

CHAPTER IV

DATA AND RESEARCH RESULTS

A. The Process of Reading Surah Thâhâ Verses 25-28

This Q.S Thâhâ reading activity is a form of worship carried out regularly at the Al-Hikmah Islamic Boarding School to train female Santriwati in terms of riyadhah or business in prayer. As a form of spiritual practice for students, there are individuals who hold fast to the Qur'an and have life goals that are in accordance with the guidance of the Qur'an.

The recitation of Surah Thâhâ came from cleric Itsna Nur Inayati who had stayed at the Al-Mubarak Islamic Boarding School in Tasikmalaya, West Java, led by KH Asep Zam Zam. He learned from the Islamic Boarding School, that every Friday between two Friday sermons, try to read Surah Thâhâ verses 25-28 three times without breathing. The hope is that even though all student are in the Islamic boarding school to gain knowledge, there will always be an effort to help smooth things out while studying at the Islamic boarding school, with this small example of practicing the verses in the Qur'an.

In addition, the practice of reading Q.S. Thâhâ is a form of appreciation for the obedience female students to one of the orders from the teacher. Actually, it is not just a form of student obedience to the teacher's orders, but also this practice has become a typical practice and is considered to have many benefits and blessings to the readers.

For the process of reading the practice of the Qur'an Surah Thâhâ verses 25-28 at the Al-Hikmah Islamic Boarding School is carried out every Friday between two Friday sermons, which starts with taking a deep breath and then immediately reading Surah Thâhâ verses 25- 28 was three times without breathing. As for in detail the practice of carrying out the practice of reading Surah Thâhâ verses 25-28 at Al-Hikmah Islamic Boarding School are as follows:

First, listen to the Friday Khutbah solemnly.

Second, when the preacher pauses to continue the second sermon. We read Surah Thâhâ verses 25-28 three times without breathing and read it silently. For the verse is:

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي, وَيَسِّرْ لِي أَمْرِي, وَاحْلُلْ عُقْدَةً مِّنْ لِّسَانِي, يَفْقَهُوا قَوْلِي

“He said: O my Lord! Expand my breast for me, And make my affair easy to me, And loose the knot from my tongue, (That) they may understand my word”.

Third, then wipe on the face while praying to make it easier for all our affairs and affairs for our parents both in terms of seeking sustenance and other matters and for us, hopefully it will be facilitated in matters of studying and memorizing the Qur'an and so on.

Because apart from trying we also need other practices as helpers in solving all the problems or affairs we face, as well as proof that we always involve Allah and always need Allah's help in carrying out life in this world.

B. Understanding that is Trusted by Students and Administrator

In this study, researchers obtained data from most female students stating that reading the surah can make the heart calm, as a motivation to live when we are in trouble, especially with problems in learning, sustenance, and feeling that we have too many sins.

And from the practice of this surah, there are three receptions for the students:

First, as an activity or situation where the female students only assume that the practice is a form of practice that already exists and is carried out.

Second, the practice of religion, namely that female students accept a situation that they have done as a form of practice for religious people, especially life in Islamic boarding schools by taking advantage of the practice.

Third, symbolic practice, in which the female students assume that what they do has meaning in accordance with the surrounding focus.

So the author concludes that the practice of reading Q.S. Thâhâ verses 25-28 between two Friday sermons has its own virtue, especially for those who are istiqamah in practicing it. According to the documentary, practicing this practice means how to position the habit into a culture that must be done.

For ustadzah Itsna as a teacher as well as administrator, he said that by constantly reading Surah Thâhâ verses 25-28 between two Friday sermons is a form of our endeavor to ask that it is always easy for us in our affairs to study, memorize and other matters, the meaning is that the knowledge that God has destined for us, will not come by itself if we do not try to reach it. As with sustenance, it is true that sustenance has been arranged by Allah, but if we do not try to reach it, then the sustenance will also not reach our hands, said Ustadzah Itsna Nur Inayati.⁴⁵

There are many other fadhilahs that are believed by scholars that the insistence on reading Surah Thâhâ verses 25-28 is to make things easier, because we as student of knowledge really need other endeavors as assistants in seeking knowledge, whether it be from prayers or prayers of existing practices. He also explained that reading the surah can be a form of effort for us to make all our affairs easier.

