

**THE RECITATION OF Q.S. AT-TAWBAH VERSES 128-129 DURING  
COVID-19 PANDEMIC: SOCIAL CONSTRUCTION ANALYSIS IN  
PESANTREN RIBATHUL QUR'AN WAL QIRA'AT**

**THESIS**

**By:**

**ALVIAN CHANDRA ALIM W.**

**NIM : 18240013**



**QUR'ANIC SCIENCE AND TAFSIR DEPARTEMENT**

**SHARIA FACULTY**

**STATE ISLAMIC UNIVERSITY MAULANA MALIK IBRAHIM  
MALANG**

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**2022**

## STATEMENT OF THE AUTHENTICITY

The following signature below :

Name : Alvian Chandra Alim W.  
NIM : 18240013  
Faculty/Study Program : Sharia/Qur'anic Science and Tafsir

clarify the thesis that the writer has compiled which is used to fulfill the graduation requirements in Qur'an and Tafsir Science Study Program, Sharia Faculty, State Islamic University Maulana Malik Ibrahim Malang, with the following title:

**THE RECITATION OF Q.S. AT-TAWBAH VERSES 128-129 DURING  
COVID-19 PANDEMIC: SOCIAL CONSTRUCTION ANALYSIS IN  
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Alvian Chandra Alim W.

NIM: 18240013

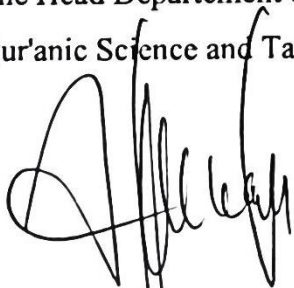
## APPROVAL SHEET

After reading and weighing the thesis by Alvian Chandra Alim W. NIM:  
18240013 Qur'an and Tafsir Study Program, Sharia Faculty, State Islamic  
University Maulana Malik Ibrahim Malang with the following title:

**THE RECITATION OF Q.S. AT-TAWBAH VERSES 128-129 DURING  
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the supervisor stated that this thesis has met the scientific requirements to  
be proposed and to be examined on the Assembly Board of Examiners.

Acknowledged by,  
The Head Departement of  
Qur'anic Science and Tafsir



Ali Hamdan, MA., PH D.  
NIP. 197601012011011004

Malang, 21November 2022

Supervisor



Miski M.Ag.  
NIP. 199010052019031012

## LEGITIMATION SHEET

The Assembly Board of Thesis Examiners of Alvian Chandra Alim W. (NIM : 18240013), student of Qur'anic Science and Tafseer Departement, Syari'ah Faculty of The State Islamic University Maulana Malik Ibrahim of Malang entitled:

### THE RECITATION OF Q.S. AT-TAWBAH VERSES 128-129 DURING COVID-19 PANDEMIC: SOCIAL CONSTRUCTION ANALYSIS IN PESANTREN RIBATHUL QUR'AN WAL QIRA'AT

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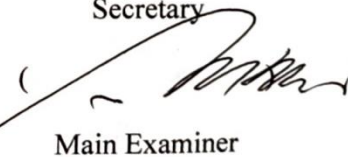
1 Abd Rozaq, M.Ag.  
NIP.19830523201608011023

(  )  
Chairman


2 Miski, M.Ag.  
NIP.199010052019031012

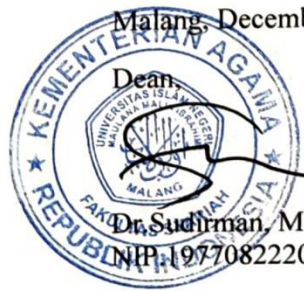
(  )  
Secretary

3 Dr. H. Khoirul Anam, Lc, M.HI  
NIP.196807152000031001

(  )  
Main Examiner











Malang, December 13, 2022

Dean  
  
Dr. Sudirman, M.A.  
NIP.197708222005011003



### CONSULTATION PROOF

Name : Alvian Chandra Alim W.  
NIM Departement : 18240013/ Qur'anic Science and Tafsir Departement  
Supervisor : Miski, M.Ag.  
Thesis Title : THE RECITATION OF Q.S. AT-TAWBAH VERSES  
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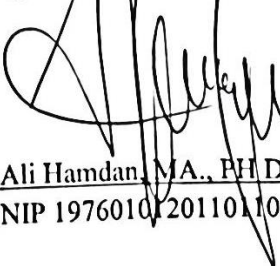
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9	9 November 2022	ACC CHAPTER V	
10	9 November 2022	ACC CHAPTER I-V	

Malang, 21 November 2022

Acknowledge by

Dean

The Head Departement of  
Qur'anic Science and Tafsir



Ali Hamdan, MA., PH.D.

NIP 197601012011011004

## **MOTTO**

“Indeed, the reward for doing good is equal to that of the doers”

(HR. Tirmidzi)

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With the completion of this thesis report, the writer believes that the knowledge which has learned in college can be comprehended and used consistently to acquire advantages for both life in the here and now and life in the future. The writers also apologize for having an unpleasant attitude and everything that went unnoticed. Also the writers offers excellent opportunities for everyone to make criticisms and suggestions from any parties for future evaluation materials.

Malang, November 09, 2022

Writer



Alvian Chandra Alim W.

NIM: 18240013

## TRANSLITERATION GUIDELINES

### A. Common

Transliteration is the transfer of Arabic into Indonesian (Latin) writing, not the Arabic translation into Indonesian. Included in this category are the Arabic names of the Arabs, while the Arabic names of non-Arab nations are written as the national language spelling, or as written in the book to which they refer. The writer of the book title in *the footnote* as well as the bibliography, continues to use this transliteration provision.

There are many transliteration options and provisions that can be used in writing scientific papers, both those with international, national standards and special provisions for certain publishers. The transliteration used by the Sharia Faculty of Maulana Malik Ibrahim State Islamic University of Malang uses EYD plus, which is a transliteration based on a joint decree (SKB) of the Minister of Religion and the Minister of Education and Culture of the Republic of Indonesia, dated January 22, 1998, No. 158/1987 and 0543. B/U/1987, as stated in the manual *Transliteration of Arabic (A Guide Arabic Transliteration)*, INIS Fellow 1992.

### A. Consonant

The list of Arabic letters and their transliteration into Latin letters can be seen on the following page:

Arabic Letters	Name	Letter	Name
ا	Alif	Undenoted	Undenoted
ب	Ba	B	Be
ت	Ta	T	Te
ث	Ṡa	Ṡ	Es (Point above)
ج	Jim	J	Je
ح	Ḥa	Ḥ	Ha (The dot below)
خ	Kha	Kh	Ka and Ha
د	Dal	D	De
ذ	Ḍ	Ḍ	Zet (Point above)
ر	Ra	R	Er
ز	Zai	Z	Zet
س	Sin	S	Es
ش	Syin	Sy	Es and Ye
ص	Ṣad	Ṣ	Es (Point below)
ض	Ḍad	Ḍ	De (Point below)
ط	Ṭa	Ṭ	Te (Point below)
ظ	Ẓa	Ẓ	Zet (Point below)
ع	‘Ain	‘.....	Inverted Apostrophe

غ	Gain	G	Ge
ف	Fa	F	Ef
ق	Qof	Q	Qi
ك	Kaf	K	Ka
ل	Lam	L	El
م	Mim	M	Em
ن	Nun	N	En
و	Wau	W	We
ه	Ha	H	Ha
ء	Hamzah	.....'	Apostrof
ي	Ya	Y	Ye

Hamzah (Á) located at the beginning of a word follows its vowel without being given any signs. If it is located in the center or at the end, then it is written with a sign (').

### **B. Vocals, Length and Diphtongs**

Every Arabic writing in the Latin form of fathah vowel is written with an "a". Kasroh with "i", dlommah with "u", while long recitations are each written in the following way:

Short Vocals		Long Vocals		Diphthong	
أ	A		Ā		Ay
إ	I		Ī		Aw
أ	U		Ū		Ba'

Vowels (a) length =	Ā	For example	قال	Become	Qāla
Vowel (i) length =	Ī	For example	قيل	Become	Qīla
Vowel (u) length =	Ū	For example	دون	Become	Dūna

Especially for the recitation of *ya' nisbat*, it should not be replaced with "i", but still written with "iy" in order to describe *ya' nisbat* at the end. Likewise, for the diphthong sound of *wawu* and *ya'* after *fathah* is written with "aw" and "ay".

Consider the following example:

Diphthong (aw) =		For example	قول	Become	Qawlun
Diphthong (ay) =		For example	خير	Become	Khayrun

### C. *Ta' marbutah*

*Ta' marbutah* is transliterated with "t" if it is in the middle of a sentence, but if *ta' marbutah* is at the end of a sentence, it is transliterated using "h" e.g. الرسالة للمدرسة becomes *al-risalat li al-mudarrisah*, or if it is in the middle of a sentence consisting of the arrangement of *mudhaf* and *mudhaf ilayh*, then transliterated using *t* connected with the next sentence, e.g. الله رحمة في becomes *fi rahmatillah*.

### D. Basic Words dan Lafdh Al-Jalalah

The word "al" (ال) (written in lowercase, unless located at the beginning of the sentence, while the "al" in lafaz jalalah which is in the middle of the sentence that is leaned on (*idhafah*) is omitted. Consider the following examples: 1. Al-Imam

al-Bukhariy says.....

2. Al-Bukhariy in the muqaddimah of his book explains.....

3. Billah 'azza wa jalla

#### **E. Name dan Arabic Word in Indonesia Letter**

In principle any word of Arabic origin should be written using sistem transliteration. If the word is an Arabic name of an Indonesian or an Indonesian Arabic language, it does not need to be written using sistem transliteration. Consider the following example: "..... Abdurrahman Wahid, the fourth former President of the Republic of Indonesia, and Amin Rais, the former Chairman of the People's Consultative Assembly at the same time, have made an agreement to eliminate nepotism, collusion, and corruption from the face of the Indonesian earth, in one way through intensifying prayers in various government offices, however...." Note that the writing of the name "Abdurrahman Wahid", "Amin Rais" and the word "prayer" is written using the Indonesian writing procedures that are adjusted to the writing of his name. These words are also of Arabic origin, but they are in the form of Indonesian and indonesian names, for that they are not written in the way of "Abd al-Rahman Wahid", "Amin Rais", and are not written with "Prayer."

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Picture 1 The recitation of Q.S. At-Tawbah 128-129 led by the prayer priest

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Picture 4 Sunbathing to increase the body's immunity

Picture 5 Interview with the caregiver of Pesantren Tahfidz Ribathul Qur'an Wal  
Qira'at

Picture 6 Interview with the students of Pesantren Tahfidz Ribathul Qur'an Wal  
Qira'at

Alvian Chandra Alim W., 2022. *PEMBACAAN Q.S. AT-TAWBAH AYAT 128-129 SELAMA PANDEMI COVID-19 : ANALISIS KONSTRUKSI SOSIAL DI PESANTREN RIBATHUL QUR'AN WAL QIRA'AT*. Skripsi, Jurusan Ilmu Al-Qur'an dan Tafsir, Fakultas Syariah, Universitas Islam Negeri Maulana Malik Ibrahim Malang, Pembimbing Miski, M.Ag.

---

**Kata Kunci** : *Living al-Qur'an, Q.S. At-Tawbah, Covid-19*

### ABSTRAK

Penelitian tentang respons masyarakat atas adanya nilai-nilai al-Qur'an yang diresapi maknanya sebagai *al-Qur'an in everyday life*, memberikan gambaran baru melalui tradisi pembacaan Q.S. At-tawbah ayat 128-129 yang dipercaya dapat melindungi diri dari adanya covid-19. Kegiatan keagamaan tersebut dinilai berperan penting dalam menunjang aspek spiritual warga Pesantren Tahfidz Ribathul Qur'an Wal Qira'at.

Aspek penelitian ini memfokuskan masalah tentang penyebab awal mula adanya praktek pembacaan tersebut sampai membentuk habitualisasi di lingkungan pesantren sehingga amalan pembacaan Q.S. At-tawbah ayat 128-129 menjadi bagian tak terpisahkan di Pesantren Tahfidz Ribathul Qur'an Wal Qira'at. Dengan menggunakan analisis konstruksi sosial Peter L. Berger, penelitian ini menggunakan pendekatan sosiologi pengetahuan yang dijelaskan secara deskriptif kualitatif melalui proses observasi, wawancara, dan dokumentasi di lapangan.

Adapun hasil penelitian yang ditemukan adalah covid-19 mendasari terbentuknya praktek ini. Sehingga adaptasi atas adanya fakta tersebut menciptakan tradisi pembacaan Q.S. At-tawbah ayat 128-129 yang dibaca sebanyak 7x selepas salat fardu. Amalan ini dibawa oleh pengasuh mendasarkan *dawuh* K.H. Nadjib Abdul Qadir selaku guru ketika *mondok* di Pesantren Krapyak dulu. Amalan ini dipahami oleh warga pesantren sebagai penolak bala' dari musibah. Sehingga mensifati fungsi al-Qur'an sebagai *Syifa''/penawar* perlindungan dari pengaruh-pengaruh negatif. Penggunaan ayat ini tentunya tidak lepas dari implementasi nilai yang terkandung dalam Q.S. At-tawbah ayat 128-129 agar senantiasa kembali berserah diri kepada Allah Swt.

