' progress, provides assistance to those in need, and encourages others to achieve their memorization targets (Laely, 2023). *Ustāz* Noval, a teacher at the *pesantren*, also stated that this tradition is carried out regularly and is an integral part of learning the Qur'an in the *pesantren*. The students themselves feel the benefits, noticing their increased ability to read the Qur'an as time goes by, and gaining confidence as they become more fluent and can make *bil gaib* way to reading Qur'an (Naufal & Dimas, 2024).

The practice of *bil naẓar* method, which involves reciting and memorizing the Qur'an in modern *Pesantren* Al Muhibbin, aims to reinforce the students' learning of the Qur'an. This tradition reflects the rules and social norms within the *pesantren* environment, where students are taught to take responsibility for their literacy and memorization of the Qur'an. Through regular recitations, both with and without looking at the *muṣḥaf*, students can enhance their reading skills, strengthen their memorization, improve their Qur'anic literacy, and deepen their spiritual connection to the holy book.

This tradition is considered crucial as it offers various benefits to the students. By participating in this tradition, students demonstrate their commitment and loyalty to the teachings and spiritual authority within the *pesantren*. For them, depositing the Qur'an is a manifestation of obedience and respect for the religious authority represented by the *kiai* and the encouragement of their parents. Additionally, this practice helps students feel closer to God, strengthens their faith, and fosters discipline in their learning.

The tradition of reciting the Qur'an *bil naẓar* in a documentary reflects the cultural norms, values, and rules that exist in the *pesantren* environment. By following this tradition, students indirectly show respect for the Qur'an, obey religious authorities, and commit to improving their ability to read and understand the holy book. This practice is an essential part of *pesantren* culture, which is being preserved and continues to influence religious beliefs and *pesantren* norms, shaping individual behavior.

### **the *khataman* of the qur'an tradition**

*Khataman* of the Qur'an tradition at the modern *Pesantren* Al Muhibbin is an event that is highly anticipated by the students. This activity is held every year, especially in the month of Ramadan, and is a moment full of solemnity and respect for the Qur'an. Students gather to read the Qur'an together from beginning to end in one session. During this event, each student is given a certain part of the Qur'an to read, either alternately or together until the entire Qur'an is finished. Then, it is usually followed by a joint prayer led by one of the *ustāz* or *kiai* (Naufal & Dimas, 2024).

The purpose of this *khataman* tradition is to strengthen the relationship between the students and the Qur'an and increase the sense of solidarity and togetherness between them. The students learned to work together, support each other, and strengthen the bond of brotherhood during this activity. This tradition is also a time for them to reflect on themselves and strengthen their faith.

*Ustāz* Noval stated that *khataman* is a long-awaited moment because in addition to completing the recitation of the Qur'an, it also allows them to get closer to Allah and understand the meaning of each verse read. *Ustāzah* Laely added that this *khataman* activity is important to build the character of students, such as discipline, focus, and enthusiasm in completing a goal (Naufal & Dimas, 2024).

From the results of observations during the *khataman* activity, the students are very enthusiastic and enthusiastic. They arrived early, prepared well, and followed every stage of the activity with full seriousness. The atmosphere of the *pesantren* became more lively and solemn

during this event. The students were seen helping each other and encouraging each other, showing a strong sense of solidarity between them.

More than just an annual routine, the tradition of *khataman* at the modern *Pesantren* Al Muhibbin has a very important value for the students. This is a valuable opportunity for them to increase their faith, deepen their understanding of the Qur'an, and strengthen relationships between fellow students. This activity reflects Islamic values such as togetherness, mutual support, and love for science. Through *khataman* of the Qur'an, the students not only complete the reading of the holy book, but also strengthen faith, build strong character, and have noble character.

The tradition of *khataman* in modern *Pesantren* Al Muhibbin aims to strengthen religious identity and increase the love and closeness of students to the Qur'an. Through *khataman*, students also build social bonds, strengthen solidarity, and create a supportive religious learning environment. This tradition reflects the social rules and norms in the *pesantren*, where religious activities are an integral part of the culture and identity of the *pesantren*.

Participation in the *khataman* tradition shows obedience to the commands of the *kiai* and respect for the Qur'an. For the students, *khataman* is a moment to feel togetherness and spiritual strength. They feel closer to the Qur'an, stronger in faith, and receive blessings and protection from Allah through this activity. The tradition of *khataman* at *Pesantren* Al Muhibbin reflects respect for the Qur'an, the values of obedience and deference to religious authorities, and solidarity between students. Although the participants may not be fully aware of the cultural impact of their actions, this tradition indirectly strengthens the religious identity and culture of the *pesantren* as a whole.

