

Living Qur'an: The Study of *Qolbul Qur'an* Reading Practice at Majelis Mistiqbigh in Seduri, Wonodadi, Blitar

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Abstract

This article examines the tradition of *Qolbul Al-Qur'an* recitation at Majelis Mistiqbigh in Seduri, Wonodadi, Blitar, regularly practiced as an act of worship to strengthen the congregation's connection to Allah SWT and as an expression of religious identity. Academically, it addresses the need for in-depth study on the preservation and transmission of Quran-based traditions as living cultural practices. The study aims to understand the meanings embedded in *Qolbul Al-Qur'an* recitation and its spiritual impact on the community. Using the Living Quran approach and Karl Mannheim's theory, the study explores three dimensions of meaning: objective, expressive, and documentary. The findings reveal that the objective meaning of this tradition is to foster the spiritual growth of the Seduri, Wonodadi, and Blitar communities, nurturing a deep reverence for the Qur'an. The expressive dimension reflects the congregation's belief in the blessings and virtues of Qur'anic recitation, while the documentary meaning underscores the tradition's roots and continuity in the community. In conclusion, the *Qolbul Al-Qur'an* recitation is not only a spiritual practice but also a foundational element shaping the religious and cultural identity of the local society, ensuring the community's enduring connection to the Qur'an.

Keywords: *Qolbul Al-Qur'an; Living Quran; Spiritual Tradition;*

Abstrak

Artikel ini mengkaji tradisi pembacaan *Qolbul Al-Qur'an* di Majelis Mistiqbigh, Seduri, Wonodadi, Blitar, yang dilakukan rutin sebagai bentuk ibadah untuk mendekatkan diri kepada Allah SWT. Masalah akademik yang diangkat adalah perlunya kajian mendalam tentang bagaimana praktik keagamaan berbasis Al-Qur'an ini diwariskan sebagai tradisi hidup dalam masyarakat. Pendekatan *Living Quran* dengan teori Karl Mannheim

digunakan untuk memahami tiga dimensi makna: objektif, ekspresif, dan dokumenter. Penelitian ini menemukan bahwa pembacaan *Qolbul Al-Qur'an* bertujuan memperoleh berkah dan manfaat spiritual, dengan ayat-ayat yang dipilih dari kitab *Qolbul Qur'an* dijadikan pedoman. Makna objektifnya adalah sebagai upaya pembinaan spiritual masyarakat Seduri, Wonodadi, dan Blitar, agar semakin mencintai Al-Qur'an. Makna ekspresifnya terletak pada keyakinan jamaah terhadap keutamaan membaca Al-Qur'an, sementara makna dokumenternya menunjukkan bahwa tradisi ini telah mengakar dan terus dijalankan oleh komunitas Majelis Mistiqbigh. Tradisi ini berperan dalam membentuk identitas spiritual masyarakat lokal.

Kata Kunci: *Qolbul Al-Qur'an*, Living Quran, Tradisi Keagamaan

INTRODUCTION

Understanding the Qur'an and its reality will give rise to various interpretations ¹. In reality, these various interpretations will present a discourse in the realm of thought as well as real action and implementation (practice) in social reality. In understanding the Qur'an, not individually or in groups, but how the Muslim community responds in the reality of everyday life ². In general, the Al-Qur'an is indeed able to fulfill many functions in the lives of Muslims throughout the world ³, including as a guide to life ⁴ and various phenomena and events contained in the Al-Qur'an ⁵.

In reality, the phenomenon of a muslim reading the Al-Qur'an as a reaction to and appreciation for Muslims is very diverse. Starting from being oriented towards understanding and deepening the meaning for those who simply read the Al-Qur'an as a form of worship or to gain peace of mind, there are also those who make the Al-Qur'an something that can be memorized, because memorizing the Al-Qur'an until reciting it is

¹ Didi Junaedi, 'Living Qur'an Di Pesantren : Studi Tentang Tradisi Pembacaan Surat Al-Waqi'ah Setiap Hari Di Pondok Pesantren As-Siroj Al Hasan Desa Kalimukti Kecamatan Pabedilan Kabupaten Cirebon', *Journal of Qur'an and Hadith Studies*, 4.2 (2015), 169–90.

² Ahmad Farhan, 'Living Al-Qur'an Sebagai Metode Alternatif Dalam Studi Al-Qur'an', *El-Afkar*, 6 (2017), 88.

³ Heddy Shri Ahimsa-Putra, 'The Living Al-Qur'an: Beberapa Perspektif Antropologi', *Walisongo: Jurnal Penelitian Sosial Keagamaan*, 20.1 (2012), 235 <<https://doi.org/10.21580/ws.20.1.198>>.

⁴ Hilda Nurfuadah, 'Living Quran: Resepsi Komunitas Muslim Pada Alquran (Studi Kasus Di Pondok Pesantren at-Tarbiyyatul Wathoniyah Desa Mertapada Kulon, Kec. Astatana Japura, Kab. Cirebon)', *Diya Al-Afkar: Jurnal Studi Al-Quran Dan Al-Hadis*, 5.01 (2017), 125 <<https://doi.org/10.24235/diyaafkar.v5i01.4337>>.

⁵ Akhmad Roja Badrus Zaman, 'Living Qur'an Dalam Konteks Masyarakat Pedesaan (Studi Pada Magisitas Al-Qur'an Di Desa Mujur Lor, Cilacap)', *Potret Pemikiran*, 24.2 (2020), 143 <<https://doi.org/10.30984/pp.v24i2.1320>>. Khairul Muttaqin, dkk. "Terapi Al-Qur'an untuk Menyembuhkan Penyakit: Studi Living Qur'an dan Hadis Berdasarkan Pendekatan Fenomenologi Edmund Husserl." *REVELATIA: Jurnal Ilmu Al-Qur'an dan Tafsir* 4, no. 2 (November, 2023): 106-126. <https://ejournal.iainmadura.ac.id/index.php/revelatia/article/view/10439>

their way of bringing the Al-Qur'an to life. There are also those who use the Al-Qur'an as a legal reference for deciding everything in life ⁶.

There are even models of Al-Qur'an readers that aim to bring about magical (supernatural) powers ⁷ or are used as treatments such as *rukiah* ⁸, therapy, and so on. fragments of verses from the Al-Qur'an, which were then made by the community into quotations from the Al-Qur'an that were designated for Muslims to read ⁹. As time goes by, studying the Al-Qur'an has experienced a development in its area of study, from text studies to socio-cultural studies, which are then often referred to as the Living Qur'an.

