

THE LIVING QUR'AN IN THE MANAQIBAN TRADITION: QUR'ANIC RECEPTION AND RELIGIOUS MEANING AMONG THE HAURENDENG COMMUNITY



Abdul Halim¹, Insan Kamil², Mushallina Hilma³

*Correspondence:

Email:

abduhalim@uinbukittinggi.ac.id

Authors Affiliation:

^{1,2} Universitas Islam Negeri Sjech M.
Djamil Djambek Bukittinggi, Indonesia

³ University of California Riverside, United
States

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Abstract

This article examines the phenomenon of the living Qur'an in the *manaqiban* tradition practiced by the Haurendeng community, West Java. The Qur'an is understood not only as a sacred text to be read and interpreted, but also as a living reality that appears in the various religious practices and social experiences of Muslim communities. This study aims to analyze how Qur'anic verses are received, practiced, and given meaning within the *manaqiban* tradition, and how the community constructs religious meanings through this practice. This research employs a qualitative approach using the living Qur'an perspective and reception studies. Data were collected through observation, interviews, and documentation related to the implementation of *manaqiban* rituals in the Haurendeng community. The data were analyzed using Peter L. Berger and Thomas Luckmann's theory of social construction and Karl Mannheim's theory of meaning, consisting of objective meaning, expressive meaning, and documentary meaning. The findings show that *manaqiban* functions as a form of Qur'anic reception in which Qur'anic verses are not merely recited as ritual texts but are understood as sources of spiritual values, blessings, and guidance in everyday life. The community interprets *manaqiban* as a medium for strengthening faith, maintaining social relationships, and expressing religious identity. This study demonstrates that the living Qur'an reflects the dynamic relationship between Qur'anic texts, local traditions, and community religious experiences).

Abstrak

Artikel ini mengkaji fenomena living Qur'an dalam tradisi *manaqiban* yang dipraktikkan oleh masyarakat Haurendeng, Jawa Barat. Al-Qur'an tidak hanya dipahami sebagai teks suci yang dibaca dan ditafsirkan, tetapi juga sebagai realitas yang hidup (*living reality*) yang hadir dalam berbagai praktik keagamaan dan pengalaman sosial masyarakat Muslim. Penelitian ini bertujuan untuk menganalisis bagaimana ayat-ayat al-Qur'an diterima, dipraktikkan, dan dimaknai dalam tradisi *manaqiban*, serta bagaimana masyarakat membangun makna keagamaan melalui praktik tersebut. Penelitian ini menggunakan pendekatan kualitatif dengan perspektif living Qur'an dan studi resepsi. Data dikumpulkan melalui observasi, wawancara, dan dokumentasi terkait pelaksanaan ritual *manaqiban* pada masyarakat Haurendeng. Data dianalisis menggunakan teori konstruksi sosial Peter L. Berger dan Thomas Luckmann serta teori makna Karl Mannheim yang meliputi makna objektif, makna ekspresif, dan makna dokumenter. Hasil penelitian menunjukkan bahwa *manaqiban* berfungsi sebagai bentuk resepsi terhadap al-Qur'an, di mana ayat-ayat al-Qur'an tidak hanya dibaca sebagai teks ritual, tetapi juga dipahami sebagai sumber nilai spiritual, keberkahan, dan petunjuk dalam kehidupan sehari-hari. Masyarakat memaknai *manaqiban* sebagai media untuk memperkuat keimanan, menjaga hubungan sosial, serta mengekspresikan identitas keberagamaan. Penelitian ini menunjukkan bahwa living Qur'an merefleksikan hubungan dinamis antara teks al-Qur'an, tradisi lokal, dan pengalaman keagamaan masyarakat.

INTRODUCTION

The Qur'an is not only understood as a sacred book that is read, interpreted, and understood textually, but also as a text that exists within various social and religious practices of Muslims. The portrait of Muslim-Qur'an interaction depicts a highly dynamic, active dialectic in practical terms (Dawing, 2017). Since the period of revelation, the Qur'an has been present and dialoguing with Arab society's traditions and cultures (Siti Ruqoiyah, 2023). This proves that the Qur'an was born not in an empty space or condition, but in one filled with various systems and cultures (Wijaya, 2015). The response of Muslims to the Qur'an, as well as its presence in social life, ultimately gives rise to various practical actions, such as acceptance, internalization, and social religious practices. In contemporary Qur'anic studies, these phenomena are known as the living Qur'an.