Alvian Chandra Alim W., 2022. *THE RECITATION OF Q.S. AT-TAWBAH AYAT 128-129 DURING COVID-19 PANDEMIC : SOCIAL CONSTRUCTION ANALYSIS IN PESANTREN RIBATHUL QUR'AN WAL QIRA'AT*. Thesis, Departement of Al-Qur'an and Tafsir Sciences, Faculty of Sharia, Maulana Malik Ibrahim State Islamic University Malang, Supervisor Miski, M.Ag.

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**Keywords** : *Living al-Qur'an, Q.S. At-Tawbah, Covid-19*

### **ABSTRACT**

Research on the community's response to the values of al-Qur'an which is infused with its meaning as *al-Qur'an in everyday life*, provides a new picture through Q.S. At-tawbah verses 128-129 recitation tradition which are believed to be able to protect physical body from the presence of covid-19. These religious activities are considered to have an important role in supporting the spiritual aspects of the residents of the Pesantren Tahfidz Ribathul Qur'an Wal Qira'at.

The aspect of this research focuses on the initial causes application of the recitation practice which build a habits in the pesantren's environment so that the recitation of Q.S. At-tawbah verses 128-129 become an inseparable part of Pesantren Tahfidz Ribathul Qur'an Wal Qira'at. By using the social construction analysis of Peter L. Berger, this research uses a sociological approach which is described in a qualitative descriptive manner through the process of observation, interviews, and documentation in the field research.

The results of the research found were covid-19 was the thing that underlies the formation of this practice. The adaptation to it created Q.S. At-tawbah verses 128-129 recitation which are read 7 times after the fardu prayer. This practice was brought by the caregiver based on the K.H. Nadjib Abdul Qadir speech as a teacher when he was student at the Pesantren Krapyak. This practice can be reached by the residents of the pesantren as a repellent for reinforcements from calamities. So that it characterizes the function of the al-Qur'an as *Syifa'' / antidote* to protect from negative influences. The use of this verse certainly cannot be separated from the implementation of the values contained in Q.S. At-tawbah verses 128-129 which talk about always return as a servant to Allah SWT.

ألفيان جنديا عالم و..، ٢٠٢٢. قراءة سورة التوبة الآية ١٢٨-١٢٩ ودورها في كوفيد ١٩: تحليل البناء الاجتماعي في المعهد رباط القرآن والقراءات. رسالة، قسم علوم القرآن وتفسيره، كلية الشريعة، جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج، المشرف: مسكي، الماجستير.

الكلمات المفتاحية: عيش القرآن ، سورة التوبة، كوفيد -١٩

### مستخلص البحث

إن البحث عن استجابة المجتمع لتعاليم القرآن والتدبر بمعناه في الحياة اليومية، يقدم فكرة جديدة بسبب عملية القراءة لسورة التوبة الآية ١٢٨-١٢٩ المتيقنة أنها تستطيع على حماية النفوس من وجود كوفيد -١٩. وتعتبر هذه الأنشطة الدينية أن يكون لها دور مهم في دعم الجوانب الروحية لطلبة المعهد رباط القرآن والقراءات.

وهذا البحث يركز على مسألة تلك العملية من بدايتها وسببها إلى أن تصير عادةً يومية في بيئة ذلك المعهد، بحيث تكون ممارسة القراءة لسورة التوبة الآية ١٢٨-١٢٩ أصبحت جزءاً لا يتجزأ من معهد رباط القرآن والقراءات. يستخدم هذا البحث تحليل البناء الاجتماعي لبيتر ل. بيرجر، بمنهج علم الاجتماع ببيان وصفية نوعية، بعملية الملاحظة والمقابلات والتوثيق في هذا المجال.

والنتيجة من هذا البحث أن كوفيد -١٩ يكون سبباً أساسياً في وجود هذه العملية. وهذه الحقيقة تؤدي إلى إنشاء العادة لقراءة سورة التوبة الآية ١٢٨-١٢٩ سبع مرات دبر كل صلاة مفروضة. وجاء بهذه العملية خادم المعهد رباط القرآن والقراءات اعتماداً بقول شيخه يعني كياهي نجيب عبد القادر عندما يكون طالبا في المعهد كرفياك سابقاً. وتيقن كل الطلبة في هذا المعهد على أن هذه العملية دافعة للبلايا والمصائب، حتى يكون عندهم اعتقاد أن من بعض مزية القرآن هو شفاءً ودواءً وحمايةً من التأثيرات السلبية. واستخدام هذه الآية لا يمكن انفصاله من وجود تطبيق التعاليم الواردة في سورة التوبة الآية ١٢٨-١٢٩ التي تحت على الألتجاء والتوكل دائماً إلى الله سبحانه وتعالى.

## CHAPTER I

### INTRODUCTION

#### A. Background

The COVID-19 pandemic is generally understood as an integral part of medical science. This is because COVID-19 is included in one virus that endangers health with relatively easy transmission contact, namely through the nose, mouth, and eyes.<sup>1</sup> This epidemic has become a scourge for the people of Indonesia for the last few years. Contagion cases that continue to grow due to the transmission of COVID-19 cause unrest for most Indonesians because they have the potential to cause death. This means that the government needs to put out a policy in the form of an emergency warning to stop people from moving around by closing public places. This is to prevent crowding, which can lead to the spread of a virus without control.

With this policy, the community then focuses on controlling health care through their respective social spheres. This application can be found in many electronic media and states that regular exercise can increase the body's immunity, so it is not easy to get sick or get infected with the COVID-19 virus. Likewise, residents of the Pesantren Tahfidz Ribathul Qur'an Wal Qira'at carry out morning exercises, jogging, badminton, and other sports. Of course, this is done to help the government and other

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<sup>1</sup> Syafrida Syafrida and Ralang Hartati, "Bersama Melawan Virus Covid 19 Di Indonesia," *SALAM: Jurnal Sosial Dan Budaya Syar-I* 7, no. 6 (2020): 495–508, <https://doi.org/10.15408/sjsbs.v7i6.15325>.

communities prevent the spread of COVID-19. However, as an institution engaged in the field of religious education, there is one other application spiritually carried out by Islamic boarding school residents that is specifically aimed at preventing the arrival of COVID-19. The activity is recitation Q.S. At-Tawbah verses 128–129, which are carried out after completing the fardu prayer.

Pesantren practicents generally inspire this spiritual practise as a practise that can save themselves from the viciousness of the COVID-19 outbreak. Abuya Addin Kholisin, the Pesantren Tahfidz Ribathul Qur'an Wal Qira'at's caretaker, conveyed this during the weekly tausiyah on Thursday with the students in the Islamic boarding school hall. After the Isha prayer in the congregation, the caregiver guides all students to take part in the recitation of Q.S. At-Tawbah verses 128–129, which are accompanied by other additional dhikr. Spiritual practises like this can also be found in Umi Rofi'ah's research in the mythological tradition of the Living Al-Qur'an Study in Pliken Village, Kembaran District, Banyumas Regency, which uses Q.S. At-Tawbah as one of the letters in a sentence that is believed to be a medium of protection to protect the baby and the mother who is pregnant and is also intended as a request for forgiveness to Allah SWT.<sup>2</sup>

In other research on using verses of the Qur'an as amulets for specific purposes, it can also be found in the Bayen tradition by the

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<sup>2</sup> Fakultas Ushuluddin et al., “PEMBACAAN SURAH AT-TAWBAH DALAM TRADISI MITONI (Kajian Living Qur'an Di Desa Pliken Kecamatan Kembaran Kabupaten Banyumas),” 2021.



Wonokerto people, who use Q.S. Al-Qadr and Al-Insyirah to protect themselves from lust and as a source of strength for pregnant women.<sup>3</sup> Some of these application practises indicate that the Qur'an has a specific societal role. In this case, the Qur'an does not only go through a literal recitation process and is put into practice, but its textual meaning gives rise to practises used for specific purposes.

In Nurullah's research on the use of Qur'anic verses as amulets, it is stated that the practise of spirituality, which is commonly used by the community as a talisman, is a form of symbolizing the relationship between a servant and the Khaliq as a creation that does not have any power except by the will of God.<sup>4</sup> The practise of spirituality that occurs at Pesantren Tahfidz Ribathul Qur'an Wal Qira'at is also the same. The reciprocal relationship that arises is, of course, based on a servant's belief called faith.

The Qur'an was inspired as a magnum opus that has a healing function, or "*syifa*," by the residents of the Pesantren Tahfidz Ribathul Qur'an Wal Qira'at. As mentioned by Quraish Shihab, the Qur'an is an antidote for mental illness and the heart.<sup>5</sup> In practice, which occurs in Islamic boarding schools, the meaning of "*Syifa*" itself is implemented by

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<sup>3</sup> Annisa Fadlilah, "Recitation of Surah Al-Insyirah and Al-Qadr in the Bayen Tradition Based on Peter L Berger Sociology of Knowledge Perspective," *Millati: Journal of Islamic Studies and Humanities* 4, no. 2 (2019): 185–207, <https://doi.org/10.18326/mlt.v4i2.185-207>.

<sup>4</sup> Nurullah Nurullah and Ari Handasa, "PENGUNAAN AYAT-AYAT AL-QUR'AN SEBAGAI JIMAT," *TAFSE: Journal of Qur'anic Studies* 5, no. 2 (2020), <https://doi.org/10.22373/tafse.v5i2.9082>.

<sup>5</sup> M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, Dan Keserasian Al-Qur'an*, Cetakan II (Jakarta: Penerbit Lentera Hati, 2009).

recitation Q.S. At-Tawbah verses 128–129 to protect the people from the dangers of COVID–19. According to the journal Nurullah, the forms of applying Qur'an verses as fragments of verses can be used as talismans for protection against evil enemies. This depicts the life of the Qur'an values in society on a daily basis; it is an example of living the Qur'an or living al-Qur'an.

Using verses from the Qur'an to save the presence of COVID-19 shows that, in particular social circles, it is not enough to take advantage of medical aspects. The fact is that religious people believe that the COVID-19 pandemic is something that they must prepare for. Because it is understood that way, the approach taken by the community is spiritual. As was done by one of the spiritual figures, which in this study is a Islamic boarding school caretaker, he plays a role in convincing Islamic boarding school residents through certain policies, which specifically require the practise of recitation Q.S. At-Tawbah verses 128–129. Then, Peter L. Berger and Thomas Luckman's "social construction theory" will be used to figure out how recitation becomes a habit and how that affects the social knowledge of Pesantren Tahfidz Ribathul Qur'an Wal Qira'at students.

Thus, it becomes interesting to study the phenomenon of COVID-19 as a medical disease whose effects are overcome by recitation the practice, which is an inseparable part of the religious practise of the residents at the Pesantren Tahfidz Ribathul Qur'an Wal Qira'at.

## **B. Formulation of Problem**

1. How does COVID-19 affect the practice of recitation Q.S. At-Tawbah verses 128-129 at the Pesantren Tahfidz Ribathul Qur'an Wal Qira'at?
2. How is the process of habituating the recitation of Q.S. At-Taubah verses 128–129 in Pesantren Tahfidz Ribathul Qur'an Wal Qira'at?
3. How has the recitation of Q.S. At-Taubah verses 128–129 become an integral practise at the Pesantren Tahfidz Ribathul Qur'an Wal Qira'at?

## **C. Purpose of Research**

1. To find out how COVID-19 affects the existence of adaptations to the practise of recitation Q.S. At-Tawbah verses 128–129 at the Pesantren Tahfidz Ribathul Qur'an Wal Qira'at
2. To learn how to habitually read Q.S. At-Taubah verses 128-129 in Pesantren Tahfidz Ribathul Qur'an Wal Qira'at
3. To know that the recitation of Q.S. At-Taubah verses 128–129 has become an inseparable practise at the Pesantren Tahfidz Ribathul Qur'an Wal Qira'at

## **D. Research Benefits**

Theoretically, research that relies on studying the existence of Quranic phenomena that live in society is expected to contribute to revitalizing the repertoire of research on the Living Qur'an. Specifically,

the values found in the Qur'an be grounded in society. In this case, the recitation of the Al-Qur'an letter At-Tawbah verses 128–129 at the Pesantren Tahfidz Ribathul Qur'an Wal Qira'at.

Furthermore, it is hoped that this research will serve as a model for similar studies in the future, particularly to inspire readers of the Al-Qur'an and students of interpretation science.

Practically, the research is expected to be a guideline for understanding the Living Quran in relation to Qur'an at-Tawbah verses 128–129 at the Pesantren Tahfidz Ribathul Qur'an Wal Qira'at. As a result, it can serve as a motivator to study history, implement practices, comprehend the meaning of recitation letters in general, and apply it to daily activities.

#### **E. Systematic Discussion**

The presentation in this study can be well understood if it has a coherent, systematic discussion. Also, the goal is for the direction of the research to be clear and fit with the main presentation. So then, this research is organized into five chapters as follows :

In the first chapter, the author describes the introduction, which is filled with the background of the problem. The formulation of the problem and research objectives, which explain the things that must be answered from the emergence of general issues so that they become the basis of research, are followed. The advantages of research are then discussed, as

well as its contribution and what will happen if the theory is not investigated. At the end, the systematic discussion summarizes the steps this research took.

