

## THE FUNCTIONAL SIGNIFICANCE OF RECITING DHIKR AL-MA'THURAT: EXPLORING THE LIVING QUR'AN IN TAHFIZ INSTITUTION

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### **Abstract**

This research is motivated by the many practices of reciting the dhikr of Al-Ma'tsurat among institutions both formal and non-formal as a form of spiritual improvement of its readers including at LTIQ As-Syifa Subang, West Java, Indonesia. Therefore, this study aims to explore the functional meaning of the recitation of the dhikr of Al-Ma'thurat and how this practice supports the moral, disciplinary, and mental development of tahfiz students in daily life. This type of research is qualitative with descriptive-analytical method and living Qur'an approach. Data were obtained through observation, interviews, and documentation. The research subjects included santri, musyrifah, and dormitory supervisors. The results showed that the recitation of Surah Al-Ma'thurat at LTIQ As-Syifa is carried out regularly, both daily and certain events organized by the foundation. This activity has a functional meaning that is felt by the readers of the dhikr at LTIQ As-Syifa. *First*, strengthening the mentality of students, especially in

memorizing the Qur'an. *Second*, reminding oneself to Allah. *Third*, increasing discipline in worship. *fourth*, as a form of protection to Allah. *Fifth*, a means of improving the quality of relationship with Allah. *Sixth*, a means of shaping the character of students and increasing the spirit of memorization. *last*, to foster a sense of responsibility for the knowledge possessed while studying at the institution.

**Keywords:** Functional Meaning, Dzhikir Al-Ma'thurat, LTIQ As-Syifa

## Introduction

Al-Ma'thurat is a collection of dhikr and prayers compiled by Hasan al-Banna, an Islamic reformer, with the aim of providing practical guidance for Muslims in getting closer to Allah SWT (Eko Pranata et al., 2023). Al-Ma'thurat consists of Qur'anic verses and prayers narrated from the Prophet Muhammad, composed to be recited in the morning and evening (Al-Banna 2016). This practice is part of a spiritual tradition that aims to strengthen the relationship with God and protect oneself from worldly and spiritual disturbances (Eko Pranata et al., 2023).

The phenomenon of reading Al-Ma'thurat does not only take place among individuals, but also develops as a collective tradition in various Islamic educational institutions, pondok pesantren, and Muslim communities. These readings are usually done together, either in mosques, dormitories, or homes, creating an atmosphere conducive to spiritual reflection. In the context of modern Muslim communities, the recitation of Al-Ma'thurat is a form of religious practice that continues to survive and is relevant amid the challenges of globalization and modernization (Junaedi et al., 2023; Khorl Indah Hapsari, Syamsuddin, 2023).

Similarly, the recitation of Al-Ma'thurat is increasingly developing among tahfiz students, especially in institutions that focus on memorizing the Qur'an (Romadhon, 2023). In this

context, the recitation of Al-Ma'thurat has a deeper meaning, not only as a dhikr practice, but also as part of the process of character building and spiritual strengthening for students. This makes the recitation of the dhikr of Al-Ma'thurat more than just a daily ritual activity, but an integral part of the education and character building of santri (Munawaroh & Ravico, 2023).

Especially after the covid-19 phenomenon, making all elements of institutions both formal and non-formal adapt in maintaining spiritual values in facing more diverse contemporary challenges. One form of adaptation that stands out is the strengthening of spiritual traditions, such as the recitation of the dhikr of Al-Ma'tsurat, to support the mental and spiritual well-being of santri in the midst of this phenomenon. This practice, which is carried out regularly in pesantren and formal school institutions, not only functions as a form of ritual worship but also as a means of instilling discipline, building emotional resilience, and strengthening spiritual closeness to Allah SWT. By integrating the recitation of Al-Ma'tsurat into the daily routine, it is able to create a safe and comfortable environment with strong spirituality (Muzammil et al., 2022).

In the perspective of Living Qur'an, the recitation of dhikr Al-Ma'thurat reflects how Qur'anic values are not only understood textually, but also lived in the daily practices of santri. The Living Qur'an study in this research aims to explore the functional meaning of this dhikr recitation tradition as a means of internalizing Qur'anic values that shape the personality and mindset of santri. Thus, the recitation of Al-Ma'thurat not only represents interaction with the Qur'an as a holy book, but also a form of manifestation of the teachings of the Qur'an that lives in a social and educational context in the tahfiz environment (Amahorsea, 2022).

