

*Ubaidillah Hasan, Lutfiatu Rodiyah*

## **STUDY OF LIVING AL-QUR'AN: RECEPTION *WIRDUS SA'ADAH* THE INNER OBEDIENCE FATHUL ULUM ISLAMIC BOARDING SCHOOL**

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**Abstract:** *This study aims to explain the phenomenon of living Qur'an that occurs at Fathul Ulum Islamic Boarding School Kwagean Kediri related to the amaliyah tradition, it is Wirdus Sa'adah. The focus of this study is to find out the meaning of the amaliyah tradition, Wirdus Sa'adah, which is carried out after maktubah prayer by reading wirid of Surah Al-Fatihah 100 times a day. This study uses qualitative methods with data collection techniques in the form of observations, interviews, and documentation. The approach used is the phenomenology of social construction using the sociology of knowledge by Karl Mannheim and the social actions of Max Weber. The results of this study can be concluded that first, the activity of amaliyah tradition, Wirdus Sa'adah, is activity carried out individually or sirri means that are not required for everyone because it can interfere with the density of Islamic boarding school activities. Second, sociologically the meaning of the amaliyah tradition, Wirdus Sa'adah at Fathul Ulum Islamic Boarding School Kwagean, has an objective meaning, it means this tradition is a form of obedience to the teachings of kyai who as the model figures. This tradition expressively also affects the condition of religious psychological endurance that is good for practitioners and documentarily it is a local wisdom that needs to be preserved. Third, although Wirdus Sa'adah is not required by this Islamic boarding school, but most of the students followed the tradition with the motivation of expecting blessings from their readings*

**Keywords:** *Boarding school; Living Qur'an; Surah al-Fatihah; Wirid Wirdus Sa'ada*

## INTRODUCTION

Since the revelation of the Qur'an, 833 years ago, the Qur'an has been close to the cultures of the Arab community. Nasr Hamid Abu Zayd argues that the Qur'an is *Muntaj Tsaqafi* or as a culture product (Zayd, 2013). So it is not wonder that local cultural factors then dialectic with the text of the Qur'an, such as modern society which makes the Qur'an as the acts of pieties' offer in religion. That action is indicated by reading a practice, but on the progress this is seen as deviating from the teachings of the Prophet or considered as *bid'ah* (heresy). On the other hand, Muslims do need renewal in their interaction with the Qur'an, because classical Islamic teachings are no longer responsive to contemporary problems in delivering the best solutions for material and rational human needs in the future (Aswaja, 2016). So it is necessary to more explore the meanings of the Qur'an that can answer the needs' challenges of the times.

One aspect to respond the presence of the Qur'an is by seeing the Qur'an as a locality context that is perceived and interpreted by the community (Mansyur, 2007). That is a basic effort to gain the strong knowledge in convincing a culture, tradition, habit, thought, or behavior in society that is understood from a verse of the Qur'an (Hasbillah, 2019). Ahmad Rafiq argues that the Qur'an is alive because it is enlivened by its community, either through its interpretations or through certain practices, it can be called as the Qur'an *al-Hayy* (Rafiq, 2021). The certain practice phenomena that occurs in the daily life of Indonesia Muslims, such as the presence of the Qur'an is believed to be medicine (Dawing, 2017), talisman (Nurullah & Handasa, 2020), facilitated sustenance (Abidin & Ariyanto, 2021), wirid (Nikmah, Hasanah, & Hidayat, 2019), zikr to calm the soul (Fahmi, & Ramdani, 2021) etc. The diversity of those phenomena can create a local wisdom and indicate the new movements in Qur'anic Studies.

