

Reception of Surah al-Kahf and its implementation in education in Indonesia

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Abstract. To obtain a character who adheres to the Al-Quran in everyday life, students need to get used to it from an early age or it cannot be achieved with an instant process. Meanwhile, YPP Anwarul Ulum Keritang trains its students to get used to reading certain surahs at certain times, such as reading Al-Kahf every Friday night. However, in practice, it seems that students experience various obstacles so that their Fadhilah regarding reading Surah Al-Kahf cannot be felt clearly. Therefore, this research explores the motivation of students at YPP Anwarul Ulum in reading Surah Al-Kahf and describes the obstacles they experience in carrying out the routine of reading the Al-Quran at YPP Anwarul 'Ulum. Furthermore, this research also explored participants' manners in reading the Qur'an. This research took a sample of 99 participants. Data mining was carried out by applying written interviews and preliminary questionnaires. Participants' responses and arguments were then processed using Nvivo 12 software. This research found that 60% of participants were motivated to follow the routine of reading Al-Kahf because of the priority/fadhilah of reading it. Meanwhile, the obstacles that most often occurred to participants were situations of hadas, drowsiness, self-control, and lust which still had to be trained. This research also found that not all etiquette in reading the Qur'an had been implemented by the participants. Therefore, this study recommends to participants in particular and every Muslim, in general, to practice self-control and lust and apply all manners in reading the Qu'ran.

Keywords: Motivation, Adab, Barriers, Reading the Koran, Al-Kahf

Introduction

The routine of reading the Al-Quran is a permanent agenda for every Muslim which needs to be developed from an early age

considering the many benefits of reading the Al-Quran; namely: syifa' (healer) from various diseases of the heart (such as doubt, hypocrisy, and stupidity) and healing the body using ruqyah.¹ Apart from that, Allah has promised students and memorizers of the Al-Quran who do not have the opportunity to pray at all because they are too focused, to get a greater reward than those who ask for His mercy.² and get the best reward that a grateful person can get.³

The routine of reading the Al-Quran is not just about reading the Al-Quran, but more about understanding the Al-Quran when reading it. Understanding the Qur'an can encourage humans to acquire Islamic character and morals. Even if they don't understand the contents of the Qur'an, people will still get rewards just by reading it. Humans will also get the privilege of reading certain surahs at certain times based on relevant hadiths. For this reason, YPP Anwarul Ulum holds daily and weekly routines containing Al-Quran reading activities with the hope that students can get the benefits of reading the surahs that have been set as a daily and weekly routine agenda. In this research, the author focuses on examining the weekly routine agenda, namely reading Surah Al-Kahf every Friday night.

Practically, every worship agenda will always encounter various obstacles. However, the author believes that these obstacles can be reduced with sufficient motivation. Therefore, this research attempts to describe the participants' motivation in reading Surah Al-Kahf and outline the obstacles they experience. The obstacles referred to in the context of this research are all obstacles that could prevent participants from participating in reading Surah Al-Kahf. Meanwhile, motivation in the context of this research is all forms of motivation that can encourage participants in this research to get used to reading Surah Al-Kahf every Friday night. Furthermore, this research also explores the manners of reading the Qur'an practiced by the participants in this research. The discussion about the etiquette of reading the Al-Quran aims to measure how well the participants in this study carry out the routine of reading

¹Nukhbah Min Ulama, At-Tafsiru Al-Muyassar, vol. 1 (Saudi Arabia: Majamma'u Lil-Maliki Fahdi Lithiba'ati Al-Mushafi, 2009).

²Ibnu Kašir and Abu Ishaq Al-Heweny, Faḍāil Al-Qur'ān (Cairo: Maktabah Ibn Taymiyyah, 1416), <https://ia801208.us.archive.org/0/items/FP85914/85914.pdf>.

³Muhammad bin Abdul Bāqi bin Muhammad Al-Anṣāriy Al-Māristān, Ahādīš Asy-Syuyūkh Aṣ-Ṣiqāt (Al-Masyakhati Al-Kubrā), 1st ed. (Dar "Ālam Al-Fawāid Lin-Nasyr Wat-Tawzī," 1442).

the Al-Quran, especially Surah Al-Kahf if there are no obstacles while reading.

Previous research has stated that the study of the living Qur'an can cover the shortcomings of studying the Koran textually and contextually.⁴ Although the living Quran research model is still developing today⁵, However, in general, the Living Quran research model examines the interaction process of an individual group or community with the Al-Quran⁶ built on faith⁷. The study of Living Quran Surah Al-Kahf has been carried out in Ponorogo⁸, Blitar⁹, Kebumen¹⁰, Kendari¹¹, Malang¹², and other places.

The difference between this research and previous research lies in the methodological aspects, location, sample, data processing techniques, research approach, and procedures for concluding. This research further explores participants' motivations, obstacles, and

⁴Muhamad Ali, "Kajian Naskah Dan Kajian Living Qur'an Dan Living Hadith," *Journal of Qur'an and Hadith Studies* 4, no. 2 (2015): 147-67, <https://doi.org/10.15408/quhas.v4i2.2391>.