#### **tradition of using *bil gaib* method for reading Qur'an**

The tradition of depositing and reading the Qur'an using *bil gaib* method at the modern *Pesantren* Al Muhibbin is a routine activity that is an important part of the Qur'an learning process at the *pesantren*. This activity is held every day with a structured schedule, namely in the morning from 8 up to 10 AM and in the evening from 7.30 up to 8 PM. On Friday, the morning deposit activity was carried out until 9.30 AM (Naufal & Dimas, 2024).

Students who are not proficient in reading the Qur'an make a reading by looking at the *muṣṣḥaf*, called *bil naẓar*, to improve their ability to read and understand *tajwīd* and *makhraj* letters. Meanwhile, students who are already proficient and have a strong memorization make a deposit without looking at the *muṣṣḥaf*, called *bil gaib*, to strengthen their memorization (Laely, 2023).

This tradition helps students improve their skills in reading the Qur'an, understanding *tajwīd* and *makhraj* letters, and strengthening memorization. This activity also helps foster discipline, consistency, and a sense of responsibility in students. From the results of observation, it can be seen that the students are very serious and enthusiastic in participating in this activity, preparing well in advance and participating in each session attentively. Through the guidance of the *ustāz*, it is hoped that students can master the reading and memorization of the Qur'an well, as well as practice the values contained in it in daily life.

The tradition of reciting and memorizing the Qur'an using *bil gaib* method at the modern *Pesantren* Al Muhibbin aims to enhance students' reading proficiency and memorization skills. This practice aligns with the *pesantren*'s rules and social norms, emphasizing students' responsibility to read, write, and memorize the Qur'an. Through regular recitations, students not only improve their reading abilities but also strengthen their memorization and spiritual connection to the holy book.

Caregivers consider this tradition important as it allows students to master the Qur'an and inherit the spirit of struggle taught by their teachers. For students, obedience to their religious leaders and meeting their parents' expectations are the primary motivations for following this tradition. They view this practice as a way to honor their religious leaders, meet their parents' expectations, and seek blessings from Allah.

The tradition of reciting the Qur'an using the *bil gaib* method reflects respect for the Qur'an, adherence to religious authority, and a commitment to improving the ability to read and understand the Qur'an. Although the participants may not fully realize it, their involvement in this tradition



reflects the norms and values that are integral to the *pesantren* culture. Ultimately, this tradition indirectly strengthens the religious identity and culture of the *pesantren* as a whole.

### **the yasinan and tahlilan traditions**

The tradition of *Yasinan* and *Tahlilan* at the *Pesantren* Al Muhibbin is a routine activity that is carried out every Friday night. *Yasinan* is a ritual of reciting Surah Yāsīn in congregation, while *tahlilan* is a ritual of dhikr and prayer for the spirits of the deceased. This activity is considered important in the spiritual education of students. Both activities help students understand the meaning and virtues of Surah Yāsīn and remember and pray for people who have died. Through interviews, students stated that they felt closer to each other and appreciated life more after participating in this activity.

On Friday night at around 19.00 PM, all students gathered at the mosque under the supervision of the *pesantren* administrators. The event began with the recitation of Surah Yāsīn, followed by *tahlilan* led by the administrator. The atmosphere became solemn with prayers for the deceased. Some students looked moved, showing sincerity in praying for their families and loved ones who were gone (Naufal & Dimas, 2024).

This tradition not only strengthens the Islamic identity and togetherness in the student community, but also reflects the social and religious values inherited from the predecessors and preserved in the *pesantren*. In the context of *Pesantren* Al Muhibbin, this activity is often a moment to increase togetherness between students. The management of the *pesantren* plays an important role in facilitating and leading these activities and providing direction to the students (Naufal & Dimas, 2024).

The *yasinan* and *tahlilan* traditions at the modern *Pesantren* Al Muhibbin hold an objective meaning in terms of honoring religious traditions deeply rooted in the *pesantren* culture. Participating in these traditions reflects adherence to social and religious norms passed down through generations at the *pesantren*. *Santri* follow these traditions as a sign of respect for their religious ancestors, emphasizing their obedience to religious authority and shaping their religious identity within the *pesantren* community (Amaruddin, 2016).

Based on interviews with the *kiai* and the students, the *yasinan* and *tahlilan* traditions are seen as a way to preserve the teachings of previous teachers and strengthen religious identity and unity among the students. For the students, taking part in these traditions showcases their obedience to the *kiai* and parents, and expresses their *Nahdlatul Ulama* identity (Wasehudin & Syafei, 2021). This tradition also enhances their religious understanding and fosters solidarity among them.