The second chapter contains previous research showing the author's research position among other literature review studies. Then, there is a theoretical framework that is used to analyze the problem and is the basis for the discussion of the research.

The third chapter contains the research methodology that describes how this research was carried out. This includes the type of research, the approach used in the study, the research location, and an overview of the environment of the research object, followed by the types of data sources and data processing techniques.

The fourth chapter describes the research results that will answer the formulation of the research problem, including the role of COVID-19 in the formation of spiritual practice. Then it is continued with a discussion of social construction theory and its implementation through externalization, objectivation, and internalization, which are related to the process of implementing the practice, and the beginning of the recitation of Q.S. At-Tawbah verses 128–129 at the Pesantren Tahfidz Ribathul Qur'an Wal Qira'at.

The fifth chapter is the last chapter of the research. It will include the conclusion of the problem formulation based on the research findings,

as well as criticisms and suggestions related to this study. Then go ahead with a bibliography and appendices.

## CHAPTER II

### LITERATURE REVIEW

#### A. Previous Research

A literature review is used to support research that will be carried out related to research on recitation Q.S. At-tawbah verses 128–129 and its role in COVID-19: Analysis of Social Construction at the Pesantren Tahfidz Ribathul Qur'an Wal Qira'at. Previous research is also used as a comparison or reference for this research. As a follow-up to previous research, the themes related to the author's research can be categorized into three parts: insights about COVID-19; Second, it relates to the existence of the Qur'an living in society, which is interpreted as "*syifa*'," and the third relates to the capitalization process of recitation Q.S. At-tawbah verses 128–129 through the social construction theory of Peter L. Berger and Thomas Luckman. The following are some previous studies that have discussions similar to this research :

##### 1. Covid-19

COVID-19 is a type of infectious disease caused by a virus. This disease can be transmitted through direct contact with sufferers. Most patients will experience mild and moderate levels of symptoms that do not require special medical treatment to recover, but patients with severe symptoms, if not treated, can cause death. In this study, the

authors divide two aspects related to what is being studied: the community's response to COVID-19 and how health plays a role in increasing the body's immunity.

In a research journal entitled *Overview of Public Knowledge About Covid-19 and Community Behavior During the Covid-19 Pandemic*, Ni Putu Emy Darma Yanti.<sup>6</sup> explained the beginning of Covid-19, accompanied by an overview of the general public's knowledge of the virus' existence in Sumerta Kelod Village, Denpasar, Bali. A basic understanding of these infectious diseases is necessary because it can shape healthy lifestyle behaviors during a pandemic. Same with the author's research, which studied healthy living behaviors in Islamic boarding schools and aimed to increase the body's immunity during a pandemic. The difference is that the aspects of the study discussed in the above research are based on specific medical knowledge. Then it was continued with the community's response when COVID-19 entered Indonesia in a survey by Ririn Noviyanti Putri.<sup>7</sup> entitled "*Facing the COVID-19 Pandemic.*"<sup>8</sup>, Projection of COVID-19 in Indonesia by Sardjoko; *Together Against the COVID-19 Virus in Indonesia* by S. Syafrida and R. Hartati,<sup>9</sup> ; *A Flashback of the COVID-*

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<sup>6</sup> Ni Putu Emy Darma Yanti et al., "Public Knowledge about Covid-19 and Public Behavior During the Covid-19 Pandemic," *Jurnal Keperawatan Jiwa* 8, no. 4 (2020): 491, <https://doi.org/10.26714/jkj.8.4.2020.491-504>.

<sup>7</sup> Ririn Noviyanti Putri, "Indonesia Dalam Menghadapi Pandemi Covid-19," *Jurnal Ilmiah Universitas Batanghari Jambi* 20, no. 2 (2020): 705, <https://doi.org/10.33087/jiubj.v20i2.1010>.

<sup>8</sup> Subandi Sardjoko et al., *Proyeksi COVID-19 Di Indonesia*, Direktorat Kesehatan Dan Gizi Masyarakat, Kedepatian Pembangunan Manusia, Masyarakat Dan Kebudayaan, Kementerian PPN/Bappenas, 2021.

<sup>9</sup> Syafrida and Hartati, "Bersama Melawan Virus Covid 19 Di Indonesia."



*19 Pandemic in Indonesia by CNN Indonesia*<sup>10</sup>, mostly explaining patterns of people's behavior in the presence of the COVID-19 outbreak, Several other aspects of the impact that has occurred in recent times are also discussed, including economic, social, educational, and so on. This is also mentioned in the author's research, that the impact felt is due to activity barriers due to limited mobilization within the Islamic boarding school environment. The author also found additional research: *Data Analysis of Indonesia's COVID-19 by the COVID-19 Task Force*<sup>11</sup>, *Severity and Risk of Spread of COVID-19 in Indonesia Using K-Means Clustering* by D. Sari and me, Yunita;<sup>12</sup> *Analysis of Handling Policy Most of the research discusses data in the field, such as The Covid-19 Outbreak in Indonesia* by L. Agustino<sup>13</sup>, and *Local Government Policy Innovation in Handling COVID-19 in Indonesia* by D. Pratiwi<sup>14</sup>, This includes the number of deaths and the extent of the transmission spread in some regions of Indonesia. The increased number of health workers and government policies aimed at combating the spread of COVID-19 have

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<sup>10</sup> CNN Indonesia, "Kilas Balik Pandemi Covid-19 Di Indonesia," 11/11/2020, 2020.

<sup>11</sup> Satgas COVID-19, "Analisis Data Covid-19 Indonesia," *Analisis Data COVID-19 Indonesia*, 2021.

<sup>12</sup> Diah Novita Sari and Irma Yunita, "TINGKAT KEPARAHAN DAN RISIKO PENYEBARAN COVID-19 DI INDONESIA DENGAN MENGGUNAKAN K-MEANS CLUSTERING," *Seminar Nasional Official Statistics* 2020, no. 1 (2021), <https://doi.org/10.34123/semnasoffstat.v2020i1.706>.

<sup>13</sup> Leo Agustino, "Analisis Kebijakan Penanganan Wabah Covid-19: Pengalaman Indonesia," *Jurnal Borneo Administrator* 16, no. 2 (2020): 253–70, <https://doi.org/10.24258/jba.v16i2.685>.

<sup>14</sup> Dian Kus Pratiwi, "Inovasi Kebijakan Pemerintah Daerah Dalam Penanganan Covid-19 Di Indonesia," *Amnesti Jurnal Hukum* 3, no. 1 (2021), <https://doi.org/10.37729/amnesti.v3i1.929>.

raised awareness of the importance of adhering to strict health protocols.

## 2. Al-Qur'an As Antidote or Protection

Al-Qur'an is God's word, which primarily contains monotheism toward God. In everyday life, learning from the Qur'an has a significant role in building faith in Allah SWT. These roles include maw'izhah (advice), *syifa*" (antidote/medicine), hudan (guidance), rahmah (grace), and al-furqan (differentiator).

Among these roles is *Syifa'*, an antidote that can cure diseases in an individual or community. Most Muslims also attribute the treatment in question to negative influences outside of human beings. Using the Qur'an as protection by understanding the values of the verses in it is also one of them. According to the residents of the Pesantren Tahfidz Ribathul Qur'an Wal Qira'at, the function of the Qur'an is understood as protection against Q.S. At-Tawbah verses 128–129.

Through research, M. Bestari discovered the *Al-Qur'an as a Revelation of Allah*.<sup>15</sup> *its content, and its functions*. Explain the position of the Qur'an as a revelation and its function in the lives of Muslims. It explains the relationship between the servant and his god, thereby introducing one of the functions of the Qur'an as a medicine for diseases related to the heart. Another study is a thesis entitled *The Meaning of Syifâ' in the Al-Qur'an: A Perspective of Wahbah Az-*

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<sup>15</sup> Muhammad Bestari, "Al-Qur'an Sebagai Wahyu Allah, Muatan Beserta Fungsinya," *Dirasat* 15, no. 2 (2020).

*Zuhaili (Study of Analysis of Tafsîr Al-Munîr)* by F. Ushuluddin and D. Da'wah<sup>16</sup>, which mentions a similar but more varied explanation that recitation the verses of the Al-Qur'an and understanding their meaning will avoid spiritual and physical ailments. The research in this thesis has the same goal, which is to make recitation the Qur'an a way to stay safe from bad things. The only difference is in how the verses are written.

Furthermore, the findings in a journal entitled "*Concept of Shifa in the Quran: A Quranic Medicine Approach in Healing Physical Ailments*" by M. Ibrahim, M. Shah, and R. Mohd<sup>17</sup>, mention the use of the Qur'an in medical treatments such as cancer, liver failure, and kidney failure. Then the Qur'an is also applied in ruqyah by recitation patients' suggestions so the disease can reach the healing process. Then the Use of Al-Qur'an Verses as Amulets by A. Nurullah<sup>18</sup>. mentions *the function of the Qur'an: apart from being read as a cure for heart ailments*, it can also be used as a talisman if it is written down and intended for a specific purpose. Some further research on how the Qur'an lives in certain areas can be found in *The Paradigm of Religious People. About the Living Al-Qur'an: Linking Texts and*

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<sup>16</sup> Ushuluddin et al., "PEMBACAAN SURAH AT-TAWBAH DALAM TRADISI MITONI (Kajian Living Qur'an Di Desa Pliken Kecamatan Kembaran Kabupaten Banyumas)."

<sup>17</sup> Mohamed Akhiruddin Ibrahim, M S M Shah, and Rabiatul Adawiyah Mohd, "Concept of Shifa in Al-Quran: Quranic Medicine Approach in Healing Physical Ailment," *Al-Qanatir International Journal of Islamic Studies*. 1 (2015).

<sup>18</sup> Nurullah and Handasa, "PENGUNAAN AYAT-AYAT AL-QUR'AN SEBAGAI JIMAT."

*Community Traditions* by D. Murni<sup>19</sup>, *Living Al-Qur'an: Reception of the Muslim Community on the Qur'an (Case Study at the at-Tarbiyyatul Wathoniyyah Islamic Boarding School, Mertapada Kulon Village, Astatana Japura District, Cirebon Regency)* by H. Nurfuadah<sup>20</sup>, *Recitation Surah At-Tawbah in the Mitoni Tradition (Study of the Living Al-Qur'an in Pliken Village, Kembaran District, Banyumas Regency)* by Umi Rofi'ah<sup>21</sup> also mentioned aspects of research on the Qur'an using the same letters and verses, but the difference is that the purpose of the research is to use it for the tradition of safety for pregnant women and prospective babies so that they are given protection. -Fatah Temboro *Study of Living Qur'an Pondok Islamic boarding school* by A. Syahputra<sup>22</sup>, in this research, the Islamic boarding school apply the recitation of certain verses every morning and late at night. The results of the study state that the impact contained in the verses is protection, sincerity, and good relations with humans. Also, research that shows an overview of the research on the living Qur'an with grounded research is the same as what the author will do when looking into the studies that will be talked about.

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<sup>19</sup> Dewi Murni, "Paradigma Umat Beragama Tentang Living Qur'an: Menautkan Antara Teks Dan Tradisi Masyarakat," *Jurnal Syahadah* 4, no. 2 (2016): 73–86.

<sup>20</sup> Hilda Nurfuadah, "Living Quran: Resepsi Komunitas Muslim Pada Alquran (Studi Kasus Di Pondok Pesantren at-Tarbiyyatul Wathoniyyah Desa Mertapada Kulon, Kec. Astatana Japura, Kab. Cirebon)," *Diya Al-Afkar: Jurnal Studi Al-Quran Dan Al-Hadis* 5, no. 01 (2017), <https://doi.org/10.24235/diyaafkar.v5i01.4337>.

<sup>21</sup> Ushuluddin et al., "PEMBACAAN SURAH AT-TAWBAH DALAM TRADISI MITONI (Kajian Living Qur'an Di Desa Pliken Kecamatan Kembaran Kabupaten Banyumas)."

<sup>22</sup> Akhmadiyah Saputra and Jawa Tengah, "( Studi Living Qur ' an Pondok Pesantren Al-Fatah Temboro ) ( Study of Living Qur ' an Pondok Pesantren," n.d., 1–9.

### 3. Pesantren as a religion institution

The pesantren, as one of the aspects related to the research location, has a significant impact on how well a particular policy can work in Islamic boarding school. The author describes Islamic boarding school as a place used to teach religious education and self-development through character building amid modernity today. Of course, in this case, the role of the Islamic boarding school cannot be separated from the tawadu of a students to the Kyai. As research shows, people believe that good relationships between students and Kyai bring blessings, knowledge, and life.

Before that essential note, it is important to note that, in addition to Islamic boarding school as a social institution, this community has played an essential role in the emergence of certain traditions inspired by the journal Contribution of Islamic Education in the Reproduction of Indonesian Muslim Social Identity by S. Asrori. A. Syauqi<sup>23</sup>, informed her of the pattern of Islamic boarding school education at the Ihyaul Ulum Langitan Widang Tuban Islamic boarding school. The success of the pattern of social interaction that has been formed so that the harmonization of the relationship between caregivers and students can run smoothly is the similarity of this research with the writer's thesis.