From a linguistic perspective, the term 'living Qur'an' is a combination of two words: 'living,' which means 'alive,' and 'Al-Qur'an,' the holy book of Muslims. Generally, 'living Al-Qur'an' is interpreted as '(the) Qur'an text that is alive in society' (Junaedi, 2015). Meanwhile, Ahmad Rafiq Kajian states that, with reference to the use of the word 'living' in English, which means 'alive,' it can be expressed in three closely related and overlapping terms in meaning. First, 'living the Qur'an' is understood as an active action by the subject (humans) to bring the Qur'an (object) to life. Second, 'the lived Qur'an,' which has a meaning similar to the first, but the emphasis is not on the subject, rather on the Qur'an as an object noun that receives an action, making the Qur'an alive or brought to life. The 'liveness' of the Qur'an is presented by another subject outside the Qur'an, even if the subject is not explicitly stated. Third, 'the living Qur'an' refers to the Qur'an being called alive not only as a passive object of human interpretation or action but also as an active subject that helps determine the meaning and form of certain practical actions (Rafiq, 2020).

The Living Qur'an then developed into one of the approaches or models in Qur'anic studies, which, according to Ahmad Rafiq, is a study that brings together the phenomenon of the text with the phenomenon of the reader in responding to the Qur'an. Living Qur'an studies do not merely examine the form and structure of the text that conveys meaning, but also study the function of the text as a holy book in the society of its recipients (Rafiq, 2020). Syamsudin (2007) stated that the living Qur'an is a study/research object that focuses on society's response to the Qur'an and its interpretation. Meanwhile, according to Yusuf (2007), the living Qur'an examines how the Qur'an is perceived and responded to by Muslim communities in their daily lives, within cultural and social contexts. The goal is to express appreciation and respect, and to demonstrate ways to honor the holy book to attain rewards and blessings, as the Islamic community's belief in the Qur'an's function is expressed in various ways. Therefore, the intended meaning can be the same, but the expressions and societal expectations differ from one another.

Viewing the phenomenon of living Qur'an as a process of 'Qur'anicization' of life, namely incorporating the Qur'an into all aspects of human life, or making human life an arena for realizing the Qur'an on earth (Ahimsa-Putra, 2012). This phenomenon can be found in various religious activities, including the recitation of specific surahs or verses during social-religious events and ceremonies (Mansur, 2007), as well as in the tradition of manaqiban (Ibad, 2023). Generally, manaqiban refers to the tradition of reciting stories about the lives of pious people, such as the Prophet or Saints (Sujati, 2021). Over time, manaqiban is understood not only as

the recitation of the histories of certain figures but also as a social-religious space where communities express their beliefs, build solidarity, and bring the values of the Qur'an into their lives. Through recitations of Qur'an verses, dhikr, prayers, and other ritual sequences, communities assign specific meanings to the sacred texts based on their religious experiences and understanding. Thus, the tradition of *manaqiban* can be understood as one form of Qur'anic reception intertwined with local culture and shaping community religious practices.

The tradition of *manaqiban*, or recitation of *manâqib*, has spread throughout almost all of Indonesia, with relatively similar ceremonial practices. One example is Haurendeng, Sukadana, Majalengka, which has been held every Thursday evening by the congregation of Majelis Taklim al-Mukhtar since 2005 (Khoiriah, 2024). In the context of the Haurendeng community, the *manaqiban* tradition remains one of the religious practices still observed. This practice is not only conducted to honor the figure of Syekh Abdul Qadir Al-Jailani but also serves as a space for the community to interact with the Qur'an through the recitation of specific verses, prayers, dhikr, and the series of rituals that accompany it (Jalaluddin, 2024). The tradition and the presence of the Qur'an within it are not only understood as a routine ritual reading but also as having specific functions and meanings in the community's religious experience. However, studies of the *manaqiban* tradition so far have mostly focused on historical aspects (Thohir, 2011), spiritual values, or its social functions (Hasanah, 2017), while research that specifically examines how Qur'anic verses are received, utilized, and interpreted by the community in the practice of *manaqiban* remains relatively limited. Therefore, this research aims to examine the *manaqiban* tradition in Haurendeng as a living Qur'an phenomenon by looking at how the community builds a relationship with the Qur'an and constructs religious meaning through this practice.

Reciting *manâqib* as one of the religious practices of Muslim communities, although rooted in local culture and tradition, cannot be understood solely as a ritual activity. It must be studied as a socio-religious phenomenon with specific meanings and functions within the community. Without in-depth scientific research, this practice risks being understood solely as a tradition passed down, without considering the religious values, understandings, and experiences that underpin it (Amin & Nurhayat, 2020). Several studies have examined the *manaqiban* tradition from various perspectives. For example, research by Sujati (2021) on the historiography of *Manâqib* Sheik Abdul Qadir Jailani and its development in Indonesia explains that the tradition of writing *manâqib* has been developing since the 4th century Hijri/10th century AD, and its spread in Indonesia is closely related to the development of Sufism and the process of Islamization, particularly through networks of scholars and Wali Songo in Java. This study shows that *manaqiban* has strong historical roots in the development of Islamic tradition in the Nusantara region.

