

Implications of Developing *Fayd Al-Barakat* Book on Learning *Qiraat sab'ah* in the Digital Era

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ABSTRACT

The discourse of the digital era *qiraat sab'ah* study in Indonesia faces theoretical and practical problems. Theoretical problems are shown by the minimal number of *qiraat sab'ah* experts, while practical problems are evidenced by the low interest in learning *qiraat sab'ah*. The DITPD Pontren survey in 2021 explained that only 65 of 26,975 Islamic boarding schools in Indonesia teach *qiraat sab'ah*. The next survey from the National Statistics Agency in 2021 shows that only two universities in Indonesia teach *qiraat sab'ah*. This requires further investigation to solve theoretical and practical problems in *qiraat sab'ah*. This study aims to discuss the implications of developing *Fayd al-barakat* book on learning *qiraat sab'ah* in the digital era. This study uses qualitative methods to explore the genealogical aspects and development models of the *Fayd al-barakat* book in the digital era and its implications for learning *qiraat sab'ah* at Ponorogo. The data source was obtained from the manuscript of the *qiraat sab'ah* KH. Husein Ali and interviews with 1 Kiai, 5 ustadz, and 6 students. The method of tracing genealogical books and chain paths uses Rahman's hermeneutics. Data analysis uses content analysis methods through data reduction, data display, and conclusions. Display data using domain analysis. The results of this study showed that the development of the *fayd al-barakat* book at PPTQ al-Hasan Ponorogo produced a manuscript of the *qiraat sab'ah* book, while its implications for learning *qiraat sab'ah* were relevant to the characteristics and realities of the digital era society.

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1. INTRODUCTION

The historicity of dialectical differences in reading the Qur'an (called *qiraah sab'ah*) is a dilemma for Muslims (Nashoih, 2016). *Qiraah sab'ah*, on the one hand, occupies a charismatic stratum in the study of the Qur'an, where the hegemony of the pesantren tradition ordains the position of *qiraah sab'ah* as an exclusive study for students who have completed memorizing 30 chapters. But on the other hand, *qiraah sab'ah* becomes a sociological problem amid the pesantren tradition, where the number of experts and students is very limited and becomes a minority. This creates a disparity between *qiraah sab'ah* students

and other students, resulting in social inequality between students (Raya, 2016). According to al-Qadhi (Al-Qadhi, 2014, p. 7) Ibn Jazari (Jazari, 2009, p. 49), and Az-Zarkasy (Az-Zamarkashyi, 2014, p. 465) said that the science of the Qur'an is a field of science that explains the differences and similarities in reading the Qur'an. This knowledge exists to maintain the purity and determination of how to read the Qur'an from the threat of change and error it (Al-Fayyadl, 2020, p. 6).

The study of *qiraat sab'ah* in the digital era in Indonesia leaves theoretical and practical problems. Theoretical problems are shown by the minimal number of experts on *qiraat sab'ah*, while practical problems are evidenced by the low interest in learning about *qiraat sab'ah*. The DITPD Pontren survey in 2021 explained that there were only 65 out of 26,975 Islamic boarding schools in Indonesia that taught *qiraat sab'ah* (Pangkalan Data Pondok Pesantren, 2021). The next survey from the National Statistics Agency in 2021 shows that only 2 universities in Indonesia teach *qiraat sab'ah*, out of a total of 3115 universities in Indonesia. (Badan Pusat Statistik Nasional, 2021). Several factors that cause the above theoretical and practical problems lead to the slow process of adapting the study of *qiraat sab'ah* to the characteristics and realities of society in the digital era. The characteristics of the digital era society are practical, populist, and instant (McMahon, 1997), while the reality of society in the digital era is multidisciplinary and multicultural (Naila Farah, 2019). This is contrary to the exclusivity and marginality of the *qiraat sab'ah* study which requires the credibility of the Kiai students, as well as the authenticity of the sanad in practice. (Raya, 2016). The credibility of the kiai and students is shown by the condition mastered the science of *qiraat sab'ah* for teachers, as well as the requirement of memorizing the Qur'an 30 juz *bil ghaib* for students. Authenticity is shown by the *qiraat sab'ah* learning system which requires teacher and student meetings, called the *musafahah* method (Muhammad, Abu, 1996). So, further research is needed to solve theoretical and practical problems in *qiraat sab'ah*, as well as to do a pre-indication of concerns about breaking up the sanad of books and the sanad of learning *qiraat sab'ah* in Indonesia.

Solutions to the problems of *qiraat sab'ah* in Indonesia in the digital era have been carried out by several *qiraat sab'ah* researchers. Nur Lutfi Faiz's research explains the process of digitizing the Grand Maqamat al-Qur'an manuscripts, as an effort to adapt the reading of the Qur'an and *qiraat sab'ah* to the development of the digital era (Fais, 2021). Riset Moh. Sirojud Tholibin at 2021 provides innovations in learning *qiraat sab'ah* at PPTQ Al-Hasan by adjusting to the times. These changes include deposit techniques, deposit methods, and book models (Amaliyah, 2019). Zulkifly Mohd Zaki et al's research offers a digital application that contains *qiraat sab'ah* readings, making it easier for the *qiraat sab'ah* learning process (Mohd Zaki, Ishak, & Mohamad, 2021). Hayati Hussin et al's research shows the results of the student responses analysis online-based *qiraat sab'ah* learning during the covid-19 period (Hussin, Ahmad, Abd Ghani, Saleh, & Zainol, 2022). Based on the solution steps taken by the four researchers, the author took the initiative to develop this research in the realm of manuscripts, by searching for the manuscript of the *qiraat sab'ah* book by KH. Husein Ali, as the development of the book *Fayd Al-Barakat* Shaykh Arwani Amin. The results of the development of the book are actualized based on their implications for learning *qiraat sab'ah* at PPTQ al-Hasan, Ponorogo.

