JISRev:
Journal of Islamic Studies Review

Vol. 3, No. 1 (2027), p 12-22
E-ISSN: 3110-3324

The Tradition of Reciting *Ayatul Hirzi*: A Living Hadith Study at Al-Fahd Modern Islamic Boarding School, Banyuasin, South Sumatra

Ahmad Riyadi[1], Adriansyah NZ[2], Almunadi[3]
[1,2,3]*Universitas Islam Negeri Raden Fatah Palembang, Indonesia*
Corresponding Email: gusahmad313@gmail.com

ABSTRAK

Tradisi pembacaan Ayatul Hirzi menjadi salah satu kegiatan keagamaan rutin di Pondok Pesantren Modern Al-Fahd Banyuasin, Sumatera Selatan. Praktik ini menarik dikaji karena bacaan tersebut tidak sepopuler pembacaan Surah Yasin, al-Waqi'ah, al-Rahman, atau al-Kahfi di sejumlah lingkungan pesantren, sementara pelaksanaannya telah dilembagakan dalam sistem pembinaan pesantren modern. Artikel ini bertujuan menjelaskan sejarah dan tata cara pelaksanaan Ayatul Hirzi, proses transmisi dan pelembagaannya, resepsi santri, serta implikasinya terhadap kehidupan sehari-hari melalui perspektif Living Hadis. Kajian menggunakan metode kualitatif dengan pendekatan fenomenologis. Data dihimpun melalui wawancara, observasi, dan dokumentasi, melibatkan mudir, ustadz pendamping, dan tiga santri. Analisis dilakukan melalui kondensasi data, penyajian data, serta penarikan dan verifikasi kesimpulan, dengan triangulasi sumber. Hasil kajian menunjukkan bahwa tradisi ini mulai diterapkan sekitar 2023 dan diperkenalkan oleh Ustadz Ahmad Syukron serta Ustadz Ma'sum; Pondok Pesantren Al-Fatah Temboro menjadi salah satu sumber inspirasi transmisinya. Pembacaan dilaksanakan berjamaah setelah Magrib di masjid, dengan rangkaian persiapan, istighfar, pembacaan Ayatul Hirzi, dan doa. Pada mulanya sebagian santri mengikuti karena aturan, tetapi pembiasaan berulang menumbuhkan familiaritas, pemahaman, pemaknaan, dan pada sebagian santri kesadaran untuk mengamalkannya di luar pesantren. Implikasi yang dirasakan meliputi kebiasaan membaca Al-Qur'an dan berzikir, kedisiplinan, ketenangan spiritual, pengingat akhlak, dan kebersamaan. Hadis tentang Ayat Kursi dan al-Mu'awwidhat dipahami sebagai landasan normatif terkait perlindungan, bukan dalil yang menetapkan seluruh susunan Ayatul Hirzi secara langsung.

Kata kunci: *Ayatul Hirzi; Living Hadis; Resepsi; Transmisi; Pesantren Modern.*

ABSTRACT

The recitation of Ayatul Hirzi is a regular religious practice at Al-Fahd Modern Islamic Boarding School in Banyuasin, South Sumatera. It is worth examining because this recitation is less familiar than Surah Yasin, al-Waqi'ah, al-Rahman, or al-Kahfi in many pesantren settings, yet it has been institutionalized within a modern boarding-school system. This article examines its history and procedure, transmission and institutionalization, students' reception, and perceived implications from a Living Hadith perspective. It employs qualitative fieldwork and a phenomenological approach. Data were collected through interviews, observation, and documentation involving the school director, a supervising teacher, and three students. Analysis involved data condensation, display, and conclusion verification, supported by source triangulation. The findings show that the practice began around 2023 and was introduced by Ustadz Ahmad Syukron and Ustadz Ma'sum, with Al-Fatah Islamic Boarding School in Temboro serving as one source of inspiration. Recitation takes place collectively after Maghrib prayer and generally consists of preparation, istighfar,

collective recitation, and a closing supplication. Some students initially participated because of institutional rules; repeated practice gradually fostered familiarity, understanding, personal meaning, and, for some, independent practice outside the school. Informants associated the practice with Qur'anic recitation, remembrance of God, discipline, spiritual calm, moral reflection, and solidarity. Hadith reports concerning Ayat al-Kursi and al-Mu'awwidhat provide a normative context for seeking divine protection, but do not establish the entire local arrangement as a formula directly prescribed by the Prophet. The article explains how the practice is transmitted, adapted, and internalized.