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<sup>23</sup> Saifudin Asrori and Ahmad Syauqi, "Kontribusi Pendidikan Islam Dalam Reproduksi Identitas Sosial Muslim Indonesia," *Mimbar Agama Budaya* 19, no. November 2011 (2020): 13–22, <https://doi.org/10.15408/mimbar.v0i0.17947>.

The difference is the purpose of the research aspect, which tends to look at the success factors of teaching to form a good Students character.

Then the Islamic Boarding School Education System and Challenges of Modernity by G. Krisdayanto and M. Muflikha.<sup>24</sup>, mentions the role of the Kyai, or the highest authority in the Islamic boarding school, in influencing the sustainability of the Islamic boarding school. The study states that leaders with power, religious knowledge, and specific skills will make Islamic boarding school survive amid more and more changes. Of course, the correlation with the author's research is the adaptation of renewal to changing times, giving rise to specific policies in the form of maintaining health and discipline in personal hygiene when COVID-19 hits. The preceding study explains the differences in research objectives in Islamic boarding schools focusing on the sorogan and wetonan cultures. Things that are in line with the study just now are The Development of Islamic Boarding Schools in Indonesia by B. Arjiarna<sup>25</sup>, Islamic boarding school in the Changing Indonesian Context: History and Current Developments by M. Falikul Isbah<sup>26</sup>, and

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<sup>24</sup> Gatot Krisdiyanto et al., "Sistem Pendidikan Pesantren Dan Tantangan Modernitas," *Tarbawi: Jurnal Ilmu Pendidikan* 15, no. 1 (2019), <https://doi.org/10.32939/tarbawi.v15i1.337>.

<sup>25</sup> Bella Almira Arjiarna, Yunani Hasan, and Aulia Novemy Dhita, "Perkembangan Pesantren Di Indonesia," *SINDANG: Jurnal Pendidikan Sejarah Dan Kajian Sejarah* 3, no. 1 (2020), <https://doi.org/10.31540/sindang.v3i1.748>.

<sup>26</sup> M. Falikul Isbah, "Pesantren in the Changing Indonesian Context: History and Current Developments," *Qudus International Journal of Islamic Studies* 8, no. 1 (2020), <https://doi.org/10.21043/QIJS.V8I1.5629>.

The Moral Education and Internalization of Humanitarian Values in Islamic boarding school by S. Anam.<sup>27</sup>

In all of the literature reviews mentioned, the majority of the research related to the study of the Qur'an mentions that the Qur'an is actually used for the benefit of society for specific purposes. In line with this, there is a discursive practise that uses Q.S. At-Tawbah 128–129 as a practise used to ward off COVID–19 that needs to be investigated more deeply regarding its influence in creating an understanding of social subjects in it, so this research is essential to do. So, based on these references, the authors agree on a few major themes that can be researched at the Pesantren Tahfidz Ribathul Qur'an Wal Qira'at, especially the history, practice, and meaning of the Qur'an 's values in the community.

## **B. Theoretical Framework**

### **1. Living al-Qur'an**

The Living al-Qur'an is a method of study that views the verses of the Qur'an as a living projection and provides a certain orientation to the social order of society.<sup>28</sup> This study looks at how the Qur'an affects religious phenomena without focusing on textual studies. Instead, it looks at how social phenomena happen when the Qur'an is around.

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<sup>27</sup> Saeful Anam et al., “The Moral Education and Internalization of Humanitarian Values in Pesantren,” *Journal for the Education of Gifted Young Scientists* 7, no. 4 (2019), <https://doi.org/10.17478/jegys.629726>.

<sup>28</sup> Murni, “Paradigma Umat Beragama Tentang Living Qur'an: Menautkan Antara Teks Dan Tradisi Masyarakat.”

The practise that is often encountered in the social realm is related to the form of the Living Al-Qur'an in society in the form of a model of reciting certain verses as a form of response to socio-cultural reflection, which is strongly influenced by mindset, social awareness, and certain contexts in people's lives. According to Heddy Shri, living according to the Qur'an can be termed the "Qur'anization" of life.<sup>29</sup> which includes the Qur'an in various aspects of life—for example, using certain verses believed to have natural powers for specific purposes, as in Umi Rofi'ah's study regarding the phenomenon of using verses from the Al-Quran Surah At-Tawbah in the mitoni tradition found in Pliken village, Banyumas district, Central Java. The research states that Surah At-Tawbah is used for protection and safety for mothers and babies at the age of seven months of pregnancy.<sup>30</sup> This shows that the At-Tawbah letter in the Pliken village community is a representation of what the verses of the Qur'an mean.

As a result, the paradigm used in studying the living al-Qur'an does not consider the al-Qur'an to be a text to be reviewed. According to Heddy, the interpretation of the living al-Qur'an is made by recitation the symptoms of socio-religious phenomena as a "text," in the sense of how the meaning and application of the verses of the Qur'an are in everyday

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<sup>29</sup> Heddy Shri Ahimsa-Putra, "The Living Al-Qur'an: Beberapa Perspektif Antropologi," *Walisono: Jurnal Penelitian Sosial Keagamaan* 20, no. 1 (2012): 235, <https://doi.org/10.21580/ws.20.1.198>.

<sup>30</sup> Ushuluddin et al., "PEMBACAAN SURAH AT-TAWBAH DALAM TRADISI MITONI (Kajian Living Qur'an Di Desa Pliken Kecamatan Kembaran Kabupaten Banyumas)."



life. One of them is the functional paradigm, namely examining the social or cultural function of a socio-cultural phenomenon, for example, from behavior patterns that arise due to specific inspiration from a verse of the Qur'an. In the process of creating culture, the thing that becomes a reference is how the values, norms, and views of life apply in society. Meanwhile, when it comes to social functions, the function of the Qur'an on aspects of social order, interaction, networks, or social strata in society is more concerning. So this paradigm is in line with research on the use of Surah At-Tawbah verses 128–129 as a verse that is believed to have dispelled COVID-19 during the pandemic at the Pesantren Tahfidz Ribathul Qur'an Wal Qira'at.

The author tries to reveal the function of the Qur'an, which is usually used as a means to be studied or read textually through daily activities, which can be interpreted differently because of the context of current conditions with the COVID-19 pandemic. Even though COVID-19 is something that should be in the medical field, this religious phenomenon of recitation verses from the Qur'an can be understood by looking at how the living al-Qur'an works.

## **2. Social Construction**

The existence of research is, of course, based on the use of explicit theory. As for exploring more deeply the meaning of the existence of a phenomenon that is the object of research, it has a cause. Learn more about the Pesantren Tahfidz Ribathul Qur'an Wal Qira'at 's research on

the recitation of Q.S. At-tawbah verses 128–129 and its role in COVID-19: Analysis of Social Construction. The author chooses the social construction theory presented by Peter Ludwig Berger and Thomas Luchman because the aspects studied by the research tend to interact directly with social actors. This theory describes a constructivist paradigm: social reality is a social construction created by individuals.<sup>31</sup> In the social arena, individuals are free to determine their own will, which acts as a production machine and a means of reproduction in existing social constructions. In addition, this theory sparked a concept that connects subjective and objective through practical designs experienced by humans through three momentums, namely "externalization, objectivation, and internalization."<sup>32</sup> In real life, these moments don't happen at the same time but more or less one after the other, so everyone in a group experiences them.

The first part, externalization, starts when the individual enters the social environment and then adapts. This phase tends to trigger individuals to follow the social environment, so that each individual performs the same activities repeatedly. This repetition affects individuals by forming attitudes and behaviors in their social sphere. The phenomenon of reciting Surah At-Tawbah verses 128–129 as a wirid is carried out after the fardu prayers, which have been carried out

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<sup>31</sup> Ani Yuningsih, "Implementasi Teori Konstruksi Sosial Dalam Penelitian Public Relations," *Mediator: Jurnal Komunikasi* 7, no. 1 (2006): 59–70, <https://doi.org/10.29313/mediator.v7i1.1215>.

<sup>32</sup> Peter L. Berger and Thomas Luckmann, "THE SOCIAL CONSTRUCTION OF REALITY Peter," 1991, 149.

since the emergence of the COVID-19 outbreak. Because of the widespread spread of COVID-19, caregivers at Islamic boarding schools are increasingly providing inclusive discourse.

The second part is objectivation: the reality that occurs in the social sphere has developed into each individual in it. Peter explained that humans could express their abilities by manifesting these expressions into products of human activity<sup>33</sup> In the case of this research, the students of the Pesantren Tahfidz Ribathul Qur'an Wal Qira'at try to maintain the existence of the recitation of Q.S. At-Tawbah 128–129. It starts with individuals teaching other individuals until it becomes a group study to carry out the tradition of recitation the Torah. So it continues to this day.

Third, internalization is how each individual absorbs the phenomena that occur in reality; in other words, a social phenomenon affects consciousness deeply, which is objectified in such a way that the social structure determines consciousness itself.<sup>34</sup> In simple terms, a person becomes accustomed to doing something he has previously experienced until it becomes a habit. The individual is not driven by anything, so unconsciously, it has become a habit that is done without thinking. Continuing the above, for the students who are used to and diligent in carrying out routine wirid, if it is not done, it is as if there is an error in

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<sup>33</sup> Peter L. Berger and Thomas Luckmann.

<sup>34</sup> Peter L. Berger and Thomas Luckmann.

their identity. This is because the students of Ribathul Qur'an Wal Qira'at have been deeply affected by the real world, which has become a part of their lives.

## CHAPTER III

### RESEARCH METHODS

#### A. Research Types

This research is broadly included in qualitative research, namely, research related to assumptions and responses related to social life in society. Social science, combined with other disciplines such as history, psychology, and communication, makes qualitative research studies complex and varied.<sup>35</sup> Through Creswell's explanation, this type of qualitative research can be obtained from the findings or observations that have been made. The main aspects of the type of qualitative research in question are data collection procedures, data recording, and a critical analysis design to obtain complete, detailed, and valid information according to what is in the field. Then, in a qualitative narrative, the research results will be told from the point of view of the thing being studied<sup>36</sup>

The research conducted at the Pesantren Tahfidz Ribathul Qur'an Wal Qira'at includes field research-based studies with the object of discussion in the form of recitation Surah At-Tawbah verses 128–129 as a practise that is assumed to be an antidote to the entry of COVID-19 during

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<sup>35</sup> Eko Murdiyanto, *Metode Penelitian Kualitatif (Teori Dan Aplikasi Disertai Contoh Proposal)*, Lembaga Penelitian Dan Pengabdian Pada Masyarakat UPN "Veteran" Yogyakarta Press, 2020, [http://www.academia.edu/download/35360663/METODE\\_PENELITIAN\\_KUALITAIF.docx](http://www.academia.edu/download/35360663/METODE_PENELITIAN_KUALITAIF.docx).

<sup>36</sup> A. Rusdiana, "Kompilasi Materi Wasdalbindaya Bidang Jurnal 2016-2019," 2019, 6.

the pandemic. Studies tend to dominate the research process of investigative observation through the sociological experiences of the residents of the Pesantren Tahfidz Ribathul Qur'an Wal Qira'at. The author attempts to discover the essence of the public as a whole, as experienced personally and collectively during the activity procession, using a phenomenological approach. This means that the author gathered data as a result of implementing direct community in order to specific a specific knowledge that exists in society<sup>37</sup>, in this case, the tradition of reciting verses. At-Tawbah 128-129.

## **B. Research Approach**

Based on research studies conducted by collecting data in the field. So the appropriate approach the researcher will use is the disciplinary approach of the sociology of knowledge. Religion can be easily understood through sociological disciplines because it is derived for social purposes. The sociology of knowledge is one of the derivatives of sociology that looks at how a thought that exists in society has a reciprocal relationship to existing social conditions.<sup>38</sup> The object of the study of the sociology of knowledge is to focus on phenomena that exist in the social environment and are accompanied by community responses. Peter L. Berger and Thomas Luckmann defined "reality" as the actual situation in a

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<sup>37</sup> F.C. Susila Adiyanta, "Hukum Dan Studi Penelitian Empiris: Penggunaan Metode Survey Sebagai Instrumen Penelitian Hukum Empiris," *Administrative Law and Governance Journal* 2, no. 4 (2019): 697–709, <https://doi.org/10.14710/alj.v2i4.697-709>.

<sup>38</sup> Ratu Vina Rohmatika, "Pendekatan Interdisipliner Dan Multidisipliner Dalam Studi Islam," *Al-Adyan: Jurnal Studi Lintas Agama* 14, no. 1 (2019): 115–32, <https://doi.org/10.24042/ajsla.v14i1.4681>.

society whose position of existence is outside the human subject and which is believed and realized in general. Even though "knowledge" is a feature of social facts that happen later and are understood by the community as individual consciousness, it is subjective.<sup>39</sup>

The sociology of knowledge was initially presented as a comparison to the natural sciences, which conceptually dominated the methodology of the social approach, which should have come purely from the social sciences themselves<sup>40</sup> In the 19th and 20th centuries, scholars such as Karl Meinheim and Max Schmandler and social thinkers in Germany debated the existence of this dominance, which resulted in different approaches to the natural sciences and sociocultural sciences, each having their own methodological focus.<sup>41</sup>

The sociology of knowledge, in general, bases its foundation on the direct connection between reality and people's intuition. This means that knowledge born in society is influenced by social strata, type of group, location, and differences in the historical background of society, which Max Scheler termed "phenomenological experience".<sup>42</sup> In the same way, Mannheim thinks that the sociology of knowledge is shaped by public

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<sup>39</sup> I. B. Putera Manuaba, "Memahami Teori Konstruksi Sosial Understanding The Theory of Social Construction," *Masyarakat Kebudayaan Dan Politik* Vol. 21- (2008): 221–30.