In addition, the study of living Qur'an about the tradition of dhikr Al-Ma'thurat has been widely researched both thesis research, or research in the form of scientific articles. Among

them, research by Ryan Khoirul Mustofa, Ahmad Zulfa, et al (2023) with the title *Recitation of Al-Ma'thurat at Ma'had Tahfidz Al-Qur'an Daarul Firdaus in Bantul Yogyakarta (Living Qur'an Study)*. The results showed that the reading of Al-Ma'thurat in Ma'had Tahfiz Al-Qur'an Daarul Firdaus Bantul Yogyakarta is an important part of the spiritual routine integrated in the daily activities of the students. In addition, this recitation is done as a form of *ittiba'* to the practice taught by the Prophet which may begin to be forgotten in the midst of changing times. Within the framework of the Living Qur'an, the habit of reciting Al-Ma'thurat reflects how the teachings of the Qur'an are brought to life in the educational community, creating a religious atmosphere that strengthens discipline, spirituality, and solidarity among students (Mustofa et al., 2023).

Another research, Munawaroh and Ravico (2022) with the title *The study of Living Qur'an on Al-Ma'thurat Recitation Tradition at Darul Qur'an Pesantren Pendung Talang Genteng*. This research resulted in the conclusion that the recitation of Al-Ma'thurat is a form of closeness to Allah SWT so as to cause the impact of calmness both in the environment and in the santri or dhikr readers (Munawaroh & Ravico, 2023).

From several existing studies, highlighting the importance of reading Al-Ma'thurat in building spiritual routines, closeness to Allah SWT, and its impact on calmness and solidarity in the pesantren environment. This research offers novelty by examining the functional meaning of reciting the dhikr of Al-Ma'thurat specifically at the As-Syifa Subang, West Java, Indonesia Qur'an Science Tahfiz Institution (LTIQ), which not only focuses on spiritual and social aspects, but also explores its practical dimensions in supporting the character building of tahfiz santri in the context of Qur'anic-based coaching.

This research is a qualitative study that uses an analytical descriptive method with a living Qur'an approach. Research with

this approach is very relevant to use in social phenomena that occur in society (Fuhse, 2022). The data collection techniques used are observation, interviews and documentation. so that the subjects of this research include santri, musyrifah and dormitory coaches. it is hoped that this research will be able to explore and analyze more deeply the functional meaning of the tradition of reciting dhikr al-ma'thurat felt by the dhikr readers (Fanjah et al., 2022; Husna et al., 2021).

### Definition of Dhikr Al-Ma'thurat

According to the language, the term dhikr comes from the word dhakar, yadhkuru, dhukr/dhikr which means action with the tongue as well as with the heart. Meanwhile, according to the KBBI, dhikr means praises to Allah that are pronounced repeatedly (Bahasa, 2016). As for terminology, dhikr is a series of utterances with the aim of praising and praying to Allah SWT as a form of worship, adoration of Allah to monotheize Him (Romadhon, 2023).

Allah says in QS. Al-Māidah [5]: 191

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ  
السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ  
النَّارِ

“Those who remember Allah while standing, sitting, or lying down, and think about the creation of the heavens and the earth (saying), “O our Lord, You have not created all this in vain. Glory be to You. Protect us from the punishment of hell”.

According to Hasan Al-Banna, the definition of dhikr is a very effective means of treating the heart. Many of the pleasures of the world are offered, sometimes even having to be redeemed at a very expensive price, but still pursued by the children of Adam

only about to achieve peace of mind (Al-Banna, 2014). Similarly, Raghīb al-Asfahānī explained that dhikr means a state that occurs to someone who by reading it feels calm and feels satisfied. Imam Nawawī also explains in his book that dhikr of Allah will be a flag of faith, a bulwark against the temptation of the devil and one of the characteristics of love for Allah, especially dhikr is prioritized in the morning and evening (Udin, 2021).

In addition, Al-Ma'thurat is linguistically the plural form of the word *al-ma'thur*. This word also has the same root as the word *atsar*, which is something that is quoted from the verses of the Qur'an, the hadith of the Prophet Muhammad, the words of the companions, and some scholars even include the opinion of the *tabi'in* as part of *atsar*. The word Al-Ma'thurat comes from the root word *atsara*, which means "quoting hadith" or *naqalal hadith* (conveying the sayings or *sunnah* of the Prophet Muhammad). In general, Al-Ma'thurat refers to a concise set of selected prayers or dhikr sourced from the Qur'an and hadith of the Prophet (Mustofa et al., 2023).

In this context, Al-Ma'thurat refers to a collection of dhikr compiled by Hasan Al-Banna, derived from a number of Qur'anic verses and Prophetic traditions. This small treatise, drafted by Imam Abdurrahman Al-Banna, contains selected *wirid* and prayers (dhikr) taken from the Qur'an and *sunnah* (Al-Banna 2016).