⁵Didi Junaedi, "Living Qur'an: Sebuah Pendekatan Baru Dalam Kajian Al-Qur'an (Studi Kasus Di Pondok Pesantren As-Siroj Al-Hasan Desa Kalimukti Kec. Pabedilan Kab. Cirebon)," *Journal of Qur'an and Hadith Studies* 4, no. 2 (2015): 169-90, <https://doi.org/10.15408/quhas.v4i2.2392>.

⁶Ahmad Farhan, "Living Al-Qur'an Sebagai Metode Alternatif Dalam Studi Al-Qur'an," *El-Afkar: Jurnal Pemikiran Keislaman Dan Tafsir Hadis* 6, no. 2 (2017): 87-96, <https://doi.org/http://dx.doi.org/10.29300/jpkth.v2i6.1240>.

⁷Muhammad Zainul Hasan, "Al-Qur'an Sebagai Medium Penyembuhan Dalam Tradisi 'Berjampi' Di Lombok," *El-'Umdah* 3, no. 1 (2020): 103-24, <https://doi.org/10.20414/el-umdah.v3i1.2156>.

⁸Destira Anggi Zahrofani and Moh Alwy Amru Ghozali, "Kajian Living Qur'an: Tradisi Pembacaan Surah Al-Kahfi Di Pondok Pesantren Putri Al-Ibanah," *Proceeding of Conference on Strengthening Islamic Studies in The Digital Era 2* (2022): 74-89, <https://prosiding.iainponorogo.ac.id/index.php/ficosis/article/view/629>.

⁹M. Imam Sanusi Al-Khanafi, "Living Qur'an: Kombinasi Kalimat Lailahaillah Dengan Surah Al-Kahfi: 10 Dan Al-Isra': 82 Dalam Ilmu Pernafasan Al-Muslimun (Studi Kasus Di Pondok Pesantren Terpadu Al-Kamal Blitar)," *Kontemplasi: Jurnal Ilmu-Ilmu Ushuluddin* 7, no. 2 (2019): 375-405, <https://doi.org/10.21274/kontem.2019.7.2.375-405>.

¹⁰Sapta Wahyu Nugroho, "Resepsi Kajian Surat Al-Kahfi Di Dusun Kuwarisan, Kebumen (Studi Living Qur'an)," *Living Islam: Journal of Islamic Discourses* 5, no. 1 (2022), <https://doi.org/10.14421/lijid.v5i1.2659>.

¹¹Lilis Anshoriyah Utami and Nasri Akib, "Implementas Lafadz Insha Allah Dalam QS Al-Kahfi Ayat 23-24 Pada Mahasiswa Fuad IAIN Kendari (Kajian Living Qur'an)," *Al-Maqra: Ilmu Al-Qur'an, Hadis, Dan Teologi* 2, no. 1 (2022): 12-18, <https://doi.org/http://dx.doi.org/10.31332/maqra.v2i1.3987>.

¹²Elva Masfufah, "Tradisi Pembacaan Al-Quran Surat-Surat Pilihan Di Pondok Pesantren Salafiyah Putri At-Taufiq Malang (Studi Living Quran)," *Mashahif: Journal of Qur'an and Hadiths Studies* 1, no. 2 (2021): 1-17, <http://etheses.uin-malang.ac.id/26604/>.

etiquette in reading the Al-Quran in general and Surah Al-Kahf in particular. However, this research has similarities with previous research from the perspective of the scope of the study, namely the Al Quran. Each topic regarding motivation, obstacles, and participant etiquette in reading the Qur'an will be discussed in more detail in the sub-discussion.

This research applies qualitative methods with data processing tools in the form of Nvivo 12 software. Data collection is implemented by distributing leaflets containing questions and space to answer questions in writing on the leaflets. Next, the data obtained was input into Nvivo 12 software to make it easier for the author to group and categorize variations in participant responses.

The data collected in this research is data in the form of a linear scale and written interview data. The author processes linear scale data with Microsoft Excel software. Meanwhile, the data that comes from written interviews, the author processes it using Nvivo 12. Nvivo is a software that is generally directed to reveal qualitative data analysis tools.¹³ Nvivo is used to present raw data that has been organized according to the design and needs of researchers.¹⁴ Using Nvivo 12 software, the author creates certain themes to group interview results based on the themes that have been created. The thematic grouping of data like this is applied to help authors summarize research findings and develop discussions.

The author processes data from written interviews using Nvivo 12. The stages of processing this research data are: 1). first, the writer retyped the entire distribution of the written interview guide, 2). then the author inputs the manuscript into Nvivo 12 software, 3). The author creates nodes/codes thematically based on interview guidelines and develops nodes according to participants' responses to the questions asked. For linear scale data from surveys, the data processing stages are: 1). First of all, the author selects data that meets the requirements for analysis, 2). summarize and input the data into Microsoft Excel software according to participant responses. 3). Next, the author carried out descriptive statistical analysis to determine whether the participants'

¹³Judith Davidson, "NVivo NVivo : Structure," The Sage Encyclopedia, 2018, 1166-68, <https://doi.org/https://dx.doi.org/10.4135/9781506326139>.

