



Functional Reception of The Practice Shalawat Syajaratu An-Nuquud at The Nurul Ishlah Islamic Boarding School in Jeraeng

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Abstract: Religious traditions in Islamic boarding schools are a real manifestation of human interaction with the Qur'an that gives birth to the practice of Living Qur'an. One example is found in the Nurul Ishlah Islamic Boarding School, namely through the tradition of "Amalan Shalawat Syajaratu an-Nuquud." This study aims to uncover the origins of this practice and analyze the reception of caregivers and students using the theory of Al-Qur'an reception from Ahmad Rafiq. This study uses a qualitative approach through field research methods. Data were obtained through observation, interviews, and documentation. The results of the study show that: Shalawat Syajaratu an-Nuquud, also known as shalawat 400, is a mandatory practice for students every Friday night which functions as a means of dhikr, munajat, and expression of love for the Prophet SAW; The typology of reception for this practice is included in the category of functional reception because its use is practical and spiritual. This study contributes to expanding understanding of the practice of Living Qur'an in Islamic boarding schools as a form of experiencing the values of the Qur'an in a living and dynamic local tradition.

Keywords: Living Qur'an; Reception; Shalawat; Syajaratu An-Nuquud.

Introduction

The Qur'an is a book of guidance for Muslims which is positioned as a paradigm to create human behavior and attitudes in living life in the world. Farid Esack in his book entitled "The Introduction to the Quran", explains that the Qur'an not only functions as a guideline, but can also fulfill many functions in human life (Nurfuadah, 2017). The Qur'an can function as a defender of the oppressed, an initiator of change, a brake on oppressive actions, an encouragement of change, a pacifier of the heart, and even as a medicine (shifa') or savior from disaster.

The interaction between the Qur'an and humans gives birth to an understanding both in practice and in reception as a form of appreciation and reaction of Muslims to the presence of the Qur'an. In its historical trajectory, we can see that the practice of making the Qur'an or parts of it in the practical life of humans has been carried out since the time of the Prophet

Muhammad SAW. This reception was also practiced by the Prophet himself. One example in a narration, the Prophet once read the letter Al-Fatihah to perform ruqyah on a sick person, and read the letter Muawwidzatain (the letters Al-Falaq and An-Nas) as a form of protection from magic (Afifah et al., 2023).

Some people, Islamic boarding schools, assemblies or other institutions make the Qur'an a wirid that is read routinely, whether daily, weekly, or at certain times by them in their own way of implementing it, and with certain goals (Danendra & Rahmawati, 2022; Fitriyani & Zakariya, 2022).

This then gave birth to a performative function in the study of the Qur'an, namely how society treats its holy book outside of its informative function, such as readings of the Qur'an with certain intentions (Najib, 2023).

These practices and receptions then underwent transmission, transformation and regeneration to subsequent generations until they reached us, including

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the practices and receptions of the Al-Qur'an in Indonesia. One of them is at Pondok Nurul Islah Ketangga Jeraeng which carries out a practice in which it presents the Al-Qur'an in the form of the practice of shalawat syajaratu an-nuquud or what is known among students as the practice of shalawat 400. This practice is an implementation of the command of the Al-Qur'an in QS Al-Ahzab verse 56 "Indeed, Allah and His angels pray for the Prophet. O you who believe, pray to the Prophet and say greetings of respect to him." and it includes reading verses of the Koran, prayers and certain dhikr as routine activities for students carried out communally Sumayadi.

There are many studies that discuss the theory of reception in the phenomenon of living Qur'an, especially in Islamic boarding schools, which have been carried out previously, including: First, a study conducted by Zaman (2020), entitled *Typology and Symbolization of Al-Qur'an Reception at Miftahul Huda Rawalo Banyumas Islamic Boarding School*. In his research, Akhmad revealed the various receptions of the Qur'an at the Islamic boarding school, and tried to understand the meaning inherent in it. So that three forms of Al-Qur'an reception were found and using a phenomenological approach by Karl Mannheim to reveal the meaning contained in the reception of the Qur'an at the Miftahul Huda Islamic boarding school in Banyumas.