Local wisdom is seen as a strategy in the form of life, knowledge, and activities that are applied by the community to overcome various problems and fulfill their needs. Local wisdom is a human intelligence possessed by certain ethnic groups got through community experience (Fajarini, 2014). It means, the local wisdom is obtained through the experience of certain community that is not necessarily experienced by other communities. From the difference in this experience can be caused by the level of social class in society. As opinions of Clifford Geertz in his research that there are three groups of people in Mojokuto, namely *Abangan*, *Priyayi* and *Santri* (Geertz, 1960). Meanwhile Ricklef opinions that the cultural and religious system in Java is also influenced by The *abangan* Community (Ricklefs, 2013). Therefore as a Muslim community in facing the polemic of life, it is necessary to return everything to the Qur'an as a religious guideline.

In the midst of the diverse Muslim lives development, the public's response to the Qur'an is increasingly diverse and varied, especially the practitioners of *Wiridus Sa'adah*. This *amaliyah* tradition is carried out after the *maktubah* prayer, it is a form of local wisdom at Fathul Ulum Kwagean Islamic Boarding School which is understood through the experiences of its practitioners. This tradition is believed as a hope to Allah SWT in the

form of happiness in the world and the hereafter (Agus M. Muslim, personal communication, July 7, 2021). Practically it is not carried out by all students at Fathul Ulum Kwagean Islamic Boarding School, but only by a few students who believe in their virtues. The majority of their beliefs is in the form of *Ittiba'* towards the behavior and suggestions of their kyai (Nafisah, personal communication, November 5, 2021). The following attitude shown by the *santri* (students) is one of the respect form as a student.

From the research results, researchers found several similar studies. First, this study tends to lead to virtues (fadhilah) or the values contained in the ritual of wirid implementation (Fatah, 2020; Rahayuni, 2019). Second, it tends to analyze the procession of wirid implementation (Firdaus, 2016; Nikmah et al., 2019). Third, it tends to lead to zikr and wirid according to the opinion of the ulama' (the religious experts) (Muhammad Quraish Shihab, 2006). Fourth, it tends to lead to the times' primacy concept of the wirid implementation. (Astuti, 2013) Fifth, the study tends to acculturate Islam and community culture that uses the verses of the Qur'an as medicine (Dawing, 2017; Rita Desrianti & Sholeh, 2021). Sixth, it tends to lead to the concept of zikr and wirid in education (Fazri, 2018). Based on the search results above the focus of this study is to find out the meaning of the amaliyah tradition, *Wirdus Sa'adah*, which is carried out after maktubah prayer by reading wirid of Surah Al-Fatihah 100 times a day on mental and spiritual resilience and motivation for *santri*.

## RESEARCH METHOD

This type of research is in the form of field research or phenomenology using the living Qur'an study research method using data sources in the form of interviews, documentation and observation. The data sources used by researchers include primary data sources and secondary data sources. Primary data sources were obtained from *Wirdus Sa'adah* practitioners, namely students, administrators, alumni and educators at the Kwagean Fathul Ulum Islamic Boarding School. Meanwhile, secondary data sources were obtained from journals, books and various literature related to this research. The results of these observations and interviews will be analyzed into the sociology of knowledge approach by Karl Mannheim. The theory offered by Karl Mannheim includes the meaning of objective, expressive, and documenter and the theory of social action by Max Webber.

## RESULT AND DISCUSSION

### The Historiography of *Wirdus Sa'adah* Amaliyah at the Fathul Ulum Islamic Boarding School Kwagean

Before explaining the context of amaliyah tradition, *Wirdus Sa'adah*, it is important to briefly understand the programme of the islamic boarding school is carried out. Fathul

Ulum Islamic Boarding School Kwagean is an Islamic educational institute based on the understanding of *Ablu Sunnah wal Jama'ah*. There are formal and non-formal education programs, recitations, courses, training and social activities (Zamzami, 2018). This Islamic Boarding School was founded by Kiai Abdul Hannan Ma'sum, the beginning of this pesantren was founded when he opened a public recitation at his father-in-law's house in Kwagean Hamlet in the month of Maulid in 1980. There were 96 students attended. Due to the increasing number of the students, Kiai Hannan moved to North Kwagean to build a semi-permanent place with two rooms for pesantren activities. Eight years later, from the results of his hard work, he could manage to buy a land to expand Islamic boarding school (Kwagean, 2019).

