

**RECITING SURAH AMPAT AT PESANTREN NURUL
MUHIBBIN**

(A PHENOMENOLOGICAL STUDY)

UNDERGRADUATE THESIS

BY:

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**ANTASARI STATE ISLAMIC UNIVERSITY
USHULUDDIN AND HUMANITIES FACULTY
BANJARMASIN**

2021

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MUHIBBIN**

(A PHENOMENOLOGICAL STUDY)

Undergraduate Thesis

**Submitted in partial fulfilment of the assignments and requirements
for the S. Ag degree at Antasari State Islamic University**

By:

Noor Syifa

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**ANTASARI STATE ISLAMIC UNIVERSITY
USHULUDDIN AND HUMANITIES FACULTY**

BANJARMASIN

2021

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Banjarmasin, 2nd of July 2021



Noor Svifa
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**RECITING OF SURAH AMPAT AT PESANTREN NURUL MUHIBBIN
(A PHENOMENOLOGICAL STUDY)**

Presented and written by:

Noor Syifa

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Having been checked out and revised properly, I hereby approve this research to be submitted and examined in front of 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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(A PHENOMENOLOGICAL STUDY)**






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ABSTRACT

Noor Syifa. SRN: 170104020189. Reciting Surah *Ampat* at Pesantren Nurul Muhibbin (A Phenomenological Study). Undergraduate Thesis, Qur'anic Studies Department, Ushuluddin and Humanities Faculty, Antasari State Islamic University, 2021.

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Keyword: Surah *Ampat*, Reciting, Pesantren.

Reciting the Qur'an as *wirid* is a phenomenon of reciting the Qur'an that is often found in Indonesia. One of them is reciting surah *Ampat* at Pesantren Nurul Muhibbin which consists of the surah *As-Sajadah*, surah *Yâsîn*, surah *Al-Wâqi'ah* and surah *Al-Mulk*. The reciting surah *Ampat* is routinely carried out every night together by male and female students as a form of practicing the Qur'an in everyday life. This activity is a recommendation from the chief of Pesantren Nurul Muhibbin, namely Guru Bakhiet because reciting surah *Ampat* has a great *faḍilah*. This study aimed to find out about the process and reasons for reciting surah *Ampat* at Pesantren Nurul Muhibbin. This research is included in of field research using qualitative descriptive methods and phenomenological approaches, namely to describe the meaning of life experiences by humans regarding certain phenomena. Data collection techniques used in this study were interviews, observation, and documentation. In this case, the author tries to deeply examine about the experience and practice of reciting surah *Ampat* carried out by all students at Pesantren Nurul Muhibbin. The results of the research in this thesis are **first**, the reciting surah *Ampat* begins with *tawasul* by reciting surah *Al-Fâtiḥah* then continues reciting surah *Ampat* in the order in the Qur'an, namely from surah *As-Sajadah*, surah *Yâsîn*, surah *Al-Wâqi'ah*, and surah *Al-Mulk*. Finally, it is closed by reciting a prayer after reciting surah *Yâsîn* or a prayer to prevent calamity, depending on the wishes and hopes that lead to the reciting surah *Ampat*. **Second**, the reciting surah *Ampat* is based on the statement of Habib Abdullah al Haddâd in the *Risâlah al-Mu'awwanah* book, hadiths of Prophet Muhammad, and the recommendation from the chief of Pesantren Nurul Muhibbin. **Third**, the meaning of reciting surah *Ampat* in terms of "expressive" is to make the heart more calm and peaceful after reciting it. At The same time, the objective meaning is *Mutaba'ah* with the Prophet, Salafusshaleh, and the chief of Pesantren Nurul Muhibbin. **Fourth**, the purpose of reciting surah *Ampat* is to facilitate all affairs, forgive all sins, be elevated of degree in the presence of Allah and avoid poverty, to be fluent and accustomed to reciting the Qur'an, and to get intercession so that you are safe in this world and the Hereafter.

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ياحسان إلى يوم الدين.

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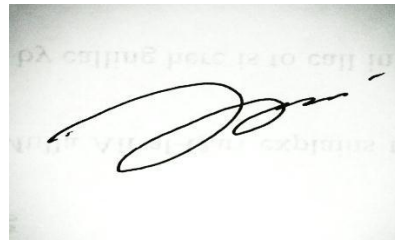
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Finally, the author hopes this thesis will be useful for the subsequent researches, for the improvement of this research, the author wishes the readers to give their advice and suggestions.

Banjarmasin, 2nd of July 2021

A handwritten signature in black ink, appearing to be 'Dian', is centered on a light-colored background. The signature is fluid and cursive.

Author

TRANSLITERATION TABLE AND ABBREVIATIONS

According to the standard transliteration American Library Association (Library of Congress) 1977 mentioned bellow, the method of transliteration of Islamic terminology from the Arabic language has been carried out.

1.	ا :	A	16.	ط :	t
2.	ب :	B	17.	ظ :	z
3.	ت :	T	18.	ع :	'
4.	ث :	Th	19.	غ :	Gh
5.	ج :	J	20.	ف :	F
6.	ح :	h	21.	ق :	Q
7.	خ :	Kh	22.	ك :	K
8.	د :	D	23.	ل :	L
9.	ذ :	Dh	24.	م :	M
10.	ر :	R	25.	ن :	N
11.	ز :	Z	26.	و :	W
12.	س :	S	27.	ه :	H

13. ش : Sh

14. ص : ş

15. ض : đ

28. ة : h, t

29. ء : ' (alif)

30. ي : Y

Madd and Diftong:

- | | | | |
|----------------|-------|-------|------|
| 1. Long Fathah | : Ā/ā | 4. أو | : Aw |
| 2. Long Kasrah | : Ī/ī | 5. أي | : Ay |
| 3. Long Dammah | : Ū/ū | | |

Abbreviations:

1. SRN. : Student Registry Number
2. ORN. : Official Registry Number
3. ESN. : Educator Serial Number
4. n.d : No Date
5. n.p : No Place
6. n.p : No Publisher

MOTTO

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَفْضَلُ عِبَادَةِ أُمَّتِي قِرَاءَةُ الْقُرْآنِ

Messenger of Allah said: "as well as the worship of my people is that of reciting the Qur'an."

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