And finally, a study written by Noviana et al. (2021) entitled *Reception of the Community of the Subulussalam Syarif Hidayatullah Putri Islamic Boarding School towards the Tradition of Reading Selected Letters*. This paper uses observation methods, interviews with an ethnographic approach, then analyzed using descriptive-explanatory analysis. The results of the study are in the form of arguments for the superiority of the three Yasin letters, al-Waqiah letters, and al-Mulk letters which are routine readings for students, the process of implementing the tradition of reading selected letters, and understanding and reception for readers of the tradition including leaders, administrators, and students of the Islamic boarding school. Based on several studies above that have been carried out previously, both regarding formal objects, material objects, and context, researchers have not found significant similarities with the research to be carried out. In this paper, the author focuses on the typology of reader reception in the practice of shalawat syajaratu an-nuquud at Pondok Nurul Ishlah Ketangga Jeraeng.

Second, an article entitled *Reception of the Reading of Al-Quran Verses in the Manaqib Tradition at the Al-Barokah Mangunsuman Siman Ponoroga Islamic Boarding School* written by Ibad (2023). The research in this article discusses the practice of reading the Al-Quran in the manaqib tradition at the Islamic boarding

school and analyzes the reception of reading the verses of the Al-Quran in the tradition so that several supporting factors and inhibiting factors are found in the reception of reading the verses of the Al-Quran in the manaqib tradition. The research in this paper uses interview and field observation methods which aim to gain an understanding from the perspective of participants and social reality.

Method

This research is a field research, namely a study conducted through direct data collection from the research location to understand the phenomenon contextually and in depth. This approach is used so that researchers can capture the practice of Living Qur'an in social reality as it occurs at the Nurul Ishlah Ketangga Jeraeng Islamic Boarding School directly (Moleong, 2019).

The data sources in this study are divided into two, namely primary data and secondary data. Primary data were obtained through participatory observation and in-depth interviews with key participants, namely the caretakers of the pondok and the students, in order to obtain information about the implementation and meaning of the practice of Shalawat Syajaratu an-Nuquud. Observations were carried out directly in the ritual of reading the practice which is carried out every Friday night. Meanwhile, secondary data were obtained through documentation in the form of photos, audio recordings, and literature studies related to the theory of Al-Qur'an reception, pesantren traditions, and the phenomenon of Living Qur'an in Society (Sugiyono, 2019).

In analyzing the data, the researcher used an interactive analysis model that includes three stages: data reduction, data presentation, and drawing conclusions. This technique allows researchers to filter and understand reception patterns in religious practices studied systematically (Miles & Huberman, 2014).

Result and Discussion

Al-Qur'an Reception

Reception comes from Latin, namely "recipere" which means acceptance or welcoming. In terminology, reception is a science based on the reader's response to a literary work. Reception is intended as a reader's response in giving meaning or assessing a text that is read, so that it can provide a reaction or response to it (Ibad, 2023). According to Rafiq (2004), reception in general is the act of receiving something. A literary work has value and meaning when it is felt by the reader through reception. The collaboration between reception and the Qur'an into a reception of the Qur'an can be

interpreted as a study that discusses the reader's response to the Qur'an, this response can be in the form of, the way society interprets or understands the message in the verses of the Qur'an; the way society applies moral teachings in these verses; and the way society chants and reads the verses of the Qur'an Zaman,

In the study of the living Qur'an, there are three typologies of reception which are classified as follows: Exegetical Reception, namely the exegetical reception positions the Qur'an as an Arabic text and is interpreted as a language (Huda & Albadriyah, 2020). An example of this reception is the interpretation of the Qur'an in the form of bi al-lisan (interpretation of the Qur'an through the study of the book of interpretation of the Qur'an) or with bi al-qalam (study of the book of interpretation); Aesthetic Reception, namely the reception that shows that the Qur'an is a holy book that has beauty and aesthetic value. The Qur'an is also accepted aesthetically, namely the Qur'an can be read, written, and displayed aesthetically as well (Huda, 2019); and Functional Reception, namely this typology of reception positions the Qur'an as a book intended for humans to be used in obtaining certain benefits and goals, which then from these goals will create encouragement to bring up behavior or attitudes in everyday life. Examples include the traditions of Yasinan, Simaan, Khataman, and others carried out by a community as a form of reception of the Qur'an that emerged in their midst (Huda & Albadriyah, 2020).