This can be proven by applying quotes from Al-Qur'an verses that are directly related to what the community does. The following word is the word of Allah SWT, which reads:

وُنزِّلَ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا

"We have sent down from the Qur'an something that is a remedy and mercy for believers, while for unjust people, the Qur'an will only increase losses." (Surah Al-Isra: 82)¹⁰

As also stated in the long hadith below:

حَدَّثَنَا أَبُو سَعِيدٍ الْخُدْرِيُّ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ سَرِيَّةً عَلَيْهَا أَبُو سَعِيدٍ فَمَرَّ بِقَرْيَةٍ فَإِذَا مَلِكٌ الْقَرْيَةِ لَدِيغٌ فَسَأَلْنَاهُمْ طَعَامًا فَلَمْ يُطْعِمُونَا وَمَ يُنْزِلُونَا، فَمَرَّ بِنَا رَجُلًا مِنْ أَهْلِ الْقَرْيَةِ ، فَقَالَ: يَا مَعْشَرَ الْعَرَبِ هَلْ مِنْكُمْ أَحَدٌ يُجِيسُ أَنْ يَرْقِيَ؟ إِنَّ الْمَلِكَ يَمُوتُ، قَالَ أَبُو سَعِيدٍ: فَأَتَيْتُهُ فَقَرَأْتُ عَلَيْهِ فَاتَّخَذَ الْكِتَابَ فَأَفَاقَ وَبِرَّأً ، فَبَعَثَ إِلَيْنَا بِالنُّزْلِ وَبَعَثَ إِلَيْنَا بِالشَّاءِ ، فَأَكَلْنَا الطَّعَامَ أَنَا وَأَصْحَابِي وَأَبَوْنَا أَنْ يَأْكُلُوا مِنَ الْعَنَمِ حَتَّى أَتَيْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَحْبَبْتُهُ الْحَبْرَ ، فَقَالَ: «وَمَا يُدْرِيكَ أَنَّمَا رُقِيَةٌ؟» فُلْتُ: يَا رَسُولَ اللَّهِ شَيْءٌ أَلْقَيْ فِي رَوْعِي ، قَالَ: فَكُلُوا وَأَطْعِمُونَا مِنَ الْعَنَمِ ¹¹

"Abu Sa'id al-Khudri ra has told us that the Messenger of Allah once sent a group of troops, and Abu Sa'id was with them. The troops then passed through a village. At that time, the village leader was bitten by a reptile. We then asked them for food, but they were reluctant to give it to us and didn't tell us to stop. Not long afterward, one of the villagers passed us and said, "O Arabs, is there anyone among you who is good at ruqyah?" because our leader almost died. Abu Sa'id said, and I then went to him and recited Surah Al-Fatihah to him. Finally, he regained consciousness and

⁶ Ahmad Atabik, 'The Living Qur'an: PoTreT Budaya Tahfiz AL-Qur'an Di NusanTara', 8.1 (2014), 161-78.

⁷ Nurullah Nurullah and Ari Handasa, 'Penggunaan Ayat-Ayat Al-Qur'an Sebagai Jimat', *TAFSE: Journal of Qur'anic Studies*, 5.2 (2020), 82 <<https://doi.org/10.22373/tafse.v5i2.9082>>.

⁸ Arif Al Anang and Ahmad Husein, 'Living Qur'an: Magic Dalam Tradisi Pengobatan Modern', *Jurnal Humanitas: Katalisator Perubahan Dan Inovator Pendidikan*, 7.1 (2020), 14-22 <<https://doi.org/10.29408/jhm.v7i1.3284>>.

⁹ Yani Yuliani, 'Tipologi Resepsi Al-Qur'an Dalam Tradisi Masyarakat Pedesaan: Studi Living Qur'an Di Desa Sukawana, Majalengka', *Al-Tadabbur: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 6.02 (2021), 321-38 <<https://doi.org/10.30868/at.v6i02.1657>>.

¹⁰ A. Hasan, *Tafsir Qur'an Al-Furqan* (Surabaya: Al-Ikhwani, 1956), 545 .

¹¹ Al-Daruqutni, 'Https://Shamela.Ws/Book/9771/2917' .

recovered. He then gave us a stopover and some sheep. After that, we ate the food, but they were reluctant to eat the lamb. When we reached the Messenger of Allah, I told him this: Hearing that, he said, What makes you know that it is ruqyah? I said, O Messenger of Allah, something (inspiration) was sparked in my heart. He said, 'Then eat and give us food from the lamb.'

The Living Qur'an phenomenon is a form of response that has been widely studied and researched by previous studies, including at the Al-Lathfiyyah Putri 2 Islamic Boarding School. The tradition that is carried out is ritual, which is read *istikamah* in the *Maktubah* prayer, especially the *wirid* after prayer. The series of traditions includes reading Surah At-Taubah and Surah Al-Ikhlâs. The reading of verses from the Al-Qur'an was carried out after the *Maktubah* prayer at Pondok Al-Lathfiyyah 2 began in 2007¹².

The Al-Qur'an is actually a holy book that contains moral teachings as a guide for humans on the straight path. It's just that when the Al-Qur'an came and was consumed by the public, the holy book experienced a paradigm shift in such a way that it was treated, accepted, and expressed differently according to each respective science and ideology. This phenomenon seems to be used as a concrete indicator that the Qur'an is a holy book that is always relevant to all situations and conditions¹³. As was done by the Mistiqbigh Council, which was spearheaded by Kiai, and the community in Seduri, Wonodadi, Wonodadi, they hold routine readings of the Al-Qur'an, and in a book it mentions fragments of several verses, which are called "Qolbul Qur'an".

The Living Qur'an is also used as a practice to apply the teachings in society and as a daily practice. Very often, the content of the practices carried out in society is different from the textual content of the verses or letters of the Qur'an itself¹⁴. Regarding the Living Qur'an, the Al-Qur'an is within a certain Muslim community.