¹⁴Yugowati Praharsi, "Pemodelan Data Kualitatif Dengan Program Nvivo (Studi Kasus: Kegiatan Menulis Dalam Pengajaran Dan Pembelajaran Matematika Diskret)," Seminar Nasional Aplikasi Teknologi Informasi 2006, no. Snati (2006): 67-70.

manners in reading the Qur'an were by the theoretical basis of the research.

The author justifies his intentions in several sentences that are not very clear grammatically. Some answers are not relevant to the purpose of the question, so the author only takes the relevant answers. On the other hand, participants may answer more than expected. For example, several participants answered the priority of reading Surah Al-Kahf in the motivation question column. This means that participants were motivated to read Surah Al-Kahf because of the importance of reading it. In cases like this, the author carries out justification in grouping data themes in the Nvivo software. So, the author groups these statements into Motivation nodes and Knowledge nodes about the virtues of reading Surah Al-Kahf.

Results and Discussion

Living Qur'an

Research on the Living Qur'an is different from tafsir research because, in Living Qur'an research, the main aim is not to interpret certain verses. Research on the living Qur'an is often aimed at research that explores a tradition related to the Qur'an, such as research carried out by Nugroho,¹⁵ Rusmana,¹⁶ Maqfiroh¹⁷, and others. Other research specifically discusses the tradition of reading the Qur'an but does not link it to the Living Qur'an, such as the study conducted by Maskur¹⁸. Research on the Living Qur'an plays an important role in filling the deficiencies in the study of the Al-Quran textually and contextually.¹⁹ Although the Living Quran research model is still developing today, in general, the Living Quran research model examines the process of

¹⁵Nugroho, "Resepsi Kajian Surat Al-Kahfi Di Dusun Kuwarisan, Kebumen (Studi Living Qur'an)."

¹⁶Dadan Rusmana, "PENGAJIAN AL-QUR'AN DALAM TRADISI PERNIKAHAN PADA MASYARAKAT SUNDA: KEBERLANGSUNGAN DAN PERUBAHAN," *Al-Tsaqafa: Jurnal Ilmiah Peradaban Islam* 17, no. 1 (2020): 1-14.

¹⁷Ummi Maqfiroh, "Pembacaan Surah Al-Ikhlash Dalam Tradisi Shamadiyah Di Kampung Krepek Bangkes Kadur Pamekasan," *REVELATIA: Jurnal Ilmu Al-Qur'an Dan Tafsir* 1, no. 2 (2020): 144-60, <https://doi.org/10.19105/revelatia.v1i2.3745>.

¹⁸Maskur Maskur, "Tradisi Semaan Al-Quran Di Pondok Pesantren," *Al-Liqo: Jurnal Pendidikan Islam* 6, no. 1 (2021): 68-82, <https://doi.org/10.46963/alliqo.v6i1.320>.

¹⁹Ali, "Kajian Naskah Dan Kajian Living Qur'an Dan Living Hadith."

interaction of an individual or group with the Al-Quran.²⁰ which departs based on the beliefs of each individual or group²¹, and to describe the motives and issues behind these interaction practices²². The study of the Living Quran in any letter or verse has been carried out in various places. Likewise, the Living Qur'an study discusses Surah Al-Kahf, such as in Ponorogo²³, Blitar²⁴, Kebumen²⁵, Kendari²⁶, Malang²⁷, Banyuasin²⁸ and other places. The differences between this research and previous research on the Living Qur'an are in the aspects of location, data processing methods, data processing tools, and samples. Apart from that, previous research was not accompanied by a discussion of participants' etiquette when reading the Koran. What this research has in common with previous research is that they both describe the practice of reading Surah Al-Kahf, and both identify the motive or purpose of reading Surah Al-Kahf. Previous research has found that the motive or purpose of reading Surah Al-Kahfi is: istiqomah, getting pleasure from reading Surah Al-Kahfi, rejecting evil, because it makes it easier for oneself to memorize or not get senile easily, and in tahajjud prayer.²⁹ However, previous research did not reveal any obstacles experienced by participants in reading Surah Al-Kahf.

²⁰Junaedi, "Living Qur'an: Sebuah Pendekatan Baru Dalam Kajian Al-Qur'an (Studi Kasus Di Pondok Pesantren As-Siroj Al-Hasan Desa Kalimukti Kec. Pabedilan Kab. Cirebon)."

²¹Hasan, "Al-Qur'an Sebagai Medium Penyembuhan Dalam Tradisi 'Berjampi' Di Lombok."

²²Uswatun Hasanah, Lukman Nul Hakim, and Kamaruddin Kamaruddin, "Tradisi Pembacaan Al- Qur ' an Surah Al - Waqi ' Ah , Yasin Dan Al - Kahfi (Studi Living Qur ' an Di Pondok Pesantren Sabilul Muhtadin Desa Langkan Kecamatan Banyuasin III Kabupaten Banyuasin)," Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir Dan Pemikiran Islam 3, no. 1 (2022), <https://doi.org/https://doi.org/10.58401/takwiluna.v3i1.544>.

²³Zahrofani and Ghozali, "Kajian Living Qur'an: Tradisi Pembacaan Surah Al-Kahfi Di Pondok Pesantren Putri Al-Ibanah."

