

**WIRID VERSES TO STRENGTHEN
MEMORIZATION: STUDY OF LIVING QUR'AN
READING SELECTED VERSES OF SURAH AL-
BAQARAH AT PONDOK PESANTREN**

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Abstrak: Having vital memorization or memory is the dream of everyone, including those who want to memorize the Qur'an. However, the facts on the ground are that not all of these memories are directly proportional to everyone's wishes. One way and effort to have vital memorization is *wirid* from the Qur'an, as practiced at the Darussalam Islamic Boarding School in Blokagung Banyuwangi, which uses the *wirid* surah Al-Baqarah. Based on the practices and habits of the Darussalam Islamic boarding school, this research was appointed with a focus on studying the living

Qur'an. It is hoped that later an answer can be found from the formula: how does the *wirid* al-Qur'an (Al-Baqarah) come alive and affect the sharpness of a santri's memorization? As a methodical step, this research uses a descriptive-qualitative method based on a phenomenon (phenomenological). The results of this study conclude that this memorizing *wirid* becomes a medium to get closer to Allah by using dhikr taken from pieces of the verses of the Qur'an Surah al-Baqarah has given confidence to its practitioners as a reinforcement for memorizing the Qur'an. 'an and have made the Qur'an.

Keywords: *Living Qur'an; Wirid; al-Baqarah*

Introduction

In today's era, it is very minimal that we find a positive response from Muslims to the command "to hold fast to the Qur'an and Hadith," generally in two forms. First, read it (specifically the Qur'an) with the intention of worship. This category includes chanting verses of the Qur'an and worship, in which some of the readings are taken from the verses of the Qur'an, such as prayers, prayers, and so on. Second, understand the Qur'an and Hadith to get instructions. In this category, interpreting the Qur'an and explaining Hadith to understand its meaning and then put it into practice, such as verses and hadiths about law, creed, morality, history, science, and various other aspects of life. The product of the interpretation of the Qur'an and the explanation of the Hadith can be in the form of laws (which are contained in fiqh books, fatwas, or laws), formulations of faith, moral concepts, and various scientific disciplines, to then be practiced in life (Husna et al., 2021).

Consciously or not, there are responses in other forms that are different from the two forms. The response in question is a sociological response that can be said to be out of the mainstream of Qur'an studies. Examples that can be given include the recommendation to pregnant women to always read the letters of

Yūsuf and Maryam so that their children will become strong and beautiful in the future; fragments of verses of the Qur'an that are used as slogans by religious organizations or groups, such as Nahdhatul Ulama (NU) which takes verse 103 of Ali Imrān's letter as its motto or Muhammadiyah which makes verse 104 of Ali Imrān's letter as its motto. The response in this form is still in the form of reading and understanding; it is just that reading activities are not in the form of reciting verses as is generally done, and understanding efforts are also not like interpreting or explaining activities as is generally done. In the development of contemporary commentary studies, this kind of response is termed the "living Qur'an" (Romziana & Sholeha, 2021).

The lifestyle of the present era, which tends to be hedonistic (glamorous) and materialistic, has more negative impacts on human life and even tends to ignore the human values in these humans. The impact is very pronounced; humans tend to be isolated, experience self-alienation, a-social soul, and ignore others. The more advanced society, the more complexities of life it leads to, and the more difficult it is for people to achieve stability in their lives. The increasing needs of life and social inequalities cause emotional tension that requires someone to seek peace and solve life's problems (Miskiyah, 2022).

In everyday behavior, humans often face a psychological dilemma in dealing with life's problems, be it environmental problems with other people or differences in viewpoints that originate from oneself whose true nature is not yet realized. Therefore, sometimes many problems cannot be solved entirely because there is no correct understanding of the essence of the problem, so many people think that a problem is solved, even though he only covers it up or forgets it for a while. Even today, not a few people tend to run away from the problem rather than face it and look for a solution (Basid, 2020).

Self-knowledge is essential to be the principal capital in living the purpose of life in the world. People who ignore their lives are tantamount to negating themselves. In general, the human person must be placed in a right and natural position as a creature who is given the awareness, will, feelings, and freedom to become a motor for life and creatures who serve their Creator. Humans began to leave spirituality which resulted in a spiritual crisis by showing the decline in human morals. According to Sukidi, spiritual illness is a human existential disease in which our existence has decreased to the lowest level, either in the form of alienation (self-alienation), spiritual alienation, or alienation from the Creator. He became a human who had fallen in dignity. In conditions like this, humans need spiritual education to guide them through the ups and downs of social life in modern times (Maula, 2022).