In this case, the Mistiqbigh Council refers to the book *Qolbul Qur'an*, which contains 114 verses taken from each letter of the Al-Qur'an. According to Mr. Hasyim, the leader of the assembly, Rasulullah SAW, in every letter of the Al-Qur'an there is a heart, so whoever understands and memorizes the Al-Qur'an by heart is the same as having finished the Al-Qur'an a thousand times. and is the same as the Hajj and Umrah pilgrimages, which are accepted by Allah SWT¹⁵. Whoever writes, carries, or keeps written verses from the *Qolbul Qur'an* and believes in them will have all their sins forgiven and all their wishes granted¹⁶. The practice of reading the *Qolbul Qur'an* has many features and also *fadhilah*¹⁷.

¹² Lailatus Salamah, 'Tradisi Amaliah Ayat Al-Qur'an Ba'da Salat', 7.2 (2022) <<https://doi.org/10.24090/maghza.v7i2.6759>>.

¹³ Zaman.

¹⁴ Erma Suriani, 'Eksistensi Qur'anic Centre Dan Espektasi Sebagai Lokomotif Living Qur'an Di UIN Mataram', *Jurnal Penelitian Keislaman*, 14.1 (2018), 1-13 <<https://doi.org/10.20414/jpk.v14i1.491>>.

¹⁵ (Hasyim, 2021)

¹⁶ Khamim, 'Wawancara', 2021.

¹⁷ Darul, 'Wawancara', 2021.

The uniqueness of this routine practice of reading the Qolbul Qur'an is that people from various circles can take part in this practice, including children, teenagers, and adults. Even if you come to this assembly late, it's not a problem. Based on the background above, the problem formulation that will be described in this research is: 1) What is the motivation for people to practice reading the Qolbul Qur'an? 2). How is the Qolbul Qur'an reading carried out? 3). What is the meaning contained in the recitation of the Qolbul Qur'an?

RESEARCH METHODS

Research methods are procedures carried out by researchers to sort and select suitable methods to be used in studying research. This type of research is field research, which uses qualitative analytical and descriptive writing methods. This study of the living Qur'an uses Karl Mannheim's theory of religious sentiment and meaning. This study has a higher appreciation of people's reactions and behaviors to the presence of the Qur'an¹⁸.

The location of this research was Seduri, Wonodadi, Blitar, where the founding figures of the Majlis Mistiqbigh gathered and then interviewed him. In this study, the research subjects used by the researcher were all the management of the Wonodadi Mistiqbigh Council and their congregation. The research subjects used in this research function as the main data source and are then equipped with two data sources, namely primary data sources and secondary data sources. Primary data sources: here are the main data sources that are most important in obtaining valid and accurate data regarding information about the Wonodadi council itself. In this case, the primary data source is interviews with the management and founders of the Mistiqbigh Council. Meanwhile, the author's secondary data source looked for several document archives kept by the management of the Mistiqbigh, including the book of Qolbul Qur'an.

In relation to data collection techniques, collecting data involves several stages. The first is observation. During the observation process, the main activity in this case is to analyze carefully, observing in detail what phenomena occur during the routine reading of the Qolbul Qur'an. The next step was to conduct interviews with informants, namely members of the Mistiqbigh Council management, with researchers asking questions to obtain answers from the informants. Then proceed with documentation so that the data obtained is more accurate and can be accounted for.

RESULT AND DISCUSSION

Living Qur'an

To perfect this research, a theoretical framework is needed that will sharpen the knife of analysis. When looking at the Qolbul Qur'an tradition at the Mistiqbigh Assembly, the theory of social construction of reality put forward by Karl Mannheim

¹⁸ Wahyudin Darmalaksana and others, 'Analisis Perkembangan Penelitian Living Al-Qur'an Dan Hadis', *Jurnal Perspektif*, 3.2 (2019), 134 <<https://doi.org/10.15575/jp.v3i2.49>>.

becomes interesting to apply in order to discover and study the behavior and meaning of a tradition or social action¹⁹.

For Karl Mannheim, one of the fundamental principles in the sociology of knowledge is that no way of thinking can be understood without clarifying its social origins. Mannheim argued that ideas emerged as a result of society's struggle with important issues around them. Therefore, in order to understand ideas correctly, it is necessary to explain the social basis that influences the emergence of these ideas. These ideas are closely related to the society that produces and applies them in daily life. Karl Mannheim stated that human action is shaped by two dimensions: behavior and meaning. To fully understand social action, a scientist must study both dimensions, namely external behavior and the meaning contained therein. Mannheim distinguishes three types of meaning in social action, namely objective meaning, expressive meaning, and documentary meaning. Objective meaning is the meaning determined by the social context in which an action takes place. Expressive meaning refers to the meaning expressed by the actor through his behavior. Documentary meaning is the implied or hidden meaning, where the actor may not be fully aware that his behavior reflects aspects of the culture as a whole. With this understanding, behavior that emerges as a result of interpretation of religious texts can be explained by reviewing the cultural structure that is the initial motive behind the behavior. Hidden meaning in action often refers to broader culture and values, even without the actor realizing it.²⁰

In fact, there are many definitions offered to determine the direction of the study of the Living Qur'an, one of which is stated by Sahiron Syamsudin: namely, the text of the Al-Qur'an that lives in society is called the Living Qur'an, while the manifestation of the text is in the form of the meaning of the Al-Qur'an. The Qur'an is called the Living Tafsir. What is meant by a living Al-Qur'an text is a collection of Al-Qur'an texts in the realm of reality that receive a response from society as a result of understanding and interpretation. The definition of public response includes acceptance of certain texts and the consequences of certain interpretations. Society's acceptance of the Al-Qur'an is reflected in everyday life. For example, there is a tradition of reading certain letters and verses at certain social and religious events and ceremonies²¹.

Muhammad Mansyur believes that a living understanding of the Qur'an actually comes from the phenomenon of the Qur'an in everyday life, which is none other than the true meaning of the Qur'an as understood and experienced by Muslims. The Al-Qur'anic text works in real life outside of the contextual text²². This function of the Qur'an arises

¹⁹ Hamka Hamka, 'Sosiologi Pengetahuan: Telaah Atas Pemikiran Karl Mannheim', *Scolae: Journal of Pedagogy*, 3.1 (2020), 76–84 <<https://doi.org/10.56488/scolae.v3i1.64>>.

²⁰ Oki Dwi Rahmanto, 'Pembacaan Hizb Ghazâlî Di Pondok Pesantren Luqmaniyyah Yogyakarta Perspektif Teori Sosiologi Pengetahuan Karl Mannheim', *Living Islam: Journal of Islamic Discourses*, 3.1 (2020), 25 <<https://doi.org/10.14421/lijid.v3i1.2189>>.