In addition to its historical aspect, other research shows that the *manaqiban* tradition also generates various social responses within the community. (Yahya, 2020) indicates that public acceptance of the *manaqiban* tradition is not uniform. Some people view *manaqiban* as a positive practice that embodies respect for the *Waliyullah*, a means of gaining blessings, and a medium for spiritual strengthening, while other groups question certain practices within it because they are considered inconsistent with their religious understanding. These differing perspectives demonstrate that *manaqiban* is not only a ritual practice but also a space for negotiating religious interpretations within society.

On the other hand, various studies also show that the tradition of *manaqiban* has diverse social and spiritual functions. *Manaqiban* is understood as a medium for internalizing Islamic values (Lidini et al., 2025), a means of religious education (Ritonga et al., 2024), a medium for achieving peace of mind and spiritual well-being (Aziz, 2020), as well as part of the process of purifying the soul through consistent religious practices (Hasanah, 2017). Additionally, this tradition strengthens religious identity, builds social solidarity, and deepens relationships among community members (Fahmi, Bahri & Fahmi, 2025; Huda, 2012; Kurniawan et al., 2023). These findings indicate that *manaqiban* has complex social and religious dimensions, but most studies focus primarily on its social, historical, and spiritual functions.

Research on the tradition of *manaqiban* from the perspective of the living Qur'an remains relatively limited, particularly studies that analyze how Qur'anic verses are presented, used, and interpreted by the community in these practices. A study (Akhmadiyah, 2022) on congregants' understanding of kinship verses in the routine *manaqib* at Ma'had Istima'ul Qur'an Al-Mubin Jepara shows that Qur'anic verses are understood as part of the formation of social values within the *manaqiban* tradition. Meanwhile, another study (Ibad, 2023) on the reception of Qur'anic verses in the *manaqib* tradition at Pondok Pesantren Al-Barokah, Ponorogo, emphasizes the functional reception of the verses recited during the *manaqib* ritual. Although these studies have made important contributions to the living Qur'an research, there is still room for further investigation into how communities construct meaning around Qur'anic verses in the *manaqiban* tradition, particularly how the Qur'anic text is not only recited in rituals but also internalized as part of everyday social-religious experience. This research aims to fill that gap by examining the *manaqiban* tradition in Haurendeng as a living Qur'an phenomenon through an analysis of Qur'anic reception and the construction of community meaning.

Based on the description above, this research not only discusses the Qur'an as a guide and a static text but also as a relevant and dynamic guide in facing changes in times and social-cultural contexts (Ansori et al., 2023). This study not only views *manaqiban* as an activity in which the Qur'an is read but also examines how the Qur'an appears and functions within the community's social and spiritual experiences, in both its informative and performative roles.

Research on the topic of this study has as its object analyzing the tradition of living the Qur'an in the tradition of *manaqib* at the Haurendeng community, West Java, more specifically, how the perception of the Haurendeng community of the verses of the holy book of the Qur'an, and also about eating habits based on the tradition of religion. To be able to study the living of the Qur'an, this research used a qualitative model and the living Qur'an model. Data collection was conducted through direct observation of the traditions of *manaqib*, interviews with initiation figures, *manaqiban* leaders, and those present at *manaqib* activities, as well as documentation of recitations of the traditions and their practices. Analysis of the data was conducted using Peter L. Berger and Thomas Luckmann's theory of social construction, and Karl Mannheim's theory of knowledge. The social construction perspective is used to analyze the processes by which the *manaqib* tradition is constructed, maintained, and formed as a social reality in the community. Karl Mannheim's sociological theory of knowledge examines the contents of these traditions from 3 aspects: the meaning of objects, expressive meanings, and document meaning. It is hoped that, with both of these theories, the

research conducted can explain the living of the Qur'an within the religious tradition and its meaning to the community.