Like the other pesantren, then this pesantren developed an organization which is now called as Madrasah Diniyyah Futuhiyyah. Initially, in the Kwagean area, the diniyyah madrasah was built, pioneered by local regional elders more or less in 1974 AD. Nine years running, in 1983 AD. Kiai Abdul Hanan began to take part in building the madrasa and joined the organization of the Islamic Boarding School Fatul Ulum. Then the santri increased significantly, eventually required the addition of facilities and infrastructure, which had three locales at first, now it has developed into a three-floor building which has 12 locales (Kwagean, 2019). Until now Fathul Ulum Islamic Boarding School Kwagean has been established and developed by having 12 institutional units.

Each pesantren has its own characteristics to be able to make students become pious and knowledgeable people. Educating students are not only through the curriculum at Islamic Boarding Schools, but also accompanied by *riyadhab* (effort) (Husna & Abidin, 2020). Fathul Ulum Islamic Boarding School Kwagean is known as the *Jadug* Islamic Boarding School which has many practices, one of those practices is *Wirdus Sa'adah*. The beginning of this practice known at the Fathul Ulum Islamic Boarding School Kwagean was when Kiai Hanan often asked to the students and also the general public when there were big events to do *Wirdus Sa'adah* amaliyah. However, it is not explained who asked Kiai Hanan to do this practice, only it was stated that the practices that Kiai Hanan got were mostly from the books he studied in pesantren (Agus M. Muslim, personal communication, July 7, 2021). Anyone can immediately practice *Wirdus Sa'adah* amaliyah, without having to be asked by Kiai Hanan first.

The term wirid in the Qur'an cannot be found explicitly, the more popular term is represented by the word "zikr". The word "zikr" is found in the Qur'an with various forms and meanings (Fatah, 2020). Like as in QS. al-Ahzab verse 41 and QS. al-Jumu'ah verse 10 about the recommendation to always do zikr as much as possible, QS. ar-Ra'du verse 28 that by doing zikr makes the heart calm down, QS. an-Nur verse 37 about always remembering Allah in all conditions. Then, the reference is used of *Wirdus Sa'adah* is recommendation for remembrance that Allah SWT promises that everyone will get an answer (Agus M. Muslim, personal communication, July 7, 2021), it contained in the QS. al-Baqarah verse 152:

فَاذْكُرُونِي أَذْكَرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ

Translate: “So remember Me; I will remember you. And be grateful to Me and do not deny Me.”

Al-Qurtubi explained in his interpretation about the meaning of lafadz **فَاذْكُرُونِي أَذْكَرْكُمْ** which took the opinion of Sa'id bin Jubair, zikr means remembering Allah with His obedience, whoever disobeys to Allah, it means he is not a person who does zikr, eventhough he reads a lot of tasbih, tahlil, and al-Qur'an (Al-Qurthubi, 2006). So when someone remembers Allah Swt obediently, Allah Swt will remember him by giving reward and forgiveness. Meanwhile, according to Quraish Shihab that verse is interpreted as remembrance of Allah SWT is not only using the tongue but also with the mind, heart and limbs (Muhammad Quraish Shihab, 2006). When someone remembers Allah, Allah will always be with him in a state of joy and sorrow and Allah will increase his blessings. By doing zikr according to al-Maraghi also makes the heart calm and the soul becomes peaceful (Al-Maraghi, 1992a).

*Wirdus Sa'adah* is a wirid practice that is expected for anyone who practices it will get happiness in this world and the hereafter. Kiai Hanan in every event always says that *Wirdus Sa'adah* is one of the wirid that has a lot of fadhilah (virtue). So that *Wirdus Sa'adah* can be said to be an iconic practice that is most popular among Fathul Ulum Islamic Boarding Schools and the surrounding community. Among the virtues of *Wirdus Sa'adah* that Kiai Hanan said the most famous is that children will obey their parents and also obey to Allah SWT (Agus M. Muslim, personal communication, July 7, 2021). Like as in QS. Al-Kahfi verse 4 which explains that pious children are investments in the hereafter. One of the charities that will never be cut off is pious children who diligently pray for their parents. And in order to be blessed with good children, parents must also do hard efforts and also *tirakat*.