²¹ Sahiron Syamsudin, *Ranah-Ranah Dalam Penelitian Al-Qur'an Dan Hadits* (Yogyakarta: Teras, 2007).

²² Muhammad Mansyur, *Metodologi Penelitian Living Qur'an Dan Hadits* (Yogyakarta: Teras, 2007).

from the practice of interpreting the text of the Qur'an. This is based on the assumption that there are benefits that can be obtained from the virtues of this practice and are related to understanding the text message. Certain verses or letters apply to the Qur'an in the daily life of Islamic society. In general, the Muslim community believes that maximum interaction with the Qur'an can bring its own happiness.

The phenomenon or interactive model of reading the Qur'an together in social spaces has proven to be very dynamic and diverse, representing forms of socio-cultural response and appreciation²³. In the life of Muslim society, the response and appreciation of the Qur'an are greatly influenced by several factors, including mindset or way of thinking, social cognition, and the context surrounding their lives²⁴. So it can be seen that the various forms of public appreciation for interacting with the Al-Qur'an are what is called the Living Qur'an.

From the information above, it can be concluded that what is meant by living the Qur'an is a study or scientific research on various social events related to the existence of the Al-Qur'an in a particular Muslim community. So various interactions, assumptions, justifications, and behaviors of certain Muslim communities can be obtained from the texts of the Qur'an.

The study of the Living Qur'an makes a significant contribution to the development of objects in the Al-Qur'an area. The study of the Living Qur'an is global and explicit, so someone who studies it will feel that the Living Qur'an really exists and is a social response for the Muslim community, whether it functions as a foundation or as a search for appropriate solutions using the Living Qur'an phenomenon. In this way, the benefits will certainly be felt by the Muslim community, and in general, it can be practiced as a basis for everyday life. Apart from that, the Qur'an also has a very important role as a direct contact between God and anyone who involves the Qur'an in their lives.

The study of the living Qur'an is used for the benefit of da'wah and community empowerment, especially so that Muslims can better understand the Qur'an. In this modern era, the study of the living Qur'an can provide a new paradigm for the development of al-Qur'an studies. So that the Al-Qur'an is no longer just looked at (elitist), but has an emancipatory nature that invites people to participate directly²⁵.

The Al-Qur'an is used as a motto for life by the Muslim community because the verses of the Al-Qur'an are used as a motto and motivation for life in living life because

²³ Muhammad Roni, M. Anzaikhan, and Ismail Fahmi Arrauf Nasution, 'Dinamika Sosial Dalam Pandangan Al-Qur'an: Analisis Penafsiran Term Al-Ibtilâ'', *Substantia: Jurnal Ilmu-Ilmu Ushuluddin*, 23.2 (2021), 136 <<https://doi.org/10.22373/substantia.v23i2.9475>>.

²⁴ Nuraini Nuraini and Wardahtul Jannah, 'Tradisi Mengaji Al-Qur'an Di Kuburan Dalam Masyarakat Indonesia', *TAFSE: Journal of Qur'anic Studies*, 5.2 (2020), 64 <<https://doi.org/10.22373/tafse.v5i2.9174>>.

²⁵ Muhammad Arif Syihabuddin, 'Kiat-Kiat Membangun Strategi Pembelajaran Emansipatoris Pada Pendidikan Dasar Islam', *Indonesian Journal of Islamic Education Studies (IJIES)*, 2.1 (2019), 28–39 <<https://doi.org/10.33367/ijies.v2i1.843>>.

humans will not be free from disaster, failure, and so on²⁶. However, many scholars allow this for the strong reason that the Al-Qur'an also has a function as a *syifa*, or medicine, for all kinds of illnesses, both physical and mental²⁷. In this case, the Living Qur'an phenomenon is called a transformative ideology that helps civilization and shifts people's thinking towards a more academic mindset²⁸.

In this research, the researcher examines the implementation of the Living Qur'an phenomenon, which is read *istiqomah*, by Majelis Mistiqbigh located in Seduri, Wonodadi, Wonodadi, Blitar, East Java. In this assembly, verses from various specific letters in the Al-Qur'an are read, which are called Qolbul Qur'an.

Qolbul Qur'an

The Qolbul Qur'an is a book that contains fragments of verses that are considered the core of every surah in the Qur'an, starting from surah Al-Fatihah to surah An-Nas, written by KH. Abdul Basith Basiron. He is a major figure and *kiai* in Madiun City. He was born on November 11, 1911, in Purworejo, Central Java, and died on November 5, 2005, in Mlilir, Dolopo, Madiun. During his life, he was known in society as a friendly person who liked to help, never discriminated against people, and lived with simplicity²⁹.

When he was a teenager, he left his homeland and spent his youth as one of the students at an Islamic boarding school in East Java. Previously, he had studied at the Tebu Ireng Islamic boarding school in Jombang, East Java. During his boarding school, he also experienced and received education and lessons directly from KH. Hasyim Asy'ari, the founder of Nahdhlatul Ulama and the founder of the Islamic boarding school. He spent his youth at an Islamic boarding school to deepen and study religious knowledge at the Tebu Ireng Islamic boarding school for approximately 30 years³⁰.

After he felt he had enough to gain religious knowledge and read the Al-Qur'an at the Islamic boarding school, he then preached and practiced his knowledge from city to city on foot. Along his missionary journey, he stopped from mosque to mosque, from prayer room to prayer room to preach, and stayed for a while in the places he stopped. While he was preaching, he was entertained and provided with the necessities of life by the local residents he visited at that time for many years. Many people feel that their lives are comfortable, serene, peaceful, and protected by him³¹.

The following is the content of the book Qolbul Qur'an, written by KH. Abdul Basith Basiron:

²⁶ Ridhoul Wahidi, 'Hidup Akrab Dengan Al-Qur'an; Kajian Living Qur'an Dan Living Hadits Pada Masyarakat Indragiri Hilir Riau', *Turast*, 01.02 (2013), 103–13.

²⁷ Umar Latif, 'Al-Qur'an Sebagai Sumber Rahmat dan Obat', *Al-Bayan*, 20.2 (2014), 77–88.

²⁸ Noor Lailatul Khasanah, 'Metode Dakwah Transformatif Melalui Living Tilawatil Quran', *An-Nida: Jurnal Komunikasi Islam*, 11.2 (2019) <<https://doi.org/10.34001/an.v11i2.1030>>.