<sup>40</sup> Peter L. Berger and Thomas Luckmann, "THE SOCIAL CONSTRUCTION OF REALITY Peter."

<sup>41</sup> Abdulloh Hanif, "Pendekatan Sosiologi Pengetahuan Kiri Hasan Hanafi," *Marâji': Jurnal Studi Keislaman* 1, no. ISSN 2406-7636 (2015): 393–423, <https://media.neliti.com/media/publications/148349-ID-pendekatan-sosiologi-pengetahuan-kiri-is.pdf>.

<sup>42</sup> Hanif.

awareness and creates products of thought that shape how people in the community understand knowledge.<sup>43</sup>

However, Peter L. Berger and Thomas Luckmann argue that the sociology of knowledge should emphasize the role of society in the formation of reality (the social construction of reality).<sup>44</sup> This means that sociological knowledge is concerned with whatever is considered knowledge produced by, from, and for society. Each individual has their respective roles in different ways, so the interaction pattern between the community and a certain knowledge then affects the specific social reality that occurs based on repeated habituation as a form of implementation of the knowledge understood.<sup>45</sup>

In the discussion of the research, the approach with the concept of the sociology of knowledge brought by Peter L. Berger and Thomas Luckmann will examine the primary causes for the emergence of routine recitations of Q.S. At-Tawbah verses 128–129, which are carried out after the fardu prayer at the Pesantren Tahfidz Ribathul Qur'an Wal Qira'at.

This practice, of course, when viewed from the socio-historical aspect that exists, will relate to asbabun nuzul and the meaning and application of existing values from Q.S. At-Tawbah verses 128–129. The results studied may differ because knowledge can have the same editorial roots but result in different behaviors if born from different social

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<sup>43</sup> Hanif.

<sup>44</sup> Peter L. Berger and Thomas Luckmann, "THE SOCIAL CONSTRUCTION OF REALITY Peter."

<sup>45</sup> Peter L. Berger and Thomas Luckmann.



situations. So, in line with Berger's existing sociology of knowledge focus, the research looks at how knowledge about the practise can influence, institutionalize, and then spread as subjective knowledge in the social environment of the Pesantren Tahfidz Ribathul Qur'an Wal Qira'at.

### **C. Research Location**

Pesantren Tahfidz Ribathul Qur'an Wal Qira'at is an Islamic educational institution with a building area of 196 m<sup>2</sup> located in the city of Malang with a geographical location of latitude 7° 57' 7.76" S and longitude 112° 35' 32.76" E. This Islamic boarding school, located at Bukit Cemara Tidar Housing, Block F2 No.34, RT: 04 RW: 01, Karangbesuki Village, Sukun District, Malang City, specializes in memorizing the Qur'an and learning the science of qira'at sab'ah, which the caretaker, Abuya Addin Kholisin, directly taught. The location of the Islamic boarding school is close to the Gasek Sabilurrosyad Islamic Boarding School, which was cared for by KH. Marzuqi Mustamar, which is about 300 m to the east. From the north, it is also alongside the Darun Nun Islamic Boarding School, which was cared for by Ustadz Halimi Zuhdi. Then, go 500 meters west to Giri Palma housing, and another kilometer south to the Ma Chung campus.

Research at the Pesantren Tahfidz Ribathul Qur'an Wal Qira'at was carried out over four months, from March 2022 to June 2022. The object of this research study is the recitation of Q.S. At-Tawbah verses 128–129, which are believed to be the practise of repelling reinforcements in the

presence of COVID-19 and began at the Pesantren Tahfidz Ribathul Qur'an Wal Qira'at. This practise has been carried out since the beginning of the COVID-19 outbreak, around mid-2020, and until now. The time used to do exercises is after the obligatory prayers every day, so it can be said that this practise has been part of the routine carried out by all Islamic boarding school residents until now. Technically, the author plays a role in the implementation of the recitation of Q.S. At 128–129, namely being part of the performance from the beginning until the activity is finished.

#### **D. Types and Sources of Data**

Qualitative research data is very dependent on the authenticity of the source and how to obtain the data.<sup>46</sup> Resource people are important not only as sources of research data, but also as individuals who can determine whether or not research is successful. According to Suprayogo and Tobroni, the sources of data in the study are classified into three categories, namely: first, the informant, who is a person who provides verbal information either from interviews or in writing through questionnaires, both places or locations that provide an overview of the site and surrounding conditions; second, a document or paper.<sup>47</sup> From the origin of the research data sources, the data used is divided into two, namely :

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<sup>46</sup> Murdiyanto, *Metode Penelitian Kualitatif (Teori Dan Aplikasi Disertai Contoh Proposal)*.

<sup>47</sup> Murdiyanto.

a. Primary data

Primary data is research data obtained directly from the main actors as research subjects based on the observations obtained.<sup>48</sup>

The author uses semi-structured interviews with residents of the Tahfidz Pesantren Tahfidz Ribathul Qur'an Wal Qira'at, including caregivers and the students. So, the source's identity will be attached as a chart at the end of the research page. The interview was conducted using a variety of open-ended questions; this method allows for several follow-up questions to arise during the interview process to provide more detailed and in-depth answers from the informant.<sup>49</sup>

b. Secondary Data

Secondary data contains supporting data that can come from research objects or other data sources.<sup>50</sup> With this, the author loads data in the form of documentation, books, and the archives of students. Then, to finish the research, the author gets more sources of information from blogs or the Islamic boarding school's official website.

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<sup>48</sup> Murdiyanto.

<sup>49</sup> Dr. Antonius Alijoyo, Bobby Wijaya, and Intan Jacob, "Structured or Semi-Structured Interviews," 2009, <https://www.google.com/url?sa=t&source=web&rct=j&url=https://lspmks.co.id/wp-content/uploads/2021/08/Structured-or-Semi-structured-Interview-1.pdf&ved=2ahUKEwjIrdWJzLL5AhVXyXMBHbM7B5MQFnoECA4QBg&usg=AOvVaw1ivYxzHfLnR39oLeZYaPKP>.

<sup>50</sup> Suryabrata, *Metode Penelitian*, 1998.

## E. Data Collection Method

In order to get the data needed, the author uses the following method :

### a. Observation

A field study activity that places the author as an observer of the existing research object. The goal is to understand, listen to, and observe directly to get the original data<sup>51</sup>. The data obtained are objective facts in the field that can be accounted for and will be very useful for research. As a result, the practise of observation will produce an accurate picture of behavior and events to assist researchers in understanding local norms or customs.

In this study, the type of observation used was participatory observation, which divides the subject into participants and non-participants<sup>52</sup>. As for participant observation, the writer places himself as an observer in the place where the Q&S recitation process takes place. At-Tawbah verses 128–129 in the Pesantren Tahfidz Ribathul Qur'an Wal Qira'at. The author conducts non-participant observation by observing outside the event's location to determine the symptoms of the object of research.

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<sup>51</sup> Murdiyanto, *Metode Penelitian Kualitatif (Teori Dan Aplikasi Disertai Contoh Proposal)*.

<sup>52</sup> Murdiyanto.

b. Interview

This method is an essential component used by the author in collecting research data subjectively from participants.<sup>53</sup> by interacting directly in direct dialogue via several interview questions using a semi-structured method, which refers to a set of open-ended questions related to recitation the practise of Q.S. At-Tawbah and what its role is in the COVID-19 pandemic situation, so that participants can provide reciprocity. The main resource in digging up this information was Abuya Addin Kholisin, the initiator of the Q.S. recitation. At-Tawbah 128-129. Meanwhile, several other supporting sources, such as M. Alwi Darojati, Ridho Rean, Mu'tashim, Syahrul Muniri, and several other students, represented the management as well as the instructor of the practice.

c. Documentation

The documentation method is used as a complement to the data obtained from the results of observations and interviews.<sup>54</sup> Documentation includes books, Islamic boarding school galleries, official websites, or social media accounts used to investigate the history of the early recitation of Q.S. At-Tawbah verses 128–129 and to strengthen the results of research conducted at the Pesantren Tahfidz Ribathul Qur'an Wal Qira'at. In addition, the

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<sup>53</sup> Aljjoyo, Wijaya, and Jacob, "Structured or Semi-Structured Interviews."

<sup>54</sup> Murdiyanto, *Metode Penelitian Kualitatif (Teori Dan Aplikasi Disertai Contoh Proposal)*.

documentation results will be in the form of photos, videos, interview recordings, and notes that can be used as references.

## **F. Data Analysis Method**

Data analysis can be completed during the research process if all the required data is available. This method is essential because substantive or formal results will be found based on the data to be analyzed. The data will then be arranged and organized into patterns and their interpretations so that the phenomena observed serve the research objectives.<sup>55</sup> At the end of the research phase, the author explains how he or she used Miles and Huberman's method for analyzing data :

### **a. Data Reduction**

Data reduction in quantitative research is applied by summarizing, sorting out the main points, and focusing on the main chapters. Thus, this data reduction aims to simplify and make it easier for the authors to capture the general picture that occurred during the Q.S. recitation procession. At-Tawbah verses 128–129 in the Pesantren Tahfidz Ribathul Qur'an Wal Qira'at The author collects all the information needed from the results of interviews with Islamic boarding school residents, including caregivers, administrators, students, and female students, as well as the effects of documentation. Then classify and fix the answers if they become factual sentences or descriptive objectives.

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<sup>55</sup> Murdiyanto.

b. Data Display

After the data reduction process is complete, the stages of presenting the data are displayed in a more straightforward form. The results of observations and interviews from research at the Pesantren Tahfidz Ribathul Qur'an Wal Qira'at will be grouped according to research needs, namely interview data of caregivers as initiators of activities, interview data of administrators, and interview data of female students as executors and supervisors of Q.S. recitation activities. at Tawbah 128–129. The appearance of the data, illustrated in graphs, maps, diagrams, or the like, can provide a concise picture because it is neatly arranged and structured. The goal is to draw conclusions to answer the formulation of the problem.

c. Conclusion Drawing/Verification

As described by Miles and Huberman, after the two previous stages have been completed so that the data presented is structured and uncategorized, conclusions can be drawn. From the data and evidence we already have, the collection stage is perfect and easy to understand.<sup>56</sup>

After the data is classified into specific themes based on the results of observations, interviews, and documentation, the author details the data sources for the implementation of the Q.S. recitation, At-

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<sup>56</sup> Ulber Silalahi, "Metode Penelitian Sosial Kuantitatif," *Journal of Visual Languages & Computing* 11, no. 3 (2015).

Tawbah verses 128–129, through written evidence in the supporting books, then compares the meaning of the verse with the people's interpretation of the verse. So that it can be seen how the implementation of the recitation affects local beliefs as a verse that avoids disaster, especially COVID-19.



## CHAPTER IV

### DISCUSSION

#### A. Profile of Pesantren Tahfidz Ribathul Qur'an Wal Qira'at

##### 1. History the pesantren

Pesantren Tahfidz Ribathul Qur'an Wal Qira'at is located in Bukit Cemara Tidar Housing Complex, Block F2 No. 34, RT: 04, RW: 09, Karang Besuki Village, Sukun District, Malang City. This Islamic boarding school was founded by the late H. Djoko Witjaksono and Hj. Puspaningrum. Both are residents with a business background and live in the Bukit Cemara Tidar housing complex. With the noble initial intention to establish a Islamic boarding school -based educational institution, the two bought a piece of land in the Bukit Cemara Tidar housing block F2 no. 34, Karangbesuki sub-district, Sukun sub-district, Malang city. With a land area of 196 m<sup>2</sup>, an educational institution was established with the name Tahfidz Pesantren Tahfidz Ribathul Qur'an Wal Qira'at on July 28, 2019/25 Dzulqo'dah 1440 H.<sup>57</sup>

Since the establishment and inauguration of the Pesantren Tahfidz Ribathul Qur'an Wal Qira'at, only 40 male students have been selected and accepted in the three-story building, and 15 female students have been placed in the one-floor building across from the men's building. In majority, the students consist of students from various campuses in the city

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<sup>57</sup> Addin Kholisin, interview (6 May 2022)

of Malang, such as the Maulana Malik Ibrahim State Islamic University of Malang (UIN Maliki), Malang Islamic University (UNISMA), Brawijaya University (UB), Ma'had Aly Islamic High School ( STAIMA Al-Hikam), and others with the same goal of memorizing the Qur'an. The role of elders, clerics, community leaders, government officials and the community around the Islamic boarding school itself is felt and decisive, they together support, encourage and pray for this Islamic boarding school to develop and consistently maintain its existence. These figures include the late H. Djoko Witjaksono, Abuya Addin Kholisin S.Q. M.Ag. (Caregiver), KH. Ibrohim Abdul Majid (Banyuwangi), KH. Muh. Khoiri (Central Java), KH. Najib AQ (Krapyak Jogjakarta), KH. Sutaman, Ustadz. Thoriquddin, KH. Muh Nafi', Ustadz Izzudin, Harto (Head Of District 09 Karangbesuki), and others.

