

**THE PRACTICE OF SURAH THAHA 25-28 ON STUDENTS AT
AL-HIKMAH ISLAMIC BOARDING SCHOOL
(MEANING PERSPECTIVE OF KARL MANNHEIM)**

UNDERGRADUATE THESIS

BY:

RANTY SULASTRI



**ANTASARI STATE ISLAMIC UNIVERSITY
BANJARMASIN
2022**

**THE PRACTICE OF SURAH THAHA 25-28 ON STUDENTS AT
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(MEANING PERSPECTIVE OF KARL MANNHEIM)**

Undergraduate Thesis

Examination committee of Ushuluddin and Humanities Faculty, Antasari State Islamic University of Banjarmasin for partial fulfillment of the assignments and the requirements to obtain S.Ag. degree

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**THE PRACTICE OF SURAH THĀHĀ VERSES 25-28 ON STUDENTS AT
AL-HIKMAH ISLAMIC BOARDING SCHOOL
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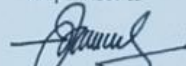
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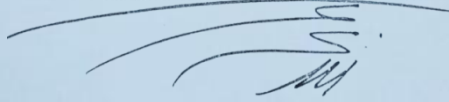
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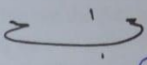
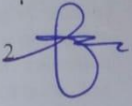


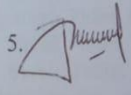
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ABSTRACT

Ranty Sulastri, SRN: 180103020171. “The Implementation Surah Thâhâ verse 25
28 Of Students At Al-Hikmah Islamic Boarding School, Karl
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Studies Department, Ushuluddin and Humanities Faculty, Antasari
State Islamic University, 2022. Supervisor I: Dr. H. Wardani, M.Ag.
Supervisor II : Riza Saputra, MA.

Keyword: Living Qur’an, Islamic Boarding School, Karl Mannheim.

This research discusses the practice of reciting surah Thâhâ verses 25-28 which are born from communal practices that show at the social reception of a particular community. In this case the Islamic Boarding School Al-Hikmah. All students are required to participate in activities carried out by reciting surah Thâhâ verses 25-28 between two Friday sermons every Friday.

The problem, in this study are: first, how is the process of carrying out the reciting of surah Thaha verses 25-28? Second, how is the understanding that is believed by students regarding the practice of the surah? Third, how is the meaning of reciting surah Thâhâ verses 25-28 for students?.

In this study, the authors used a qualitative descriptive method with a phenomenological approach. The data collection techniques that the authors do are observation, interviews, and documentation, and use the meaning of an action in the theory of sociology of knowledge by Karl Mannheim.

The research results in this paper are that first, the practice of reciting the Qur'an surah Thâhâ is carried out regularly every Friday. The reading between two Friday as a form of tawassul. Second, the implementation of reading surah Thâhâ begins with taking a deep breath and then immediately reciting surah Thâhâ verses 25-28 three times without breathing. Third, the practice of reciting Surah Thâhâ using Karl Mannheim's sociological theory includes three important points, namely, the objective meaning, namely that the practice of reciting Surah Thâhâ is a regulation that has been established for a long time to become students into pious and knowledgeable people. Expressive meanings, get ease in the learning process in their daily lives so that it makes peace for those who experience it. Finally, the meaning of documentary, the amaliah commanded in boarding schools became a practice that was not realized by the students, so making the students more disciplined than just joining in became an unconscious habit.

MOTTO

“When you focus on problems, you will have more problems.

When you focus on possibilities, you will have more opportunities”

DEDICATION

I especially dedicate this undergraduate thesis to my beloved parents, family, teachers, friends, and everyone who always support me in the process of working on my undergraduate thesis.

ACKNOWLEDGMENT

All praise and thanks giving extend god's presence, for all his gifts, blessings and graces, so that this thesis can finally be completed and presented to the reader, Shalawat and salutations were said to the Lord the great prophet Muhammad (peace be upon him), his friends and followers until later that day. Learning experiences are part of a lengthy process that require the support of many. After all challenges and obstacles that have passed, the writing of this final task can finally be completed. The author is well aware this thesis is not independent of the help of various parties. With all humility, the writer gives thanks and a high regard to all who gave given assistance, especially:

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11. research. Thanks for giving the author permissions, help and easiness to do this research of undergraduate thesis.
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Finally, the author hopes this thesis will be useful for the subsequent researches, for the improvement of this research, the author wishes the readers to give their advice and suggestions.