The ways to practice *Wirdus Sa'adah* amaliyah itself is reading Surah al-Fatihah 100 times a day, and reading it after the *maktubah* prayer. The details of this practice are reading al-Fatihah after the Fajr prayer (Subuh Prayer) 30 times, after the midday prayer (Dzuhur Prayer) 25 times, after the Asr prayer 20 times, after the Maghrib prayer 15 times, and after the Isha prayer 10 times (Maksum, 2007). Then after finishing reading al-Fatihah, continue by reading this do'a:

إِلٰهِي عِلْمُكَ كَافٍ عَنِ السُّؤَالِ إِكْفَانِي بِحَقِّ الْفَاتِحَةِ سُؤَالًا وَكَرَمُكَ كَافٍ عَنِ الْمَقَالِ أَكْرَمَنِي  
بِحَقِّ الْفَاتِحَةِ مَقَالًا وَحَصِّلْ مَا فِي ضَمِيرِي

Then reading do'a:

اللَّهُمَّ اغْنِنِي بِحَلَالِكَ عَنِ حَرَامِكَ، وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ

The first do'a read 3 times dan the second do'a read 7 times. When reading the first prayer on lafadz **وَحَصِّلْ مَا فِي ضَمِيرِي** then say the desire that is our intent, we say it seriously. Before carrying out this practice, usually the students perform *tirakat* first by

fasting for 7 days to equip themselves so that when they have practiced the *Wirdus Sa'adah* amaliyah, they are expected to continue then *istiqomah* (always continues) (Nafisah, personal communication, November 5, 2021). As for the number provisions, it is known that there is a compilation of sanad from various teachers of Kiai Hanan. For female students who got menstruation are unable to do this practice (Agus M. Muslim, personal communication, July 7, 2021). Whereas in the practicing, this *amaliyah* tradition is do individual because there are many activities carried out after prayer in pesantren so that it is feared that it can interfere the learning process and the activities of the students.

As for the *fadhilah* or virtues of *Wirdus Sa'adah* according to the book of *Sullam Futubhat*, such as: bring the happiness, expanding sustenance, improving morals, being given intelligence, facilitating all affairs, overcome the difficulties, achieving goals, glorifying life, being authoritative, be elevated the level of life, always be given the blessings of life, fulfilled all his desires, being beautified his religion, always be helped by Allah, won in all affairs, given a sense of security, obeyed, loved and cherished, fulfilled his needs, guarded himself and his property, blessed his wealth and was elevated his degree, son and his wife becomes a good person, be easier in studying, his life is peaceful, his children are kept away from poverty and the damage, know subtle sciences, and gain wisdom and others (Maksum, 2007).

Whereas in the *Khozinat al-Azhar* book, it is explained that whoever reads al-Fatihah with *istiqomah*, so then they will get a high degree in the sight of Allah SWT. As stated on page 109, that people who read al-Fatihah are like reading the Torah, the Bible, the Zabur, the Qur'an and the manuscripts of Prophet Ibrahim (as) 7 times and each letter is given a degree in heaven which is one degree has a wide the heavens and the earth. (An-Nazili, n.d.) While on page 117 explains about the virtues of reading or practicing Surah al-Fatihah 41 times (An-Nazili, n.d.). This virtue is the same as in the book of *Sullamu Futubhat*