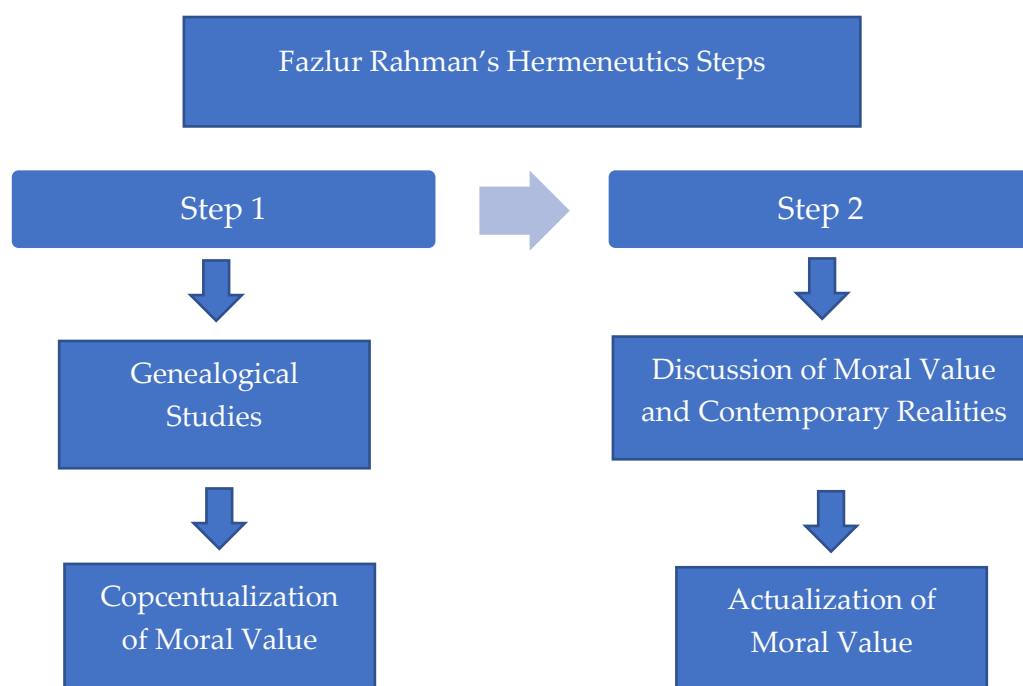
This study discusses the implications of developing the book of *Fayd al-Barakat* on learning *qiraat sab'ah* in the digital era. This study explores the genealogical and developmental aspects of the book of *Fayd al-Barakat* at PPTQ al-Hasan Ponorogo, and its implications for learning *qiraat sab'ah* at PPTQ al-Hasan Ponorogo. The argument for choosing al-Hasan's PPTQ as the research location is based on the KH figure. Husein Ali who succeeded in writing the manuscript of the *qiraat sab'ah* book, as well as the only kiai and pesantren institution that taught *qiraat sab'ah* in Ponorogo, where the originality of the sanad is still maintained until the Prophet saw. This paper offers several novelties: First, it offers innovations in the development of the *Fayd Al-Barakat* book, namely the *qiraat sab'ah* manuscript by KH. Hussein Ali. Second, offering innovations in the theory of *qiraat sab'ah* learning in Indonesia, through the practicality of writing wajh in the manuscript of the *qiraat sab'ah* book by KH. Hussein Ali. Third, it offers a new perspective on genealogical studies of the *qiraat sab'ah* book, using Fazlur Rahman's hermeneutics. Fourth, offering innovations in actualizing the development of the book of *Fayd Al-*

Barakat at PPTQ al-Hasan Ponorogo, by showing the implications of the book on learning *qiraat sab'ah* at PPTQ al-Hasan, Ponorogo. Fifth, offering innovations in actualizing the implications of developing the book of *Fayd Al-Barakat* for learning *qiraat sab'ah* at PPTQ al-Hasan Ponorogo, by exploring the relevance of these implications to the reality and character of the digital era society.

2. METHODS

This study uses qualitative research methods (Moelong, 2018). This study has two sources of data, namely primary and secondary data. Primary sources include *Fayd Al-Barakat* (M. Arwani, 2019), *Rihlah Sab'ah* (Al-Fayyadl, 2020), *Tarikh Al-Qur'a Al-Asyrah Wa Riwayatihim Wa Tawaturu Qiraatihim Wa Manhaj Kulli Fi Al-Qiraah* (Al-Qadhi, 2010). Another main source is the book *Manhaj qiraat sab'ah* PPTQ Al-Hasan (Ali, 2020). Secondary sources are articles related to learning *qiraat sab'ah*. The data collection method was carried out by interviewing 12 PPTQ Al-Hasan administrators. Classification of the number of informants based on status in the pesantren is 1 Kiai, 5 ustadz, and 6 students. Classification of the number of informants based on gender is 5 men and 7 women. The relevance of informant data to the concept and flow of research can be classified as follows: (1) Informants (A, B, C, D, E, F) provide information about the development of the book *Fayd Al-Barakat* in PPTQ Al-Hasan (2) Informants (A, G, H, I, J, K, L) provided information about the implications for learning *qiraat sab'ah* at PPTQ Al-Hasan in the digital era.