The systematic dhikr of Al-Ma'thurat consists of two parts, namely Al-Ma'thurat *Wazhifah Kubra* and Al-Ma'thurat *Sugra*. First, Al-Ma'thurat *Kubra* contains five parts, namely the first part contains selected letters including Qs. Al-Fātihah [1], Qs. Al-Baqarah [2]: 1-5, 255-257, 284-286, Qs. Al-Imrān [3]: 1-2, Qs. T}aha [20]: 111-112, Qs. Al-Taubah [9]: 129, Qs. Al-Is}ra [17]: 110-111, Qs. Al-Mu'minuūn [23]: 115-118, Qs. Ar-Rūm [30]: 17-26, Qs. Al-Mu'min [40]: 1-3, Qs. Al-Hasyr [59]: 22-24, Qs. Al-Zalzalah [99]: 1-8, Qs. Al-Kāfirūn [109]: 1-6, Qs. Al-Nasr [110]: 1-3, Qs. Al-Ikhlās [112]: 1-3, Qs. Al-Falaq [113] dan Qs. An-Nās

[114]. The second part contains the recitation of selected verses. The third section contains prayers ranging from the prayer of waking up to the closing prayer of the majlis. The fourth section contains Ma'thur prayers such as the shar'i istikharah prayer, the prayer for hajat prayer, and the prayer for tasbih prayer. And the fifth part, the Ma'thur wirids that are recommended to be recited by Muslim Brotherhood activists (Al-Banna, 2005).

Second, Al-Ma'thurat Sughra consists of three parts: the first part contains QS. Al-Fātihah [2], QS. Al-Baqarah [2]: 1-5, 255-257, dan 284-286, QS. Al-Ikhlāṣ [112]: 1-3, QS. Al-Falaq [113] and QS. An-Nās [114]. The second part contains the wirid in the form of prayers and salawat derived from selected traditions. And the third part closes with QS. As-Ṣāffāt [37]: 180-182 and QS. Ali-Imrān [3]: 26-27 and Rabithah prayer (prayer composed by Hasan Al-Banna himself) (Al-Banna 2016).

The explanations above, if summarized, will appear as shown in the following table:

**Table 1.** Definition of Dhikr Al-Ma'thurat

No	Aspect	Description
1	Linguistic (Language)	The word “dhikr” comes from <i>dhakar</i> , <i>yadhbkurru</i> , <i>dhuker/dhiker</i> , meaning an action with the tongue and heart. In the Indonesian Dictionary (KBBI), dhikr means praises to Allah repeated continuously.
2	Terminology	Dhikr is a series of utterances aimed at praising and praying to Allah SWT as a form of worship and submission to Him.
3	Qur'anic Evidence	QS. Al-Māidah [5]: 191 emphasizes the importance of remembering Allah in various states, whether standing, sitting, or lying down.
4	Scholars' Views	Hasan Al-Banna: Dhikr is an effective way to calm the heart. Raghīb Al-

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		Asfahāny: Dhikr provides peace and inner satisfaction. Imam Nawawi: Dhikr is a sign of faith, a shield against the devil's temptations, and a mark of love for Allah.
5	Linguistic Meaning of Al-Ma'thurat	Derived from the word <i>al-ma'thūr</i> , meaning something quoted from Qur'anic verses, Prophetic traditions, or sayings of the companions and tabi'in. This word shares the same root as <i>atsar</i> .
6	General Definition of Al-Ma'thurat	A collection of dhikr and prayers compiled by Hasan Al-Banna, derived from Qur'anic verses and Prophetic traditions, meant to be recited in the morning and evening.
7	Systematics of Al-Ma'thurat	<ol style="list-style-type: none"><li>1. Al-Ma'thurat Kubra: Includes selected surahs such as Al-Fātihah, Al-Baqarah, Al-Ikhlās, and other prayers.</li><li>2. Al-Ma'thurat Sughra: Consists of short surahs, prayers, and wirid sourced from selected traditions.</li></ol>

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### The Virtue of Dhikr Al-Ma'thurat

Al-Ma'thurat authored by Hasan Al-Banna has tremendous merit as a guide to daily worship among Muslims. This recitation consists of verses from the Qur'an including QS. Al-Fātihah [2], QS. Al-Baqarah [2]: 1-5, 255-257, dan 284-286, Qs. Al-Ikhlās [112]: 1-3, QS. Al-Falaq [113] dan QS. An-Nās [114], prayers, and dhikr sourced from the sunnah of the Prophet Muhammad SAW. Because the readings in it were once read by the Prophet when he made dhikr. One of its virtues is as a form of self-protection from the disturbance of the shaitan and the ugliness of the world.