Keywords: Ayatul Hirzi; Living Hadith; Reception; Transmission; Modern Pesantren.

Introduction

Among the religious activities of the students of the Al-Fahd Banyuasin Modern Islamic Boarding School, the recitation of Ayatul Hirzi is an interesting practice to pay attention to. This activity is carried out in congregation after the Maghrib prayer and is followed by students who do not have an elder. Compared to the recitation of Surah Yasin, al-Waqi'ah, al-Rahman, or al-Kahfi which are more widely known, the name Ayatul Hirzi may not be familiar to some students and the community. However, in Al-Fahd, this reading has become part of the regular religious habituation in the modern Islamic boarding school education system.

The term Ayatul Hirzi in this context refers to a series of verses of the Qur'an that are practiced as an effort to ask for the protection and protection of Allah SWT. The mention does not automatically designate a uniform universal order in all places. The arrangement of readings, timings, and procedures for implementation need to be understood based on the traditions of each community. Therefore, Ayatul Hirzi's practice in Al-Fahd must be studied as a living tradition in a certain institution, not directly considered as a complete formula that is entirely set by the Prophet Muhammad (saw).

A number of narrations do explain the recitation of certain verses or surahs in the context of protection. The narration of Abu Hurairah explains the virtue of reciting the Verse of the Chair before going to bed, while the narration of 'Aisha explains the habit of the Prophet reciting Surah al-Ikhlas, al-Falaq, and al-Nas before going to bed, then rubbing the palms of the hands on the parts of the body that can be reached (al-Bukhari, 2002, hadiths no. 2311 and 5017). Surah al-Falaq and al-Nas themselves contain requests for protection from various evils (Q.S. al-Falaq [113]: 1–5; Q.S. al-Nas [114]: 1–6). These narrations and verses provide normative context regarding the recitation of the Qur'an and the request for protection, but do not by themselves establish the entire series of Ayatollah Hirzi in Al-Fahd.

The distinction between normative texts and developing practices is important in the study of Living Hadith. This study does not stop at the question of whether a practice has religious references, but examines how hadith is received, understood, transmitted, and embodied in social practices. Qudsy (2016) explains the genealogy and application of Living Hadith studies, while Dewi (2017) emphasizes that the reception of hadith can be seen through informative and performative functions. Qudsy and Dewi (2018) also place

texts, practices, receptions, and transmissions as important elements in understanding the life of hadith in society.

A number of studies have discussed the tradition of Ayatul Hirzi or Ayatul Khirzi in Islamic boarding schools. Saputra and Nasri (2020) examined the tradition of reading Ayatul Khirzi at the Al-Fatah Temboro Islamic Boarding School. Rahim and Hanif (2023) examined the practice of Ayatul Hirzi at the Putri Darul Ulum Islamic Boarding School Tgk. Chik Djauhari, while Saputra, Supriadi, Munirah, and Rafi'i (2024) examined the reading of Ayat al-Hirzi as a protection for students at the Raudhatul Jannah Islamic Boarding School, Palangka Raya. Other studies on the reception, transmission, and social practice of hadith also show that the relationship between texts and traditions needs to be carefully examined, not assumed (Nurmansyah, 2019; Jannah and Ghoffari, 2023; Qadri, 2023; Rizkiy, 2025; Huda et al., 2026; Istifarin and Syamsudin, 2026; Riady et al., 2026).

This article offers a different focus through an examination of the process of acceptance and institutionalization of Ayatul Hirzi at the Al-Fahd Modern Islamic Boarding School in Banyuasin. The difference is not only the location, but also the question of how the tradition is introduced, adapted to the coaching system, and then accepted by the students. The distinction between modern and traditional Islamic boarding schools here is used to explain the institutional context, not to state that certain traditions are only found in one type of Islamic boarding school. Previous studies are important comparisons, but they do not replace the need to understand the history and experiences of the perpetrators in Al-Fahd.