The method of searching for genealogical books and chain paths using Fazlur Rahman's hermeneutics (Rahman., 1982; Rahman., 2022). The first step in developing moral values is through genealogical studies. The second step is updating genealogical studies, generalizations, and conceptualizations. Actualization of moral values are carried out by making them relevant to the situation of the digital era society (Ulya, 2011). Data analysis uses content analysis methods which consist of data reduction, data presentation, and conclusion (Huberman & Jhonny, 2014). The data reduction model is carried out with two classifications (1) data categories that explain the relevance of the *Fayd Al-Barakat* book development on the genealogical aspects of the book, the chain of transmission, and the factors that underlie the development of the book. (2) data categories that explain the implications of developing the *Fayd Al-Barakat* book on the learning of *qiraah sab'ah* at PPTQ al-Hasan Ponorogo, as well as its relevance to the characteristics and realities of society in the digital era (multicultural, multidisciplinary, practical, populist and instant).). The research procedure includes the implications of developing *Fayd Al-Barakat* book on learning *qiraat sab'ah* at PPTQ Al-Hasan Ponorogo in the digital era.



3. FINDINGS AND DISCUSSION

3.1. Findings

Table 1. The Rules of Surah Al-Fatihah in the Book of *Fayd Al-Barakat* and the book of *Qiraat Sab'ah* K.H. Husain Ali

القرأت	القواعد	الإمام	الاية
	-		بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿1﴾
	لا خلاف بين القراء		الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿2﴾
• ملك	• وقراً بحذف الالف	• قلون, ورش, الدوري, الشامي	الرَّحْمَنِ الرَّحِيمِ ﴿3﴾ ملك يوم الدين ﴿4﴾
• ملك	• قرأ بالالف	• عاصم, علي	
• الرحيم ملك	• أدغم السوسي الميم الاول بعد اسكانها في الميم الثانية	• السوسي	
	لا خلاف بين القراء		إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿5﴾
• السراط	• قرئوا بالسين	• قالون, ورش, البصري, الشام, عاصم, علي	إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿6﴾
• - (لابد بالمصفاحة)	• بإشمام الصاد زيا	• خلاف و خلاد	
• عَلَيْهِمْ	• بالسكون	• قلون, ورش, البصري, الشامي, عاصم, علي	صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿7﴾
• عَلَيْهِمْ	• بصلة ضم ميمه	• قلون, البري	
• السراط	• قرأ بالسين	• قنبل	
• - (لابد بالمصفاحة)	• بإشمام الصاد زيا	• همزة (خلاف و خلاد)	
• عَلَيْهِمْ	• بضم الهاء وسكون الميم		

Table 2. Sanad *Qiraat sab'ah* K.H. Husain Ali

الله جل جلاله جبريل عليه السلام سيدنا محمد رسول الله صلى الله عليه وسلم (1)		
(2) عثمان بن عفان, علي بن أبي طلب, زيد بن ثابت, عبد الله بن مفعود, ابي بن كعب رضي الله عنه	(3) الامام ابو عبد الرحمن عبد الله بن حبيب بن ربيعة	(5) الامام ابو عمرو حفص بن سليمان المغيرة الاسدي الكوفي, (6) الامام ابو محمد عبيد بن الصباح بن صبيح الكوفي ثم البغدادي
(7) الامام ابو العباس احمد بن سهل بن الفيروزي الاشنان	(8) الامام ابو الحسن طاهر بن غلبو	(9) الامام الحافظ ابو عمرو عثمان سعيد الداني
(10) الامام أبو داود سليمان بن نجاح الاندلسي	(11) الامام أبو الحسن علي بن محمد هدليل	(12) الامام أبو القاسم الشاطبي الضير الاندلسي الشافعي
(13) الامام ابو الحسن علي بن شجاع بن سالم بن علي بن موسى العتاس	(14) الامام ابو عبد الله محمد بن عبد الخالق المصري الشافعي	(15) الامام أبو الخير محمد بن محمد الدمشقي المشهور بابن الجزري
(16) الشيخ الامام احمد الاسيوطي	(17) الشيخ الامام ابي يحيى زكريا الانصاري	(18) الشيخ العلامة ناصر الدين الطبرلاوي

(19) الشيخ العلامة شحادة اليميني	(20) الشيخ العلامة سيف الدين عطاء الله الفضالي	(21) الشيخ العلامة سلطان المزاحي
(22) الشيخ العلامة علي بن سليمان المنصوري	(23) الشيخ العلامة الحجازي	(24) الشيخ العلامة مصطفى بن عبد الرحمن الازميري
(25) الشيخ العلامة احمد الرشيدى	(26) الشيخ العلامة اسماعيل بستين	(27) الشيخ العلامة عبد الكريم بن عمر البدرى
(28) الشيخ العلامة محمد منور الجكججوى	(29) الشيخ أرواني أمين القدوسي, الشيخ محمد هشام	
(30) الشيخ حسين بن علي الجبراني		