THE FORMATION OF *MANAQIBAN* AS A LIVING QUR'AN PRACTICE IN HAURENDENG

The *manaqiban* tradition in Haurendeng society is a religious practice shaped by the community's social construction. This tradition did not emerge suddenly but through a dialectical process among individual religious understanding, social interactions, and the community's collective acceptance. From the social constructionist perspective of Peter L. Berger and Thomas Luckmann (1991), social reality is formed through a dialectical relationship between individuals and society, unfolding in three main stages: externalization, objectivation, and internalization. Through these three stages, religious practices, as a social reality, are initially expressed by individuals or specific groups and then develop into a tradition accepted and practiced collectively by the community. The formation of social reality, in this case *manaqiban*, is the result of a dialectic between humans, as the product of the community, and the community, as the product of humans, which is considered to have shared meaning and values.

The externalization stage in the formation of *manaqiban* traditions is evident in Ustaz Ade Jalaluddin's religious experiences, which are then manifested in social practices. Ustaz Ade explained that the origin of *manaqiban* in Haurendeng dates back to when he attended the granting of the *manaqib* reading certification at the Islamic boarding school of the late Ustaz Oo in Werasari, Malausma. He stated:

"Initially, I was invited by a friend from the same boarding school at Pesantren Al-Ridwan, the late Ustaz Oo Werasasri. When I arrived there, there was a certificate-giving ceremony for the recitation of *manâqib* by an ustaz from East Java. I participated in that activity, then I studied the *manaqib* book and reflected on its contents." (Jalaluddin, 2024)

That experience shows that the tradition of *manaqiban* originates from an individual's understanding and religious experience. In Berger and Luckmann's concept, externalization is the process by which humans express their ideas, values, and understanding in the social world (Halim, 2022). Ustaz Ade's understanding of the *manâqib* book did not stop as a personal experience, but he manifested it in the form of ideas to bring religious practices to the Haurendeng community.

The process of externalization then develops into objectification when it is widely accepted; it becomes part of a larger social structure and is regarded as an objective fact. In *manaqiban*, this process can be seen when the ideas obtained are attempted to be realized through collectively -agreedupon concepts (Munirah, 2019). Ustaz Ade Jalaluddin introduced *manaqiban* to the study group's congregation, which later developed into the Al-Mukhtar Study Assembly. He explained that *manaqiban* has a series of recitations related to strengthening the spiritual community:

"After I reflected on and studied its contents, I realized it not only contains a tribute to Sheikh Abdul Qadir al-Jailani but also includes dhikr, Quranic verses, salawat, and prayers. Therefore, I conveyed to the congregation so they would also accept it, and

ultimately we agreed to carry it out every Monday afternoon after Asr prayer.” (Jalaluddin, 2024)

The statement implies that the community perceives the practice not merely as an oral storytelling tradition of religious figures but also as a religious ritual that embodies certain religious values. In the objectification process, the tradition, once initiated from an idea of a figure, becomes socially real with specific rules, time, and general acceptance among members. The tradition has social legitimacy; the *manaqibis* routinely practice it every Monday afternoon after ‘Asr’ prayer.

The third stage, namely internalization, occurs when the *manaqiban* tradition begins to become part of the community's awareness and self-identity in their religious practice (Firdaus & Abu Bakar, 2025). Even after Ustaz Ade traveled to Sumatra Island, the continuation of this tradition did not completely stop; it was resumed through the congregation's initiative. Mimi Nas’ah, a nickname for Ibu Nas’atul Khoiriah, explains:

“After Ustaz Ade left, the *manaqiban* temporarily stopped for about two or three weeks. Then, the women of the congregation requested to continue again because they had become accustomed to it and felt that this activity was beneficial for them..” (Khoiriah, 2024)

When the congregation of the Pesantren decided to re-establish *manaqiban*, the practice was transformed from mere imitation of certain figures; it reflected that this tradition had been internalized by the congregation. The tradition became embedded in the social reality of the community's mindset. The existence of this tradition became part of the community’s spiritual satisfaction and the psychological fulfillment of their religious lives. Essentially, internalization is not the end of the dialogic process, but merely the end of knowledge transfer that occurs during externalization. Knowledge processes continue through their cycle stages and do not stop there; instead, they enter social processes, resulting in secondary or second-stage socialization within the community (Qudsy, 2018). Generally in Haurendeng, and specifically in the Jamaah Majelis Taklim Al-Mukhtar.

The social construction of the *manaqiban* tradition in Haurendeng demonstrates how religious practices are formed, accepted, carried out, and passed down within the community. From the perspective of *the living* Qur’an, this process shows that the Qur’an is present not only as a text to be read but as part of the social experience of the community (Hidayat & Masyhur, 2025) through the verses recited, prayers offered, and religious values internalized in daily life.