Based on the informant's information, the recitation of Ayatul Hirzi began to be implemented around 2023 and was introduced by Ustadz Ahmad Syukron and Ustadz Ma'sum. The Al-Fatah Temboro Islamic Boarding School, Karas, Magetan, is cited as one of the sources of inspiration in its transmission. This relationship is understood as a path of inspiration and inheritance of practices, not proof that all readings and procedures in the two Islamic boarding schools are identical. The practice at Al-Fahd takes place after Maghrib on the second floor of the mosque; students gather, recite istighfar, chant Ayatul Hirzi together, and then close it with prayer.

The questions discussed in this article include the history and procedures of Ayatul Hirzi's reading, the process of transmission and institutionalization, the reception of caregivers, ustadz, and students, as well as the implications felt in the lives of students. From the perspective of Living Hadith, attention is directed to the relationship between normative texts, transmission agents, institutional rules, the experience of the perpetrator, and the change in practice from joint activities to personal practice. Thus, the discussion not only records the reading, but also explains how a tradition is inherited and given meaning in the pesantren environment.

Methodology

This article uses a qualitative method with a type of field research and a phenomenological approach. The approach was chosen to understand the experience and meaning of the perpetrators of the reading of Ayatul Hirzi in the context of the daily life of the Islamic boarding school. The Living Hadith perspective is used to examine the relationship between normative reference, transmission processes, collective practices, and social reception. The choice of method follows the principles of qualitative research that emphasizes context, description, and understanding of meaning (Creswell & Poth, 2018; Moleong, 2017; Sugiyono, 2019).

The location of the study is the Al-Fahd Banyuasin Modern Islamic Boarding School, South Sumatra. The informants consisted of Ustadz Muhammad Zakaria as the mudir, Ustadz Taufik Hidayah as the halaqah and dormitory supervisor as well as the companion of Ayatul Hirzi's activities, and three students: Ahmad Sulthan Al Ghazali, Arzan Alif Pradita, and Sulthan Syarif Adam. The interview was conducted on September 16, 2026. Primary data was obtained through interviews and observation of activities, while documentation and literature on hadith and previous studies were used as supporting data.

Data analysis is carried out through data condensation, data presentation, and conclusion drawing and verification as per the interactive model of Miles, Huberman, and Saldaña (2014). Informant information is grouped according to historical themes, procedures, religious basis, reception, habituation, and implications. The validity of the data is maintained through triangulation of sources by comparing the information of mudir, ustadz, and students. Information about spiritual experiences or moral changes is treated as the meaning of the informant, not as evidence of cause and effect that applies universally.

Results and Discussion

History, Transmission, and Institutionalization of Tradition

Based on an interview with Ustadz Muhammad Zakaria, the recitation of Ayatul Hirzi will begin to be carried out at the Al-Fahd Modern Islamic Boarding School around 2023. This tradition was introduced by Ustadz Ahmad Syukron and Ustadz Ma'sum as part of the habituation of religious practices of students. In the narration of the mudir, the Al-Fatah Temboro Islamic Boarding School, Karas, Magetan, is one of the sources of inspiration for the introduction of this practice. This finding is in line with a study of the tradition of Ayatul Khirzi at Al-Fatah Temboro (Saputra & Nasri, 2020), but the connection is more accurately understood as an inspiration for transmission, not as evidence that all practices of the two institutions are the same.

Transmission takes place through the role of caregivers and ustadz who introduce the practice, then through administrators and senior students who help new students recognize readings and procedures. Thus, the inheritance of tradition does not only

depend on written texts, but also on example, repetition, mentoring, and interaction between students. This pattern is in line with the study of Living Hadith which places transmission agents and transformation processes as part of the analysis of religious practices (Qudsy, 2016; Qudsy & Dewi, 2018; Qadri, 2023).

In Al-Fahd, the recitation is carried out after the Maghrib prayer on the second floor of the mosque. Students who do not have a seniority participate in the activity led by an ustadz or appointed officer. The series generally begins with preparation and intention, followed by istighfar, the recitation of Ayatul Hirzi together, and the closing prayer. Participants are directed to attend on time, maintain manners, not joking, pay attention to the reading, and follow the activity until it is finished. The time, place, leader, participants, and relatively fixed rules show that the reading has been institutionalized as a pesantren routine.