Table 3. Qiraat Sab'ah in the Digital Age

Character	1. Populist
	2. Practical
	3. Instant
Reality	1. Multidisciplinary
	2. Multicultural

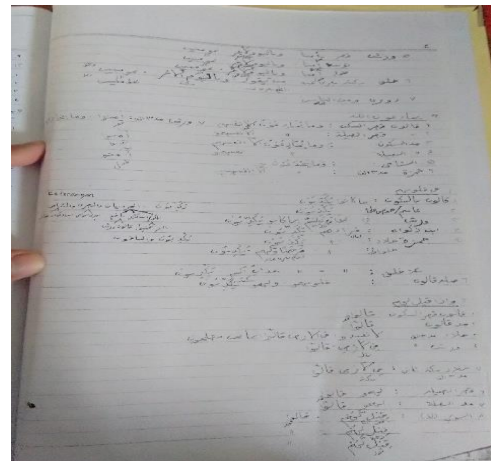
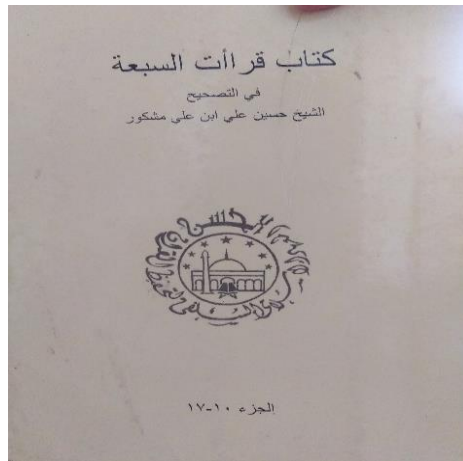


Figure 1. Qiraat sab'ah book by K.H Husain and the contest of Qiraat sab'ah book

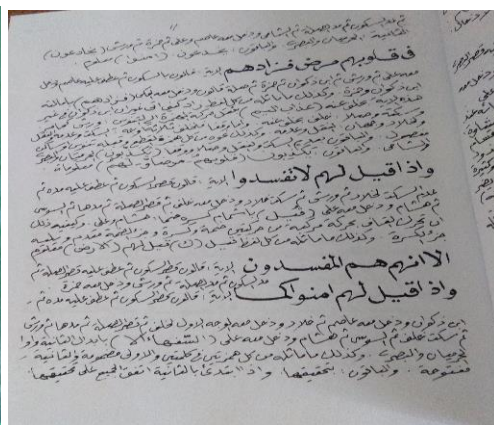
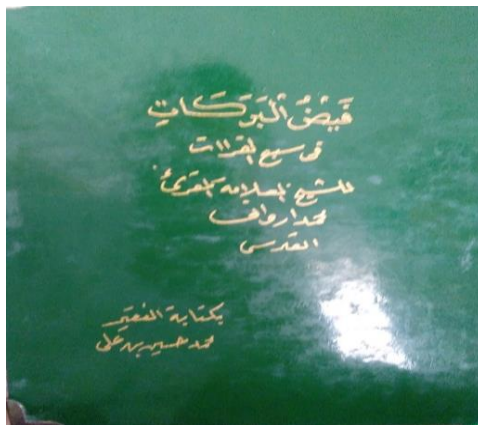