Diagram 1. *Manqiban* Cycle

QUR'ANIC VERSES AND THEIR FUNCTIONS WITHIN *MANAQIBAN* PRACTICE

The reception of the Quran encompasses two scientific dimensions: textual studies of the Quran and Hadith, and social studies of community practices of diversity. Therefore, in *living* Quran research, two research steps are necessary: textual analysis and socio-cultural analysis, or the humanities and the social sciences. Textual analysis is used to uncover the normative foundations and historical contexts of Quran reception practices. This analysis can be conducted by tracing the understanding and practices of Quran reception over time through examining Hadith collections, Tafsir books, and other literature. Meanwhile, socio-cultural analysis is used to understand how communities assign meaning, practice, and transform Quranic values within an evolving tradition (Amin & Nurhayat, 2020).

Ahmad Rafiq, in his dissertation, categorizes the reception of the Qur'an into three forms: exegesis reception, functional reception, and aesthetic reception. Exegetical reception is the act of accepting the Qur'an as a text that conveys a textual meaning revealed through interpretive actions, whether systematically and methodologically or not. Aesthetic reception is the acceptance of the Qur'an that emphasizes appreciation of its beauty and emerges from the reader's interaction with the text. Meanwhile, the functional reception of the Qur'an is the acceptance focused on the reader's practical purposes, based on their perspective as an implicit reader in understanding the text's structure, both oral and written (Rafiq, 2014).

In addition to illustrating the process of forming religious traditions, the *manaqiban* tradition in Haurendeng also shows how the community receives and utilizes Qur'anic verses in their religious life. Based on observations and interviews, in the practice of *manaqiban*, Qur'anic verses are not only recited as part of ritual sequences but also understood to serve specific functions in the congregation's spiritual experiences. In the context of the *living* Qur'an, this phenomenon indicates that the Qur'an is not only present as a living text through understanding and belief (informative function) but also exists as a religious practice of the community and is understood as a source of their practices and actions (performative function) (Rafiq, 2021).

One of the verses of the Qur'an that holds an important position in the tradition of *manaqiban* is Q.S. al-Fatihah. In practice, Surah al-Fatihah is recited 33 times by the congregation. This recitation is understood not only as reading the verse but also as having spiritual functions, especially as a means of obtaining blessings and healing. Mimi Nas'ah explained that reciting al-Fatihah is a form of prayer to Allah, seeking goodness and ease in life. She conveyed:

"We recite Al-Fatihah repeatedly because we hope it will serve as a means for Allah to grant blessings, health, and to accept our prayers. This surah is not only recited during *manaqib* gatherings, but we also recite it as part of *dhikr* after prayers and before Quran recitations and other religious gatherings." (Khoiriah, 2024)

The statement indicates the presence of a functional reception of Surah Al-Fatihah within the community's religious practices. The congregation not only understands the surah's textual content and meaning but also assigns a practical function as a spiritual means in daily life. From the perspective of the *living* Qur'an, the recitation of Al-Fatihah in the *manaqiban* tradition demonstrates how Qur'anic verses undergo interpretation as they interact with the

social realities of the community. Al-Fatihah is not merely a text recited in rituals but also part of a religious experience that shapes beliefs, behaviors, and social relationships within the congregation. The recitation of this surah shows a dynamic relationship between the Qur'anic text, tradition, and the construction of religious meaning within the community.

In addition to Al-Fatihah, the congregation also recites Surah Al-Ikhlâs 100 times as part of the series of *manaqib*. The recitation of this surah is understood to be related to the value of monotheism and the virtues of the rewards contained within it. According to the congregation, reciting Al-Ikhlâs is one way to draw closer to Allah and gain the virtues believed to be contained in the surah. One of the congregation members also stated:

“We read Al-Ikhlâs because this chapter reminds us of the oneness of Allah. Reading it brings the heart closer to Allah and serves as provision for the afterlife.” (Fatimah, 2024)

Meanwhile, Mimi Nas'ah expressed:

“As mentioned in a hadith, this surah is worth one-third of the Qur'an. Therefore, when it is recited three times, it is equivalent to the reward of reading or completing the entire Qur'an. Through this recitation, the congregation hopes to earn the reward of completing the Qur'an multiple times as preparation for meeting Allah SWT in the hereafter.” (Khoiriah, 2024).

These two statements illustrate that Q.S al-Ikhlâs is not merely a sacred word to be read, but a vehicle for strengthening the spirit; it is the place where a believer can taste divinity and where the bond between a servant and God SWT is formed.

Besides that, there are also verses in the collection of *manaqiban* that must be recited, for example, Q.S. Al-Baqarah: 127 and Q.S. Yasin: 83. These verses concern prayers to accept the acts of worship performed by Allah, and they express that Allah has control over human lives. These are indications of the followers' level of understanding, as the Koran is their guide to every activity they perform, and they are recited with the intention of strengthening theological understanding.