This habit has two sides. At the institutional level, activities are carried out as part of the applicable schedule and rules. At the personal level, repetition gives students the opportunity to get to know the readings and procedures, and then develop understanding and meaning. Therefore, Ayatul Hirzi's practice in Al-Fahd is not just a transfer of a practice from another institution, but also a process of adaptation into the local pesantren coaching system. This approach avoids the assumption that traditions that change contexts will always be practiced in the same way.

Religious Policy: Verses and Hadiths on Protection

Mudir explained that the general basis of the activity is the recommendation to read the Qur'an, dhikr, pray, and ask for protection from Allah. One of the narrations associated with the meaning of protection is the hadith about the Verse of the Chair before going to bed. To clarify the scope of the postulate, the text of the following verses and hadith is displayed as a normative context. Its presentation does not mean that the entire series of Ayatul Hirzi recited in Al-Fahd comes directly from one particular hadith.

اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ۖ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ

Meaning: "Allah, there is no god but Him. The All-Living, the One who is constantly taking care of (His creatures). He does not sleep and does not sleep. To Him is what is in the heavens and what is on the earth. No one can intercede with Him without His permission. He knows what is before them and what is behind them, and they know nothing about His knowledge but what He wills. His seat covers the heavens and the earth. He does not feel burdened with preserving both, and He is the Most High, the Greatest." (Q.S. al-Baqarah [2]: 255).

The Kursi verse describes the oneness, power, knowledge, and preservation of Allah over all creatures. In the narration of Abu Hurairah, there is a description of reciting this verse before going to bed:

إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَاقْرَأْ آيَةَ الْكُرْسِيِّ، لَنْ يَزَالَ عَلَيْكَ مِنَ اللَّهِ حَافِظٌ، وَلَا يَقْرَبَنَّكَ شَيْطَانٌ حَتَّى تُصْبِحَ

It means: "If you want to lie down on your bed, recite the Verse of the Chair. There will always be a guard from Allah for you and Satan will not approach you until morning."

This narration is found in Sahih al-Bukhari, Kitab al-Wakalah, hadith no. 2311 according to the commonly used numbering (al-Bukhari, 2002). The narration describes the recitation of the Verse of the Chair in the context of before going to bed; it does not specifically explain the sequence of Ayatul Hirzi or the time of its recitation after Maghrib in congregation.

Another narration from 'Aisha r.a. explains that the Prophet Muhammad (peace and blessings of Allaah be upon him) recited three surahs of protection before going to bed:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ كُلَّ لَيْلَةٍ جَمَعَ كَفَّيْهِ ثُمَّ نَفَثَ فِيهِمَا فَقَرَأَ فِيهِمَا: قُلْ هُوَ اللَّهُ أَحَدٌ، وَقُلْ أَعُوذُ بِرَبِّ الْفَلَقِ، وَقُلْ أَعُوذُ بِرَبِّ النَّاسِ، ثُمَّ يَمْسَحُ بِهِمَا مَا اسْتَطَاعَ مِنْ جَسَدِهِ

It means: "Every night when he was about to lie down, the Prophet gathered his palms, blew them both, and recited 'Qul huwa Allahu ahad', 'Qul a'udzu birabbil-falaq', and 'Qul a'udzu birabbin-nas'. Then he rubbed his palms on the parts of the body that could be reached."

This narration is listed in Sahih al-Bukhari, Kitab Fada'il al-Qur'an, hadith no. 5017 according to the usual numbering (al-Bukhari, 2002).

These two narrations show the practice of the Prophet reciting certain verses or surahs as part of dhikr and protection efforts. Surah al-Falaq contains a request for protection from God at dawn from the evil of creatures, darkness, magic, and malice.

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝ مِنْ شَرِّ مَا خَلَقَ ۝ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ۝ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

Meaning: "Say, 'I take refuge in the Lord who rules the dawn, from the evil of the creatures He has created, from the evil of the night when it is pitch dark, from the evil of the witches who blow on the wicks, and from the evil of the envious when he is envious." (Q.S. al-Falaq [113]: 1–5).

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝ مَلِكِ النَّاسِ ۝ إِلَٰهِ النَّاسِ ۝ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۝ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ۝ مِنَ الْجِنَّةِ وَالنَّاسِ

Meaning: "Say, 'I take refuge in the Lord of men, the King of men, the worship of man, from the evil of the whispers of Satan who hides in secret, who whispers evil into the bosom of men, of the jinn and mankind." (Q.S. al-Nas [114]: 1–6).