Getting to know the Sholawat Syajarotun-nuqud

Shalawat Syajaratu an-nuquud is a diploma owned by Habib Saggaf bin Mahdi bin Syekh Abu Bakar bin Salim which he obtained while studying in Algeria from one of his teachers. Habib Segaf bin Mahdi bin Abu Bakar bin Salim was born in Dompnu, West Nusa Tenggara on August 15, 1945. He was born to the honorable couple Habib Mahdi bin Idrus bin Syekh Abu Bakar bin Salim with Syarifah Balqis binti Hasan bin Solah bin Salim Al Idrus. Another name for this shalawat syajaratu an-nuquud is the money tree shalawat, it is called so with the hope that for those who practice the shalawat, their sustenance will be expanded by Allah SWT, so vast is the person's sustenance that it is as if he has a money tree. Apart from that, as is known, shalawat is also a practice taught by the Prophet SAW as a form of our love for the Messenger of Allah and so that all our wishes and desires are granted by Allah SWT.

This practice can be carried out every night, from Isha until dawn, and can also be done when carrying out other activities at night. Then the prayers read in this practice are contained in the book Tanbihul Ghafilin by Abul Laits as-Samarqandi and are read 400 times, here are the words of the prayers:

Surah Al-Baqarah Verse 178: Context and Meaning

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ

It means "O Allah, may mercy always be upon the Prophet Muhammad and also on the Family of the Prophet Muhammad."

History of the Practice of Shalawat Syajaratu an-nuquud at the Nurul Ishlah Islamic Boarding School in Jeraeng Neighborhood

The beginning of the practice of shalawat syajaratu an-nuquud was carried out at the Nurul Ishlah Ketangga Jeraeng boarding school, namely when Abi Sumayadi as the caretaker of the boarding school received a diploma from several of his teachers from Sumbawa, Kediri and Dompnu to practice several dhikr practices, one of which was the practice of shalawat syajaratu an-nuquud or known as the money tree shalawat which was licensed by Habib Segaf bin Mahdi bin Abu Bakar bin Salim from Dompnu.

The practice of shalawat syajaratu an-nuquud or better known as the practice of shalawat 400 among the students of the Nurul Ishlah boarding school, began to be carried out in 2015 since the establishment of the Nurul Ishlah boarding school which at that time numbered around 5-10 students who had memorized the Al-Qur'an. The implementation of this practice is carried out every Friday night in congregation after the Isha prayer and is led directly by Abi Sumayadi. This practice is carried out with the intention of growing love for Rasulullah SAW and at the same time as a prayer and munajat so that life feels sufficient (not lacking and not excessive).

According to Abi Sumayadi, the recitation of this shalawat practice is an implementation of the command of the Qur'an in QS. Al-Ahzab verse 56 which reads:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Meaning: "Indeed, Allah and His angels pray for the Prophet. O you who believe, pray for the Prophet and say greetings of respect to him."

On the basis of the verse above, Muslims are ordered to offer prayers to the Prophet Muhammad SAW, because praising the Prophet SAW is a form of taqarrub practice towards Allah SWT as well as our love for the Prophet SAW (Takwallo et al., 2021).

The series of readings in this shalawat practice have been compiled and summarized into a fida' practice (hand in hand practice) which consists of several dhikrs and verses from the Koran which have been calculated

using astronomy. The following is the order of reading in the dhikr of shalawat syajaratu an-nuquud which is carried out at the Nurul Ishlah cottage. Tawasul to the hadroh of the Prophet Muhammad SAW; Read shalawat 400 times; Read Surah Al-Quraish 3 times; and Read the following dhikr 3 times.