Human spiritual development in principle includes the development of one's soul, which has a spirit and a deep belief in oneself, in relationships with others and the Creator. The basic assumption about man is that he has an outer and inner dimension, all of which can be developed through education. Human potential can build internal and external relationships, so education should have physical, psychological, and spiritual dimensions as an integral unit. Awaken the spiritual aspect in developing education is very important. Because if spiritual values do not accompany this life, humans will lose spiritual wealth and create personality imbalances (Husna & Sholehah, 2021).

Spiritual education is known as personality education based on emotional and spiritual intelligence, which is based on self or self problems. The balance of using emotional and spiritual intelligence will create human beings, as well as being able to become people who have piety from an individual perspective and piety from a social perspective. Islamic boarding school institutions, which are part of a society that lives amid the times,

are also inseparable from problems related to spirituality experienced by society in general. Pesantren is the primary defense of Islamic teachings, but the reality is now shifting among students, especially teenagers. This shift is their tendency to follow the outside culture, which is not in line with the principles of pesantren. Violations or harmful behavior of students often lead to this culture, especially in Tahfidz boarding schools. We find many students who are not strong in memorizing; to overcome these problems, students are also equipped with spiritual knowledge. Namely giving wirid verses to strengthen memorization to students so that their knowledge is embedded in the heart (Fawaid, 2021).

The phenomenon of the living Qur'an is not an entirely new thing. Historically, the practice of treating the Qur'an in practical life occurred at the time of the Prophet Muhammad. One narration states that the Prophet once treated someone's illness by performing *ruqyah* using the letters al-Fātiḥah and al-Mu'awwidhatain. Semantically, surah al-Fātiḥah is not related to disease or treatment, but it turns out that the verse is used for medical practice. Referring to Mannā' al-Qaṭṭān (1973:21), he classified the activity of reading the Qur'an into three categories. First, reading the Qur'an as worship. Second, read the Qur'an for guidance. Third, reading the Qur'an as a means of justification. In this context, the study of the living Qur'an seems to belong to the third category. The embryo of the study of the living Qur'an seems to be traced from the slogan "Qur'an in everyday life" (making the Qur'an a part of life). Living Qur'an refers to the meaning and function of the Qur'an, which is accurate, understood, and experienced by the community. This phenomenon has existed since the beginning of Islamic history. However, at that time, the tools of social science that we can explain the socio-cultural dimension in human interaction with the

Qur'an did not seem to have been fully utilized (Najiburrohman & Zulfa, 2019).

In the early days of Islam, the socio-cultural dimension that overshadowed the presence of the Qur'an did not get a good place as an object of study. This study is increasingly attractive, along with the increasing awareness of Muslims towards the teachings of their religion. Many religious activities are found in certain places, such as the practice of pilgrimages to graves for women, among Islamic boarding school children who *istiqamah* to read wired at certain times, and so on. On that basis, this article is intended to present aspects of the study of the living Qur'an Wirid Verse Strengthening Memorizing: Study of the Living Qur'an Reading Selected Verses of Al-Baqarah at the Pondok Pesantren Darussalam Blokagung, Kaligesing, Karangmulyo, Tegalsari, Banyuwangi, East Java. The writing of this article is limited to 1) the early history (embryo) of the living Qur'an, 2) the verses of the Qur'an that are read when doing wirid and the time, 3) the socio-cultural meaning of the verses reflected in the cottage pesantren, and 4) the benefits felt by students after reading wirid istiqamah.

The research method we use in conducting this research is the Living Qur'an method, which is a new approach in the study of the Qur'an. Living Qur'an is a scientific study or research on various social events related to the presence of the Qur'an or the existence of the Qur'an in a particular Muslim community. Living Qur'an can also be interpreted as "the Qur'anic text that lives in society". This approach attempts to portray the process of community interaction with the Qur'an, which is not limited to the meaning of the text but is more focused on the application of the Qur'anic texts in everyday life. Applying the Qur'anic texts later became an institutionalized tradition in everyday life.

Living Qur'an research requires a sociological approach in practice. This is because the Living Qur'an is also an effort to make the Qur'an alive and live by the community, in the sense of

social responsibility to the Qur'an. In this case, the community sees both the Qur'an as knowledge in a profane area or as a guide in circumstances of sacred value because these two conditions produce valuable human attitudes and experiences that form a religious system because of the encouragement of religious emotions in this case, the emotions of oneself and the Qur'an (Yusuf, 2007).