⁴⁵Interview with Ustadzah Itsna Nur Inayati , on October 11, 2021 at his house Sekip Ujung Palembang.

So the goal is to familiarize the female students with reading Surah Thâhâ, so that they get used to leaving all difficulties only to Allah, making the Qur'an as a guide for life, and providing provisions for traveling in the world so that there is a difference between people who have stayed and those who are not. Once in a boarding house, when given trials such as limited sustenance or any problems, students do not become easily discouraged and always ask Allah through reading verses of the Qur'an.⁴⁶

Believers view life as an opportunity to worship Allah SWT. One form of worship to Allah is by reading the Qur'an. The series of processions for the practice of reciting the Qur'an Surah Thâhâ verses 25-28 between the two Friday sermons are carried out every Friday.

Surah Thâhâ verses 25-28 is a verse that has content that is no less powerful than other verses or surah. Basically this verse tells about how the prophet Musa AS asked to make things easier for him when he wanted to face Pharaoh's troops. In this verse also Allah SWT tells how the fear of the prophet Musa AS in the stiffness of his tongue when dealing with Pharaoh. However, in this verse there is also a separate fadhilah which is believed to make all human affairs easier if you read it and practice it.

⁴⁶Interview with ustadzah Itsna Nur Inayati , on October 11, 2021 at his house Sekip Ujung Palembang.

C. Meaning of the Reading Felt by Perpetrator based on the Understanding of Students with Administrator

1) Objective Meaning

Objective meaning, as explained in the previous chapter, objective meaning is the meaning found by the social context in which the action takes place. In this case, it is used to view the practice of reading Q.S. Thâhâ verses 25-28 as a routine that is always carried out. In addition, the practice of reading the Q.S. Thâhâ is a form of appreciation for the obedience of the female students to one of the orders from the teacher.

Ustadzah Itsna agreed to invite the tahfizh students to practice reading the surah every Friday between the two Friday sermons. Because every educational institution has its own way of being able to become female students into pious (knowledgeable) people. Among the ways to educate the students, apart from the islamic boarding school curriculum, it is accompanied by riyadhah (effort). In the observation activity, the writer concludes that the more important role is the Tahfizh female students, as the results of the interview with Ustadzah Itsna Nur Inayati:

"This practice is practiced as a form of endeavor and remembrance of Allah, hoping for wisdom and intercession from reading the Qur'an is also a wirid, so that everything is facilitated in

seeking knowledge, easy in terms of sustenance or others. So that the practice of reading Q.S. Thâhâ must always be carried out. Therefore, the empowerment of this practice cannot be separated from the role of the female students, without the will of this practice may not be possible.”⁴⁷

Once the role of the female students is so important for the implementation of this tradition, it requires them to always increase their motivation and increase their enthusiasm in practicing the reading of Surah Thâhâ. Therefore, it requires high awareness for them to practice this practice without the guidance of a cleric at another Islamic boarding school.

The hope of Ustadzah Itsna in requiring the reading of this surah solely for worship, familiarizing the female students always interacting with the Qur'an, and familiarizing the female students in their every effort is accompanied by prayer as well. With these hopes, Ustadzah Itsna always tries to maintain this practice from year to year, so that they get Fadhilah or blessings from what has been done every day.⁴⁸

⁴⁷Interview with ustadzah Itsna Nur Inayati , on October 11, 2021 at his house Sekip Ujung Palembang.

⁴⁸Interview with Ustadzah Itsna Nur Inayati , on October 11, 2021 at his house Sekip Ujung Palembang.