²⁹ Hasyim.

³⁰ Hasyim.

³¹ Suwadi, 'Wawancara Dengan Sekretaris Majelis', 2021.

Number of Ayat	Ayat of Qolbu Qur'an	Surah
	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	
5	مَلِكِ يَوْمِ الدِّينِ	Al-fatihah
	إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ	
	صُمْ، بِكُمْ عَمِّي فَهَمٌ لَا يَرْجِعُونَ	Al-Baqoroh
31	فَلْإِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ	Ali imron
80	مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا	An-nisa'
98	إِغْلُظْ أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَحِيمٌ	Al Maidah
103	لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ	Al- an'am
23	قَالَ رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ	Al- a'raf
17	فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ	Al-anfal
51	قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ	At taubah
107	وَإِنْ يَمْسَسْكَ اللَّهُ يَضْرِبْ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ ۗ يُصِيبُ بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ ۗ هُوَ الْعَزِيزُ الرَّحِيمُ	Yunus
96	وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَنٍ مُّبِينٍ	Hud
4	إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ ابْنِي رَأَيْتَ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ	Yusuf
24	سَلِّمْ عَلَيْنَا بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ ۗ	Ar-Ra'd
39	رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ وَمَا يَخْفَى عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ	Ibrahim
49	نَبِيِّ عِبَادِي آيَةَ أَنَا الْعَزِيزُ الرَّحِيمُ	Al Hijr
22	إِلَيْكُمْ إِلَهُ وَاحِدٌ هَالِكِ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فُلُوقُهُمْ مُنْكَرَةٌ وَهُمْ مُسْتَكْبِرُونَ	An Nahl
85	وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا	Al- Isra'
46	الْمَالِ وَالنَّسْوَةِ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَةُ الصَّالِحَاتِ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرًا أَمَلًا	Al-Kahf
56-57	وَأَذْكُرْ فِي الْكِتَابِ إِدْرِيسَ ۖ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا وَرَفَعْنَاهُ مَكَانًا عَلِيًّا	Maryam
25-26	قَالَ رَبِّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي	Ta ha
69	فَلَمَّا بِنَاؤُكُمْ بَرَدًا وَسَلَّمَا	Al-Anbiya'
14	إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ	Al-Hajj
26	قَالَ رَبِّ انصُرْنِي بِمَا كَدَّبْتُنِي	Al-Mu'minun
55	وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ	An-Nur
74	وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا فُرْقَةً أَغْنِيْنَا وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا	Al-Furqon
119-121	فَأَنجَيْنَاهُ وَمَنْ مَعَهُ ۗ فِي الْفُلْكِ الْمَشْحُونِ ثُمَّ اغْرَقْنَا بَعْدَ الْبَقِيَّةِ ۗ	Asy-Asyu'ara

﴿ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ وَإِنَّ فِي ذَلِكَ لَآيَةً ﴾

30-31	إِنَّهُ ۙ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَلَّا تَعْلَمُوا عَلَىٰ وَاتُوبِينَ مُسْلِمِينَ	An-Naml
88	وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ۗ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ	Al-Qasas
30	قَالَ رَبِّ انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ	Al-Ankabut
13	وَمَا يَكُنْ لَهُمْ مِنَ شُرَكَائِهِمْ شُفَعَاءُ وَكَانُوا بِشُرَكَائِهِمْ كَافِرِينَ	Ar-Rum
26	يَلَهُ مَا فِي السَّمُوتِ وَالْأَرْضِ ۗ إِنَّ اللَّهَ هُوَ الْعَلِيمُ الْحَكِيمُ	Luqman
12	وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُوا رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ	As-Sajdah
3	وَتَوَكَّلْ عَلَى اللَّهِ يَكْفِي بِاللَّهِ وَكِيلٌ	Al-Ahzab
10-11	وَلَقَدْ آتَيْنَا دَاوُدَ ذِكْرًا مِمَّا نَفْضَلُ عَلَىٰ النَّبِيِّ ۗ وَآلَيْنَا لَهُ الْإِسْمَاقِيَّةَ وَجَعَلْنَاهَا آيَةً لِّلَّذِينَ يَتَّقُونَ ۗ إِنَّ فِيهَا لَآيَاتٍ لِّبَالِغِينَ صَالِحًا ۗ إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ	Saba'
38	إِنَّ اللَّهَ عَلِيمٌ غَيْبِ السَّمُوتِ وَالْأَرْضِ ۗ إِنَّهُ ۙ عَلِيمٌ بِذَاتِ الصُّدُورِ	Fatir
58	سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ	Yasin
159	سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ	As-Saffat
73	فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ	Sad
62	اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ	Az-Zumar
23	وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ	Ghafir
33	وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ	Fussilat
19	اللَّهُ لَطِيفٌ بِعِبَادِهِ ۗ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ	Asy-Syura
70	أَدْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ	Az-Zukhruf
6	رَحْمَةً مِّنْ رَبِّكَ ۗ إِنَّهُ ۙ هُوَ السَّمِيعُ الْعَلِيمُ	Ad-Dukhan
11	هَذَا هُدًى وَالَّذِينَ كَفَرُوا بِآيَاتِ رَحْمَتِ اللَّهِ هُمْ عَادَابٌ مِّن رَّحْمَةِ اللَّهِ	Al-Jasiyah
33	أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمُوتِ وَالْأَرْضَ وَمَنْ فِيهِنَّ يَخْلُقُ مَا يَشَاءُ ۗ فَمَنْ يُغْنِي عَنْهُمْ كَيْدَهُمْ إِنَّا لَنَنصُرُ الْغَافِقِينَ	Al-Ahqaf
36	إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُوَ	Muhammad
10	إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۗ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَىٰ نَفْسِهِ ۗ وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهُ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا	Al-Fath
4	إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ	Al-Hujurat
33	مَنْ حَشِيَ الرَّحْمَنَ الْعَلِيمَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُنِيبٍ	Qaf
56	وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ	Az-Zariyat
31	فَلْيَتَرَفُّصُوا فَإِنَّ مَعَكُمْ مِنَ الْمُتَرَفِّصِينَ	At-Tur
52	وَقَوْمٌ نُوحٍ مِن قَبْلُ إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطْعَمَ	An-Najm
11	فَقَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْتَهِيٍّ	Al-Qamar
26-27	كُلٌّ مِّنْ عَالِيهَا فَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً مُّسَكَبًا وَيُنْفِئُ وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ	Ar-Rahman