The type of research in this study is qualitative research using descriptive methods. Qualitative research aims to describe and analyze phenomena, events, social activities, beliefs, perceptions, and thoughts of people individually or in groups. Descriptive method to describe various symptoms and facts contained in social life in depth.

History of Living Qur'an

The Living Qur'an referred to in this discussion is a scientific study or research on various social events related to the presence of the Qur'an or the existence of the Qur'an in a particular Muslim community. Scientific research here needs to be explained in order to avoid religious tendencies; of course, with this tendency, these events will be viewed through orthodoxy, which ends with a verdict of right or wrong, *bid'ah*, *shar'iyyah* and *ghair syar'iyyah*, or to borrow a somewhat balanced term. With the term Living Qur'an, the event is more accurately called the dead Qur'an. That is, if viewed from a religious perspective, the social event in question means that the texts of the Qur'an have not functioned because the guidance of the Qur'an is contained in its textuality and can be actualized correctly if it departs from an understanding of the text and its contents.

On the other hand, many practices of treating the Qur'an in the daily life of Muslims do not depart from the correct understanding from a religious perspective on the content of the text of the Qur'an. For example, the Qur'an claims to be

a *shifā'* (medicine). However, when specific units of it are recited to ward off the disturbance of the Jinn or Satan that has entered the human body, it does not mean that this practice is based on an understanding of the content of the text of al-Qur'an.

From an Islamic point of view, this practice shows the dead al-Qur'an, but as a social fact, this kind of practice is still related to the Qur'an and occurs in specific Muslim communities. Practices like this, in their simple form, are as old as the Qur'an. However, it took a long time for the above practices to become the object of study of the Qur'anic research. In the last part of the history of the study of the Qur'an, the study of these practices was initiated in the study of the Qur'an by observers of contemporary Quranic studies.

The holy books revealed to the Prophet Muhammad, among others, were named Al-Kitab and Al-Quran (perfect reading), even though the recipients and the first people he met did not know how to read and write. The primary function of the Al-Kitab is to provide instructions; this cannot be done without reading and understanding it (M. Q. Shihab, 2008a).

The interaction between the Muslim community and the holy book of the Qur'an in the trajectory of Islamic history has always experienced dynamic developments. For Muslims, it is not only a holy book that guides life but also a healer for disease, light, and good news at the same time. Therefore, they try to interact with the Qur'an by expressing it verbally, in writing, or the form of thoughts and emotional and spiritual experiences (Atabik, 2014). The living Qur'an stems from the phenomenon of the al-Qur'an in Everyday life, namely the meaning and function of the actual Qur'an, which is understood and experienced by the Muslim community. Every Muslim believes that when he interacts with the Qur'an, his life will find happiness in this world and the hereafter. Reading the Qur'an produces various understandings according to their respective abilities, and this understanding gives birth to

various behaviors, such as interpreting the Qur'an in the behavior of life from the theological, philosophical, psychological, and cultural fields.

History of Pondok Pesantren Darussalam Blokagung

Pondok Pesantren Darussalam is a Pondok Pesantren educational institution located in the South Banyuwangi area of East Java Province, precisely \pm 12 Km from the city of Genteng and Jajag and \pm 45 Km from the city of Banyuwangi Regency. The location of the area is fertile and in the west is bordered by the Kalibaru river, in the south is rice fields, in the east is a rural area and in the north is rice fields.

Mukhtar Syafa'at Abdul Ghofur is the main character of the founder of this Pondok Pesantren Darussalam; he comes from Ploso Village, Klaten, Kediri, East Java. After completing general education, he continued his education at the Pondok Pesantren Tebuireng Jombang, East Java, and the Pondok Pesantren Jalen Genteng, Banyuwangi. He studied at both pondok pesantren for approximately 23 years.

In 1949 he married Mrs. Maryam, the daughter of Mr. Karto Diwiryono, who came from the village of Margo Katon Sayegan, Sleman, Yogyakarta, but at that time had moved to Blokagung Hamlet, Karangdoro Village, Gambiran District (now changed to Tegalsari District) Banyuwangi Regency, East Java.

For six months in the newly occupied area, his friends came to him when he recited the Qur'an, so it was not unexpected that what was obtained at the pondok pesantren was very useful. The condition of the community around the pesantren at that time was still religiously blind; this had threatened its development. Facing such a situation, he patiently and lovingly continued to devote himself to Him. He prayed, "O Allah, our Lord, guide this person, for they do not know yet." Due to the very urgent situation, there was also a solid will to encourage the establishment

of a permanent place of education, as a place to educate friends and the surrounding community who did not know religion at all.