### **The Reception of *Wirdus Sa'adah Amaliyah* at the Fathul Ulum Islamic Boarding School Using Sociological Review**

The Amaliyah tradition, *Wirdus Sa'adah*, which uses Surah al-Fatihah, as its reading practice, has deep theological roots in Islam. In the last verse of Surah al-Fatihah explained, in the interpretation of al-Maraghi, Allah SWT informs to His servants about people who have been given grace by Allah SWT through previous people, namely the Prophets and "*Siddiqin and Salihin*", it has the aim to be exemplary so that when someone makes them as a role model, he will be brought to happiness and kept away from the misguided path (Al-Maraghi, 1992b). From those interpretations, the educator believes that there are certain virtues in the form of happiness in the world and the hereafter. In addition, Surah al-Fatihah is used as a *wirid* because al-Fatihah is the mother of all surahs in the Qur'an (*Ummul Qur'an*) (Agus M. Muslim, personal communication, July 7, 2021). As in Ibn Kathir's interpretation, al-Fatihah is not only referred to as the Ummul Qur'an, but is also referred to as the opening reading in prayer. Al-Fatihah is called *Ummul Kitab*, and also as

*as-Sab'ul Matsani* (seven verses that are read repeatedly in prayer), *ash-Shalah* (as a condition for valid prayer), and *al-Quranul Azhim* (Katsir, 2005b).

In this case, to reveal the meaning of *Wirdus Sa'adah* amaliyah at the Fathul 'Ulum Islamic Boarding School Kwagean, the researcher refers to the Living Qur'an research using the social construction analysis of knowledge sociology theory by Karl Mannheim and social action of Max Weber. According to Karl Mannheim in the objective meaning (Husna & Abidin, 2020), the implementation of the *Wirdus Sa'adah* amaliyah carried out at the Fathul Ulum Islamic Boarding School Kwagean is a part of symbolizing the piety and obedience to the teachings and directions of the Kiai. This is as same as the traditional actions offered by Max Weber (Muhlis & Norkholis, 2016), that is following what the educators said (*dawuh*) and also the form of a students' obedience (*tawadhu*). Seen in essence, this amaliyah is not included in the required activities or activities that are made into the curriculum in this Islamic boarding schools.

Because the kiai always do it continuously (*istiqomah*), finally the *Wirdus Sa'adah* amaliyah becomes the part of an unwritten tradition, which makes the students then follow kiai's habit. This attitude is a form of obedience to something that has been exemplified by the kiai. Imam Zarkasyi also argues that morals can be invested into the minds of students through the examples of good deeds (Zarkasyi, 2020). On the other hand, this is an influence form of a kiai as a leader in a boarding school. According to Martin, a kiai is a charismatic character (Bruinessen, 1995). Charismatic leadership style can influence the followers because it has great authority, attractiveness and influence. So that a leader easily influences the behavior of his followers (Syarifudin, 2004). Like as a kiai who easily influences people who are within the area of the Islamic boarding school, both in the form of speech and behavior.

This is in line with existing norms such as legal norms, norms of politeness and religious norms. Being obedient is an attitude that is needed by a students when they are in society. With these attitudes they are not easy to violate applicable norms. This behavior also reflects that Islamic boarding schools can be used as places for moral learning for students when they are in society so that they always behave politely in various ways (Atqia & Zuhriyah, 2019). Besides that, it can also train students in terms of *riyadob*, effort and prayer. This is a form of the inner effort of student which makes the student becomes a person who is firm in his stance and also has a life purpose that is in accordance with the guidance of the Qur'an.

Then the expressive meaning by Karl Mannheim (Husna & Abidin, 2020), on the *Wirdus Sa'adah* amaliyah activity showed that the participants felt a good psychological condition. For the kiai's family, practicing this practice is a must which is expected to give the happiness in the world and the hereafter because the blessings of Surat al-Fatihah itself. This is as Agus Muslim said:

*"Abah niku selalu ngendikan kepada anak-anaknya untuk selalu mengamalkan Wirid Sa'adah. Coro kasarane ngeten mbak, anak-anake sedanten niku divajibkan mengamlakan amalan niki.*

*Dados sedanten anak-anake abah sami mengamalkan dan abah njeh ajek ngelengne teng anak-anake ben tetap istiqomah. Mergane al-Fatihah niku katah fadhilabe. Seperti namanya mawon wirid sa'adah adalah wirid yang diharapkan memberikan kebahagiaan didunia dan juga kebahagiaan di akhirat. Abah mengharapkan anak-anake niku mangke njeh angsal kebahagiaan dunia akhirat”* (Agus M. Muslim, personal communication, July 7, 2021).