Pesantren Tahfidz Ribathul Qur'an Wal Qira'at has provided students with qualified Qur'ani amaliah knowledge in addition to assisting students in memorizing the Qur'an. So, with the background that almost all of the students are students, the hope is that apart from graduating as undergraduates, they will also memorise 30 chapters of the Qur'an and Qira'at Sab'ah and be ready to serve the people.<sup>58</sup> In line with this, the Pesantren Tahfidz Ribathul Qur'an Wal Qira'at has the following vision and mission :

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<sup>58</sup> Addin Kholisin, interview, (6 May 2022)

a. Vision

To become an Islamic boarding school educational institution that is committed to educating and creating generations who have Qur'anic characteristics and good morals

b. Mission

1. Carry out a professional study of the Qur'an from beginner to advanced levels (tahsin, bin nadzar, bil hifdzi, tafsir, qira'at science, and rasm).
2. Learning more about Al-Qur'an science through planned education, training, and service to the community
3. Educate, guide, and direct students to become hafiz or hafizah who master the Ulumul Qur'an in depth.

Of course, in following up on the implementation of the vision and mission, the Islamic boarding school activities will always have the authority to manage how the activities in the Islamic boarding school will run smoothly. The caretaker and person in charge of the Islamic boarding school are Abuya Addin Kholishin, S.Q. M.Ag., and Ustadzah Faridatus Sa'adah, M. Thi. Both are Al Munawwir Krapyak Islamic boarding school graduates and have received a direct transmission of the Qur'an from almaghfurlah Romo KH. Najib Abdul Qodir, the former caretaker and grandson of almaghfurlah KH. Munawwir, and inherited his expertise and knowledge in the fields of the Qur'an and Qira'at Sab'ah.<sup>59</sup>

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<sup>59</sup> Addin Kholisin, interview, (6 May 2022)

## 2. Management Structure

Educational institutions, of course, besides having caregivers as authorities who manage activities, also need regular and systematic educational management.<sup>60</sup> This can be realized with the role of the administrator, who is the "right hand of the caregiver" in helping carry out the policies initiated by the caregiver. The board also has a role in regulating all activities in the fields that the relevant institution has determined. This system is also used at the Pesantren Tahfidz Ribathul Qur'an Wal Qira'at. There are several divisions, including the chairman, vice chairman, secretary, treasurer, tahfidz division, ta'lim division, security division, ubudiyah division, cleaning division, public relations and multimedia division, and cooperative division:

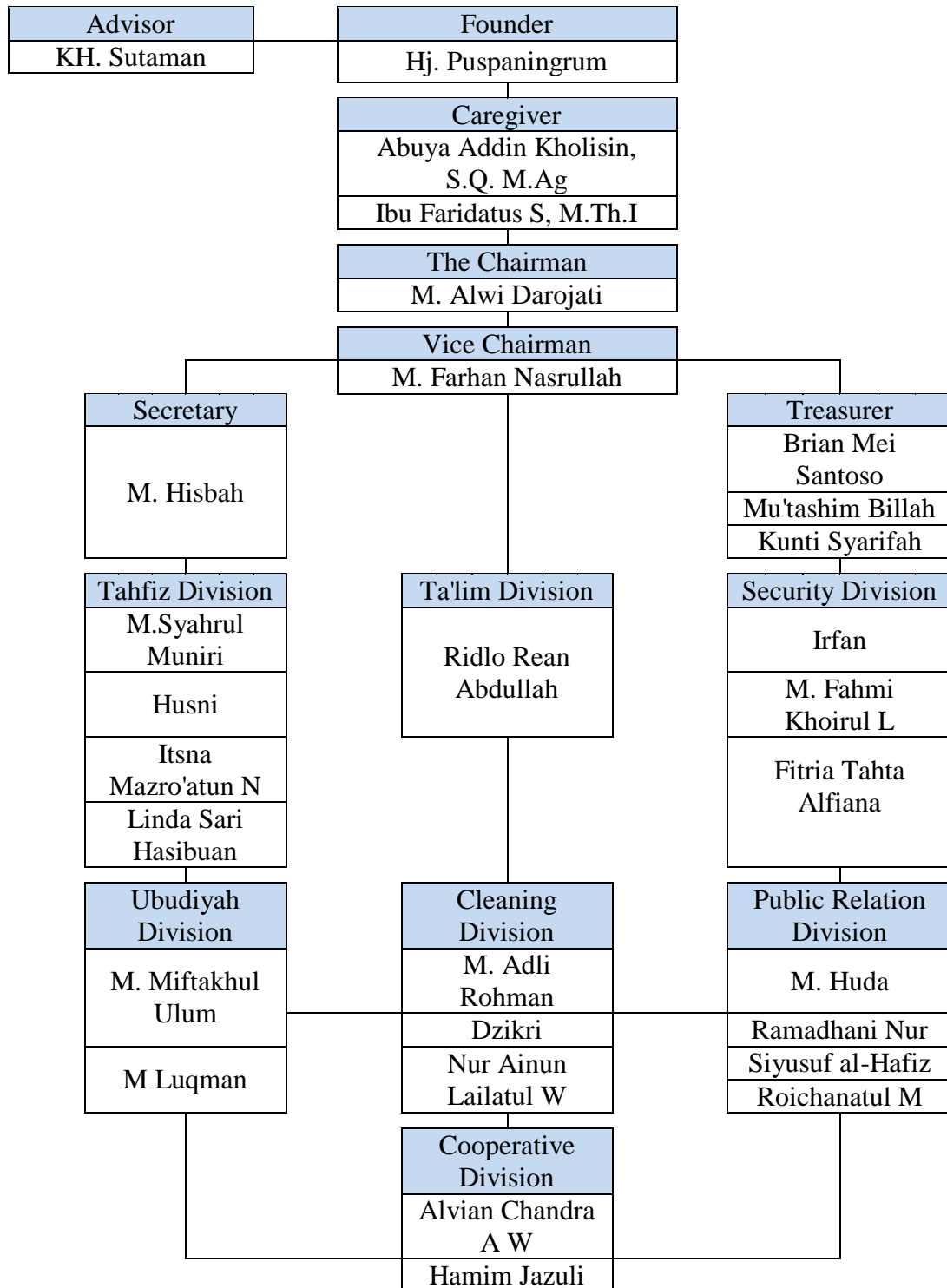
This can be realized with the role of the administrator, who is the "right hand of the caregiver" in helping carry out the policies initiated by the caregiver. The board also has a role in regulating all activities in the fields that the relevant institution has determined. This system is also used at the Pesantren Tahfidz Ribathul Qur'an Wal Qira'at. There are several divisions, including the chairman, vice chairman, secretary, treasurer, tahfiz division, ta'lim division, security division, ubudiyah division, cleaning division, public relations and multimedia division, and cooperative division.<sup>61</sup> With the following structure :

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<sup>60</sup> Arjiarna, Hasan, and Dhita, "Perkembangan Pesantren Di Indonesia."

<sup>61</sup> M.Alwi, interview, (7 Juny 2022)

MANAGEMENT STRUCTURE  
 PESANTREN TAHFIDZ RIBATHUL QUR'AN WAL QIRA'AT  
 2020-2022



The Tahfiz Division is responsible for conditioning the core activities carried out by all students, namely ziyadah and muroja'ah, after dawn and dusk. The Ta'lim Division conditions the teaching of certain unique books as a support for the scientific knowledge of the Students. The Ubudiyah Division is in charge of arranging the schedule for the call to prayer, imam, and muhadoroh during routine Friday night activities. The security division is tasked with maintaining the Islamic boarding school's security and helping condition the parking area for the students' motorbikes. The cleaning division is in charge of maintaining the cleanliness of the Islamic boarding school and making picket schedules and community service work every week. The public relations division is the communication liaison between the Islamic boarding school and outside parties, namely with residents or other elements of society. The cooperative division is in charge of getting the pesantren residents the basic goods they need to live well.

### 3. Programs and Activities

Based on the background of the Islamic boarding school, which focuses on education based on the Qur'an, of course, the learning used is in line with the curriculum used, namely Takhasus Tahfidzul Qur'an and Qira'at Sab'ah. It has taklim diniyah, like the Ulumul Qur'an, Fiqh, the interpretation of the Qur'an, hadith, and other books.<sup>62</sup>

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<sup>62</sup> Ridho Rean, interview (7 Juny 2022)

In addition, the activities carried out at the Pesantren Tahfidz Ribathul Qur'an Wal Qira'at complement daily activities and improve the quality of personal religious values. Below are some related activities:

a. Daily Activities

Daily activities at the pesantren include the congregational dawn prayer, held at the Baiturahman mosque. Followed by the obligatory ziyadah deposit activities in the hall on the first floor. Then, considering that the average student who becomes a student is from among students, the students usually continue their lecture activities or respective activities until midday and ashar time after the mandatory deposit. The students in the pesantren usually carry out congregational prayers in the hall, followed by recitation Q.S. At-Tawbah verses 128-129.

At maghrib, each student resumes the obligatory activity of recitation the Qur'an, which is sung directly by the caretaker with all the students participating. The aim is to serve as a medium for tahsin and talaqqi to maintain the quality of makhorijul letters in recitation the Qur'an. After that, muroja'ah payments are made directly to the caretaker, and the day ends with the evening prayer in a group.

b. Weekly Activities

Activities that are carried out periodically every week at the Pesantren Tahfidz Ribathul Qur'an Wal Qira'at also vary. Most are filled with ta'lim activities after the Asr prayer until just before maghrib time. On Thursday after maghrib, routine tahlil and yasin recitation activities are held, followed by book recitations or lectures by caregivers. Then, after the activity, the recitation of sholawat was held, followed by the strains of the tambourine together.

c. Monthly Activities

The monthly event that is usually routinely held every time a new month enters the Christian era is the khataman activity. This activity is an event for students to find out how much memorization has been obtained in one month. Besides that, this activity is also part of a memorizer's obligation to keep the memorizations they have. At another event, a general study of guest lectures was held. Speakers from outside of Ribathul Qur'an Wal Qira'at were asked to give spiritual advice to the students who were there.

4. Pesantren's Curriculum

The curriculum provided by the Pesantren Tahfidz Ribathul Qur'an Wal Qira'at includes learning substances that are taken within four



years, from semester I to semester VII. The distribution can be seen as follows :

a. Tahfiz curriculum

1) Tahsin

In the first year, before students enter the stage of memorizing the Qur'an, they are required to improve their recitation, or "tahsin." The time targeted for improvement is the first year, or semester I and semester II. However, if there are students who are fluent before the specified period, they are welcome to memorise directly. The tahsin method starts with recitation Juz 30 in the Qur'an, then continues recitation Juz 1 to 30 together, guided by a caregiver. For students who still find it hard to read the Qur'an, exceptional help will be given.

2) Tahfiz

After the students go through the recitation improvement process and are considered fluent, the next step is memorizing the Qur'an. The memorized students then deposit the memorisation by facing the caregiver as a mustami or checking the memorisation twice a day, according to the deposit time determined by the Islamic boarding school, namely after dawn and after maghrib, for additional deposits, or ziyadah in the morning, and muroja'ah deposits in the evening. Students can add one page of memorization to their

deposit within one day. When it reaches one juz later, students are expected to participate in "tasmi" activities every month according to their memorization to maintain smooth memorization.

Each student is given eight semesters to complete memorisation in accordance with the general goal of Islamic boarding schools, with the following details: in the first and second semesters, they pass the tahsin stage and memorise certain letters in the Qur'an, including Q.S. Yasin, Q.S. Al-Waqi'ah, Q.S. As-Sajadah, Q.S. Ad-Dukhan, Q.S. Al-M Then, in semesters III and IV, memorise Juz 1 to 10. In semesters V and VI, remember Juz 11–20. In semesters VII and VIII, learn Juz 21–30.

b. Local content

In the local content that is used as taklim learning at the Pesantren Tahfidz Ribathul Qur'an Wal Qira'at, which is mostly related to adab and behavior as well as learning fiqh related to the Qur'an, these books include :

- Faidh al-Barakat fi Qira'at Sab'ah
- Qawa'id al-Asasiah Fi Ulum al-Qur'an
- At-Tibyan fi Adabi Hamalatil Qur'an
- Fathul Mu'in
- Rawa'l al-Bayan

- Mustholah Hadits
- Tafsir Jalalain
- Al-Hikam
- Maurid al-Zhaman fi Rasm al-Utsmani

c. Self Development Activities

Because the Pesantren Tahfidz Ribathul Qur'an Wal Qira'at is a boarding school that focuses on memorizing the Qur'an, memorisation time has the highest hourly capacity. Meanwhile, the majority of other class hours are held outside of deposit hours, adjusting the average number of student lecture hours. Likewise, self-development activities that can be used as a means for students to be creative include hadrah, muhadhoroh, community service, basic leadership training, and the development of entrepreneurial skills.