On January 15, 1951, a building was erected in the form of a small prayer room which was very simple, while the material was made of bamboo and a thatched roof, with a size of 7×5 m. This mosque is named “Darussalam” with the hope that it will eventually become a place of public education until the end of time.

This construction was carried out by himself and assisted by his students. During the construction, Kyai always guided carpentry practice and encouraged that any construction should be carried out by himself as best he could. If we are not able to, then invite/ask for help from other people who are experts so that we can learn from him to prepare for later entering the community, until finally, we are skilled at doing it ourselves.

At first, the prayer room was used to recite the Koran and sleep with the students with their clerics. However, in subsequent developments, its fame and piety became clearer, resulting in the desire of the wider community to participate in entrusting their sons and daughters to be educated in this place. That the Darussalam Musholla could not accommodate the santri, the Kyai idea arose to gather the guardians of the santri to be invited to build a new building and work together to build without any pressure and coercion.

The implementation of the development was led by the Kyai himself so that in a relatively short time, the construction was completed and used to accommodate the arriving students. Finally, until now, it has become a crowded place to study. Moreover, students come from all corners of the Indonesian homeland, from Sabang to Merauke.

The boarding school was officially incorporated and in the form of a foundation in 1978 under the name “Yayasan Pondok Pesantren Darussalam” with a notary deed of Soesanto Adi

Purnomo, SH. Number 31 of 1978 With a long journey KH. Mukhtar Syafa'at Abdul Ghofur leads the Darussalam Islamic boarding school. He is a wise and wise person, admired by the community and followed by all his fatwas, so this adds to the fragrance of his noble name in the community. Finally, on Friday night, Saturday, 17 Rajab 1411 H / 02 February 1991 AD at 02.00 pm, he died at the age of 72 years. Moreover, every 17th, Rajab Haul is held to commemorate his services. For the further development of the pesantren, his son, KH. Ahmad Hisyam Syafa'at, S.Sos. MH. and assisted by his brothers.

Al-Qur'an as a Strengthened and Guidance for Life

Muslims pay great attention to the Qur'an. It can be seen from various phenomena that reflect the Everyday Life Of The Qur'an, which has become a tradition. In this case, related to the implementation of *wirid* strengthening memorization, the role of the Living Qur'an is to improve the quality of human beings in all aspects, both faith, worship, morals, spiritual, social, thought, and physically in a comprehensive and balanced manner so that they can convey a servant to the level of self-servitude. absolutely to God. "Indeed, I was sent to the perfect noble character (hadith)."

As the initial reference for Muslims in determining the law, the Qur'an is also a power in life. Because the Qur'an has a magnetic power in the behavior of Muslims, in addition to having worship values when read, the Qur'an also regulates procedures for behavior. It must be a guide for the life of Muslims. The goal is to get happiness and pleasure from Allah. The Qur'an governs human life, and these rules are not only theological. Since the Qur'an is a universal book regulating human behavior, it can be said that the rules reach a practical level. These rules can be a way of life for the Muslim community.

The contents of the Qur'an for humans can be classified into four parts (Athallah, 2010). First is the belief that must be

believed. This relates to the pillars of faith contained in Islamic doctrine. The issue of *aqidah* is personal; no one can know someone's creed except Allah Almighty. Second, the praxis laws governing human interaction with God, others, and the environment. Third, noble behavior educates humans to do good, both in terms of *dhahir* and inner; behavior for *dhahir* makes humans harmonious, internal controls the ego, and so on. Fourth, it contains God's promises and threats to servants who do good deeds and obey orders, and stay away from what is forbidden.

This is reinforced by the opinion of Mustafa al-Ghulayani, as quoted by Athaillah, regarding the content of the Qur'an, that "in the Qur'an, there are universal social principles and in it, there are provisions that make Al-Qur'an The Qur'an is always appropriate for all times and places (Athaillah, 2010).

Living Qur'an in Al-Qur'an Practice as Wirid Verses to Strengthen Memorizing at Pondok Pesantren Darussalam Blokagung Banyuwangi

a. Definition of Wirid

The word *wirid* is a practice that contains reading *dhikr* prayers; other practices are usually read regularly or (routinely) within a specific time. This activity is done after prayer to get closer to Allah or a specific goal. The word *wirid* (plural: *award*) also means 'Sunnah prayers (in addition to obligatory prayers) performed by pious believers or also called *nawafil* prayers' (additional prayers).