يَا حَيُّ يَا قَيُّوْمُ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

Read the following dhikr 3 times.

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Read QS At-Talaq verse 2 (verse one thousand dinars) 3 times; Read QS At-Taubah verses 128-129 3 times; Read shalawat 3 times; Read QS Al-Ahzab verse 56 1 time; Read the talbiyah reading 3 times; Read shalawat 1 time; and Read the following lafadz 1 time.

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَحَبِيْبِنَا وَشَفِيعِنَا وَزُخْرِنَا وَ مُصْطَفٰى
وَمَوْلَانَا مُحَمَّدٍ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ

Ended by reading Surah Al-Fatihah.

Typology of Reception of Readers of the Practice of Shalawat Syajaratu an-nuquud at the Nurul Ishlah Boarding School in Jeraeng Neighborhood

The practice of shalawat syajaratu an-nuquud carried out at the Nurul Ishlah Ketangga Jeraeng boarding school includes reading shalawat, dhikr, and verses of the Qur'an which have their own virtues and benefits which are used to pray to Allah SWT. The reading of shalawat and verses in the practice of shalawat syajaratu an-nuquud is real evidence that the Qur'an has been used for certain purposes that are applied in the community, especially in Islamic educational institutions, namely Islamic boarding schools. In creating the practice of shalawat syajaratu an-nuquud at the Nurul Ishlah boarding school, of course the caregivers have deeper knowledge about the function and virtues of the readings in this practice. The verses and surahs of the Qur'an read in this practice contain religious values that can be utilized and functioned as prayers. Reading tawassul (Al-Fatihah) in this practice is a form of devotion to Allah SWT and a form of respect for the hadrah (assembly) of Rasulullah SAW as the Prophet who has the most perfect praise among other prophets.

Apart from that, the reading in this shalawat practice is also used as a medium to pray for ease and spaciousness in life. This prayer is stated in Surah Al-Quraish, Surah At-Talaq verse 2, Surah At-Taubah verses 128-129, as said by Abi Sumayadi: "This Al-Quraish letter contains tips so that we can be successful

in achieving life in this world and the afterlife. It tells about the tenacity of the Quraish people in carrying out trade trips in two seasons, this can be our motivation to continue trying and working because in reality no one is poor, but they are too afraid to start".

In addition, the letter At-Talaq verse 2 or known as the thousand dinar verse is also used as a prayer to ask for ease and to be given sufficiency both physically and spiritually as a priceless wealth. The core reading of the syajaratu an-nuquud practice at the Nurul Ishlah boarding school is the reading of 400 prayers which are a diploma from Habib Segaf bin Mahdi bin Abu Bakar, the reading of prayers in this practice aims to enrich oneself both spiritually and physically so that one always feels sufficient with what one has and as a form of love for the Prophet SAW. It can be seen that the reception from the caregiver as the compiler and reader of the syajaratu an-nuquud prayer practice practically functions the readings in this dhikr for certain purposes, namely as a medium for students at the Nurul Ishlah boarding school to pray, pray to Allah SWT, and pray to the Prophet SAW.

It can be seen that the reception of the caregiver as the compiler and reader of the practice of shalawat syajaratu an-nuquud practically functions the readings in this dhikr for certain purposes, namely as a medium for students at the Nurul Ishlah boarding school to pray, pray to Allah SWT, and pray to the Prophet SAW. Then from several students that the author interviewed, they understood this 400 shalawat practice as a practice that must be done on Friday nights in congregation. Indirectly, this practice forms the spiritual character of students to always remember Allah SWT and pray to the Prophet SAW. From the experience of several students as readers of the 400 shalawat practice, it can be observed that the students use the readings in this practice as a medium to taqarrub to Allah SWT in addition to fulfilling obligations at the boarding school (Kamal et al., 2024). In addition, several students also feel the benefits of reading this 400 shalawat practice, such as being given ease in memorizing and reviewing the Qur'an, because as conveyed by Abi Sumayadi, the blessings in memorizing the Qur'an must also be accompanied by a sense of love and closeness to the Prophet SAW as the spreader of God's word on this earth. By practicing this 400 shalawat practice, several students also feel the ease when they are going to appear in competitions such as MTQ, MHQ, STQ which are usually followed by Nurul Ishlah students. So that this practice becomes a favorite practice when students are going to appear in competitions (Ismail et al., 2025).