²⁴Al-Khanafi, "Living Qur'an: Kombinasi Kalimat Lailahaillah Dengan Surah Al-Kahfi: 10 Dan Al-Isra': 82 Dalam Ilmu Pernafasan Al-Muslimun (Studi Kasus Di Pondok Pesantren Terpadu Al-Kamal Blitar)."

²⁵Nugroho, "Resepsi Kajian Surat Al-Kahfi Di Dusun Kuwarisan, Kebumen (Studi Living Qur'an)."

²⁶Utami and Akib, "Implementas Lafadz Insya Allah Dalam QS Al-Kahfi Ayat 23-24 Pada Mahasiswa Fuad IAIN Kendari (Kajian Living Qur'an)."

²⁷Masfufah, "Tradisi Pembacaan Al-Quran Surat-Surat Pilihan Di Pondok Pesantren Salafiyah Putri At-Taufiq Malang (Studi Living Quran)."

²⁸Hasanah, Hakim, and Kamaruddin, "Tradisi Pembacaan Al- Qur ' an Surah Al - Waqi ' Ah , Yasin Dan Al - Kahfi (Studi Living Qur ' an Di Pondok Pesantren Sabilul Muhtadin Desa Langkan Kecamatan Banyuasin III Kabupaten Banyuasin)."

²⁹Zahrofani and Ghozali, "Kajian Living Qur'an: Tradisi Pembacaan Surah Al-Kahfi Di Pondok Pesantren Putri Al-Ibanah."

Adab & Virtues of Reading Al Quran Surah Al-Kahf

The adab of Allah SWT is the Qur'an.³⁰ The Qur'an is more important than anything other than Allah SWT. Whoever glorifies the Qur'an glorifies Allah SWT.³¹ The Qur'an is the most important guide and helper.³² Whoever seeks guidance other than the Qur'an, Allah SWT will lead him astray.³³ Whoever seeks guidance other than the Qur'an, Allah SWT will lead him astray.³⁴ The Qur'an is a gift and mercy from Allah SWT.³⁵ Allah SWT gives a reward in the form of 10 (ten) good deeds to readers of the Qur'an.³⁶

Previous studies stated that the virtues of reading the Qur'an are: 1). increase devotion to Allah SWT, 2). get a high position ³⁷, 3). noble in the eyes of others, 4). Get help and mercy on the Day of Judgment ³⁸, 5). The house used for reading the Koran is attended by angels, 6). Lighter of the heart, 7). Not affected by disaster on the Day of Judgment.³⁹ The difference between this research and that research lies in the coverage of points of view regarding the virtues of reading the Al-Qur'an. This research specifically discusses the virtues of reading Surah Al-Kahf.

³⁰Abū `Ubaid Al-Qāsim bin Salām Al-Harawī, Faḍā'il Al-Qur'ān Lil-Qāsim Bin Salām, 1st ed. (Beirut, Lebanon: Dar Ibn Katsir, 1995).

³¹Abū Ishāq Ahmad bin Ibrāhīm Aš-Ša`labiy, Al-Kasyfu Wal-Bayān `an Tafsīr Al-Qur'ān (Jiddah - Saudi Arabia: Dar At-Tafsir, 2015). Juz 2, 220

³²Muḥammad Bin Muḥammad Aṭ-Ṭusī Al-Gazālī, Ihyā' `Ulūm Ad-Dīn (Beirut, Lebanon: Dār Al Kutub Al-'ilmiyyah, 2016), <https://books.google.co.id/books?id=nJdLDwAAQBAJ>.

³³Abū Muhammad Sahl Bin "Abdillāh Bin Yūnus Bin Rafī" At-Tusturī, Tafsīrul Qurānil 'Aẓīm-Tafsīr At-Tusturī (Beirut: Dār Al-Kutub Al-'Ilmiyyah, 2007), <https://books.google.co.id/books?id=YodxDwAAQBAJ>.

³⁴Abu `Umar `Utsmān bin sa'īd Ad-Dāny Al-Andalusī, At-Taysīr Fil Qirā'āti As-Sab'i, 1st ed. (Saudi Arabia: Dar Al-Andalus Lin-Nasyr Wat-Tauzi`, 2015). 15

³⁵ Al-Harawī, Faḍā'il Al-Qur'ān Lil-Qāsim Bin Salām. 58.

³⁶ Aš-Ša`labiy, Al-Kasyfu Wal-Bayān `an Tafsīr Al-Qur'ān. Juz 2, Hal. 216-217.

³⁷Norakyairee Mohd Raus, Siti Ramna Khamaruddin, and Siti Rahmah Ahmad Razuan, "Inovasi Pembelajaran Quran Dalam Kalangan Oku Pekak Berdasarkan Hadis Keutamaan Membaca Quran," Proceedings of the 7th International Prophetic Conference (SWAN) 2020, no. BM031 (2020): 544-51, <https://oarep.usim.edu.my/jspui/handle/123456789/6978>.

³⁸Muhamamd Abdurrasyid Ridlo, Susanti Vera, and Ecep Ismail, "Studi Tematik Hadis Tentang Keutamaan Membaca Al-Quran," Journal Gunung Djati Conference Series 8 (2022): 93-103.