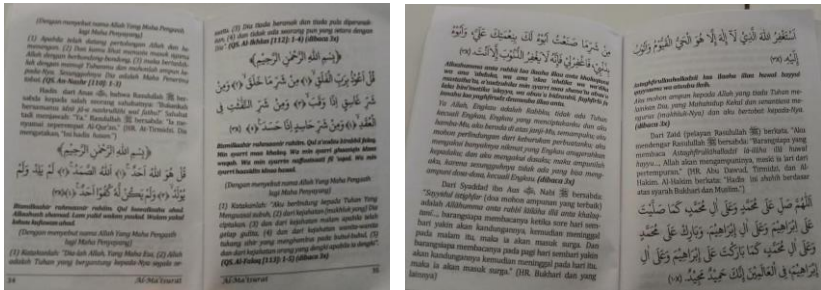


Image 1. Contents of Hasan Al-Banna's Dhikr Al-Ma'thurat Book

By getting used to reading Al-Ma'thurat morning and evening, a Muslim strengthens the spiritual connection with Allah SWT, so that his life becomes calmer, directed, and blessed. In addition, the most important virtue according to Hasan Al-Banna is to have the pinnacle of dignity as in Qs. Al-Ahzāb [33]: 35.

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَنَاتِ  
 وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَشِيعِينَ  
 وَالْخَشِيعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّامِينَ  
 وَالصَّامَاتِ وَالْحَافِظِينَ وَالْحَافِظَاتِ وَالذَّاكِرِينَ  
 وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا  
 عَظِيمًا

“Indeed, Muslims and Muslim women, believers and believers, obedient men and women, righteous men and women, patient men and women, solemn men and women, men and women who give alms, men and women who fast, men and women who keep their private parts, men and women who mention Allah a lot, for them Allah has prepared forgiveness and a great reward”.

## Getting to Know Hasan Al-Banna

Has the nickname Imam Shahid Hasan Al-Banna who was born in Mahmoudin City, Buhayra Province northwest of Cairo in October 1906. Being the eldest of five brothers and his father named Sheikh Ahmad ibn Abd Al-Rahman ibn Muhammad al-Banna who lived at the same time as Muhammad Abduh while studying at Al-Azhar. Born into a family that is devout, educated, rich and respected. At an early age, Hasan Al-Banna was taught about the Qur'an, hadith, fiqh, language and Sufism. He also achieved his intellectual journey by studying at various schools including al-Rasyad Al-Diniyyah, Dar Al-Mu'allimin, Dar Ulum Cairo until he became one of the followers of the tariqah and adherents of the Hambali madhhab (Rusli, 2014).

Hasan Al-Banna also began his career as a teacher despite the unfavorable conditions. Hasan al-Banna also had a role in the journey of the Muslim Brotherhood movement at the beginning of its growth. However, the ups and downs phase was inevitable in the course of his movement, namely getting a threat to King Faruq's government because of the 1947 incident when Hasan Al-Banna sent his soldiers to Palestine to fight Israel. As a result, King Faruq felt worried because he began to be abandoned and betrayed by his Arab allies until finally the assassination of Hasan Al-Banna on February 12, 1949 (Rusli, 2014).

Although Hasan Al-Banna had to end with this event, Hasan Al-Banna's legacy is still beautiful for his followers including *Da'watuna* (our mission), *Nahwa al-Nūr* (Towards Brightness), *Ila al-Syabab* (to the youth), *Baina al-Amsi Wa al-Yaum* (between yesterday and today), *Risalah al-Jihād* (jihad message), *Risalah al-Ta'lim* (educational messages), *al-Mu'tamar al-Khāmis* (fifth conference), *Nizham al-Usar* (small group movement system), *al-Aqāid* (principles), *Nizhamul Hukm* (government system), *al-Ikhwan Tabta Rayatil Qur'an* (Ikhwan under the banner of the Qur'an), *Da'watuna fi Thaurin Jadid* (our mission in the new age), *Ila*

*Ayyi Syai'in Nad'u al-Nās* (towards which we call people), dan *al-Nizham al-Iqtisadi* (economic system) and *Dhikr Al-Ma'thurat* (Munawaroh & Ravico, 2023).

## **The Phenomenon of Living Qur'an in the Tradition of Dhikr Recitation**

The Living Qur'an method focuses on how the Qur'anic text lives and interacts with the daily lives of Muslims (Basid & Maulidah, 2023; Rafiq, 2021; Syamsuddin, 2007). In the tradition of dhikr recitation, this phenomenon is seen in the practice of Muslims bringing Qur'anic verses to life through the recitation of *wirid*, prayers, and dhikr. Routine recitations, such as *Al-Ma'thurat*, show that the Qur'an is not only read textually, but also lived as spiritual energy that provides serenity.