Figure 2. Fayd Al-Barakat Book and The Contents of Fayd al-Barakat Book

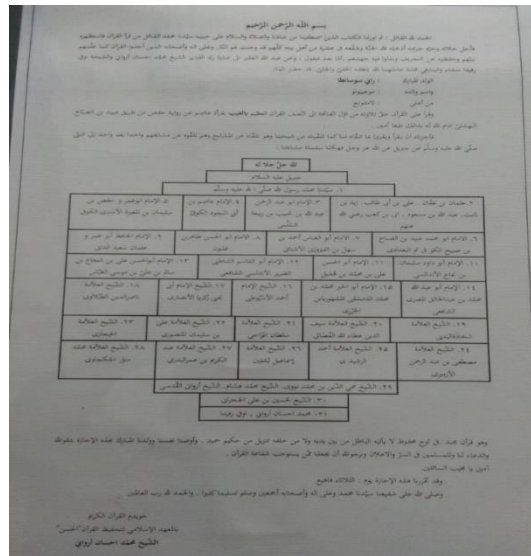


Figure 3. The Qur'an and *Qiraat sab'ah* Sanad by Syaikh Husain Ali

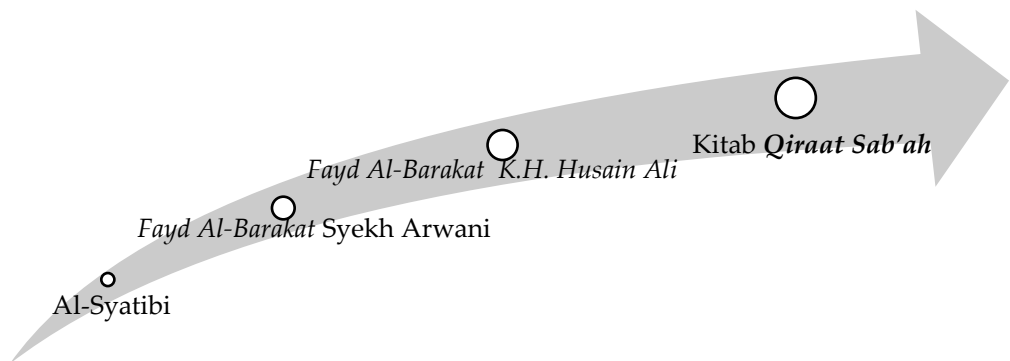
3.2 Discussion

3.2.1 Development of the *Fayd Al-Barakat* Book K.H. Husain Ali

3.2.1.1 Genealogy of *Fayd Al-Barakat* book K.H. Husain Ali

The genealogical of *Fayd Al-Barakat* written by K.H. Husain Ali comes from the *Fayd Al-Barakat* written by Sheikh Arwani Kudus, where the *Fayd Al-Barakat* Sheikh Arwani comes from the book *al-Syatibi* written by Imam Mujahid (M. Arwani, 2019). The three books have their characteristics. Book of *Fayd Al-Barakat* written by K.H. Husain Ali has a different from the book *Fayd Al-Barakat* printing now, the difference lies in the order of the different imams. This difference is because when K.H. Husain Ali studied not fully to Sheikh Arwani because of his old condition. K.H. Husain Ali completed the *qiraat sab'at* to Sheikh Muhammad Hisham who was a teacher with Sheikh Arwani namely Sheikh Muhammad Munawir (Ijazah Roni.S). The book of *Fayd Al-Barakat* by Sheikh Arwani covers verses and rules for reading the priest, while the book *as-Syatibi* covers verses, reading rules, and history so that the discussion is wider (Ahmad, 2001). KH. Husain Ali then developed these concepts in the form of a new method, named Kitab *qiraat sab'ah*. The method of writing this Kitab is directly mentioned word for word on *wajh* without mentioning theory. This aims to make it easier for students to learn (Milal Bizawie, 2021).

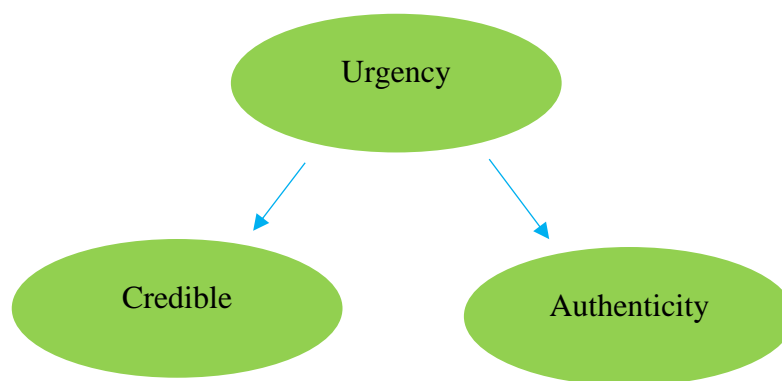
Despite the diversity of each Kitab method, the entire Kitab above shows some of the same patterns: First, the entire book was written by a *qiraat sab'ah* expert, thus reflecting the book's credibility. Secondly, the whole book explains the continuity of sanad to the Rasulullah saw. That determined the conceptualization of moral values processes in Fazlur Rahman's hermeneutics, by credibility and authenticity (Rahman., 2022)(Rahman., 1983).