³⁹Maskur, "Tradisi Semaan Al-Quran Di Pondok Pesantren."

This study was specifically motivated to raise the topic of Surah Al-Kahf because no ṣaḥīḥ hadith recommends a special reading on Friday nights except for the hadith about reading Surah Al-Kahf. The virtue of reading Al-Kahf on Friday is the light that shines on it between the two Fridays.⁴⁰ People who memorize the first 10 verses of Surah Al-Kahf will be protected from the slander of the Dajjal.⁴¹ Some opinions state that people who memorize the last 10 verses of Surah Al-Kahf will be protected from the fitnah of the Dajjal.⁴² Other priorities are: 1). Keep away from incurable heat illnesses, 2) keep away from the deceptions of Satan⁴³, 3) kept away from ugliness which is displayed with beauty and jewelry⁴⁴, 4). Resisting disaster, 6). Easy to memorize/not easily senile.⁴⁵ 7) provide peace of life⁴⁶. Because of the possibility of participant responses regarding motivation for reading Al-Kahf, one of which is the priority of reading it, in this research, the study of the importance of reading Surah Al-Kahf serves as a reference in assessing participants' knowledge about the importance of reading Surah Al-Kahf. Apart from that, this study is also useful in finding out the element of novelty in this research in terms of its findings.

Because the participants' manners in reading the Al-Qur'an are very diverse, this research requires a reference as a basis for assessing good etiquette in reading the Al-Qur'an. According to Al-Gazālī⁴⁷, Adab in reading the Koran physically and mentally are: 1). In a pure state and facing the Qibla, 2). Tartil, 3). Crying, 4). Maintaining the rights of the verses of the Koran, namely when reading the verses of sajdah, you

⁴⁰Aḥmad Bin Al-Husain Bin Aly Abū Bakr Al-Bahaiqiy, *As-Sunan Al-Kubrā*, 3rd ed. (Beirut - Lebanon: Dar Al Kotob Al Ilmiyah, 2003).

⁴¹Muḥammad Ḥanbal, *Musnad Al-Imam Muḥammad Bin Ḥanbal* (Lebanon: Muassasah Ar-Risalah, 2001).

⁴²Mohamad Nur Fuad, "Studi Surah Al - Kahfi Tentang Materi Dan Metode Dakwah Dalam Kisah Ashâbul Kahfi Dalam Kitab Al-Tafsîr Al-Munîr," *An-Nida': Jurnal Prodi Komunikasi Dan Penyiaran Islam* 10, no. 2 (2022): 1-21, <http://ejurnal.stail.ac.id/index.php/annida/article/view/399>.

⁴³Arisa Putri Ardiastuti and Herni Rejeki, "Penerapan Terapi Murottal Surat Al-Kahfi Untuk Penurunan Tekanan Darah Pada Pasien Hipertensi," *Jurnal Universitas Muhammadiyah Pekajangan Pekalongan* 1 (2021): 715-20, <https://doi.org/https://doi.org/10.48144/prosiding.v1i.740>.

⁴⁴Akhmad Sulthoni, "Konsep Al-Qur'an Dalam Menghadapi Era Modern (Studi Penafsiran Abul Hasan Ali An-Nadwi Atas Surat Al-Kahfi)" 1, no. 1 (2017): 21-29, <https://ejurnal.stiqisykarima.ac.id/index.php/AlKarima/article/view/66>.

⁴⁵Zahrofani and Ghozali, "Kajian Living Qur'an: Tradisi Pembacaan Surah Al-Kahfi Di Pondok Pesantren Putri Al-Ibanah."

⁴⁶Ardiastuti and Rejeki, "Penerapan Terapi Murottal Surat Al-Kahfi Untuk Penurunan Tekanan Darah Pada Pasien Hipertensi."

⁴⁷Al-Gazālī, *Ihyā' 'Ulūm Ad-Dīn*.

should prostrate yourself, 5). Reading ta'awudz, 6). Increase the sound volume, 7). Understanding the origin of kalam, 8). Glorifying Allah SWT, 9). Presenting the heart (القلب حضور) and staying away from the whispers of lust/heart, 10). Tadabbur/ Reflecting on the contents of the Qur'an. Readers not only read or listen to the Al-Qur'an but also avoid thinking about things other than the Al-Qur'an, 11). Try to understand what is being read 12). Cleaning things that prevent understanding such as the hijab made by Satan such as arrogance, 13). His heart receives the impact (benefits) from the verses read. Other etiquette in reading the Qur'an are: reading in a holy place, reading bismillah at the beginning of every letter except the barakah letter, improving your voice, asking Allah SWT while passing verses about Allah SWT's mercy, and not speaking until you have finished reading the Qur'an⁴⁸.

In previous relevant research, Syafei, et al., stated that the etiquette for reading the Qur'an is learning face-to-face and choosing a holy place.⁴⁹ However, the research focus of Syafe'i, et al., is different from the focus of this research. This research explores the factors that influence a person's ability to read the Al-Qur'an, while this research explores whether a person has applied etiquette in reading the Al-Qur'an or not. Apart from that, this research also limits the discussion to certain etiquette according to the list of questions in the written interview.