Banjarmasin, Juli 2022

Ranty Sulastri

TRANSLITERATION TABLE AND ABBREVIATIONS

1.	ا	:	A	16.	ط	:	Th
2.	ب	:	B	17.	ظ	:	Zh
3.	ت	:	T	18.	ع	:	‘
4.	ث	:	Ts	19.	غ	:	Gh
5.	ج	:	J	20.	ف	:	F
6.	ح	:	<u>H</u>	21.	ق	:	Q
7.	خ	:	Kh	22.	ك	:	K
8.	د	:	D	23.	ل	:	L
9.	ذ	:	Dz	24.	م	:	M
10.	ر	:	R	25.	ن	:	N
11.	ز	:	Z	26.	و	:	W
12.	س	:	S	27.	هـ	:	H
13.	ش	:	Sy	28.	ء	:	‘
14.	ص	:	Sh	29.	ي	:	Y
15.	ض	:	Dh				

A. Vowel

Vowels in Arabic like Indonesian vowels, consist of single vowel or monophthong and double vowel or diphthong. Single vowel has the following transliteration provisions

Arabic Vowel Sign	Latin Vowel Sign	Description
ـَ	a	Fathah
ـِ	i	Kasrah
ـُ	u	Dhammah

Article: Example: (الرِّجَال) *al-rijâl* not *ar-rijâl*, (الدِّيَّان) *al-diwân* not *ad-diwân*.

Syddah: Example: the word (الضَّرُّورَة) is not written as *adh-dharûrah* but *al-dharûrah*, and so on.

Multiple vowels have the following transliteration provisions:

Arabic Vowel Sign	Latin Vowel Sign	Description
ـَـِ	ai	a dan i
ـَـُ	au	a dan u

B. Long Vowel

Provisions for switching long vowels (mad), which in Arabic symbolized by vowels and letters as follows:

Arabic Vowel Sign	Latin Vowel Sign	Description
يَا	Ā	a with the hat on
يِي	Ī	i with the hat on
يُو	Ū	u with the hat on

C. Articles

The article, which is the Arabic script system is denoted by letters, which is converted into the letter /l/, either followed by the syamsiyah letter as well as Qamariyah letters. Example: *al-rijâl* is not *ar-rijâl*, *al-diwân* is not *ad-diwân*.

D. Syiddah (Tasydîd)

Syiddah or *tasydid* which in the Arabic writing system is symbolized which a sign (ـّ) in this transliteration is denoted by a letter, namely by doubling the letter marked with the *Syiddah*. However, this does not apply if the letter that receives the *Syiddah* is located after the word clothing followed by *Syamsiyah* letters. For example, the word (الضَّرُورَة) is not written *adh-dharurah* but *al-dharurah* and so on.

E. *Ta Marbûthah*

Related to this transliteration, if the letter ta marbuthah is in word that stands alone, then the letter is translated into the letter /h/ (see example 1 below). The same is true if the ta marbuthah followed by an adjective (na't) (see example 2). But if the letter ta marbuthah is followed by a noun (ism) then the letter is transliterated into the letter /t/ (see example 3).

No	Arabic Word	Transliteration
1	طَرِيقَةٌ	Tharîqah
2	الْجَامِعَةُ الْإِسْلَامِيَّةُ	Al-Jâmi'ah Al-Islâmiyyah
3	وَحَدَّةُ الْوُجُودِ	Wahdah Al-Wujûd

F. Capital Letters

Although in Arabic writing system capital letters are not recognized, in this script transfer capital letters are also used, following the provisions in force Indonesian spelling, among others to write the beginning of sentence, the first letter of the name place, the name month, the name self, and so on. If the personal name is preceded by an article, then it is written with the capital letter remains initial letter of self-name not the initial letter or words her clothes. Example: al-Ghazali is not Al-Ghazali, al-Banjari is not Al-Banjari.

Several other provisions in the general guidelines for Indonesian Spelling (PUEBI) can actually also be applied in this transliteration, for example the provisions regarding italics or bold. If according to PUEBI, the title of the book is written in italics, so that is it the case in transliteration and so on.

Regarding the writing of names, for the name of characters who come from the archipelago itself, it is recommended not to translate it even though it is root comes from Arabic. For example: it is written Abdussamad al-Palimbani not Abd al-Samad al-Palimbani, Nur ad-Din al-Raniri not Nur al-Din al-Raniri.

G. How to Word Writing

Every word, either verbs (*fi'l*), nouns (*ism*) or letters (*harf*) are written separately. Here are some examples transliteration of sentences in Arabic:

Arabic script	Transliteration
ذَهَبَ الْأُسْتَاذُ	dzahaba al-ustâdzu
تَبَّتْ الْأَجْرُ	tsabata al-ajru
الْحَرَكَةُ الْعَصْرِيَّةُ	al-ḥarakah al-‘ashriyyah
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ	asyhadu an lâ ilâha illa Allâh
المُسَاهَمَةُ	al-musâhamah

المظاهر العقلية	al-mazhâhir al-‘aqliyyah
يُؤْتِرِكُمْ اللَّهُ	yu’tsirukum Allâh
طَرْفُ الْعَيْنِ	tharf al-‘ayni
مَنْ سَلَكَ طَرِيقًا	man salaka tharîqan

H. Abbreviations

1. SRN. : Student Registry Number
2. ORN. : Official Registry Number
3. NLRN. : National Lecturer Registry Number
4. n.d : No Date
5. n.p : No Place
6. n.p : No Publisher
7. n.y : No Year

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