Although the participants may not be fully aware of it, the *yasinan* and *tahlilan* traditions reflect key elements of *pesantren* culture. Observations indicate that involvement in these traditions signifies obedience to religious authority, the value of solidarity and unity, and contributes to strengthening the cultural identity of the *pesantren*. This tradition remains an integral and preserved aspect of *pesantren* culture (Adinugraha et al., 2021).

### **tradition of reading the last two verses of surah al-taubah**

The tradition of reading the last two verses of Surah al-Taubah is carried out at the *Pesantren* Al Muhibbin every time the Fajr prayer and the Magrib prayer are finished. This activity was carried out together by all students under the guidance of *kiai*. These verses are believed to have their own virtues and are believed to bring protection and blessings to those who read them (Naufal & Dimas, 2024).

The caretaker of the *pesantren* emphasized the importance of consistency in maintaining this tradition and emphasized the values of *tawakkal* and love for the Prophet. Students also feel spiritual benefits and togetherness through this practice. This is also a moment to transmit religious values inherited by the community to future generations. Overall, the tradition of reading the last two verses of Surah al-Taubah at the *Pesantren* Al Muhibbin strengthens the Islamic identity and strengthens

the togetherness between the *kiai* and the students, while providing important spiritual benefits for the *pesantren* (Haqqy, 2020).

This tradition aims to preserve and continue the cultural heritage of the *pesantren*, upholding the traditions of the community. The caretaker of the *pesantren* emphasized the importance of this tradition in maintaining the teachings of his predecessors and strengthening the religious identity of the students. Through interviews, this tradition is considered important because it enhances piety and understanding of the Qur'an, and serves as an expression of obedience to the *kiai*. The students view this tradition as a form of protection from danger and an expression of confidence in the efficacy of rituals for maintaining safety (Salam et al., 2022). Although not fully realized, participation in this tradition reflects the religious and cultural identity of the *pesantren*, as well as reinforces the traditional values that have been passed down. These practices are an integral part of the cultural and religious heritage preserved from generation to generation.

### **the wiridan tradition**

The *wiridan* tradition at the *Pesantren Al Muhibbin* is carried out every five prayers by all students under the guidance of *kiai* as spiritual guidance. *Wiridan* involves reading several verses of the Qur'an and *dhikr*, led by *kiai*. Students read certain verses and continue by reciting prayer beads, *taḥmīd*, and *takbīr*. This activity helps strengthen spiritual relationships with Allah, calm the soul, increase solemnity in worship, and teach the importance of *dhikr* and Qur'an recitation in daily life (Naufal & Dimas, 2024).

This practice strengthens Islamic identity and strengthens the spiritual relationship between students and Allah. Led by *kiai*, *wiridan* helps students become calmer, solemn, and closer to Allah. Through *wiridan*, the values of *dhikr* and the importance of reading the Qur'an are taught and internalized in the daily lives of students. *Wiridan* helps students to always remember Allah in every situation, strengthen faith and piety, and increase consistency and solemnity in worship (Atho' et al., 2024).

The practice of *wiridan* is considered an important part of the social and religious values in the *pesantren* environment. This practice strengthens the spiritual relationship with God and social bonds between students, maintaining the religious identity and culture of the *pesantren*. The tradition of *wiridan* is important because it brings diverse benefits to individuals and communities (Safinah et al., 2024). Through *wiridan*, students deepen their spiritual relationships, achieve inner peace, and strengthen togetherness. *Wiridan* is not only a religious routine, but also a means of spiritual growth and social cohesion. *Wiridan* reflects and strengthens the overall cultural aspect of the *pesantren*. This practice becomes an integral part of religious culture and identity, without the direct awareness of the perpetrators (Atho' et al., 2024). *Wiridan* is not only a religious practice but also an expression of values, norms, and religious traditions deeply rooted in the historical culture of *pesantren*.

### **tradition of reading four short surahs**

The tradition of reading four short surah 'letters', namely Al-Syams, Al-Lail, Al-Falaq, and Al-Nās, at the *Pesantren Al Muhibbin* is carried out every Asr by all students under the guidance of the *pesantren* administrators. This activity is believed to bring blessings and protection from Allah. The management of the *pesantren* leads in an orderly manner and provides an understanding of the meaning of the letters to the students. This tradition is a legacy of the community and reflects religious practices that continue to be inherited and preserved. Students feel calm and protected after carrying out this activity, with guidance provided by the management of the *pesantren*. As a result, this tradition strengthens Islamic identity and spiritual leadership in the *pesantren* community and becomes a means to teach religious values to students (Laely, 2023).