The recitation of dhikr in the Living Qur'an tradition shows the dynamic interaction between the Qur'anic text and the cultural and social context of the community. For example, in various pesantren or tahfiz institutions, dhikr becomes an important ritual that represents the internalization of Qur'anic values. This process involves cognitive (understanding), affective (appreciation), and conative (practice) elements. This is in line with Azra's (2018) opinion that the recitation of dhikr not only functions as worship, but also a means of spiritual education that shapes one's character (Azra, 2018).

The dhikr tradition is also a tool to strengthen the emotional connection between individuals and their God. Dhikr sourced from the Qur'an contains profound divine messages, such as requests for protection, gratitude, and recognition of the greatness of Allah SWT. Al-Asfahani explains that dhikr does not only mean verbally remembering God, but also internalizing divine values in the heart and daily actions. (Al-Asfahani, n.d.). This suggests that dhikr serves as a link between the spiritual and practical dimensions of a Muslim's life.

*First*, phenomenological studies highlight the experiences of individuals or groups practicing dhikr as a form of manifestation of the Living Qur'an. These studies focus on how Qur'anic texts contained in dhikr such as Al-Ma'thurat are applied in daily life, creating inner calm and spiritual protection. Dhikr becomes a medium to feel the real presence of God, as explained by research that emphasizes the affective experience of reciting Qur'anic verses in routine dhikr (Eko Pranata et al., 2023).

*Second*, sociological studies see dhikr as a collective tradition that strengthens social relations within Muslim communities. Collective dhikr, as practiced in dhikr assemblies, demonstrates the Qur'an's role as a binder of social solidarity and harmony. Research shows that dhikr assemblies are not only a spiritual forum, but also a means of forming group identity and strengthening Qur'anic values in society (Merdeka & Amaliyah, 2024).

*Third*, historical-cultural studies explore how dhikr traditions develop and adapt to various cultural contexts. For example, dhikr that uses Qur'anic verses is often influenced by local traditions, such as tahlil dhikr in Java or *ratib al-haddad* in Aceh. This approach shows that the Living Qur'an in the dhikr tradition is flexible and contextual, so that it can continue to be relevant in various community situations (Yazid & Hana, 2023).

From various types of Living Qur'an studies in the dhikr tradition, it can be concluded that dhikr is not just an individual worship activity, but also a phenomenon that reflects the dynamic interaction between the Qur'anic text and the reality of Muslim life. Phenomenological studies show how dhikr provides spiritual impact and inner peace, while sociological studies reveal its role in strengthening social solidarity and community harmony. On the other hand, historical-cultural studies emphasize the flexibility of the dhikr tradition in adapting to diverse cultural contexts. Thus, dhikr as a form of Living Qur'an not only brings Qur'anic verses

to life, but also enriches the spiritual, social and cultural dimensions of Muslim life.

### **Profile of As-Syifa Subang, West Java, Indonesia Qur'an Science Tahfiz Institute (LTIQ)**

Lembaga Tahfizh Ilmu Al-Qur'an (LTIQ) As-Syifa is one of the institutional units engaged in Al-Qur'an Education and Teaching. This institution is in one of the foundations called the As-Syifa Al-Khoeriyah Foundation. This foundation is inseparable from the great role of Dr. Sulaeman Omar S. Qush, the founder and chairman of the board of trustees of the As-Syifa Al-Khoeriyah Foundation. Moving in the realm of education, da'wah and social is the main purpose of the establishment of this foundation, because these three things are part of the background of the establishment of the foundation. Social work became the first step by providing orphan scholarships, focusing on improving the quality of worship facilities in the surrounding environment until it expanded to various regions (H. As-Syifa, 2022).

The work in the field of education and da'wah began when the founder of this foundation found that many Indonesians, especially those in the Subang, West Java, Indonesia area, were not fluent and according to the rules in reading the Qur'an. In addition, Muslim women who have not worn the hijab. The three works of the foundation were accepted and received a positive response among the community and activists of education and da'wah in Subang, West Java, Indonesia Regency.

Precisely in 2001, the foundation was trusted by donors, Qatar Charity Society Doha to work together in the social and humanitarian fields so that the implementation of this collaboration was carried out in the construction of mosques, orphan dormitories, schools, and sacrificial animals. In 2003, the founder of this foundation expanded his work to non-formal education programs by establishing Ma'had tahfizh Al-Maqdim

which became the forerunner of the As-Syifa Tahfiz and Al-Qur'an Science Institute (LTIQ) (L. As-Syifa, 2014).