Thus, the Ayat Kursi and al-Mu'awwidhat can explain the religious context regarding the recitation of the Qur'an and its protection. However, the establishment of Ayatul Hirzi's collective reading arrangement, timing, and rituals in Al-Fahd is part of the history of local traditions. This methodological stance is in line with criticism of the use of Living Hadith labels that are too quick to legitimize each tradition without first examining the text, transmission agent, and reception of the perpetrator (Riady et al., 2026).

Santri Reception and the Internalization Process

Ustadz Muhammad Zakaria explained that the acceptance of students is generally good, even though their understanding is not uniform. In the early stages, some students participated in activities because of the obligation of the pesantren. There are also students who understand Ayatul Hirzi as an effort to pray and ask for protection from Allah. Therefore, the role of caregivers not only regulates the continuity of activities, but also provides explanations so that the routine does not stop at formal compliance.

Ustadz Taufik Hidayah conveyed a similar pattern: some students still view activities as routines, while others begin to understand and accept the value of practice after following it repeatedly. Ahmad Sulthan Al Ghazali explained that at first he followed Ayatul Hirzi because he was required by the cottage. After getting used to it and getting an explanation, he viewed the activity as a good practice and related to worship, prayer, and an effort to ask for protection. This information shows that the reception of students is dynamic and formed through experience, explanation, and repetition.

The internalization process can be summarized in patterns: pesantren rules → habituation → familiarity → understanding → meaning → personal awareness → independent practice. Rules are the starting point of involvement, while repetition makes students familiar with the readings and procedures. Familiarity opens opportunities for understanding; Ustadz explanations help students give meaning; and some students then develop awareness to practice it without relying solely on obligations. This pattern does not mean that every student goes through the same stage in a linear manner, but describes the tendency that arises from the informant's information.

The experience of Sultan Syarif Adam is an example of independent practice. He said that sometimes he reads Ayatul Hirzi when he is at home or outside the boarding school because he is used to doing it in Islamic boarding schools. This experience is important because it shows that traditions that were originally instituted in a certain space and time can be brought to the space of personal life. In the study of reception, the practice shows a shift from rule-guided participation to a more personalized acceptance, although the experience of a student cannot be generalized to all participants (Dewi, 2017; Qudsy & Dewi, 2018).

Implications for the Life of Students

The informants linked the reading of Ayatul Hirzi to the habit of reading the Qur'an, doing dhikr, praying, and remembering Allah. The routine that is carried out at a certain time provides space for students to interact with the reading of the Qur'an regularly. In the context of pesantren education, the value of this habituation lies not only in the recitation of the text, but also in the consistency of participating in activities, maintaining manners, and placing dhikr as part of daily life.

Another implication conveyed by the informant is discipline. Because the activity is carried out after Maghrib in a predetermined place, students learn to manage their time and follow a series of activities until they are finished. Ustadz Taufik and Mudir view this routine as a means of fostering discipline, while Sulthan Syarif Adam stated that the schedule still encourages him to manage the time so that he can attend. The findings show the relationship between religious activities and habitual education, although the discipline of students is also influenced by other elements of pesantren coaching.

A number of informants also conveyed experiences of calmness and comfort when participating in the joint reading. Ahmad Sulthan Al Ghazali revealed that these activities made him feel calmer, while Sultan Syarif Adam said a similar experience when he was in a lot of thoughts. This information needs to be understood as the subjective experience of the perpetrator. Field data does not prove that Ayatul Hirzi automatically causes calm in everyone; what can be explained is that some informants interpret the practice as a spiritual means that help them feel calm.

In the aspect of morality, Mudir and ustadz hope that the habit of reading the Qur'an and doing dhikr can remind students to maintain speech, attitude, and behavior. Sulthan Syarif Adam also associates the habit of remembering Allah with the encouragement to take care of words when socializing. This influence should not be understood as a simple cause-and-effect relationship. It is more appropriate if the reading of Ayatul Hirzi is understood as one of the elements of the educational environment that reminds students of religious values, along with teaching, example, and pesantren rules.