89	فَرُوحٌ وَرَبُّحَانٌ هـ وَجَنَّتْ نَعِيمٌ	Al-Waqi'ah
20	وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ يَوْمَ الْحَيَاةِ الدُّنْيَا إِلَّا مَتَاعَ الْعُرُورِ	Al-Hadid
15	أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ	Al-Mujadilah
10	وَالَّذِينَ جَاءَهُو مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَّحِيمٌ	Al-Hasyr
5	رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَاعْفُ رَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ	AlMuntahanah
10	يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَى تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابِ النَّارِ	As-Saff
9	يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ	Al-Jumu'ah
6	سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ	Al-Munafiqun
13	اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ	At-Tagabun
9	فَدَاقَتْ وَبَالَ أَمْرَهَا وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا	At-Talaq
4	إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ	At-Tahrim
9	قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ	Al-Mulk
34	إِنَّ لِلْمُتَّقِينَ عِنْدَ رَبِّهِمْ جَنَّاتِ النَّعِيمِ	AL-Qalam
19	إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُفٌ خَالِقًا	Al-Ma'arij
11	يُرْسِلُ السَّمَاءَ عَلَيْكُمْ تِدْرَارًا	Nuh
21	قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا	Al-Jinn
10	وَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا	Al-Muzammil
14	وَمَهَّدْتُ لَهُ ۙ تَمْهِيدًا	Al-Mudassir
22-23	وَجُودُهُ يُؤْمِرُ بِذَلِكَ نَاصِرَةٌ إِلَىٰ رَبِّنَا نَاطِرَةٌ	Al-Qiyamah
19	إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنشُورًا	Al-Insan
20	أَلَمْ نَخْلُقْكُمْ مِنْ مَّاءٍ مَّهِينٍ	Al-Mursalat
36	جَزَاءً مِّن رَّبِّكَ عَطَاءً حِسَابًا	An-Naba'
18-19	مِنْ أَيْ شَيْءٍ خَلَقَهُ ۗ ۗ مِنْ نُطْفَةٍ خَلَقَهُ ۗ فَقَدَرَهُ ۗ ۗ	Abasa
27	إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ	At-Takwir
6	يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ	Al-Infitar
28	عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ	Al-Mutaffifin
14-15	إِنَّهُ ۗ ظَنَّ أَنْ لَّنْ نَّحُورَ بَلَىٰ إِنَّ رَبَّهُ ۗ كَانَ بِهِ ۗ بَصِيرًا	Al-Insiyiqaq
16	فَعَالَ لِمَا يُرِيدُ	Al-Buruj
7	يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ۗ	At-Tariq
15	وَذَكَرَ اسْمَ رَبِّهِ ۗ فَصَلَّىٰ	Al-A'la
19	وَالِي الْجِبَالِ كَيْفَ نُصِبَتْ	Al-Gasyiyah
22	وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا	Al-Fajr

10	وَهَدَيْنَاهُ النَّجْدَيْنِ	Al-Balad
13	فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا	Asy-Syams
11	وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى	Al-Lail
8	وَوَجَدَكَ غَابِلًا فَأَغَى	Ad-Dhuha
4	وَرَفَعْنَا لَكَ ذِكْرَكَ	Al-Insyirah
5	ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ	At-Tin
14	أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَى	Al-Alaq
3-4	خَيْرٌ مِّنْ أَلْفِ شَهْرٍ	Al-Qadr
	تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا	
5	وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ	Al-Bayyinah
6	أَشْتَاتًا لِّيُرُوا أَعْمَالَهُمْ	Az-Zalzalah
8	وَأَنَّ هِجْرَةَ الْخَيْرِ لَشَدِيدٌ	Al-'Adiyat
7	فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ	AL-Qari'ah
	فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ	
3	كَأَلَّا سَوْفَ تَعْلَمُونَ	At-Takassur
3	وَتَوَاصَوْا بِالْحَقِّ	Al-'Asr
5	وَمَا أَدْرَاكَ مَا الْخَطْمَةُ	Al-Humazah
3	وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلٌ	Al-Fil
4	الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ	Quraisy
4-5	فَوَيْلٌ لِلْمُصَلِّينَ	Al-Ma'un
	الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ	
2	فَصَلِّ لِرَبِّكَ وَانْحَرْ	Al-Kausar
5	وَلَا تَنْتُمْ عِبْدُونَ	Al-Kafirun
2	يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا	An-Nasr
3	سَيَصْلَى نَارًا ذَاتَ لَهَبٍ	Al-Lahab
2	اللَّهُ الصَّمَدُ	Al- Ikhlas
3	مِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ	Al-Falaq
3	إِلِهِ النَّاسِ	An-Nas

Majlis Mistiqbigh

The Mistiqbigh Council is a religious association of the Islamic community that was founded in Seduri Hamlet, Wonodadi Village, Wonodadi District, Blitar Regency. The activity in the Mistiqbigh assembly is that the community carries out routine reading of the Qolbul Qur'an which was pioneered by the *kiai* in the village. Qolbul Qur'an, or the heart of the Qur'an, is a collection of verses from the text of the Qur'an taken from certain letters arranged in a book, which are then read and practiced in order to obtain fadilah, or benefits (virtue).

The Mistiqbigh Council was started by Mr. Hasyim, who is one of the *kiai* in Wonodadi Village. Mr. Hasyim's scientific knowledge about the Al-Qur'an has been

passed down from generation to generation, starting with KH. Abdul Basith Basiron as the author of the book *Qolbul Qur'an*, which was revealed to KH. Akhya', which was later revealed to KH. Ro'uf, and after that, it was revealed to him. According to Mr. Hasyim, the name "Mistiqbigh" has the meaning of an assembly of Khotmil Qur'an binnadhoh and bilghoib. The initial establishment of this assembly began with 10 people who were formed through evening recitations from prayer room to prayer room in Seduri Hamlet. Over time, it grew to 50 people, who then held the event at the assembly and then moved from house to house with other residents. This event is held once a week on Sunday. Members of the Mistiqbigh assembly include Anshor youth and religious leaders in the village. Anshor is an organization affiliated with Nahdhatul Ulama (NU), which operates in the youth sector. Apart from the aim of seeking blessings or gaining benefits and virtues from the practice of *Qolbul Qur'an*, this assembly was also established to provide youth activities, especially religious activities in Seduri Hamlet.