The tradition of reading four short letters, namely Al-Syams, Al-Lail, Al-Falaq, and Al-Nās, is an integral part of the social and religious values in the *pesantren* environment (Jamilah et al., 2004). This practice strengthens the spiritual relationship with God and promotes solidarity among the members of the *pesantren*. For caregivers, this tradition represents the preservation of the teachings

of previous educators. For the students, reading these letters is an expression of obedience to the *kiai*, a form of protection from danger, and a way to feel calmer, closer to Allah, and connected to the religious and cultural values of the *pesantren*. The practice of reading short letters reflects and reinforces the cultural aspect of the *pesantren* as a whole, even without the direct awareness of the participants. This is an inseparable part of the cultural norms in the *pesantren*, maintaining and passing on religious values and strengthening the cultural identity of the *pesantren* as a whole (Laely, 2023).

### **the *alkahfian* tradition**

The *Alkahfian* tradition at *Pesantren Al Muhibbin* is a routine religious practice every Friday, led by a caregiver or *kiai*. Starting after the Fajr prayer, all students gathered to read Surah Al-Kahfi, consisting of 110 verses, and continued with Surah Al-Mulk. *Kiai* not only leads, but also provides explanations related to the verses read, helping the students understand their meaning. The goal is to strengthen Islamic identity and provide spiritual benefits, as well as to pass on spiritual guidance from generation to generation (Naufal & Dimas, 2024). The *Alkahfian* tradition is observed on Fridays and is based on religious and social norms within the *pesantren* community. It is considered an important part of worship and adherence to the teachings of Islam, as well as a way to strengthen a spiritual relationship with God.

For the caregivers, this tradition is the preservation of the legacy of previous teachers. For the students, practicing this tradition shows obedience to the *kiai* and provides protection from danger, including slander of the *dajjal*. Reading Surah Al-Kahfi also brings inner peace and a feeling of being closer to Allah (Basyirah et al., 2023). The practice of reciting Surah Al-Kahfi on Friday reflects the overall cultural aspect of the *pesantren* community, albeit without the direct awareness of the practitioners. It is an inseparable part of the cultural norms in the *pesantren*, maintaining cultural identity and strengthening the identity of the *pesantren* community as a whole.

### **tradition of writing fragments of qur'an verses**

The tradition of writing fragments of verses of the Qur'an at the *Pesantren Al Muhibbin* is a religious practice carried out by students with the guidance of the *pesantren* administrators. A verse that is often written is */Inna hāza larizqunā mālahū min nafāz/* in Surah al-Zāriyat verse 22, which means 'Indeed this is Our sustenance, endless'. This activity aims to be a reminder of the blessings of sustenance from Allah, fostering gratitude, and belief that sustenance will never run out. The caretaker of the *pesantren* explained that writing a piece of verse of the Qur'an is a way to teach about the importance of the Qur'an in daily life and as a reminder of Allah's blessings and compassion. This practice is also reinforced by an interview with *Ustāzah* Laely, who stated that writing verses of the Qur'an made him feel closer to Allah and appreciate every letter in the Qur'an. The verse can be pasted or hung in the room as a reminder of the blessing of sustenance from Allah. In conclusion, this tradition reflects the importance of the Qur'an in the lives of Muslims, spiritual values, and the preservation of cultural heritage and religious traditions from generation to generation (Laely, 2023).

The author uses the sociological theory of Karl Manheim's knowledge in analyzing the meaning of this tradition which is classified into three meanings, namely objective, expressive and documentary meanings. In objective Meaning, the tradition of writing fragments of verses of the Qur'an is carried out to seek blessings or fulfill a wish. This practice is based on social and religious norms that apply in *pesantren*. For the perpetrators, this is a form of worship and prayer to Allah, as well as an effort to obtain His blessings and help in daily life.

The tradition is important for both the students and caregivers at the *pesantren*. For students, it is a way to show obedience to the *kiai*, feel closer to Allah, and seek protection. It also helps them strengthen their religious identity and seek blessings in everything they do. Caregivers see it as a way to preserve their teachers' traditions. The practice of writing Qur'anic verses has become an integral part of the *pesantren*'s cultural identity, strengthening the students' sense of belonging and creating

solidarity among them. This tradition also reflects and reinforces the social and cultural norms of the *pesantren*, contributing to the preservation and strength of its cultural identity as a whole.