The results of the interview stated that one of the female students after doing the practice, he felt the benefits or blessings. Among them: the results of an interview with one of the female students who have lived for about five years, Jelly Permata Agustina:

“At first, I also felt compelled to participate in this activity, but I got used to it every day, so if I didn't read it every Friday it felt like something was missing in my heart. If for the fadhilah it is more to memorize the Qur'an, every time we add a new memorization it feels light, unlike in the past who found it difficult to memorize, maybe apart from our efforts, we also need to make other efforts to help, such as practicing Surah Thâhâ verse 25-28 of the two sermons this Friday”.⁴⁹

But not a few the majority of students, they do not understand the reading of the Qur'an Surah Thâhâ verses 25-28 meaning that they do not know the whole practice. Although they do not know the practice of reciting the Qur'an in Surah Thaha verses 25-28 between the two Friday sermons, the enthusiasm and enthusiasm of the female students in participating in this practice is very high. As the results of an interview with a student named Liska Oggie Bonne:

"By getting used to reading Surah Thâhâ verses 25-28 between these two Friday sermons, I don't feel sleepy when the preacher is

⁴⁹Interview with a student Jelly Permata Agustina, on September 25, 2021.

delivering the sermon, because usually I always fall asleep during the sermon, and I've read that when the Friday sermon takes place while we sleep then we will not get the reward on that Friday. So that by participating in practicing this surah, I will never fall asleep again when the Friday sermon takes place.”⁵⁰

2) Expressive Meaning

Expressive meaning, it can be classified into several important points, namely that by practicing the reading of Surah Thâhâ verses 25-28 between the two Friday sermons there is a meaning that shows practical meaning as a form of effort or riyadhah for the female students in studying so that it is always easier to understand the lessons learned. Given in Islamic boarding schools through practice or wirid which is held every Friday at the time of the Friday Khutbah at the Islamic Boarding School. As well as showing the meaning of submission and obedience to teachers in Islamic boarding schools. In this expressive meaning, the author divides it into two parts, namely:

Expressive meaning according to female students. From the results of interviews with students related to the theory of expressive meaning, it can be stated that most of the students practice reading the Qur'an from Surah Thâhâ by following the orders or recommendations

⁵⁰Interview with a student Liska Oggie Bonne, on September 25, 2021.

made by Ustadzah Itsna Nur Inayati. From the results of interviews with students at the Al-Hikmah Betung Islamic Boarding School, Banyuasin, not a few of them practice Surah Thâhâ only as a routine to abort their obligations. They do not understand how to practice the practice of reading the Qur'an Surah Thâhâ as a form of learning that has many benefits. As the researcher interviewed with a student named Yeni Septiani:

"The practice of reciting the Qur'an Surah Thâhâ is indeed not required for all female student, but it is highly recommended to Santriwati of Tahfizh so that initially they were forced to do it only to follow the teacher's orders."⁵¹

Nevertheless, the spirit or intention of female students in practicing the reading of the Qur'an Surah Thâhâ verses 25-28 between the two Friday sermons needs to be imitated by the public. Because it starts from the compulsion to become habitual, making them have a sense of responsibility to always read the Qur'an regularly. In addition, the female students carry out this practice to expect the pleasure of Allah SWT in any form and also hope for blessings from the teacher. As the results of an interview with a female student named Julia Agustin:

⁵¹Interview with a student Yeni Septiani, on September 25, 2021.

"In my opinion, doing the practice of reciting the Qur'an in Surah Thâhâ verses 25-28 between the two Friday sermons is a form of ta'dzim (*ngalap barakah*) towards the ustadzah who has given this practice, because by obeying the teacher's orders there must be wisdom. and that which is called barakah must exist."⁵²

The results of the interview with a female student named Mawahdatul Fithriyani:

"The routine of reading the Qur'an in my opinion is something that is required for Muslims, here with the recommendation to read the Qur'an Surah Thâhâ verses 25-28 between two Friday sermons, I don't think it is necessary to know what the benefits are or what are the benefits of reading the Qur'an. What you get after reading the surah, the important thing is to obey the orders of a teacher, of course there are benefits of their own."⁵³

However, there are not a few female students who believe with all their heart the truth of the virtues and blessings of Surah Thâhâ verses 25-28 which comes from Allah. This belief is followed by always practicing reading the Qur'an in Surah Thâhâ verses 25-28 every Friday between the two Friday sermons. As the results of an interview with one of the student named Mawahdatul Fithriyana:

⁵²Interview with a student Julia Agustin, on September 25, 2021.

⁵³Interview with a student Mawahdatul Fithriyani, on September 26, 2021.