**B. Implementation of Q.S. Recitation At-Taubah verses 128-129 During the Covid-19 Pandemic**

The coronavirus, commonly called COVID-19, has become a global epidemic that has touched all elements of society throughout the world. COVID-19 is a sad disaster; millions suffer and die from this virus. The government, medical personnel, and all sections of society work together in cooperation to move against COVID-19 in every way possible. This virus is relatively easy to spread because the easiest way for this virus to be transmitted is by physical contact through the eyes, nose, and mouth

to the lungs, which can trigger the symptoms of COVID-19. Symptoms that appear to resemble those of the common cold, namely fever, high body temperature, coughing, numbness, headache, sore throat, and shortness of breath if the virus has reached the lungs.<sup>63</sup> Because of this, society as a whole takes a number of steps to prevent and treat it.

Initially, the government, through the Ministry of Health, released a derivative regulation detailing Government Regulation (PP) Number 21 of 2020 concerning large-scale social restrictions in the context of accelerating the handling of Corona Virus Disease 2019 (Covid-19) contained in Regulation of the Minister of Health of the Republic of Indonesia Number 9 of 2020.<sup>64</sup> This aims to limit community space in the social sphere in order to break the chain of COVID-19 infection. The community must implement social distancing, namely maintaining a minimum distance of 2 meters and not carelessly making contact with other people<sup>65</sup> Through this, the World Health Organization (WHO) strengthens recommendations for the public to adhere to health protocols through wearing masks when leaving the house, washing hands or using hand sanitizer, keeping distance or avoiding crowds, maintaining and increasing endurance, consuming balanced nutrition, and living a healthy

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<sup>63</sup> Syafrida and Hartati, "Bersama Melawan Virus Covid 19 Di Indonesia."

<sup>64</sup> Syafrida and Hartati.

<sup>65</sup> CNN Indonesia. (2020, Maret 14). Mengenal Social Distancing sebagai Cara Mencegah Corona. CNN Indonesia. Diunduh dari <https://www.cnnindonesia.com/gaya-hidup/20200314102823-255-483358/mengenal-social-distancing-sebagai-cara-mencegah-corona> (diakses 19 oktober 2022)

lifestyle. clean and healthy.<sup>66</sup> Apart from the community, the Pesantren Tahfidz Ribathul Qur'an Wal Qira'at as a community group also plays an active role in efforts to prevent the spread of COVID-19.

As a religious and educational institution that has felt the impact of the COVID-19 outbreak in addition to requiring all Islamic boarding school residents to comply with health protocols, Abuya Addin Kholisin represents the authority that has the power to implement a policy advising all students not to return home during mass social restrictions by the government. This was clarified by handing over all the motorbike keys; per day, only one student representative was allowed to go out to shop for food or other urgent activities. Apart from that, to maintain and increase body immunity, every two days at 10.00 WIB, all Islamic boarding school residents routinely dry their bodies under the hot sun. According to the caregiver, "Let the students increase their body's immunity through sunlight, and the vitamins are suitable for the skin."<sup>67</sup>

This statement was also made by some people in Indonesia and can be found in news reports in electronic mass media. In line with this, Akhmad Mustofa and Nunik's research showed that this practise was also found in Kedungupit Village, where it was done 3–5 times a week along with 30 minutes of sports played with other people.<sup>68</sup>

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<sup>66</sup> Dana Riksa Buana, "Analisis Perilaku Masyarakat Indonesia Dalam Menghadapi Pandemi Virus Corona (Covid-19) Dan Kiat Menjaga Kesejahteraan Jiwa," *SALAM: Jurnal Sosial Dan Budaya Syar-I* 7, no. 3 (2020), <https://doi.org/10.15408/sjsbs.v7i3.15082>.

<sup>67</sup> Addin Kholisin, interview, (6 May 2022)

<sup>68</sup> Akhmad Mustofa and Nanik Suhartatik, "Meningkatkan Imunitas Tubuh Dalam Menghadapi Pandemi Covid-19 Di Karangtaruna Kedungupit, Sidoharjo, Wonogiri, Jawa Tengah,"

During the COVID-19 pandemic, several other rules were implemented at Islamic boarding schools, namely that if one of the students had symptoms similar to the flu, they should be reported to caregivers. Then immediate self-isolation should be carried out in a special room to see the progress of the disease if there is a suspicion of transmission later. Covid-19. In addition, to minimize social relations with parties outside the Islamic boarding school, all the residents carry out congregational fardu prayer activities in the hall on the first floor of the Islamic boarding school. This is sometimes accompanied by all students drinking ginger milk to maintain immune stability. Then, among the several precautions implemented at Pesantren Tahfidz Ribathul Qur'an Wal Qira'at, activities to increase spirituality were also carried out in the form of recitation Q.S. At-Tawbah verses 128–129 as a routine practise that is believed to be able to prevent the arrival of reinforcements, especially COVID-19 at that time.

Q.S. At-Tawbah ayat 128-129

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِأَنَّ تَوَلَّوْا قُلُوبَ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ ۝ لِّمُؤْمِنِينَ رَّءُوفٌ رَّحِيمٌ عَلَيْهِ تَوَكَّلْتُ ۖ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

“There certainly has come to you a messenger from among yourselves. He is concerned by your suffering, anxious for your well-being, and gracious and merciful to the believers. (128) But if they turn away, then say, ‘O Prophet,’ ‘Allah is sufficient for me.

There is no god 'worthy of worship' except Him. In Him I put my trust. And He is the Lord of the Mighty Throne. (129)<sup>69</sup>

Initially, the recitation of Q.S. At-Tawbah verses 128–129 at the Pesantren Tahfidz Ribathul Qur'an Wal Qira'at was the idea of a caretaker after the Isha prayer congregation in the hall. According to Abuya Addin, “all students must participate in this verse, which aims to protect everyone from the current epidemic.”

The recitation took place quite solemnly for about five minutes. The verse that is practiced is repeated seven times after each fardu prayer. Besides that, the practise of recitation verse is accompanied by reciting the following dhikr :

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ  
السَّمِيعُ الْعَلِيمُ

“With the name of Allah who is with His name something is harmless in the earth and in the sky. And He is All-Hearing, Knowing.”

This sentence of dhikr comes from the hadith of the Prophet Muhammad in the history of Abu Daud and Tirmidhi. This dhikr is also read seven times and is used as a supplement when recitation Q.S. At-Tawbah verses 128-129.

All students, including caregivers, are recitation At-Tawbah verses 128–129. The person who leads the recitation of this practise is whoever

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<sup>69</sup> Al-Qur'an Kemenag, At-Tawbah | Qur'an Kemenag.

acts as the prayer priest. This practise is carried out after reciting prayers of remembrance and prayer simultaneously. Therefore, it can be counted five times a day to read this practice, so even when the caregiver is not in the prayer congregation, this practise is still applied correctly.

### **C. Analysis of Social Construction Theory in Recitation Q.S. At-Taubah verses 128-129 During the Covid-19 Pandemic**

When caregivers carry out education at the Krapyak Islamic boarding school in Yogyakarta based on the preaching of K.H. Nadjib Abdul Qadir as a supervising teacher, they choose Q.S. At-Tawbah verses 128-129 as a practice. Q.S. At-Tawbah is a letter discussing terminating the agreement with the polytheists.<sup>70</sup> This letter is not usually preceded by a basmalah like other surahs in the Qur'an. Because most of its contents talk about fighting polytheists and declaring war, the general meaning of basmalah is peace and God's mercy.<sup>71</sup> In the interpretation of Al-Misbah by Quraish Shihab, it is stated that the primary purpose of Surah At-Tawbah is to oppress anyone who turns away from monotheism and worships Allah. This can be proven in the description of the story of al-Mukhallafin (who was left behind because he did not want to participate in the Tabuk war), who finally realized and returned to the right path, which is why it is called At-Tawbah.<sup>72</sup>

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<sup>70</sup> Shihab, *Tafsir Al-Mishbah : Pesan, Kesan, Dan Keserasian Al-Qur'an*.

<sup>71</sup> Khotimah Suryani, "Menelaah Tafsir Surah At-Taubah," *Dar El-Ilmi: Jurnal Studi Keagamaan, Pendidikan, Dan Humaniora* 4, no. 2 (2017).

<sup>72</sup> Shihab, *Tafsir Al-Mishbah : Pesan, Kesan, Dan Keserasian Al-Qur'an*.



At the end of Q.S. At-Tawbah, verses 128–129, it is explained that Allah is the best place to return. This verse aims to remind humans to surrender to Allah because everything happens by Allah's will and none of the causes and effects escape His power as the owner of the great throne. People also say that this verse seems to show that the Prophet's firmness during the Tabuk War was because he deeply cared about the Muslims' physical and spiritual pain and difficulties. He wanted safety, goodness, and everything that made everyone happy, so the image of firmness was only for the good of all.

One of the verse's words is (حَسْبِيَ اللَّهُ) which means Allah is sufficient for me.<sup>73</sup> According to Tafsir Al-Mishbah, this word describes the sufficiency of Allah for His protection. It also compatible with Q.S. Al-Anfal verse 62 :

وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ ۗ

" But if their intention is only to deceive you, then Allah is certainly sufficient for you. He is the One Who has supported you with His help and with the believers."<sup>74</sup>

According to Tafsir al-Mishbah, the word hasbiyallah is important to say frequently. Abu Daud, an expert on hadith, said that Abu Darda, a friend of the Messenger of Allah, said, "If you read Hasbiyallahu la ilahailaha illa huwa alaihi tawakkaltu wa huwa rabbul arsy al azim seven

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<sup>73</sup> Shihab.

<sup>74</sup> Al-Qur'an Kemenag, Al-Anfal | Qur'an Kemenag.

times in the morning and seven times at night, Allah will give you what you worry about.”<sup>75</sup>

In this study, teachers from the Pesantren Tahfidz Ribathul Qur'an Wal Qira'at stressed that this practise is read seven times after the fardu prayer. The remembrance " *Bismillahillāzi lā yaḍurru ma'asmihi syai'un fil arḍi wa lā fīssamā'i, wa huwas samii'ul 'alīm* " followed. Islamic boarding school residents believe this practise is a countermeasure that can prevent them from physical and metaphysical disasters, as one source said, "As far as I know, this practise brings blessings and can protect the body from harm.”<sup>76</sup> This verse tells people not to accept help from others and to keep themselves safe from bad things.

At the beginning of its release, this practise was conveyed directly and orally at the joint book recitation activity on Thursday after the weekly tahlil and yasin implementation. Caregivers always remind students to maintain a healthy lifestyle, eat healthy food, and exercise regularly. Besides that, according to the caregiver, always maintaining cleanliness by washing clothes used for activities outside the Islamic boarding school is also essential. "We don't know that COVID-19 can be carried to infect other people because the nature of this virus is invisible; therefore, maintaining personal hygiene is important.”<sup>77</sup>

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<sup>75</sup> Shihab, *Tafsir Al-Mishbah : Pesan, Kesan, Dan Keserasian Al-Qur'an*.

<sup>76</sup> M Husni, interview, (9 Juny 2022)

<sup>77</sup> Addin Kholisin, interview, (6 May 2022)

On the same day, when the weekly routine activities were completed, the caretaker, as the driving force, led the Isya congregational prayer at the Pesantren Tahfidz Ribathul Qur'an Wal Qira'at hall. Then she continued to guide and be followed by all students to read Q.S. At-Tawbah verses 128–129 and other dhikr to be practiced regularly in the following days.

During the practise of recitation, most of the students obeyed what was taught by the caregiver. This is suspected because some information circulating in the community states that the COVID-19 virus has claimed many lives. One of the sources explained, "If I remember correctly, it feels like the news on social media about the corona (COVID-19) is horrifying, bro, and I'm lucky that it's still there today," explained Mu'tashim during an interview in one of the students' rooms.<sup>78</sup>

This appears to be a frightening specter that Islamic boarding school residents feel. Another similar explanation reminded one of the Islamic boarding school residents when he received news of Ct, his place of residence. "There was a neighbor in my village who became a victim, and immediately the village was completely closed, so I often pray that this doesn't happen to my family," said Lukman Hakim.<sup>79</sup>

The news that spreads in society infects humans with anxiety, making them protect themselves from anything that can harm them. Q.S. recitation At-Tawbah verses 128-129 is one alternative evidence to

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<sup>78</sup> Mu'tashim, interview, (9 Juny 2022)

<sup>79</sup> Lukman Hakim, interview, (14 Juny 2022)

address these concerns. As in the Qur'an, people should read the verse and try to figure out what it means to have a calm soul and an open heart.

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ

“‘This is’ a blessed Book which We have revealed to you ‘O Prophet’ so that they may contemplate its verses, and people of reason may be mindful.” Q.S. Shad verse 29<sup>80</sup>

Apart from being practiced and meditated, the Qur'an has the nature of *syifa'* (medicine), which is used for all physical and spiritual ailments.<sup>81</sup> For some people, the meaning of "*syifa'*" is not only understood in a literal sense; there are also those who interpret its use to avoid negative influences, which then develop into talismans in various practices. Nurullah's research on using verses of the Qur'an as talismans generally used media in the form of objects believed to have magical powers, while some used verses of the Qur'an called *syar'i* amulets<sup>82</sup> In this study, it was explained that the verse fragments used as media that are believed to carry the meaning of something for those who have them or practise them to avoid negative influences are an illustration of the phenomenon that the values contained in the Qur'an develop in everyday life. day or what is termed the "Living Qur'an."<sup>83</sup>

<sup>80</sup> Al-Qur'an Kemenag, Shad| Qur'an Kemenag.