Application of The Qolbul Qur'an Reading Practice

In carrying out tradition, or religious practices used in carrying out Mistiqbigh assembly activities, the reading of the *Qolbul Qur'an* and several *zdikir* are chanted. At this assembly gathering, the congregation is invited to always remember Allah SWT and get closer to Allah SWT, and of course there are many religious rules in it to achieve the goal of reading the tradition. If it is not based on a sense of self-awareness from each individual, whether that awareness arises from each individual or through the invitation of another person, then the assembly that the congregation participates in will never be established. Therefore, an open and sincere heart is needed to carry out all deeds like this.

Usually the reading of the *Qolbul Qur'an* tradition is led by one of the figures (*imam*) who is a local *kiai* to start the congregational *dhikr*, followed by the congregation who take part in the routine. Then the prayer is read, which is addressed to the Prophet Muhammad SAW, and after the prayer is read, it ends with reading the QS. Al Fatihah. Followed by reading *zdikir* and *tawassul* to, *masyayikh, kiai, ulama*, and KH. Abdul Basith Basiron as the author of the book *Qolbul Qur'an*.

The reading of the *Qolbul Qur'an* is done in one place (a resident's house), which is rotated alternately according to a predetermined schedule. When reading the *Qolbul Qur'an*, there is a special tradition of reading it in a circle. This aims to ensure that the congregation can meet each other face-to-face, because it is believed that this can strengthen ties of friendship and can also lighten the atmosphere to make it more wise and calm. In the reading of the *Qolbul Qur'an*, it is read *Jahr* (loudly), led by the chairman of the assembly, and then followed by the entire congregation.

The following is the reading of the Mistiq Bigh Council in the book *Qolbul Qur'an* written by KH. Abdul Basith Basyiron, read by the leader of the assembly, namely Mr. Hasyim, and followed by the congregation. After completing the congregational reading of the *Qolbul Qur'an*, the congregation continued to read the Qur'an until it was finished in turns and listened to by the congregation who were present at this Mistiq Bigh event. After reading the Qur'an until *Khatam* (finished), the congregation chanted the

prophet's prayer in the form of the prayer Ya Nabi Salam Alaika with the aim of getting the Prophet Muhammad SAW's intercession on the Day of Judgment.

Then, it continued with prayer led by the Imam of the Assembly and closed with hospitality (ready-to-eat food) from Shohibul Hajat. After eating, the congregation was given *bandulan* (food) to take home. Before the congregation leaves the place, the congregation leader will express his gratitude to Shohibul Bait (the host) for providing the time and place to hold this assembly event.

Motivation of The Community Following the Tradition of Reading the Qolbul Qur'an

The motivation for the congregation who attended this assembly was that they believed that by holding this event, all their wishes would be granted³². Not only will his wish be granted, but affairs in this world and the hereafter will be smoothed out³³. The community believes that the teachings of their senior kiai are good and have many benefits. Encourage the community to strengthen ties of brotherhood³⁴.

The dedication in holding this assembly encourages people to love giving alms, because giving alms is recommended. In Surah Saba', it is explained

وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ

"Whatever wealth you give, Allah will definitely replace it, and He is the best provider of sustenance." (Q.S. Saba's: 39)³⁵

Furthermore, according to one of the congregations with whom we often give alms, there will be a lot of people who like us, and maybe we will even be wished for the best by them³⁶. The next motivation is that every prayer that we pray will definitely be answered by Allah. In the book Qolbul Qur'an, one of the prayers that will be granted is that one's life will be extended. The meaning of lengthening life here is a life that is a blessing and benefits the life we live³⁷.

Allah will give light in his heart; that person will be given his heart in the form of light for him through that person's heart. In the opinion of other people, enlightenment is given to their hearts, followed by the provisions of faith and Islam for people who are *istiqomah* in reading the Qolbul Qur'an. People who are *istiqomah* in reading good deeds are better than people who are not *istiqomah*³⁸.

Another view states that the motivation for reading the Qolbul Qur'an is that the person will behave well in his life, the life of his community, or his daily life³⁹. Allah will

³² Irwan, 'Wawancara Dengan Jama'ah', 2022.

³³ Awik, 'Wawancara Dengan Jama'ah', 2022.

³⁴ Alifi, 'Wawancara Dengan Guru Madin Mamba'ul Ulum', 2022.

³⁵ A. Hasan., 843 .

³⁶ Saik, 'Wawancara Dengan Guru Madin Mambaul Ulum Sekaligus Jama'ah', 2022.

³⁷ Misman, 'Wawancara Dengan Guru MI Fathul Huda Sekaligus Jamaah', 2022.

³⁸ Hasyim.

³⁹ Imron, 'Wawancara Dengan Jemaah Majelis', 2022.

certainly give this person a feeling of love, especially in his immediate family and surrounding community. Will be loved by many creatures in the world. What's nice here is that many people will be familiar with us, and there will be more people who will pray for us when we die. Allah will answer our prayers, especially our prayers, so that our children, grandchildren, and descendants will become pious. In the sense that pious and pious children will later pray for us after we die ⁴⁰.

The Meaning of Reading the Qolbul Qur'an at the Mistiqbigh

Explicitly, the living Qur'an that occurs in society is the text of the Qur'an that lives in society nothing other than society responding to the text of the Qur'an and one's interpretation. With this response, society can accept a certain interpretation ⁴¹. The community will accept that the reading of the Al-Qur'an in the routine Qolbul Qur'an assembly of the Mistiqbigh assembly led by Mr. Hasyim is a fragment of several verses contained therein, and the community will assume that this is the correct practice to do.

From the perspective of the living Qur'an, the reading of the Qur'an in the Mistiqbigh assembly is interpreted as a way to get closer to Allah, a means of getting blessings, and establishing relationships between communities. In other words, the reading of the Qolbul Qur'an in the Mistiqbigh assembly is a form of religious expression adopted by society based on the experiences and beliefs of its predecessors. This is an act of obedience that has been carried out from generation to generation through the Mistiqbigh assembly ⁴².