"It's not just a matter of memorizing studying in class, the material being carried out, but also the inner peace that I get every time I practice reading the surah."⁵⁴

Interview with a female student named, Niar Sundari:

"In my opinion, by regularly practicing reading this verse between two Friday sermons makes me feel more memorized, I feel that it is not too difficult for me to memorize since practicing it, Allah has really helped me through practicing this verse, because I am a very it is difficult to memorize, after getting this practice from ustadzah Itsna I am very happy, and I really intend that because of practicing this verse my efforts in memorizing the Qur'an can run smoothly, and al-hamdulillah my process of memorizing is also slowly being facilitated by Allah SWT, apart from that this verse is a prayer of the prophet Musa AS asking for spaciousness when facing Pharaoh, which if practiced is also very useful."⁵⁵

Without realizing it, their habits in practicing Surah Thâhâ get a sense of reciprocity. As the results of an interview with a female student named Tika Wulandari:

"The practice of reading Surah Thâhâ verses 25-28 is indeed not obligatory, in the sense of sunah only, if you want to do it, it is

⁵⁴Interview with a student Mawahdatul Fithriyana, on September 26, 2021.

⁵⁵Interview with a student Niar Sundari, on September 26, 2021.

okay. So the first time I practiced this surah, I was forced to regularly read parts of this surah, but more and more I feel the benefits after regularly reading this surah, one of which I feel there is a certain calm when studying and memorizing, and I also intend that the affairs of the sustenance of both parents go smoothly making it easier for me to pay money per month at the Islamic boarding school, and al-hamdulillah their sustenance is also smooth since I routinely practice this part of the surah."⁵⁶

The author concludes that actually by practicing reading Surah Thâhâ verses 25-28 between the two Friday sermons has its own virtue for its readers, especially for those who are istiqamah in practicing it. There are different privileges after the female students read it. The female students felt that it was not only calm and inner peace, but there was another feeling that was implied in the minds of them, which they could not express.

However, not all female students feel the virtues contained in the surah. In fact, if all student do this practice seriously, they will definitely get a blessing, and train student to learn discipline through persistence in practicing reading Surah Thâhâ verses 25-28.

Second, the expressive meaning according to the administrator, here the author only interviewed the source directly who was the first

⁵⁶Interview with a student Tika Wulandari, on September 26, 2021.

person to give this practice, namely Ustadzah Itsna Nur Inayati who was the administrator at this Islamic boarding school. Ustadzah Itsna is no less in advising the female students so that they feel more responsible and self-aware that from the surah that the student will read later they themselves will feel the virtue or *Fadhilah*.

Expressive meaning actually focuses more on how to motivate of female students in practicing reading Surah Thâhâ verses 25-28. This practice requires the persistence of the female students, so that they themselves feel a change from what is practiced every day. In fact, whether or not female student change depends on them themselves, because the more we intend to practice and do this practice, the desires we want are immediately facilitated by Allah SWT and of course cannot be separated from his role in accompanying these activities.

Apart from having many *Fadhilah*, reading the Qur'an is highly recommended for Muslims, as a guide in everyday life. Like what was said or the results of an interview with Ustadzah Itsna Nur Inayati:

"With *istiqomah* practice or read the surah, for me as a necessity that we Muslims should read or memorize some of the surah in the Qur'an and do not need to think about what benefits will be

obtained after reading the surah, because Allah will definitely be rewarded according to our behavior.”⁵⁷

The author concludes through Karl Mannheim's sociological theory that the expressive meaning in the practice of reading Q.S. Thâhâ verses 25-28 between the two Friday sermons is to change the feelings of female students and administrators after carrying out the practice into a form of belief, with the form of students efforts in the form of reading al-Qur'an worship. Qur'an the hope is that everything that becomes a burden or their minds will slowly be facilitated by Allah in solving it, such as the problem of difficulty in receiving incoming lessons, finding it difficult to memorize the Qur'an and the books or feeling too much sin, so that they get peace of mind by always hoping for Ridho from Allah.

From the three parts of the statement above, the writer concludes that expressive meaning is an assessment of every event that is happening to him. It is not only an assessment that is obtained through this meaning, but the feeling after doing the practice of reading Q.S. Thâhâ verses 25-28 between two Friday sermons at the Al-Hikmah Betung Islamic Boarding School, Banyuasin, South Sumatra.