3.2.1.2 Genealogy of Sanad *Qiraat Sab'ah* K.H. Husain Ali

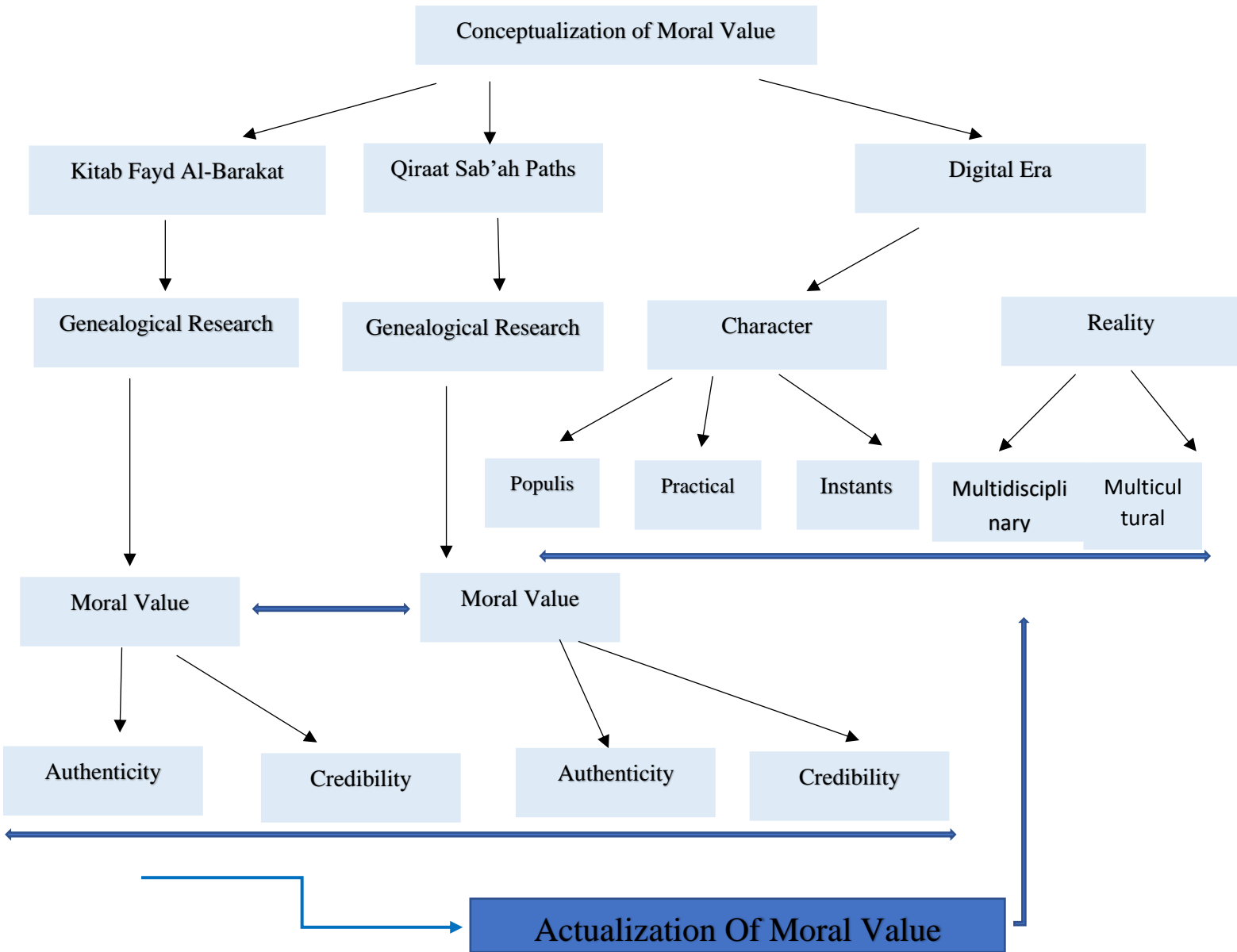
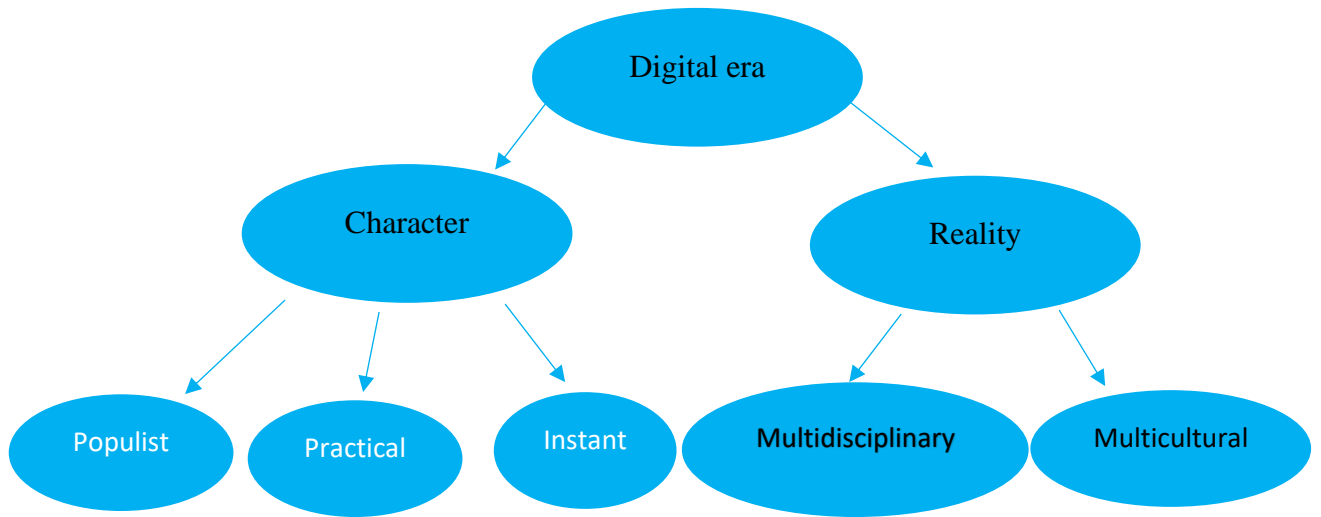
K.H. Husain Ali started studying *qiraat sab'ah* with Sheikh Arwani Kudus. With details of K.H. Husain bin Ali Maskur, (Sheikh Arwani, Sheikh Muhammad Hisham), Sheikh Muhammad Munawir, Sheikh Abdul Karim, Sheikh Ismail, Sheikh Ahmad Rasyidi, Sheikh Mustafa, Sheikh al-Hijazi, Sheikh Ali bin Sulaiman, Sheikh Sultan al -Mujahid, Sheikh Saifuddin Atha'illah, Sheikh Shahadah al-Yamani, Sheikh Nasiruddin al-Tablawi, Sheikh Abi Zakaria al-Ansari, Sheikh Ahmad al-Asyuti, Sheikh Abu Khair Muhammad al-Damasqi, Sheikh Abu Abdillah Muhammad, Sheikh Abu Hasan Ali al-Abbas, Sheikh Abu Qasim As-Syatibi, Imam Abu Hasan Ali, Imam Abu Daud Sulaiman, Imam Abu Amr Ustman Sa'id, Imam Abu Hasan Thahir, Imam Abu Abbas Ahmad, Imam Abu Muhammad Ubaid, Imam Abu Amr Hafis, Imam Ashim, Imam Abu Abdurrahman Abdullah Hubaib as-Sulami, Ubay bin Ka' ab, Abdullah bin Mas'ud, Zaid bin Thabit, Ali bin Abi Talib, Uthman bin Affan, Rasulullah Muhammad Saw (Ijazah Roni).