Respondent Demographics

This research gathered 100 (one hundred) participants from secondary education levels. For qualitative analysis, the author uses all the data obtained. Meanwhile, for quantitative analysis purposes, the author excluded 4 respondent response data because they were not filled in completely or did not meet the needs of average analysis. The participants in this study consisted of 59 (59%) (fifty-nine) women and 41 (forty-one) (41%) men.

Table 1. Participant Demographics

⁴⁸Muhammad bin Muhammad AbuSyuhbah, *Al-Madkhal Lidirāsati Al-Qur'ān Al-Karīm*, 3rd ed. (Riyad, Saudi Arabia: Dar Al-Liwa', 1987).

⁴⁹Abdullah Syafei, Nanat Fatah Natsir, and Mohamad Jaenudin, "Pengaruh Khatam Al-Qur'an Dan Bimbingan Guru Terhadap Kemampuan Membaca Al-Qur'an Di Mts Nurul Ihsan Cibinong Bogor," *Jurnal Dirosah Islamiyah* 2, no. 2 (2020): 130-49, <https://doi.org/10.47467/jdi.v2i2.116>.

Participant Data	Frequency	Percentage
Gender		
Man	59	59%
Woman	41	41%
Attribute		
Teacher	0	0%
Devotion	12	12%
Student	87	87%

N = 100

Motivation for Reading Surah Al-Kahf

The author asks the question "Why do you read Surah Al-Kahf? What motivated you to read Surah Al-Kahf?" This question was asked to find out more specifically about participants' interest in getting used to reading Surah Al-Kahf. Based on the results of data processing in Nvivo 12 software, the reasons and motivation for participants to read Surah Al-Kahf are: 1). Amal Bil Ilmi Wal Quran, 2). Learning Istiqāmah, 3). Encouragement from Yourself, 4). Encouragement from Friends, Management, or Environment 5). Want to Read Fluently, 6). Interested in the virtues of reading it, such as having one's sins forgiven, a palace in heaven being built, one's punishment lightened, and one protected from the slander of the Dajjal, 7). Cottage Routine, 8). Taqarrub ilā Allāh in the form of fi'lul ma'rūf, seeking reward, seeking Allah's approval, because it is sunnah, and because it abandons evil.

The results of the entire series of participant responses are summarized in the table below. *Matrix Coding Query Motivasi Membaca*

Motivation	Number of Participants	Percent
<i>Amal bil Ilmi wal Qur'an</i>	2	1.98 %
<i>Learn to Istiqomah</i>	10	9.9 %
Self Encouragement	14	13.86 %
Encouragement from friends, administrators,	11	10.89 %

and the environment			
Want to read fluently		3	2.97 %
The importance of reading it		60	59.4 %
	His sins are forgiven for 1 week	18	17.82 %
	Palace in heaven	1	0.99 %
	Avoid the slander of the Dajjal	5	4.95 %
Cottage Routine		39	38.61 %
Taqarrub		16	15.84 %
	<i>Fi'lul Ma'ruf</i>	1	0.99 %
	Begging for relief from the torment of the grave	1	0.99 %
	Reward	12	11.88 %
	<i>Please Allah</i>	4	3.96 %
	Sunnah	2	1.98 %
	<i>Tarkul Munkar</i>	1	0.99 %

N=99

Based on the data summary in the table above, the most dominant motivational theme for reading Surah Al-Kahf is "The Priority of Reading", namely with a total of 60 participants or 59.4% of the sample. The next most dominating motivation is "Cottage routine", namely with 39 (thirty-nine) participants or 38.61% of the total sample. This means that in general, the participants' motivation for reading Surah Al-Kahf was because of the importance of reading it and because of the routine of the cottage.

Participants in this research also stated that the motivation for reading Surah Al-Kahf was to practice the knowledge and content of the Al-Qur'an. Participants in this research also stated that learning istiqomah was one of their motivations for reading Surah Al-Kahf every Friday night. They admit that the tradition of reading Surah Al-Kahf can help them to learn Istiqomah and practice its contents.

The meaning of "self-encouragement" in the table above is all forms of encouragement and motivation that arise from one's mind

without the influence of the surrounding environment. When asked about their motivation for reading Surah Al-Kahf, participants in this study stated that they read Surah Al-Kahf because of their own will, either because they wanted to read it fluently, or because of their desire. Meanwhile, encouragement from friends, administrators, or the environment means all encouragement that comes from outside oneself, such as seeing their friends reading Surah Al-Kahf and being asked to do so by the Intra-School Student Organization (OSIS).

Participants in this study stated that their motivation for reading Surah Al-Kahf was because of "a fixed agenda or routine at the cottage". However, several participants also stated that over time they read Surah Al-Kahf out of self-awareness and not because of routine at YPP Anwarul 'Ulum.

The various confessions of the participants above can be the basis for concluding the form of the fact that they were motivated because of the fadhilah of reading Surah Al-Kahf, which shows that they want Taqarrub (to get closer to Allah SWT). It was proven that quite a few participants were motivated by their fadhilah, seeking Allah's approval, practicing the Sunnah, and abandoning evil actions.