Because it is done collectively, Ayatul Hirzi also builds a social meeting room. Mudir mentioned togetherness and reminding each other as part of the benefits of the activity. Students can invite friends who have forgotten or have not gathered, so that ritual practices also involve social support. Thus, this tradition has a vertical dimension through prayer and supplication to Allah, as well as a horizontal dimension through togetherness and mutual reminder between students. Joint reading is one of the mediums to maintain the collective rhythm of pesantren life.

Ayatul Hirzi in the Perspective of Living Hadith

The findings in Al-Fahd can be read through four interconnected elements. First, normative texts: the hadith on the Verse of the Chair and al-Mu'awwidhat provide context for the recitation of certain verses or surahs to ask for protection. Second,

reception: caregivers, ustadz, and students understand the practice as reading, dhikr, prayer, and an effort to ask for Allah's protection, even though their level of understanding is different. Third, transmission: the practice is introduced by the ustadz, maintained in the pesantren system, and assisted by the administrators and senior students. Fourth, actualization: the value received is manifested in congregational readings after Maghrib and, for some students, taken outside the pesantren.

This framework places Living Hadith as a study of the relationship between text and practice, rather than as an assessment that each element of tradition must have an explicit command in the hadith. Qudsy (2016), Dewi (2017), and Qudsy and Dewi (2018) help explain the importance of reception, transmission, and function of social practices. Studies on the practice of reading hadith and its transformation also show that religious traditions develop through certain social agents and contexts (Qadri, 2023). Therefore, the reading of Ayatul Hirzi in Al-Fahd can be analyzed as an acceptance of the value of protection and dhikr which is then manifested in the form of institutional rituals.

The contribution of this article lies in an overview of the process from obligation to personal awareness in the context of modern pesantren in the context of modern pesantren Initially, pesantren rules ensured that activities took place regularly. Repetition formed familiarity and opened up space for meaning. For some students, the meaning was then seen in independent practice outside the pesantren. The process shows that institutionalization and personal awareness do not have to be opposed: rules can be the starting point for habituation, while understanding and experience help practice gain meaning for the perpetrator.

However, the scope of the conclusions needs to be maintained. Data come from a single pesantren and interviews with a specific number of informants. Therefore, the findings cannot be representative of all modern pesantren or all students who practice Ayatul Hirzi. This article also does not establish a universal arrangement of Ayatul Hirzi. The focus is on the practice as described by the informant in Al-Fahd, its relationship to the source of inspiration, and the way in which the perpetrator interprets the activity. This limitation helps to distinguish empirical descriptions from normative claims that require their own proof.

Conclusion

The tradition of reading Ayatul Hirzi at the Al-Fahd Banyuasin Modern Islamic Boarding School began to be implemented around 2023 and was introduced by Ustadz Ahmad Syukron and Ustadz Ma'sum. The Al-Fatah Temboro Islamic Boarding School is one of the sources of inspiration for its transmission, but the relationship does not prove that the two Islamic boarding schools are identical. In Al-Fahd, the recitation is carried out in congregation after Maghrib on the second floor of the mosque, beginning with preparation and istighfar, followed by joint reading, then closing prayer. This tradition is maintained through rules, assistance from ustadz, and the involvement of administrators

and senior students. The hadith on the Verse of the Chair and al-Mu'awwidhat provides a normative context for the recitation of the Qur'an as an effort of protection, but does not establish the entire composition of Ayatul Hirzi in Al-Fahd as a formula that was directly taught by the Prophet. In the perspective of Living Hadith, this tradition shows the relationship between text, reception, transmission, habituation, and social actualization. The main finding is the process that in some students moves from obligation to familiarity, understanding, meaning, and personal practice. Informants associate activities with the habit of reading the Qur'an and doing dhikr, discipline, spiritual tranquility, moral reminders, and togetherness. These implications need to be understood as the experience and meaning of the informant, not causal evidence that applies universally.

References

Al-Bukhari, M. I. (2002). Sahih al-Bukhari. Dar Ibn Kathir.

Creswell, J. W., & Poth, C. N. (2018). Qualitative inquiry and research design: Choosing among five approaches (4th ed.). SAGE Publications.