There is also another variant of Qur'an recitation within *manaqiban*, which takes place in the acts of *istighfar*, *dhikr*, *salawat*, chanting of *Asmaul Husna*, and *tawassul*, and is a concrete visual of the content of a verse in the Qur'an. In this sense, an individual's contact with the Qur'an is not necessarily through literal reading, but rather through the realization of the value reflected in a verse's content.

In the practice of *istighfar*, it is realized by the congregation that in order to perform the act of self-purification, one must ask for forgiveness from Allah. According to Mimi Nas'ah, when performing *manaqiban*, in addition to reading texts from the guiding book, the congregation also inserts prayers in local languages to ask for forgiveness by reflecting on sins committed. As she stated;

“Humans have many shortcomings and sins, so in our *manaqib* (biographies of saints), we often read *istighfar* (seeking forgiveness) to always remember Allah and ask for His forgiveness.” (Khoiriah, 2024)

The statement shows that the verses about seeking forgiveness are perceived performatively. The verses are understood not only as information about the command to seek

forgiveness but also as embodied in spiritual actions that shape the congregation's awareness of human weakness and the importance of returning to Allah (Rafiq, 2020).

The same is seen in the practice of *dhikr*, an important part of the *manaqiban* tradition. In religious perspective, *dhikr* is understood as one form of good deed to remember Allah (Al-Zuhaili, 2009). Meanwhile, in the Haurendeng community's practice of *manaqiban*, *dhikr* is understood not only as repeated words but also as a spiritual activity that provides an inner experience for the congregation. One of the congregation members explained: "With remembrance, the heart becomes calmer and makes us more mindful of Allah.." (A'ah; 2024)

Similarly, in sending blessings to the congregation, reciting blessings is understood not only as part of a series of ritual readings but also as a form of respect, love, and spiritual connection to Prophet Muhammad (peace be upon him). The congregation believes that increasing the recitation of blessings is one way to draw closer to the Prophet and to obtain his intercession in the hereafter. Fatimah, one of the *manaqiban* congregation members, explained:

"When reading the *salawat*, the heart becomes more peaceful. We recite *salawat* as a form of love for Prophet Muhammad (peace be upon him) and hope to receive his intercession later in the afterlife." (Fatimah, 2024)

The *manqiban* practice reveals that the verses related to *dhikr* and *salawat* are received in the life dimension, i.e., the spiritualization of *dhikr* and *salawat*. Qur'an, in this case the verse about *dhikr* and *salawat*, is not only chanted in the ritual space but also received into the individual mind in the congregation's daily religious life. In the living Qur'an concept, this means that Qur'anic verse content is not limited to textual understanding but is also actualized through social actions and the community's religious experience.

Moreover, the recitation of the *Asmaul Husna* and the practice of *tawassul* are other aspects of society's reception of the Qur'an in the *manaqib* tradition. The repetition of God's names is seen as a way of approaching Allah and a means to address prayer, based on the meanings of His name, whereas the practice of *tawassul* is defined by the congregation with respect to the Prophet Muhammad (peace be upon him) and Sheik Abdul Qadir al-Jilani through mediators of blessings which are believed to be present in holy men.

The *manqib* tradition in Haurendeng holds that the Qur'an lives and is received in two main forms: textual and performative. Textual reception is manifested in the recitation of various verses, such as *Al-Fatihah*, *Al-Ikhlâs*, etc., during the *manqib* ceremony. Performative reception is found in practices such as *istighfar*, *dhikr*, *salawat*, *Asmaul Husna*, and *tawassul*, which are modes of actualizing Qur'anic values in the community's life. This phenomenon, as quoted by Yusuf (2007), indicated that the *manqiban* tradition becomes a social arena for the Qur'an to be understood, performed, and interpreted according to the Religious experiences of the Haurengeng community.

THE CONSTRUCTION OF RELIGIOUS MEANING AMONG THE COMMUNITY IN THE MANAQIBAN TRADITION

Apart from the weekly *zikir* ritual, *manaqiban* to the Haurendeng people is the ritual in the overall spiritual experience of the community. The *manaqiban* ritual itself can be seen not only as the repetition of *zikr*, *salawat*, reading the Quran, *istigasah*, and prayers, but also as a place for the formation of understanding, spiritual experience, and religious expression within the community. In order to clarify such meaning, this study uses Mannheim's theory of

meaning. Meaning, according to Karl Mannheim, refers to the idea that social acts can be understood not only by their observable behavior but also through their deeper meanings. Mannheim defines three types of meaning in social acts: objective, expressive, and documentary. Objective meaning is defined by the social contexts in which social acts are undertaken. Expressive meaning is the meaning attached to an actor's behavior, and documentary meaning refers to the implied meaning found in an actor, which is a form of overall culture (Mannheim, 1954).