Obstacles in Reading Al-Kahf

Next, the author asks the question "What prevents you from reading Surah Al-Kahf?" The author also asks an in-depth question, namely "If something prevents you from reading Surah Al-Kahf, why does that happen?" These two questions were asked to evaluate the Al-Kahf surah reading program and use it as input that can describe the extent to which an Al-Kahf surah reading program can be achieved with the hope that the results of this report or research can become material for development planning for YPP Anwarul Ulum.

The obstacles experienced by the participants in this research were also very diverse, namely: 1). queue for your turn in the bathroom, 2). Small and large hadas (menstruation), 3). Urgent interests such as picket and illness, 4). One of the causes of fatigue is too much activity during the day, 5). Daydreaming while reading, 6). Drowsiness caused by lack of sleep, 7). Poor self-control and lust make them easily distracted when spoken to and abandon reading Surah Al-Kahf, 8). Lagging in reading is one of the causes of not being fluent in reading the Al-Qur'an

and the leader reading too fast (in a hurry). A more detailed summary of participant responses regarding obstacles in getting used to reading Surah Al-Kahf is presented in the table below. Matrix Coding Query Hambatan

Obstacle	Number of Participants	Percentage
Queue	2	2.02 %
Hadas	54	54.54 %
Period	47	47.47 %
Urgent interests	4	4.04 %
Picket	3	3.03 %
Sick	25	25.25 %
Fatigue	8	8.08 %
Too many activities	1	1.01 %
Daydream	1	1.01 %
Sleepy	52	52.52 %
Lack of sleep	22	22.22 %
Self-control and passion	39	39.39 %
Invited to talk by a friend	8	8.08 %
Missed reading	16	16.16 %
Reading is not smooth	14	14.14 %
In a hurry when reading it	4	4.04 %

Participants in this study stated that queuing also provides benefits to themselves, namely practicing patience. Queuing for your turn in the bathroom does not only happen because of hadas or necessities such as defecating and urinating. However, sometimes students deliberately bathe at night. Based on the data summary in the table above, only a few stated that queuing was one of the obstacles in reading Surah Al-Kahf, namely 2 people out of a total of 99 participants.

Based on the summary of participant responses in the table above, the most dominating obstacles are "drowsiness, self-control and lust, and hadas". Various arguments were expressed by participants regarding why they were sleepy when reading Surah Al-Kahf, including because they were picketing during the day/not taking a nap. Some participants were sleepy because they couldn't keep up with their colleagues' reading speed, so they chose to listen to the recitation of Surah Al-Kahf, which in the end made them sleepy because they just listened.

Research participants expressed various other responses about things that hindered them from reading Surah Al-Kahf, namely about self-control and lust. They mentioned that when they (were about to) read it, they felt lazy, their friends talked to them, they lacked determination/intention to read it, and other temptations.

There are differences in participants' abilities regarding reading the Al-Quran by Tajwid. This difference in skills caused some participants to fall behind in their reading. The level of reading speed can vary for each participant because the measurement of "fast" and "slow" is subjective. Based on the results of field observations, the author assumes and notes that the Reading Leader does not read Surah Al-Kahf quickly and by the rules of recitation.

Adab in Reading the Qur'an

In connection with the topic of etiquette for reading the Al-Quran, which in this research is reading Surah Al-Kahf, the author has collected data in the form of a linear scale of 1 (one) to 5 (five) where 1 means never, while 5 means always. This linear scale was distributed to find out how often the participants in this study applied the etiquette for reading the Qur'an listed in the literature review sub-chapter. The data obtained is presented in full in Table 17 below. Rangkuman Tanggapan Partisipan atas Pertanyaan Skala Linier

Linear Scale	a	b	c	d	e	f	g	h	i	j	k	l	m
5 (Always)	79	93	1	93	97	4	13	5	11	4	70	7	11
4 (Often)	14	5	1	2	2	21	22	26	35	18	16	5	16
3 (Sometimes)	5	0	20	4	0	46	33	40	31	26	7	8	26
2 (Seldom)	0	0	19	0	0	25	24	18	17	33	3	26	26
1 (Never)	1	1	57	0	0	2	5	7	3	15	0	48	16
N (Amount)	99	99	98	99	99	98	97	96	97	96	96	94	95

Information: a) Purity from hadas, b) being in a holy place, c) Trying to cry, d) Ta'awuż, e) Basmalah, f) Increasing the volume of the voice, g) Paying attention to the sound, h) Focus on reading, i) Focus on listening to the recitation of the surah Al-Kahf, j) Tadabbur, l) Ta'żim, k) Praying when passing certain verses, m). The heart feels touched when passing certain verses.

The author has summarized all quantitative data and selected them. The data selection results stated that the number of valid data was 96 (ninety-six). This means that data that meets the requirements for processing comes from 96 participants. The data presented in descriptive statistics are the minimum value, maximum value, mean, and mode. The Modus value is useful for concluding participants' etiquette in reading the Al-Qur'an, especially Surah Al-Kahf, and the reasons and motivation of participants for the tradition of reading Surah Al-Kahf.