LTIQ As-Syifa was established in Subang, West Java, Indonesia Regency on 6 Ramadan 1432 H/1 November 2003. LTIQ As-Syifa has a vision to become a reference institution in producing *Muhaffizh al-Qur'an Da'iyah*, while its mission is the transformation and development of development knowledge, instilling Islamic values through tahsin, tahfidz and tathbiq al-Qur'an in everyday life, and spreading tarbiyah and da'wah islamiyah. LTIQ As-Syifa also has an institutional motto, which is to carry out its activities based on the hadith of the Prophet Muhammad SAW, namely the best of human beings are those who study the Qur'an and teach it. (HR. Bukhari Muslim) (L. As-Syifa, 2014).

LTIQ As-Syifa also hopes that its students will graduate in accordance with the profile of graduates including becoming professional Al-Qur'an teachers, having qualifications in reading the Qur'an with a chain, having an understanding of tajweed (Tuhfathul Athfal and Jazariyah), having a Muslim personal character and being able to preach in the community (Nurlailita, 2021).

In addition, LTIQ As-Syifa concentrates on the Tahsin and Tahfiz Al-Qur'an Program, and other Islamic Studies such as Arabic language learning, halaqah tarbawiyah, dirosah islamiyyah and other educational learning as a means prepared to produce Muhaffizh Al-Qur'an who have the soul of a da'i and understand the world of education. Meanwhile, students who enter and study at LTIQ start from the age of 15 to 25 years of scholarship entrance and regular channels with each requirement according to the chosen path, until now those who enter LTIQ have reached 19 batches.

## Implementation of Al-Ma'thurat Recitation at LTIQ As-Syifa

The implementation of reading Al-Ma'thurat at LTIQ As-Syifa is as follows:

*First*, LTIQ Assyifa has implemented morning and evening Al-Ma'thurat activities for all LTIQ Assyifa students. This activity is an activity that must be followed by all LTIQ Assyifa students. The recitation of Al-Ma'thurat at LTIQ As-Syifa is carried out on a scheduled basis. This schedule is arranged to build dhikr consistency among students. Morning and evening times were chosen because they are in accordance with the recommendation of the Prophet Muhammad to dhikr at these times. This routine implementation creates a disciplined lifestyle and helps students start and end the day with an atmosphere full of blessings and spiritual closeness to Allah SWT (Wulandari, 2024).

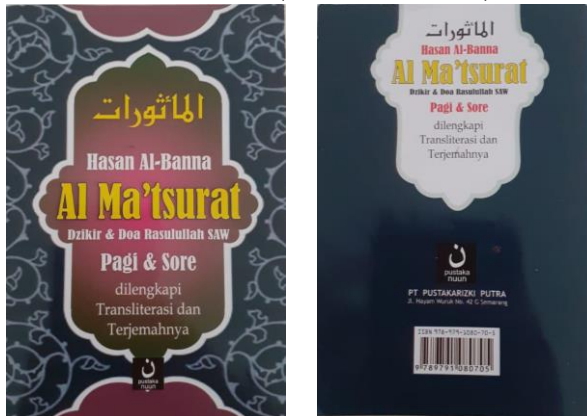


Image 2. Dhikr Al-Ma'thurat Book which is the Handbook of Santri

*Second*, the recitation of Al-Ma'thurat is carried out collectively in the mosque guided by the musyrifah after finishing the prayers, both the morning prayer and the afternoon prayer. This joint reading is done to create an atmosphere of solemnity and togetherness among students. In addition, santri are also encouraged to read Al-Ma'thurat individually outside the collective schedule, especially for those who want to repeat dhikr to strengthen memorization. This model ensures that each santri can

develop a consistent habit of dhikr, both independently and in groups.



**Image 3.** Recitation of Dhikr Al-Ma'thurat Tradition in the Evening

*Third*, at the As-Syifa Foundation, apart from being a daily routine, the recitation of the dhikr of Al-Ma'thurat is also a routine activity by means of a competition held by the Development Division of the As-Syifa Al-Khoeriyah Foundation, which aims to increase enthusiasm, especially employees or students in exploring and understanding the meaning of the dhikr contained in Al-Ma'thurat (Wulandari, 2024).