There are certain Qur'an literacy traditions that are shared between *Pesantren* Langitan and the *Pesantren* al-Muhibbin. However, there are some differences. For instance, the *Pesantren* Langitan practices traditions such as *ratiban*, *ḥizb naṣr*, and *wird al-laṭīf*, which are not found in the modern *Pesantren* al-Muhibbin. Conversely, the tradition of reading four specific Surahs (Al-Syams, Al-Lail, Al-Falaq, and Al-Nās) is not found in the traditional *Pesantren* Langitan.

The two *Pesantrens*, Langitan and Al Muhibbin, have practical differences. For instance, at *Pesantren* Langitan, the method of reading the Qur'an using the *bil naẓar* method is more intricate and structured compared to the modern *Pesantren* Al Muhibbin. At *Pesantren* Langitan, the reading groups are divided into two: one group is directly cared for by the sons or daughters of the *kiai*, and another group is cared for by senior students. This classification was not found in the modern *Pesantren* Al Muhibbin. The duration of the Qur'an reading and deposit also differs, with traditional *pesantren* having longer durations compared to modern *pesantren*. Additionally, the traditional *pesantren* distinguishes the time of *bil gaib* method of reading the Qur'an from the *bil naẓar* method, while modern *pesantren* combines these times (Hanafi et al., 2021).

The tradition of *khataman* of the Qur'an is more common at the traditional *Pesantren* Langitan than at the modern *Pesantren* Al Muhibbin. At the *Pesantren* Langitan, the tradition of *khataman* takes place every time there is a *haul* of *masyayikh* tradition, while at the modern *Pesantren* Al Muhibbin, it occurs once a year (in the month of Ramadan). The tradition of deposit to read the Qur'an using *bil gaib* method at the *Pesantren* Langitan is more precise and structured in its implementation (Zuhriy, 2011).

The traditions of Qur'an literacy at the *Pesantren* Langitan are also found in the modern *Pesantren* Al Muhibbin, due to the continuity in the scientific genealogy between the caretakers of the traditional *Pesantren* Langitan and the modern *Pesantren* Al-Muhibbin. The *Pesantren* Langitan was founded by K.H. Nur and continued by his son-in-law, K.H. Sholeh. Some of the prominent students at that time included K.H. Zainuddin from the Mojosari *Pesantren*, Nganjuk; K.H. Umar Dahlan from the Sarang *Pesantren*, Lasem; K.H. Hasyim Asy'ari, founder of Nahdlatul Ulama, from Tebu Ireng, Jombang; K.H. M. Shidiq from Jember; K.H. M. Kholil from Bangkalan, Madura; and K.H. Wahab Hasbullah from Tambak Beras, Jombang (Azizah, 2020). On the other hand, the caretaker of the Al-Muhibbin Modern *Pesantren* is one of the alumni of the *pesantren*.

Tambak Beras and Jombang *Pesantren* there is a continuation in the scientific lineage '*sanad*' between the caretakers of the modern *Pesantren* Al-Muhibbin and the traditional *Pesantren* Langitan. The tradition of Qur'an literacy in the *Pesantren* Al-Muhibbin is a way of preserving the practices of their community. Modern *pesantren* caregivers focus on preserving the traditions of their teachers, whereas traditional *pesantren* not only preserve community traditions but also emphasize the virtues found in these traditions, according to the hadith of the Prophet Muhammad. This study is unique as it analyzes the literacy tradition and its meaning in two *pesantren* (traditional and modern), and compares them. Previous research has not delved into this specific comparison.

## CONCLUSION

The article concludes that there are similarities and differences in the Qur'anic literacy traditions between traditional '*salaf*' and modern *pesantren*, supported by Karl Mannheim's sociological theory. The analysis shows that many traditions are shared between the two, but there are some specific to traditional *pesantren*. These traditions are evaluated using Mannheim's theory, which has three dimensions: objective, expressive, and documentary. Firstly, both types of *pesantren* view reading and writing the Qur'an as a religious obligation that is essential in shaping their identity. Secondly, modern *pesantren* focus on maintaining their teachers' traditions, while traditional *pesantren* also considers the virtues in the tradition according to the Hadith of the Prophet Muhammad. Students in both *pesantren* are motivated by obedience to the *kiai* (Islamic scholars and leader of *pesantren*). Lastly, the practice of Qur'an literacy is integral to the religious



and cultural identity of both *pesantren*, influencing the behavior, perception, and values of community members unconsciously. The study also notes differences in educational approaches and teaching methods between the two types of *pesantren*. However, there are similarities in the scholarly lineage '*sanad*' which contributes to the enduring nature of these traditions. The study suggests further research in various *pesantren* to understand the diverse practices and longitudinal research to track the evolution of these practices and the impact of external factors over time

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