For the students who practice this amaliyah tradition, they think that wirid can help them in difficult situations, then make it easier to find solutions. Some others also said that by regularly practicing this amaliyah, they felt it was easier to control their emotions and were more calm. One of them is a third grade senior high school student, who said that:

*“Waktu riyen sakderenge kulo mengamalkan amalan wirid niki ketika kulo ada masalah ataupun ada musibah, kulo mboten saget mengontrol emosi. Setiap wonten nopo-nopo pikirane kulo mboten saget tenang, selalu cemas memikirkan hal yang belum tentu terjadi. Imbase kulo gampang marah, dan mengambil keputusanpun kulo biasane nggeh grusa-grusu. Namun ketika kulo nilai saget istiqomah mengamalkan wirid ini kulo ngrasakne pribadi kulo saget lebih terkontrol. Ketika mengambil keputusan kulo lebih mencurahkan riyen teng Pengeran, dipikir, ditimbang-timbang riyen”* (Dinda, personal communication, July 7, 2021).

In line with Max Weber's affective action, this action is determined by the condition of the practitioners' emotional orientation (Weber, 1978), it is in the form of a benefit or virtues felt by the practitioner. This shows that when humans are hit by a problem or disaster, the best place to complain everything is God. Because by complaining about all the life's problem to the God, makes a servant closer and his faith increases. Because they believe that Allah SWT is on the side of his servant as long as the servant is also on His side. As the suggestion to always be *husnudzon* is also explained in the QS. Al-Hujarat verse 12, that Allah SWT forbids His servants from having bad thoughts (Ad-Dimasyqi, 2005). So as a religious being, a servant should return everything to His God.

Many students who practice *Wiridus Sa'adah* also assume that the wirid is only used as a form of religious ritual or as a form of *tirakat*, they have not felt the benefits of what they are doing. But when they do not do this practice they feel something is missing. That means the wirid becomes a habit and is inherent in them. This also makes them have a sense of responsibility to always practice it regularly. One of the alumni also said that when she was still studying, she had not felt anything from the wirid. But when she got out of the Islamic boarding school and was married, she felt that *Wiridus Sa'adah* could facilitate sustenance for her, make her household life happy and what her wishes were easily granted (Vivi, personal communication, September 22, 2021).

In accordance with the fifth verse of Surah al-Fatihah, that Allah SWT commands his servants only worship to Allah, and ask for help only to Allah, and do not let a servant look for intermediary reasons except to Allah, because only Allah is Almighty (Al-Maraghi, 1992b). It can be concluded that all actions are successful or not depending on Allah's wisdom. These reasons lead a servant to the success. Because of that, every intention of



the practitioners is easy to accept by Allah SWT because they have involved Allah SWT in it so that Allah SWT provides convenience.

In Islamic boarding schools that is based on ahlu sunnah wal-jama'ah, the practices such as reading wirid and zikr are activities that are commonly carried out, like as in the Fathul 'Ulum Islamic Boarding School Kwagean. Even though in its implementation, *Wirdus Sa'adah* amaliyah is only do individually, but this does not discourage the students from participating this amaliyah tradition. They believe that *Wirdus Sa'adah* amaliyah has its own function, which they believe comes from the book of *Sullamu Futubat* (Anwar, personal communication, July 7, 2021). In the meaning of Karl Mannheim's documentary, it shows that this amaliyah tradition, which exists in Islamic boarding schools, is a tradition that has been preserved for a long time until now, then it becomes as a hereditary culture and continues which has become a local wisdom.