Dewi, S. K. (2017). Fungsi performatif dan informatif Living Hadis dalam perspektif sosiologi reflektif. Jurnal Living Hadis, 2(2). https://doi.org/10.14421/livinghadis.2017.1328

Hikmalisa. (2016). Dominasi habitus dalam praktik khitan perempuan di Desa Kuntu Darussalam Kabupaten Kampar Riau: Aplikasi praktik sosial Pierre Bourdieu dalam Living Hadis. Jurnal Living Hadis, 1(2). https://doi.org/10.14421/livinghadis.2016.1124

Huberman, A. M., Miles, M. B., & Saldaña, J. (2014). Qualitative data analysis: A methods sourcebook (3rd ed.). SAGE Publications.

Huda, N., Rosyid, M., & Masudi. (2026). Moral solidarity in orphan almsgiving: Reception and institutionalization of Living Hadith in Sendang Agung Village. Jurnal Living Hadis, 11(1), 29–48. https://doi.org/10.14421/livinghadis.2026.7581

Iballa, D. K. M. A. (2016). Tradisi mandi balimau di masyarakat Kuntu: Living Hadis sebagai bukti sejarah. Jurnal Living Hadis, 1(2). https://doi.org/10.14421/livinghadis.2016.1122

Istifarin, N. A., & Syamsudin. (2026). The algorithmic Living Hadith: Prophetic traditions, digital authority, and Muslim youth piety in Indonesia. Jurnal Living Hadis, 11(1). https://doi.org/10.14421/livinghadis.2026.7745

Jannah, S. N., & Ghoffari, M. I. A. (2023). Muballigh online reception of hadith tasyabbuh and intention (controversion of wishing Merry Christmas). Jurnal Living Hadis, 8(1), 87–105. https://doi.org/10.14421/livinghadis.2023.4438

Moleong, L. J. (2017). Metodologi penelitian kualitatif (edisi revisi). Remaja Rosdakarya.

Nurmansyah, I. (2019). Resepsi dan transmisi pengetahuan dalam film Papi dan Kacung episode 8–11: Sebuah kajian Living Hadis. AL QUDS: Jurnal Studi Alquran dan Hadis, 3(2). https://doi.org/10.29240/alquds.v3i2.1072

Qadri, A. (2023). Living Hadith: Studi transmisi dan transformasi praktik pembacaan hadis Nabi Muhammad saw. Jurnal Living Hadis. https://doi.org/10.14421/livinghadis.2023.4611

Qudsy, S. Z. (2016). Living Hadis: Genealogi, teori, dan aplikasi. Jurnal Living Hadis, 1(1), 177–196. https://doi.org/10.14421/livinghadis.2016.1073

Qudsy, S. Z., & Dewi, S. K. (2018). Living Hadis: Praktik, resepsi, teks, dan transmisi. Q-Media & Program Studi Ilmu Hadis UIN Sunan Kalijaga.

Rahim, R. A., & Hanif. (2023). Tradisi pembacaan Ayatul Hirzi: Studi Living Qur'an di Pondok Pesantren Putri Darul Ulum Tgk. Chik Djauhari. Basha'ir: Jurnal Studi Al-Qur'an dan Tafsir, 3(1), 51–59. https://doi.org/10.47498/bashair.v3i1.2062

Riady, F., Hudaya, H., & Karim, A. (2026). Suspending hasty legitimation: Affirming the substance of Living Hadith as a study of reception of text and practice. Jurnal Living Hadis, 11(1), 48–74. https://doi.org/10.14421/livinghadis.2016.7710

Rizkiy, M. I. (2025). Bridging the methodological gap: Emic and etic paradigms in evolving the Living Hadith studies. Jurnal Living Hadis. https://doi.org/10.14421/livinghadis.2025.6578

Saputra, A., & Nasri, M. R. (2020). Tradisi pembacaan Ayatul Khirzi: Studi Living Qur'an Pondok Pesantren Al-Fatah Temboro. Al Karima: Jurnal Studi Ilmu Al-Qur'an dan Tafsir, 4(1), 105–114. https://doi.org/10.58438/alkarima.v4i1.65

Saputra, S., Supriadi, A., Munirah, & Rafi'i. (2024). Recitation of Ayat Al-Hirzi as Santri protection at Raudhatul Jannah Boarding School Palangka Raya. Al-Afkar: Journal for Islamic Studies, 7(2), 501–511. https://doi.org/10.31943/afkarjournal.v7i2.963

Sugiyono. (2019). Metode penelitian kuantitatif, kualitatif, dan R&D. Alfabeta.