Descriptive Statistics of Adab in Reading Surah Al-Kahf

Variable	Min	Max	Sum/Amount	Mean	Mode
Holy from Hadats	1	5	461	4,802083	5
Read in a holy place	1	5	480	5	5
Trying to cry	1	5	163	1,697917	1
Ta'awudz	1	5	475	4,947917	5
Basmalah	1	5	483	5,03125	5
Increase the sound volume	1	5	290	3,020833	3
Improves sound	1	5	299	3,114583	3
Focus on reading	1	5	292	3,041667	3
Focus on listening	1	5	321	3,34375	4
Trying to understand the content (tadabbur)	1	5	251	2,614583	2
Glorifying Allah (Ta'dzim)	1	5	441	4,59375	5

Pray when passing a certain verse	1	5	180	1,875	1
The heart feels touched	1	5	262	2,729167	3

N = 96

If the author converts the number 1 to "never at all", 2 = "never", 3= Sometimes", 4= "often", and 5= "always", then the conversion in the mode column gives an understanding that:

1. Participants in this research "always" read Surah Al-Kahf in a pure state from Hadas.
2. Participants in this research always read Surah Al-Kahf in a place that is clean from uncleanness
3. Participants in this study "never" tried to cry while reading Surah Al-Kahf.
4. Participants in this research "always" read Ta'awudz before reading Surah Al-Kahf.
5. Participants in this research "always" read Basamalah before reading Surah Al-Kahf.
6. Participants in this study "sometimes" increased the volume when reading Surah Al-Kahf.
7. Participants in this study "sometimes" improve their voice when reading Surah Al-Kahf.
8. Participants in this research "sometimes" focus on reading Surah Al-Kahf.
9. When unable to read, participants in this study "often" focused on listening to the reading of Surah Al-Kahf.

Participants in this study "never" tried to understand the content of Surah Al-Kahf or "never" Tadabbur surah Al-Kahf. Partisipan penelitian "selalu" mengagungkan (Ta'dzim) Allah SWT saat membaca surah Al-Kahfi.

1. Participants in this study "never" prayed when passing certain verses in Surah Al-Kahf.
2. Participants in this research sometimes felt touched when they read Surah Al-Kahf.

Conclusion

This research has found that the motivation of the majority of participants in the routine activity of reading Surah Al-Kahf is the

priority of reading Al-Kakhf. This finding is similar to the research findings of Lutfatul Husna and Ahmad Zainal Abidin who studied Al-Waqi'ah and Surah Al-Mulk. Meanwhile, the obstacle for the majority of participants in reading Al-Kahf regularly is Hadas. As for the various etiquettes in reading the Al-Qur'an that will be presented in the literature study, the research participants did not fulfill all the etiquettes in reading the Al-Qur'an. Therefore, this research recommends that all participants in particular, and all Muslims in general, pay attention to and practice (practice) adab-adab in reading the Qur'an.

This study concluded that the majority of participants in this study read Surah Al-Kahf because of the foundation's routine and because it was fadhilah to read it. 59.4% of participants stated that because Fadhilah read Surah Al-Kahf they were motivated to read it. Meanwhile, 38.61% of participants stated that they read Al-Kahf because it has become routine at the Anwarul Ulum Islamic Boarding School Foundation.

Participants in this study often experienced obstacles in reading Surah Al-Kahf. The obstacle that most dominate the number is Hadas, namely 54 participants or (54.54%) of the sample with female gender and sleepiness, namely 52 participants (52.52%) of the sample. There were other significant obstacles in influencing participants to read Surah Al-Kahf, namely self-control and lust either due to laziness, or interference from friends and the environment. However, several participants admitted that they were not very fluent in reading the Qur'an.

About etiquette in reading the Al-Quran, the participants in this research have carried out (practiced) the etiquette of reading the Al-Quran, although there are several etiquettes for reading the Al-Quran that are only applied by a few students, such as improving their voice, trying to cry, and praying when passing by. certain verses.

Participants in this research stated that their motivation for reading Surah Al-Kahf was because of its virtues: namely: 1) Their sins will be forgiven for 1 (one) week, 2) A palace will be built in Heaven, 3) Easing the punishment, 4) Avoiding the slander of the Dajjal. Interestingly, the author has not found any literature that states the virtues of reading Surah Al-Kahf which is related to the awakening of the palace in heaven.

Based on a literature study regarding etiquette in reading the Al-Quran and the priority in reading Surah Al-Kahf, the author's argument in the conclusion regarding etiquette in reading the Al-Quran can still be debated because the etiquette of not all students does not have a good voice in reading Surah Al-Kahf. This means that the conclusions in the research are conclusions that emphasize the point of view of the majority of the sample. So the conclusions that the author conveys are not absolute. Apart from that, there may still be etiquettes for reading the Al-Quran that have not yet been conveyed and data explored in this research. Thus, the scope of the study in this research may still not meet the criteria for the complete etiquette of reading the Qur'an.

This research recommends that all participants increase their motivation to read the Qur'an and apply all the etiquette in reading the Koran that has been conveyed in this research. For future researchers, the author recommends expanding the scope of research studies to include a wider range of practical applications of the Al-Quran in everyday life.

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