Whereas in the instrumental rationalist action offered by Max Weber (Weber, 1978), the practitioners know that the traditions which they carry out cannot be separated from the reasoning that they consciously have the ability or capacity to do. By their individually practice, it shows that they are consciously able to take the time to do it. Especially as a student who has a busy schedule, this is like a challenge in itself for them, then they are consciously able to spend their time to do this amaliyah on the sidelines of the mandatory activities which they must follow (Isfa', personal communication, September 22, 2021). So that in preserving the *Wirdus Sa'adah* amaliyah tradition to run and continue until now, they have thought rationally and they are aware that they have the capacity to carry it out, both from the aspect of human resources or other aspects that can be used as a basis for the reasoning; the tradition can be continued to run.

From the activities taken by the practitioner of *Wirdus Sa'adah* in the value rationalist actions of Max Weber (Muhlis & Norkholis, 2016), it can be found that the practitioner takes the blessings and also imitates the behavior of *salafu shalih*. It is like as the values of imitating the kiai's habits that they refer in practicing *Wirdus Sa'adah*. Basically, they want to follow and imitate what has become the character and also the play of their predecessors who have proven their amaliyah and scientific validation. From the values they get, in addition to getting blessings, they also get convenience and fluency to get knowledge, and all the affairs can be facilitated (Annisa, personal communication, September 22, 2021). Based on all the facts, a value has a very important role to bind the practitioners of the *Wirdus Sa'adah* amaliyah tradition to always preserve and protect it.

## **The Actualization or Influence of the Amaliyah Wirdus Sa'adah Tradition in Strengthening the Inner Obedience of the Practitioner**

### **1. As a Role models**

For now the society make a kiai as a role model because the kiai is considered a good role model. So that every kiai's behavior can be applied in their lives, especially in terms of worship and morals. Good behavior carried out by the kiai will be embedded in the soul of the students, such as the attitude of obedience shown by a santri, they

understand it as a form of respect (*ta'dzim*) and the adab of a student to glorify his teacher (Nafi', personal communication, November 5, 2021). It is like the story of the Prophet Moses when he studied with the Prophet Khidir described in QS. Al-Kahf verse 66:

قَالَ لَهُ مُوسَى هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ تُعَلِّمَ مِنَّمَا عَلَّمْتَ رَسُولًا

Translate: "Musa (Moses) said to him (Khidir): may I follow you so that you teach me something of knowledge (guidance and true path) which you have been taught (by Allah)?"

In Tafsir Ibn Kathir, it is explained that the attitude of Prophet Musa as a student of Prophet Khidir was full of tenderness and without coercion. Prophet Musa always accompanies Prophet Khidir to get the right knowledge that Allah SWT has taught so that the knowledge obtained can be a guide for all affairs, then it makes the knowledge useful and can be used as a field of pious deeds (Katsir, 2005a). Therefore, it is important for students to maintain attitude towards the kiai, because the kiai is an intermediary for the benefits and blessings of knowledge.

Meanwhile, in Tafsir al-Azhar Abdul Malik Karim Amrullah explained that, Prophet Musa in front of his teacher admitted all the shortcomings that he did not understand and was willing to become his student by accepting all knowledge that he did not know with the consequences, including he is not going to ask question than getting permission from Prophet Khidir (Amrullah, 1999). In the interpretation of al-Misbah according to Quraish Shihab, it can be seen that there is a seriousness of Prophet Musa to study knowledge and is willing to pour out his body and soul by making requests in a soft and gentle manner without forcing Prophet Khidir to be his teacher (M. Quraish Shihab, 2012). It can be seen from the above interpretations that it explains a student's attitude towards a teacher to get blessings in studying. So that from the attitude shown, it can affect their next life to become moral and civilized human beings.