In a religious ritual at the Pondok Pesantren Darussalam, Blokagung Banyuwangi, which is packaged with *wirid* from pieces of the verses of the Qur'an, it is a form of effort to strengthen their memorization the students. This *wirid* ritual is not only done alone but in the congregation. This can be seen from the number of students who show their sincerity in participating in the ritual of reading *wirid* to strengthen memorization.

b. Wirid Rituals

Talking about religious rituals at Pondok Pesantren Darussalam Blokagung Banyuwangi is the same as discussing the living Qur'an. Religious events, commonly called *wiridan* are a medium for students or practitioners to get closer to God, whose *wirid* readings are taken from pieces of the verses of the surah al-Baqarah. In this ritual, the verses of the Qur'an are like something that lives and springs when it is read and practiced.

In carrying out this *wirid* ritual, the practitioners have certain times. As is the case for the santri in Darussalam Blokagung, this *wirid* practice is carried out every night at 22.00 with the *qiyām al-lail* prayer after returning from *Diniyah*. The students do this based on a diploma (advice) given by the caretaker of the Pondok Pesantren Darussalam Blokagung Banyuwangi. All the rituals carried out are a form of practice to strengthen the memorization of the students of the Darussalam Islamic Boarding School in Blokagung Banyuwangi, besides the efforts made by the students, namely *muraja'ah* (repeating memorization) every day.

c. Memorizing Wirid Readings

Like other *wiridan* practices, some of which are read from verses from the Qur'an, wirid practice also consists of verses from the Qur'an; this has indicated that the Qur'an has become a life guide for the general public, especially the students of Pondok Pesantren Darussalam Blokagung Banyuwangi.

The verses of the Qur'an that are read at the time of wirid to strengthen memorizing the Qur'an after *qiyamul lail* are as follows: the first four verses of the letter al-Baqarah, the verse of the chair, two verses after the verse of the chair, and three verses after the verse of the chair.

Al-Qur'an and Faith

The belief attached to Muslims is that the Qur'an is a revelation of Allah, which was revealed to the Prophet Muhammad through the intermediary of the Angel Gabriel, and

reading it is worth worship (Athallah, 2010). In addition to this belief, many objects of study are carried out by experts to find hidden values. Thus, various beliefs arise that the Qur'an contains various scientific and worship values.

The number of scientific values in the Qur'an is very abundant, but finding it requires a deeper study. The scientific values contained in the Qur'an are historical, social, cultural, tolerance, and so on (U. Shihab, 2005). In addition, the Qur'an also contains the value of worship. One of the values of worship that most Muslims believe in is reading the Qur'an, memorizing the Qur'an, making the Qur'an as remembrance, and so on.

At the time of the Prophet, the Qur'an was not only a guide to life in terms of behavior, but the Prophet also used the verses of the Qur'an as a treatment called *ruqyah*. Doctrinally, the Apostle has recommended and allowed his people to practice the verses of the Qur'an as a remembrance and choose certain verses as *wirid* readings, such as Mu'awwizatain, the end of Surah al-Baqarah, and so on (M. Q. Shihab, 2008b).

In the *wiridan* ritual tradition in Pondok Pesantren Darussalam Blokagung Banyuwangi, it is not only filled with remembrance taken from fragments of verses from the Qur'an, which are believed to have the power of hidden. However, pesantren caregivers also provide spiritual *tausiyah*. The *tausiyah* is closely related to the problems of mysticism and wisdom. Not infrequently in the *tausiyah* caregivers quote verses from the Qur'an about remembrance. In addition, the caregivers also take the hadith and the words of his scholars and teachers as evidence of remembrance and wisdom.

Conclusion

From the explanation above, several points can be concluded as follows. Living Qur'an is one of the new methods for reading or studying the Qur'an, which is taken from the aspect

of reality. The study of the Living Qur'an focuses on the students' responses, perceptions, and beliefs on the Qur'an or the interpretation of the Qur'an and is applied in everyday life to make the Qur'an a source of life.

One example is the life of *wirid* practitioners who strengthen memorization. *Wirid* This memorization reinforcer has become a medium to get closer to God using remembrance taken from pieces of the verses of the Qur'an Surah al-Baqarah has given confidence to its practitioners as a reinforcement for memorizing the Qur'an and has made the Qur'an. Moreover, live in life. One of his beliefs is that the fragments of the verses of the Qur'an have given him peace of mind in living life and can fulfill the wishes that are expected.

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