Everything authentic, and reliable, comes from the prophet, we must accept it (Al-Fayyadl, 2020). Because everything that comes from the prophet is a decree from Allah that there is no doubt in it (Wely Dozan, 2020). For every qira'ah that has a chain and continues until the Messenger of Allah, the scholars agree to forbid changing the reading of qiraah mutawatirah in the slightest for whatever reason. (Ad-Dani, 2005)(Asyur, 2011). So that maintaining this sanad, will maintain the urgency of *qiraat sab'ah* on the aspects of credibility and authenticity (Hude, Muhammad, & Sunarsa, 2020). The credibility of *qiraah sab'ah* lies in the quality of teaching teachers who have superior criteria in the form of hafiz Qur'an and also hafidz *qiraat sab'ah* . The authenticity of *qiraah sab'ah* with the preservation of the sanad and readings that are deposited directly in musafahah to the teacher. That determined the conceptualization of moral values processes in Fazlur Rahman's hermeneutics, by credibility and authenticity (Rahman., 2022)(Rahman., 1983).



3.2.1.3 Development Factors *Qiraat sab'ah*

The situation of society in the digital era has a populist, practical and instant character (Kristiyono & Ida, 2019)(Hamonangan & Assegaff, 2020). And the reality in people's lives is now leading to multidisciplinary and multicultural (Boty, 2017)(Nurhayati & Agustina, 2020). So when the credibility and authenticity of *qiraah sab'ah* are faced with the current situation, it requires adaptation steps to maintain credibility and authenticity and can meet the characteristics of society in the digital era that is based on populist, practical, and instant aspects (Bandi, 2011). One of the adaptation steps that can be carried out to meet all the characters and realities of society in the digital era is through actualization (Pratomo, 2020). So based on the moral values above K.H Husain Ali made a *qiraat sab'ah* book, where the condition of actualization of the *qiraat sab'ah* book becomes a breakthrough so that *qiraat sab'ah* can exist in the digital era.

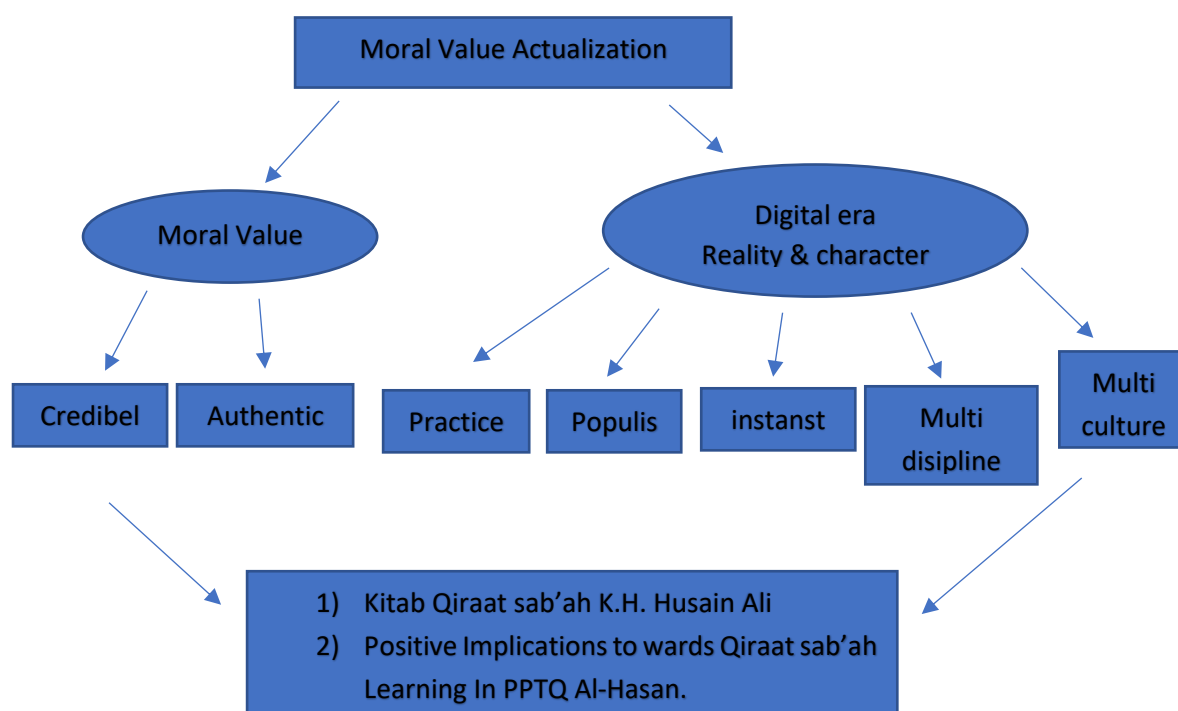


Actualization of moral values processes evidenced by PPTQ Al-Hasan that applied the locality of qiraah sab'ah learning using the *Qiraat sab'ah* book by K.H Husain Ali and gave positive results by the demands of the digital era. This actualization process is determined in the "3.2.2 chapter" by Relevanizing the concept of moral value -that is, credibility and authenticity-, to the characteristics and reality of society in the digital age (practical, populist, instant, as well as multidisciplinary and multicultural).