Objective Meaning: *Manaqiban* as a Religious Practice for Approaching Allah

The objective meaning is the meaning of an action which depends on the situation in which the action is performed or, in other words, is the interpretation of meaning in a social situation (Kafiyah et al., 2024). In the context of the *manaqiban* tradition at Haurendeng, the objective meaning of *manaqiban*, according to the community, is an act of worship oriented towards strengthening relationships with Allah SWT through reading the Qur'an, dhikr, sholawat, istighatsah, and prayer. Ustaz Ade Jalaluddin, the founder of *manaqiban* in Haurendeng, reveals that:

"This gathering includes remembrance (dhikr), sending blessings upon the Prophet (salawat), reciting verses from the Quran, seeking help (istighatsah), and prayer. The goal is to draw closer to Allah and to ask Him to grant our wishes.." (Jalaluddin, 2024)

From here, it can be drawn that, from the beginning, the tradition of *manaqiban* was understood to be part of a spiritual form of religion, was then shared with the community, and became a common understanding within the community, Majelis Taklim Al-Mukhtar. In Mannheim's analysis, meaning that originates in social fact is called an objective meaning. Here is how it is: the community had a common understanding that reading *manaqiban* is a form of worship intended to bring one closer to Allah. So, *manaqiban* is more than an activity of gathering together or reading certain texts; it has already been built into a religious system within the community.

Expressive Meaning: The Congregation's Spiritual Experiences and Personal Interpretations

Unlike objective meaning, which is public and based on the public understanding of the *manaqiban* tradition in the congregation, expressive meaning refers to meaning from the perspectives of individuals who are actors in social action, based on their own acts (Kafiyah et al., 2024). Within the tradition of *manaqiban*, each member of the congregation has a unique experience and understanding, shaped by their own life. For A'ah, a *manaqiban* congregation member, *manaqiban* tradition does not only serve as a form of worship, but also as a space to affirm the belief that all life affairs are within the authority of Allah SWT; she says:

"By following *manaqiban*, we learn to be more trusting in Allah. Whatever happens in this life is already determined by Allah. We still try our best, but we leave the results to Allah. God willing, if we stay close to Allah, He will provide a way and ease the sustenance for our family." (A'ah, 2024)

This understanding indicates that *manaqiban* is not limited to ritual activities but also shapes the congregation's inner attitude. Recitation of the Qur'an, dhikr, and prayer provide

space for the congregation to build a spiritual relationship with Allah and to face various life challenges with a spirit of *tawakkul*. The expressive meaning is also evident from the congregation's experience in using *manaqiban* as a means of self-reflection. Fatimah explained:

“In our *manaqib*, we often remember our sins. By reading *istighfar* (seeking forgiveness) and prayers, we become aware that humans have many shortcomings and must ask Allah for forgiveness..” (Fatimah, 2024)

The statement indicates that the tradition of *manaqiban* serves as a space for spiritual introspection. For the congregation, reciting *istighfar* is not only part of a ritual sequence but also a process of self-awareness regarding mistakes and an encouragement to improve behavior.

Additionally, the expressive meaning is also evident in the experience of the congregation, who feel inner peace through the tradition of *manaqiban*. Uun, one of the congregants, explained that *manaqiban* provides spiritual tranquility in facing life. For him, this activity serves as a space to cultivate calm and spiritual strength in daily life (Uun, 2024). A similar sentiment is evident in Tika's understanding of *manaqiban* as a means of achieving ease and smoothness in family business endeavors. This belief shows that the congregation connects the practice of *manaqiban* with hopes for blessings in their economic and family lives (Tika, 2024).

These various experiences show that the expressive meaning of *manaqiban* is that this tradition has different spiritual functions for each individual. Some interpret it as a source of tranquility, a means to strengthen *tawakkul* (trust in God), a medium for self-reflection, or a space to pray for blessings in life.

Documentary Meaning: *Manaqiban* as a Manifestation of the Living Qur'an

The meaning of the document is not always consciously recognized by the actors involved, but can be observed through the overall social and cultural context surrounding it. This meaning is hidden behind actions that reveal aspects which more broadly indicate a particular culture (Kafiyah et al., 2024). In the tradition of *manaqiban* in the Haurendeng community, the documentary meaning is evident in how the congregation has indirectly brought the Qur'an to life in their daily lives.