Some of the things above, if drawn, will look like the table below:

**Tabel 2.** Implementation of Al-Ma'thurat Recitation at LTIQ As-Syifa

No	Implementation Aspect	Description	Objective
1	Scheduled Recitation	Daily Morning and evening recitation of Al-Ma'thurat is scheduled and mandatory for all students	To instill consistency and discipline in daily worship routines
2	Collective and Individual	Recitation is done collectively	To foster a sense of



	Recitation	mosques under the guidance of musyrifah prayers, individually personal reinforcement	community of while also encouraging personal spiritual growth
3	Competitions and Special Events	Competitions and events are held to encourage deeper understanding and enthusiasm among students and staff	To enhance motivation and engagement with the spiritual meanings of Al-Ma'thurat

### Functional Meaning of Reciting Al-Ma'thurat at LTIQ As-Syifa

The recitation of Al-Ma'thurat at the As-Syifa Qur'an Science Tahfiz Institute (LTIQ) has a very important functional meaning in the process of education and development of students who memorize the Qur'an. The dhikr contained in Al-Ma'thurat is not only a ritual practice, but also a means of character building and deep spirituality. This was conveyed by Ustadzah Aliani Taliem as the dormitory supervisor that this recitation provides peace and mental stability which is needed by students in undergoing the process of memorizing the Qur'an which requires high focus and consistency. Thus, Al-Ma'thurat serves as a spiritual reinforcement in tahfiz education (Taliem, 2024).

The results of the research by interviewing several readers such as santri, musyrifah and dormitory coaches. So that from these interviews it produces a reception of dhikr al-ma'thurat recitation in several functional meanings, namely as follows:

*First*, Ustadzah Aliani Taliem also feels that the routine of reciting dhikr al-ma'thurat is able to strengthen the mentality and emotions of students. In the tahfiz tradition, students are faced with great mental challenges while memorizing the Qur'an. The recitation of this dhikr can provide a sense of calm and reduce

anxiety or fear of failure in the memorization process. Prayers and dhikr in Al-Ma'thurat such as requests for protection from the temptation of shaytan and strengthening the heart, provide a sense of security and comfort for students in carrying out their daily activities (Taliem, 2024).

*Second*, Abidatul Karimah as a student also feels the meaning of the dhikr tradition, namely Al-Ma'thurat functions as a reminder of God's power in every step of life. In every reading, students are taught to always remember Allah through dhikr which is a form of devotion and surrender. The recitation of Al-Ma'thurat reminds students that all efforts and endeavors made in the process of memorizing the Qur'an must always depend on the help and will of Allah SWT. This strengthens their spiritual awareness that only with the pleasure of Allah, the memorization of the Qur'an will be carried out properly.

*Third*, Based on interviews with other students such as Hildayanti, Nabila Firyal, the recitation of Al-Ma'thurat at LTIQ As-Syifa is a reinforcement of discipline and consistency in worship. Dhikr which is done regularly every morning and evening teaches students the importance of consistency in worship. In the context of tahfiz, perseverance and discipline are the keys to memorizing the Qur'an effectively. By getting used to reading Al-Ma'thurat, students are taught to not only be disciplined in memorizing, but also in worshipping Allah SWT regularly and continuously.

*Fourth*, Khairuna Fadila Aziza, who is a current student, feels that by familiarizing the recitation of dhikr Al-Ma'thurat serves as a form of spiritual protection. This dhikr contains supplications seeking protection from harm, whether physical, emotional, or spiritual. Prayers for protection, such as "*A'udzu bi kalimatillahi tammami min sharri ma khalaq*" (I seek refuge in the perfect words of Allah from the evil of what He has created), provide a sense of safety for students. This is particularly important for LTIQ As-

Syifa students as they interact with various external factors that can affect their focus and motivation in memorizing the Qur'an.

*Fifth*, Khairuna and other students also feel that Al-Ma'thurat is a means to improve the quality of relationship with Allah SWT. The dhikr in Al-Ma'thurat invites students to delve deeper into contemplating Allah's greatness and directs their hearts and minds to remain in a state of zuhd (detachment from worldly affairs) and tawakkul (complete reliance on Allah). In this process, students not only memorize the text of the Qur'an but are also expected to gain a deeper understanding of the spiritual values contained within it.

*Sixth*, one of the musyrifah named Kurnia Istiqamah argued that the recitation of Al-Ma'thurat at LTIQ As-Syifa also serves as a means of fostering better character development. Dhikr performed with deep contemplation shapes individuals with patience, reliance on Allah (*tawakku*), and humility. The sincerity in reciting the dhikr and prayers contained in Al-Ma'thurat helps students cultivate commendable traits essential in daily life, both in relationships with others and in their relationship with Allah.

*Seventh*, Aisyah Luthfi Hanifah feels that Al-Ma'thurat strengthens the students' determination in memorizing the Qur'an. Memorizing the Qur'an is a challenging task that requires mental and physical resilience. The recitation of this dhikr provides spiritual and emotional encouragement, which is crucial for students in facing various challenges during their tahfiz journey. The prayers in Al-Ma'thurat include hopes for the memorization process to be facilitated and free from difficulties. This motivates students to keep striving and praying for their memorization to be blessed.