The reading of the Qolbul Qur'an in the Mistiqbigh assembly is based on the Al-Qur'an, which is packaged in the book Qolbul Qur'an written by KH. Abdul Basith Basyiron, where these verses are selected to be used as a practice aimed at increasing faith and increasing worship in the form of love for the Qur'an. He thinks that this Qolbul Qur'an is a very powerful practice that is easy to practice. In everyday life, this practice totals 114 verses, where a verse is selected for each letter to make it a practice that is easy to memorize and easy to understand the meaning of the verse.

The Qolbul Qur'an can actually make a person's heart calm with confidence about the sustenance given by Allah. Allah will promise anyone who is always grateful, obedient to worship, and istiqomah in carrying out good deeds that Allah will increase his blessings many times over. As in the letter Al-Zalzalah, which reads:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ (7) وَمَنْ يَعْمَلْ لِ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ (8)

"Whoever does good deeds as heavy as a particle, he will surely see the reward, and whoever does evil deeds as heavy as a particle, he will surely see the reward" (Q.S. Az-Zalzalah: 7-8).⁴³

⁴⁰ Kayen, 'Wawancara Dengan Jemaah Majelis', 2022.

⁴¹ Itmam Aulia Rakhman, 'Studi Living Qur'an Dalam Tradisi Kliwonan Santri PP. Attauhidyyah Syekh Armia Bin Kurdi Tegal', *Madaniyah*, 9.1 (2019), 23–40.

⁴² Mildawati, 'Pemaknaan Living Qur'an Dalam Tradisi Bahuma Di Desa Sungai Harang, Kabupaten Hulu Sungai Tengah', *Muðsarrah: Jurnal Kajian Islam Kontemporer*, 3.1 (2021), 43–50.

⁴³A. Hasan 1223.

In another verse fragment, it is found in Surah Al-Hijr verse 9, which reads: God willing "Indeed, it is We who sent down the Qur'an, and indeed, We truly preserve it." (Q.S. Al-Hijr: 9).

In the fragments of several verses above, it is clear that the Qur'an brings many benefits to this world and the hereafter. Any human being who practices the Al-Qur'an and its contents is guaranteed by Allah that he will be provided with sustenance and will be elevated in rank to those who wish to practice the Al-Qur'an and its contents sincerely. Apart from making world affairs easier, the letters in the Al-Qur'an are also protection against the torment of the grave ⁴⁴.

NU *kiai*, especially in the western Blitar region, such as KH. Akhya', which was then taught to him by KH. Rouf and continued with Mr. Hasyim. I highly recommend carrying out this practice. Starting from 10 congregations used to be in a particular prayer room, and now there are more than 40 congregations who enthusiastically follow and are steadfast in carrying out this practice. The informative function is then followed by the performative function. The performative function in the living Qur'an can be described as one of the things that the general public does with a text, in this case the verses contained in the Qolbul Qur'an. The tradition of reading this practice once a week is an implementation of the existing informative function.

Returning to the informative function, Karl Mannheim stated that there are behaviors that can be used as a reflection, namely three meanings in the form of objective meaning, expressive meaning, and documentary meaning ⁴⁵.

The Objective Meaning

The community believes that the traditions they carry out are inherited from generation to generation. The perspective used to view the implementation of the tradition of reading Qolbul Qur'an verses as one of the practices that must be carried out regularly once a week among the people of Seduri hamlet, Wonodadi sub-district, and Blitar district the aim is for people to be steadfast in remembering the Creator, namely Allah SWT. With Riyadah (training yourself), try, and don't forget to pray more. This is a form of spiritual training in society so that mahabbah (love) for the Qur'an grows. This tradition needs to be maintained as a form of our gratitude towards the special scholars in the Wonodadi area so that we can receive the blessings of knowledge from them.

The Expressive Meaning

The expressive meaning shows that society believes in the virtue of reading the Al-Qur'an as being able to help someone's difficulties. In terms of the meaning contained in reading the Qolbul Qur'an, most people think that people who read it will gain a calm

⁴⁴ Zaman.

⁴⁵ Ramli, 'Mannheim Membaca Tafsir Quraish Shihab Dan Bahtiar Nasir Tentang Auliya' Surah Al-Maidah Ayat 51', *Refleksi*, 18.1 (2018), 91-114.

heart, make medicine from it, and that it can be passed on to our future children and grandchildren.

On the other hand, the existence of this Mistiqbigh assembly for the congregation shows the meaning of application as a form of learning such as memorizing, fluent reading, or as a prayer for salvation in this world and the hereafter.

This practice also indicates the meaning of obedience to previous Kiai in our environment, even though it has been decades. However, people are still enthusiastic about practicing this practice, and it has become a habit.

The Documentary Meaning

People do not realize that one part of what is being done is a culture that has been carried out and preserved from generation to generation. In cases like this, it produces three programs for the community: First, it is a community activity that must be carried out continuously. Second, as a religious implementation, it means that society will accept the habits that have been carried out for the implementation of Islamic religion, which have been carried out by religious orders to read the Al-Qur'an and chant. Third, as an associative tradition, what they have done is a sign of getting blessings from their predecessors, which will lead to happiness in this world and the hereafter.

The perpetrator of this action does not realize that what he is doing is an expression that shows a culture in the documentary through an analysis that is linked to extra-theoretical analysis. The perpetrators of traditional actions do not realize that what they are doing is part of bringing the Al-Qur'an to life in society. A tradition that is still held within the community and maintains consistency in the Mistiqbigh assembly, which will continue to run.

CONCLUSION

Based on the research conducted, several conclusions can be drawn regarding the tradition of Qolbul Al-Qur'an recitation at Majlis Mistiqbigh in Seduri, Wonodadi, Blitar. Firstly, this assembly is regularly held as an act of worship to bring the congregation closer to Allah SWT, guided by selected verses from the Qolbul Qur'an book. This tradition has become a living religious practice within the community, preserved and passed down through generations. Using the Living Quran approach and Karl Mannheim's theory, three dimensions of meaning are identified. The objective meaning of this tradition lies in its role in fostering the spiritual development of the Seduri, Wonodadi, and Blitar communities, encouraging a deep love for the Qur'an. The expressive meaning reflects the congregation's strong belief in the blessings and virtues of reciting the Qur'an as part of their worship. The documentary meaning shows that this tradition has become deeply rooted in the community, ensuring its continuity and preservation over time. In conclusion, the recitation of Qolbul Al-Qur'an is not only a spiritual practice but also a key element in shaping the religious and cultural identity of the local community, contributing to the preservation of their faith and connection to the Qur'an."

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