However, on the face of it, many might view the practice of *manaqiban* as merely a regular ceremony consisting of chanting *dhikr*, reciting verses from the Holy Qur'an, *salawat*, and prayers. But viewed more closely, these routines also reflect the internalization of Islamic values in the community's daily life. The verses being read were no longer merely a kind of ritual language but had transformed into a source of values and standards of attitude, becoming the foundation of community life in their spiritual life.

Through the practice of *manaqiban*, the Qur'an is present not only in its recitation but also in the community's social life, including attitudes, *tawakkul*, conscience, a sense of urgency in seeking forgiveness, frequent *dhikr*, building social networks, and being filled with hope in God. Therefore, even though without being consciously perceived, *manaqiban* has also become one of the forms of the living Qur'an, which is a dynamic process of the realization of the Qur'an, which is the actualization and bringing of the Qur'an to be alive (Rafiq, 2021) through various forms of practicing specific *surah* and verses (Mansur, 2007), understanding and experience (Ahimsa-Putra, 2012).

In addition, when interpreted through Mannheimian theory (1954), the tradition of *manaqiban* has 3 levels of meaning. Objectively, *manaqiban* is understood as a religious practice intended to draw closer to God. Inexpressibly, the tradition has served as a space for experiencing spiritual life and hope, seeking bliss, inner peace, Tawakkal in God, and self-reflection. Lastly, documentarily, the tradition explains that the Qur'an has entered the religious and social life of the community of Haurendeng.

CONCLUSION

The *manaqiban* tradition in Haurendeng shows that the *living* Qur'an is not limited to reciting Qur'anic text, but is a dialectical process in which the Qur'an appears through the practices, symbols, and social experiences of the community. In this tradition, the Qur'an interacts with the lives of the congregation through a series of verse recitations, dhikr, salawat, prayers, and various forms of devotion to the verses' content, which are embodied in daily life.

First, the verse of the Qur'an lives in the *manaqiban* ritual activities of society, such as recitation of Q.S. Al-Fatihah, al-Ikhlās, and prayer of Other Worship, which shows that the text of the Qur'an has become a constituent part of the community's religious worship activities. This is evidenced by the recitation of verses, which not only serves as a form of obligation but also as a medium of communication in the spiritual relationship between the jama'ah and Allah Swt. Second, the Qur'anic verse recited in the *manaqiban* ritual serves both social and spiritual functions. The congregation, through reciting verses, dzikir, and salawat, may obtain barakah, can obtain peace of mind, can strengthen their faith, and can introspect their lives and grow tawakkul when facing various life problems. This means that, in this tradition, the Qur'an is not seen only as a text with normative meaning, but as a source of values in all aspects of society's social and psychological life. Third, the *manaqiban* ritual has the place of the congregation in religion. The gathering of *manaqiban* by the congregation creates a shared experience, which leads to *manaqiban* being interpreted as a process that fosters a closer relationship with God, deepens spiritual connection, and imbues social life with values from the holy Qur'an. It proves that *manaqiban* is not only a social-religious act but also a concrete effort by society to revitalize the Holy Qur'an.

Although the findings in this research have clearly demonstrated how the Qur'an "lives" in the *manaqiban* tradition in Haurendeng, there are still a few limitations that should be noted regarding the scope of this research. The findings of this research, being localized, are not a generalized description of the *manaqiban* tradition in another context with a different cultural ecology. This research has only explored the reception of the most frequently recited verses, such as Q.S. Al-Fatihah and al-Ikhlās, without discussing in greater detail their intertextuality with the reading of *manaqib* books during the ritual activity. Using a synchronic approach and capturing the phenomenon at a specific point in time, this research has not yet addressed the diachronic transmission of values, changes in function, or the shifting meaning of the tradition across generations within the local community.

The direction of subsequent research that could be pursued by next researchers in the context of study Living Al-Qur'an is further development of the scope of this research that consists of several new comprehensive ones: (1) Conduct of comparative studies between the *manaqiban* traditions in rural communities and in urban communities such as Haurendeng and examine how social and structural and of the influx of modern society affect community

members' views on the Al-Qur'an, (2) Using interdisciplinary approaches such as Islamic religious psychology and Pure Phenomenology to better examine aspects of psychological congregation such as transformation of consciousness, inner peace, attitude of tawakkul and (3) Conducting research that examines how this tradition engages with the digital era such as with the emergence of a phenomenon of the manaqiban virtual world or use of social media by congregation members in an effort to produce a variety of novel findings that enrich the contemporary study of Al-Qur'an.

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Interviews

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