<sup>81</sup> Fakultas Ushuluddin and D A N Dakwah, "MAKNA SYIFÂ ' DALAM AL- QUR ' AN PERSPEKTIF WAHBAH AZ-ZUHAILI ( Studi Analisis Tafsîr Al-Munîr )," 2021.

<sup>82</sup> Ari Handasa Nurullah, "Penggunaan Ayat-Ayat Al-Qur'an Sebagai Jimat Nurullah," *Tafse: Journal of Qur'anic Studies* Vol. 5, No. 2, Pp. 82-97, July-December 2020. <https://jurnal.Ar-Raniry.Ac.Id/Index.Php/Tafse> 5, no. 1 (2020): 82–97.

<sup>83</sup> Nurullah.

In the realm of science, COVID-19 is actually included in medical science. But in the practise of recitation Q.S. At-Tawbah verses 128-129, the boarding school residents believe that the verses that are used as practise are able to characterize their function as "*Syifa*'," the caregiver explained.

“The fadilah of this verse is to reject reinforcements and anything that is harmful to oneself; if it is believed seriously and its meaning is understood properly, it can also protect oneself from various kinds of calamities, disasters, and things that are not desirable.”<sup>84</sup>

This explanation is also believed by Islamic boarding school residents to be generally accepted. According to the research journal M. Mukhafi, in studying the last verse of Q.S. At-Tawbah, as for some fadilah, read the letter At-Tawbah's last two verses, namely :

1. Can heal broken bones
2. Avoiding harm
3. Ease all the difficulties of life
4. Avoid from disaster or death

The caregiver added that the impact felt while practising the recitation of the letter can increase spiritual belief in the almighty so that we can always protect and look after each other. Faith in the presence of the Fadilah verse makes a person more optimistic and less anxious when panic strikes many people during the COVID-19 pandemic.

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<sup>84</sup> Interview Abuya Addin Kholisin

In Peter L. Berger and Thomas Luckmann's theory of social construction, an idea or idea formed in the community will not just appear without a specific cause.<sup>85</sup> Berger explained that the role of society and the environment are connected through interaction to create a reality in society, which is then understood as shared knowledge.<sup>86</sup> The interaction pattern is described in three stages: externalization, objectivation, and internalization. In carrying out the recitation of Q.S. At-Tawbah, verses 128–129 describe a practise that is believed to have prevented the arrival of COVID-19 during the pandemic. Of course, there are specific reasons why this activity is used as a habit at the Pesantren Tahfidz Ribathul Qur'an Wal Qira'at.

At the stage of the externalization process, humans contribute in the form of thoughts through adaptations in the structure of norms, social conditions, or certain rules.<sup>87</sup> Residents of the Pesantren Tahfidz Ribathul Qur'an Wal Qira'at are faced with a situation where the COVID-19 outbreak is rampant, which mainly hinders social activities outside the Islamic boarding school, so that government regulations that suggest that every community implement health protocols make the dominant focus of the activities of Islamic boarding school residents on internal social interactions only. From here, Abuya Addin Kholisi, the caretaker, took the

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<sup>85</sup> Manuaba, "Memahami Teori Konstruksi Sosial Understanding The Theory of Social Construction."

<sup>86</sup> Aimie Sulaiman, "Memahami Teori Konstruksi Sosial Peter L. Berger," *Society* 4, no. 1 (2016): 15–22, <https://doi.org/10.33019/society.v4i1.32>.

<sup>87</sup> Manuaba, "Memahami Teori Konstruksi Sosial Understanding The Theory of Social Construction."

initiative to maximise various kinds of activities to maintain health and limit the mobilisation of the students. One of the initiatives implemented by caregivers to improve the spiritual standards of students is to have them read Q.S. At-Tawbah verses 128–129. When he was at the Islamic boarding school, K.H Najdib Abdul Qadir was a teacher. This indicates that the process of adaptation to the existence of the COVID-199 outbreak outside the Islamic boarding schools influenced the emergence of practise recitations, which were then inspired by the Islamic boarding school residents as something that needed to be done together.

The caregiver, as the initiator of the practice's emergence, also provided an understanding that the application of the verse recitation in question could provide fadilah in the form of self-protection from the dangers of the epidemic that occurred at that time. Departing from here, the understanding that is inspired together is then implemented into an action that is carried out together. The verses 128-129 of Q.S. At-Tawbah are read seven times after the fardu prayer, which in this case includes Fajr, Dzuhur, Asr, Maghrib, and Isha', or five times a day if seen five times. The process of continuously repeating this practise creates a new habitualization that is followed by all Islamic boarding school members, so that it becomes institutionalised and inseparable for a long period of time. In Berger's explanation, this process is then called objectivation.

The recitation Q.S. At-Tawbah Verse 128-129 seems cannot be separated from the role of each individual students, so that an existing idea

becomes a shared social reality. The role of the nanny as a source of ideas has succeeded in uniting the understanding of the Islamic boarding school community so that the recitation activity can proceed even without the presence of a caregiver at a Islamic boarding school majlis. This indicates that the Islamic boarding school residents who play a role in leading the recitation of the practice, namely the prayer priest, feel responsible for carrying out the recitation, so whoever becomes the prayer priest must follow this obligation. This understanding of reality is used as the basis for individual students' beliefs that, if they don't implement it, they are leaving responsibility. This, according to Berger, is said to be an internalization process. The interaction pattern of the stages of social reality formation will then repeat itself through the individual to their respective social domains.

The recitation of Q.S. At-Tawbah verses 128-129 has evolved in response to the decreasing number of COVID-19 cases. This also had an effect on the intensity of the recitation, which was initially done 7x, then 5x, and finally, the routine has been done as much as 3x. In addition, caregivers think "this verse can become one of the daily prayers read by the students, even though the pandemic is over"<sup>88</sup>

This statement emphasizes that this verse is not always understood as a verse that is specifically applied only during the COVID-19 pandemic. However, there is a shift in function, namely as a verse used for

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<sup>88</sup> Addin Kholisin, interview, (6 May 2022)



self-protection from distress. Until the last two years, the number of cases due to COVID-19 has decreased. Even though there has been a shift in function due to adaptation, the essence of using the verse is still there, and it is believed to be the same.

## CHAPTER V

### COVER

#### A. Conclusion

After knowing the results of research on the recitation of Q.S. At-Tawbah verses 128–129 and its role against COVID–19 at the Pesantren Tahfidz Ribathul Qur'an Wal Qira'at, The author comes to the conclusion that there are three things to learn from this research :

1. The presence of the COVID-19 pandemic has caused certain changes in society's social community. As a religious-based educational institution, the Pesantren Tahfidz Ribathul Qur'an Wal Qira'at underwent this change through adaptation in the process of recitation Q.S. At-Tawbah verses 128–129. The emergence of this practise came from the teacher and caretaker, namely almaghfurlah KH. Nadjib Abdul Qadir, when he was studying at the Krapyak Islamic Boarding School. This practise is trusted by caregivers to protect themselves from the threat of COVID-19, which is then conveyed to the students to be read seven times after the Fardu prayer, accompanied by other remembrances.
2. Spiritual improvement activities in the form of recitation Q.S. At-Tawbah verses 128–129, which are carried out by students almost every day, considering the number of obligatory prayers performed

five times a day. There is a sense of understanding that one frequency of this practise is then slowly carried out by each individual students so that it becomes a habit after the implementation of fardu prayers.

3. The process of implementing it in the form of a habit that is carried out on a continuous basis turns this practise into a social reality that everyone accepts. This is evidence that the prayer priest, as the guide, feels responsible for leading the recitation of the practise to the congregation even without the presence of a nanny as the initiator of the recitation. As a result, even though the COVID-19 pandemic has subsided, the recitation of Q.S. At-Tawbah verses 128-129 is still practiced today.

## **B. Suggestion**

Through the completion of this research, the author realises that further evaluation still needs to be carried out regarding the results obtained from the research on recitation Q.S. At-Tawbah verses 128–129 and its role against COVID–19 at the Pesantren Tahfidz Ribathul Qur'an Wal Qira'at. As for reciprocal efforts in the form of suggestions, which the author will present after this, it is hoped that they will contribute a little to the scope of academics and society.

1. For the scope of academics, this study of the living Qur'an is expected to be a reference that is used properly to explore knowledge related to the Ulumul Qur'an. This research can be developed further through certain adaptations that are closely related to phenomena that occur in

society, especially through sociological and epistemological aspects of tradition and culture. So that the scope of the study under consideration does not only focus on the religious institutions of Islamic boarding schools but can also go through a more diverse realm of society.

2. For the community, it is hoped that the existence of spiritual activities in the Islamic boarding school environment can generate intuitive awareness to study and reflect on the greatness of the creator's grace through the Qur'an and the noble values contained in it.

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## ATTACHMENT

### *Attachment 1*

### Documentation



Picture 1 The recitation of Q.S. At-Tawbah 128-129 led by the prayer priest



Picture 2 The recitation of Q.S. At-Tawbah 128-129 and zikir



**Picture 3 Aerobics preparation by the pesantren residents to maintain body immunity**



**Picture 4 Sunbathing to increase the body's immunity**



Picture 5 Interview with the caregiver of Pesantren Tahfidz Ribathul Qur'an Wal Qira'at



Picture 6 Interview with the students of Pesantren Tahfidz Ribathul Qur'an Wal Qira'at

*Attachment 2***Identity Of The Informants**

<b>No</b>	<b>Name</b>	<b>Age</b>	<b>Origin</b>	<b>Position</b>
1	Addin Kholisin	36	Blora	Caregiver
2	Miftahul Ulum	23	Jember	Committee
3	Lukman Hakim	21	Sampang	Committee
4	Hamim	22	Banyuwangi	Committee
5	M. Alwi Darojati	23	Mojokerto	Committee
6	Aziz Azhari	23	Batu	Student
7	Ridho Rean	23	Pekalongan	Student
8	Fahmi Khoirul	22	Batu	Student
9	Syahrul Muniri	23	Cirebon	Student
10	Mu'tashim	23	Manado	Student
11	M. Rofiq	23	Brebes	Student

*Attachment 3*

**Interview Question**

The Interview Question For The Caregiver

1. How the recitation of Q.S. At-Tawbah 128-129 began?
2. What kind of the caregiver references to use Q.S. At-Tawbah 128-129 as a required practice?
3. Why the caregiver has chose Q.S. At-Tawbah 128-129?
4. How the Covid-19 pandemic dirasakan has perceived in pesantren RQQ?
5. Why the Q.S. At-Tawbah 128-129 were recite while Covid-19 pandemic occured, what's the corelation?
6. When the recitation of Q.S. At-Tawbah 128-129 usually held?
7. How the recitation practice was delivered, so the residents of RQQ allowed to follow?
8. How the caregiver's role in the recitation of Q.S. At-Tawbah 128-129?
9. What kind of purpose that required this practice to the residents of RQQ?
10. What is the essence were contained in Q.S. At-Tawbah 128-129?
11. What kind of fadilah for reciting Q.S. At-Tawbah 128-129?
12. What kind of effect that the caregivers felt when reciting the Q.S. At-Tawbah 128-129 during Covid-19 pandemic?
13. Apart from reciting Q.S. At-Tawbah 128-129 as a daily practice what kind of activity has done by the residents of RQQ to maintain the health of the body during Covid-19 pandemic?



14. What is the caregiver expectancy with the recitation of Q.S. At-Tawbah  
128-129 activity?

### The Interview Question For The Students

1. What is your daily activity at pesantren RQQ?
2. What kind of activities you usually do during Covid-19 pandemic?
3. Do you know about the recitation of Q.S. At-Tawbah 128-129 in pesantren RQQ?
4. How was the recitation of Q.S. At-Tawbah 128-129 done in pesantren?
5. Do you know what is the main reason Q.S. At-Tawbah 128-129 was required in pesantren RQQ?
6. Can you tell me how and when the recitation of Q.S. At-Tawbah 128-129 held in pesantren RQQ?
7. What is your attitude while attending the recitation of Q.S. At-Tawbah 128-129 after fardu prayer?
8. Do you often attending the recitation of Q.S. At-Tawbah 128-129?
9. What kind of motivation you do to recite the Q.S. At-Tawbah 128-129?
10. What do you feel when skip attending the recitation of Q.S. At-Tawbah 128-129?
11. Do you know what is the fadilah of reciting Q.S. At-Tawbah 128-129?
12. What kind of impact that you feel while reciting the Q.S. At-Tawbah 128-129 during Covid-19 pandemic?

## CURICULUM VITAE



### A. IDENTITY

Name : Alvian Chandra Alim W.  
Place and Date of Birth : Malang, 7 Mei 2000  
Father : Eko Djalul Sulistyono  
Mother : Sri Murdiati Ningsih  
E-mail Address : [alvianchandra7677@gmail.com](mailto:alvianchandra7677@gmail.com)

### B. EDUCATIONAL BACKGROUND

#### Formal Education

SDN Turirejo 3 (2006-2012)

MTsN Lawang (2012-2015)

SMAN 1 Lawang (2015-2018)

#### Non Formal Education

Ma'had Al-Jami'ah State Islamic University Maulana Malik  
Ibrahim Malang (2018-2019)

Pondok Pesantren Ribathul Qur'an Wal Qira'at (2019-Now)