⁵⁷Interview with ustadzah Itsna Nur Inayati , on October 11, 2021 at his house Sekip Ujung Palembang.

3) Documentary Meaning

The meaning of documentary, according to the meaning of the documentary is how to position the habit into a culture that must be done. The meaning of the documentary is a combination of the previous meanings. So the practice of reading this surah between the two Friday sermons is the final form because it has made it a culture for female students to always practice it.

Documentary meaning of the practice of Surah Thâhâ verses 25-28 can actually be known if it is examined in depth, because the meaning of documentary is an implied and hidden meaning, which is not realized from one practice of reciting the Qur'an Surah Thâhâ can become a culture thoroughly. The practice of this surah led to three receptions for the students:

First, as an activity or situation where the female students only assume that the practice is a form of practice that already exists and is carried out.

Second, the practice of religion, namely that female students accept a situation that they have done as a form of practice for religious people, especially life in Islamic boarding schools by taking advantage of the practice.

Third, symbolic practice, in which the students assume that what they do has meaning in accordance with the surrounding focus.

The main goal of Ustadzah Itsna Nur Inayati to make the practice of reading this surah between the two Friday sermons is to cultivate and practice the surah in the Qur'an to always be read and practiced in everyday life. This is what is called the Fadhilah of the surah in the Qur'an which are made into practice and tradition. The best deeds are those who want to read them and practice them, maybe that's what caused Ustadzah Itsna to continue to invite his students to cultivate this practice. With the hope that the female students who always routinely read one of the surah of the Qur'an, besides being a worship, they also hope for Allah's blessing and are kept away from physical and spiritual disasters, facilitated in the learning process, facilitated for their sustenance and kept away from the poverty of knowledge, poverty of birth as well as the mind, is elevated, and we will know about something unseen such as the pleasures of heaven, such as explanation of the meaning Q.S. al-Wâqi'ah/56: 88-89.

فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ، فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٌ

“Then if he is one of those drawn nigh (to Allah), Then happiness and bounty and a garden of bliss”.

Another purpose is as a remembrance of Allah, hoping for wisdom and intercession from reading the Qur'an is also a wirid, because in a dictionary explains, that wirid are pieces of verses of the

Qur'an or hadith that are read well, especially read after prayer. With wirid, praying and religious activities are an inner effort with a vertical dimension, namely a request to God, in order to get ease in dealing with all problems.

Here, the writer includes a table of results of research on meaning in sociological theory by Karl Mannheim:

1. Objective Meaning the Practice of Reciting Surah Thâhâ Verses 25-28

Between the Two Friday Khutbahs is as Follows:

Students of Tahfizh	Administrator
<p>Implementation of the practice of reciting Surah Thâhâ verses 25-28 is an activity that is not required for the Tahfizh female students of the Al-Hikmah Islamic Boarding School, so that it starts from an order or recommendation from a teacher until it becomes a habit that is carried out by the tahfizh female students every Friday.</p>	<p>As a form of spiritual practice for students, as a form of motivation for female students so that they get blessings from what they practice and as a form of effort for them to seek knowledge who are experiencing difficulties.</p>

2. Expressive Meaning of This Practice According to Tahfizh Female Students and Administrator:

Students of Tahfizh	Administrator
<ul style="list-style-type: none"> a. The heart becomes peaceful b. Become self-motivated when you have problems or difficulties in receiving lessons given by the teacher or problems in memorizing difficulties c. Have a sense of responsibility to always practice the practice d. Want to get blessings from the teacher e. Pray for parents to be blessed with sustenance. 	<ul style="list-style-type: none"> a. It becomes a form of confidence and strength when experiencing the burden of thoughts or something else, which will slowly be made easy by Allah SWT.

3. Documentary meaning Observations of Researchers:

Documentary Meaning
The practice of reciting Q.S. Thâhâ verses 25-28 between two Friday sermons at the Al-Hikmah Islamic Boarding School Betung Banyuasin is an activity where tahfizh students are encouraged or ordered to carry out the amaliah. So the author concludes that the practice started from a suggestion or order from a teacher into an activity that is not realized by female students if the activity is ingrained, so that from carrying out orders from a teacher it becomes a habit to make the female students more disciplined by themselves.