## 2. Religious Psychological Endurance

Religious people will always try to obey the teachings of their religion, they try to find out and learn their religion, carry out their religious rituals and feel the experience and believe in the doctrines that exist in their religion. Individuals who have strong religious beliefs, are significantly lower to get stress (Durkheim, 1965). People, who have high religious beliefs, have a good understanding of religion. So when something happens, they tend to accept it gracefully. There is no disappointment, regret, or anger. Meanwhile, people, who have low religiosity, tend to view everything happens is in a non-positive way (*su'udzon*) because the lack of sincerity in facing all problems, lack of patience in dealing with the complications of life, and lack of obeying religious orders. So that religiosity has an important role in the psychology of each individual in dealing with the difficulties of life.

Religion has a big role for individuals as a coping strategy in the crisis times. High religiosity can help a person in maintaining psychological health during difficult times and also can help someone when they have to face unpleasant events (Fitriani, 2016). One of the ways to show religious activities is by reading the Qur'an. In this case, the practitioners of *Wirdus Sa'adah* recite Surah al-Fatihah which is carried out every day and continuously, then it gives them the effect of calm and inner peace (Dinda, personal communication, July 7, 2021). By understanding the virtue values of *Wirdus sa'adah* in the *Sullamu Futubat* book and also understanding the content and promises of Allah in Surah al-Fatihah, it can motivate them and become an encouragement in living life. By understanding this, everything that happens in life can be returned to Allah. Because essentially everything that happens in human life is a manifestation of belief in God.

### 3. The Blessings of Life and Optimism

The blessing according to Imam Ghozali is *Ziyadatul Khair*, means increasing goodness. Meanwhile, according to Imam Nawawi in his work "Syarah Sahih Muslim", it is explained that the blessing has two meanings: (1) growing, increasing or developing; (2) continuous goodness (Nurzaman, 2021). It can be concluded from the understanding above; blessing is a gift from Allah SWT that can bring pleasure, peace, happiness and goodness and it comes in the form of increased sustenance, health, good deeds and knowledge. Allah SWT explains in the Qur'an that the word "blessing" is 32 times. Basically all the verses that describe blessings have a blessing value when everything is associated with Allah SWT. Because the blessing is a provision from Allah SWT.

Blessing in the Islamic boarding school (*pesantren*) is often referred to as seeking blessings (*tabarrukan*) for everything related to the kiai who as a charismatic figure. All the actions and said (*dawuh*) of the kiai is a form of *tabarrukan* activities that can take as an example for his students (Hasanah, 2018). They believe that there is blessing of the kiai. Because the kiai is ulama' who is believed to be the heir of Prophets. And whoever gather with him, it will increase in goodness (Kadir, 2016). So as a manifestation of the love, obedience and humility of a students (*santri*), they do not hesitate to do *tabarrukkan* or seek blessings to their Kiai. Seeking the blessing can be done in various ways, one of them is by practicing this *Wirdus Sa'adah* amaliyah tradition. By following what their kiai does, they believe that they will get Allah blessing, which makes them optimistic in carrying out all activities. Because everything they do always involves God in it so they believe in the blessings and benefits of life.

## CONCLUSION

From the research results above, it can be concluded that the *Wirdus Sa'adah* amaliyah tradition carried out at the Fathul Ulum Islamic Boarding School Kwagean Kediri is a daily wirid activity that is carried out individually on the consciousness of each individual. This awareness was come from their understanding of the *Wirdus*

*Sa'adah* virtues contained in the *Sullamu Futubat* book which became the pocket book of students. While the implications of social construction obtained from the practitioners who were analyzed using the theory of Karl Mannheim and Max Weber objectively and traditional actions showed that the amaliyah carried out was a symbolizing of the obedience (ta'dzim) to the teachings and the direction of the kiai as role models. Expressive and affective actions here have an impact on good psychological conditions in the daily lives of practitioners. Documentary shows that this amaliyah is a form of local wisdom that needs to be preserved. Then the instrumental rational action shows that they are able and have the capacity to do and they are as human resources

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