So according to the reception of several students, the practice of shalawat syajaratu an-nuquud is not limited to being a mandatory activity of the pondok, but becomes a medium for praying to Allah SWT and a form

of love for the Prophet SAW. In addition, students also feel the benefits of reading this shalawat practice in everyday life, such as feeling close to Allah SWT, a calmer heart, and easy to memorize the Qur'an.

The practice of shalawat syajaratu an-nuquud carried out at the Nurul Ishlah pondok is one form of the Living Qur'an study. In the process of reading the shalawat, verses and surahs of the Qur'an in this shalawat practice, the reader will then respond and give a response to the reading in order to understand the meanings contained in the reading of the practice of shalawat syajaratu an-nuquud. This is called reception, namely the reader gives a response and response of acceptance to a literary work, namely the shalawat and kalam of the Qur'an contained in the 400 shalawat practice, so that the reader can understand the meaning and intent of the reading of the 400 shalawat practice.

According to the author's analysis through data collection through observation and interviews, the practice of shalawat syajaratu an-nuquud carried out at Pondok Nurul Ishlah Ketangga Jeraeng is a functional reception typology from Ahmad Rafiq's theory of Qur'an reception. This is because the readings in the form of shalawat, verses, and surahs contained in the 400 shalawat practice are used for a specific purpose, namely as a medium for dhikr and munajat to Allah SWT which is carried out at a certain time, namely on Friday night after the Isha prayer which is carried out in congregation by all students of the Nurul Ishlah boarding school.

In general, through the results of the author's interviews with sources, readers can perceive the readings in the practice of shalawat syajaratu an-nuquud as follows: According to the caretaker, the recitation of the practice of shalawat syajaratu an-nuquud is intended as a medium for students to remember Allah SWT, pray to Allah SWT, and pray to the Prophet SAW through the readings contained in this practice of shalawat; and According to several students, the practice of shalawat syajaratu an-nuquud is a mandatory activity of the pondok that must be carried out and pragmatically they believe that the readings in the practice of shalawat syajaratu an-nuquud contain good prayers and are useful to be used in everyday life. Several students also feel the benefits of reading this dhikr such as the heart becomes calmer, and it is easier to memorize the Qur'an.

Conclusion

The practice of Shalawat Syajaratun an-Nuquud or what is known as the practice of shalawat 400 at the Nurul Ishlah Islamic boarding school is a practice received by Abi Sumayadi as the caretaker of the Nurul Ishlah Islamic boarding school from several of his teachers from Sumbawa, Kediri and Dompur which was

then summarized as a practice that must be carried out by the students of the Nurul Ishlah Islamic boarding school every Friday night after the evening prayer. functions as a medium for dhikr and prayer to Allah SWT and offering prayers to the Prophet SAW. The understanding and reception felt by readers of the dhikr prayers that vibrate the Throne can be categorized according to the reader. Firstly, according to the caregiver, reciting the practice of shalawat syajaratu an-nuquud is intended as a medium for the students to do dhikr, offer prayers to Allah SWT, and offer prayers to the Prophet SAW. Second, according to several students, the practice of reciting the shalawat syajaratu an-nuquud is a mandatory activity at the pondok that must be carried out and the readings in the practice of reciting the shalawat syajaratu an-nuquud contain good prayers and are useful for use in daily life.

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Conflicts of Interest

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