*Eighth*, Al-Ma'thurat at LTIQ As-Syifa also functions to cultivate a sense of responsibility towards the knowledge acquired. By reciting this dhikr, students are not only taught to maintain their personal relationship with Allah but are also reminded to preserve and practice the knowledge they have learned. The

recitation of Al-Ma'thurat encourages students to apply the knowledge they have acquired in real life, especially in implementing the teachings of the Qur'an they have memorized (Wahyuni, 2023).

Some of the things above, if drawn, will look like the table below:

**Table 3.** Analysis of Functional Meanings of Reciting Al-Ma'thurat at LTIQ As-Syifa

No	Functional Meaning	Description	Analysis
1	Strengthening mental and emotional resilience	Provides calmness and reduces anxiety during the Qur'an memorization process.	The practice of Dhikr Al-Ma'thurat helps students manage stress and anxiety, creating a stable mental state essential for the challenging task of memorizing the Qur'an
2	Reminder of Allah's presence	Serves as a constant reminder of Allah's power and guidance in life.	This functional meaning fosters mindfulness and continuous spiritual awareness, ensuring that students remain connected to Allah in all aspects of their daily lives
3	Discipline in worship	Teaches students the importance of consistency and discipline in worship	Through regular recitation, students internalize the value of consistency and routine, which are

			critical not only in worship but also in their Qur'anic memorization journey
4	Spiritual protection	Offers prayers and supplications for physical, emotional, and spiritual protection	The protective prayers in Dhikr Al-Ma'thurat create a psychological sense of safety, allowing students to focus better on their studies and spiritual growth
5	Improved relationship with Allah	Deepens spiritual connection and reliance on Allah SWT	By fostering a stronger relationship with Allah, students develop a sense of inner peace and reliance on divine guidance, which supports their personal and academic lives
6	Character building	Shapes patience, humility, and reliance on Allah in daily life	The recitation promotes character traits such as humility, patience, and reliance on Allah, shaping students into individuals with strong moral and spiritual foundations

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7	Memorization motivation	Encourages persistence and motivation in memorizing Qur'an	The motivational aspect of Dhikr Al-Ma'thurat provides encouragement during difficult moments in the memorization process, reinforcing persistence and focus
8	Sense of responsibility	Instills a sense of accountability to apply and share the acquired knowledge	Instilling a sense of responsibility ensures that students not only memorize but also implement and share their knowledge, aligning their actions with Qur'anic principles

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From the table 3 above it can be seen that, Al-Ma'thurat holds not only functional meaning in spiritual and educational aspects but also serves as a vital tool for character building, discipline reinforcement, and mental development for students at LTIQ As-Syifa.

## Conclusion

From the discussion above, it can be concluded that the recitation of Surah Al-Ma'thurat at LTIQ As-Syifa not only functions as a daily worship ritual, but also as a strategic means for spiritual development, Qur'anic character building, and strengthening student discipline. Its implementation, which includes daily routines and integration with the students' memorization, creates an environment conducive to instilling the

habit of dhikr consistently. With the provision of understanding, a supportive environment, and guidance from teachers or supervisors (*ustadz* or *musyrifah*), Al-Ma'thurat becomes an effective medium for fostering the spiritual and mental balance of santri, which is very relevant in the midst of the challenges of the modern era. In addition, the recitation of dhikr Al-Ma'thurat has several functional meanings, including being able to strengthen the mentality of students, improve the spirituality of students in getting closer to Allah, form Qur'anic characters in students and increase enthusiasm and responsibility in students.

However, this study has several limitations. Its scope is confined to a single tahfiz institution, LTIQ As-Syifa Subang, West Java, Indonesia, with subjects limited to students, supervisors (*musyrifah*), and dormitory administrators. Furthermore, the research focuses more on the functional meaning of dhikr rather than its impact on students academic performance. The limited timeframe of the study also constrained the depth of analysis derived from observations and interviews.

Given these limitations, further research is recommended to include a broader range of tahfiz institutions across different regions to enrich data and analysis. Future studies could focus on the impact of Al-Ma'thurat recitation on students academic performance, mental health, and memorization achievements. Combining quantitative and qualitative research methods is also suggested to produce more measurable and comprehensive data.

Overall, this study indicates that the practice of reciting Al-Ma'thurat significantly contributes to shaping students' mental resilience, discipline, and Qur'anic character. Beyond being a ritual act of worship, this dhikr serves as a strong spiritual foundation supporting students in their tahfiz education journey. Integrating dhikr values into the tahfiz education system has proven effective in creating a mentally stable, disciplined, and spiritually enriched learning environment.

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