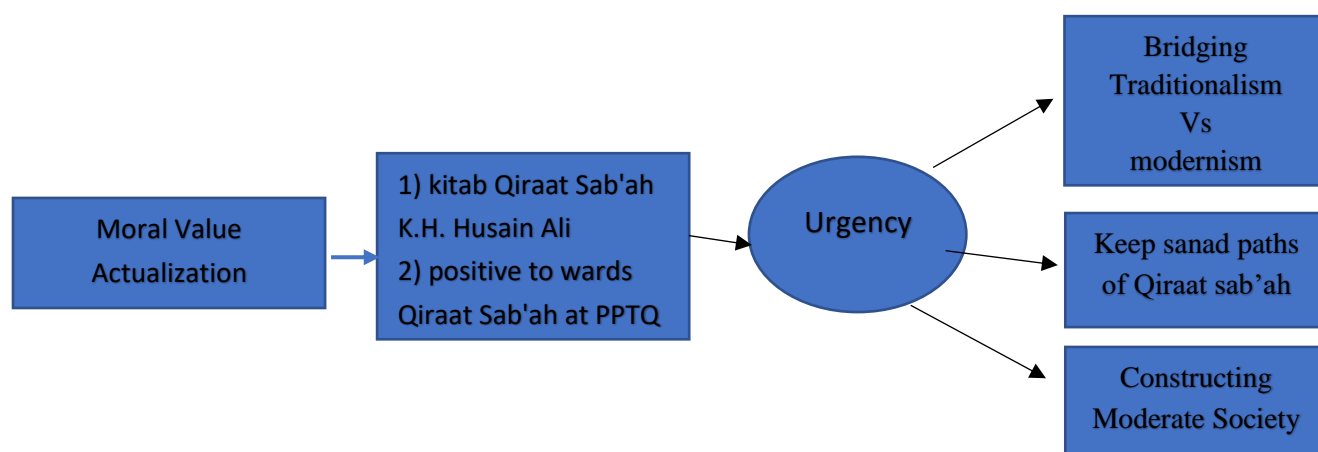
3.2.2. The implications of developing the *Fayd Al-Barakat* Book of *Qiraat Sab'ah* Learning in the Digital Era

The results of data reduction for all informants showed that they agreed with the ease and practicality of the reading method in the book *qiraat sab'ah* KH. Husayn Ali. The book is a development of the book *Fayd Al-Barakat* which he copied from the manuscript KH. Arwani Amin in 1983 (Ali, 2020). Informants A, C, E, G, H and I mentioned that the use of the *qiraat sab'ah* book in PPTQ al-Hasan Ponorogo, had a significant impact on the development of *qiraat sab'ah* learning in PPTQ al-Hasan Ponorogo (Interview M. Ihsan 2022). Informant A said that the number of students who submitted *qiraat sab'ah* readings to the kiai increased dramatically, from an average of 4 people every day to an average of 35 people every day. The momentum started since KH. Husain Ali taught the reading of *qiraat sab'ah* using the manuscript of the *qiraat sab'ah* book he wrote (Interview Ulil 2022). All the results of the data reduction above show that the development of the book of *Fayd al-Barakat* resulted in the manuscript of the book of *qiraat sab'ah* by KH. Husein Ali has positive implications for learning *qiraat sab'ah* at PPTQ al-Hasan Ponorogo. This is evidenced by the increasing number of student deposits, from an average of 5 people to an average of 35 people every day. Other evidence is the statement of all informants who agree on the ease of the *qiraat sab'ah* book to be studied.

The positive implications of developing the *Fayd Al-Barakat* book for learning *qiraat sab'ah* at PPTQ al-Hasan Ponorogo -as explained above-, is in line with the second stage of Fazlur Rahman's hermeneutics, namely the actualization of moral values. The actualization of moral values is done by drawing on the relevance of these moral values to today's reality, to produce a new concept (Rahman., 2009). The new concept still maintains the existing moral values, but in a form that is relevant to today's life (Rahman., 1982). *Qiraat sab'ah* learning in the digital era should adopt a pattern that was successfully applied in PPTQ al-Hasan Ponorogo, by maintaining the moral value of traditional *qiraat sab'ah* learning - namely credibility and authenticity -, while incorporating elements of - elements that can be accepted by digital society - namely being oriented to practical, populist, and instant aspects, and standing on a multidisciplinary and multicultural reality. The process of actualizing the moral values resulted in the manuscript of the *qiraat sab'ah* book by KH. Husein Ali which has positive implications for learning *qiraat sab'ah* at PPTQ al-Hasan, Ponorogo.



The moral value actualization as described, implicate urgencies for digital era society: First, bridging traditionalism and modernism. Traditionalism carries the principle of preserving indigenous cultures and rejects the presence of new cultures, while modernism carries the spirit of changing the system to be practical and dynamic (Huda., 2009)(Hanif, 2011)(Khasanah, Niswanto, & Khairuddin, 2022). Dialogue between traditionalism and modernism is impossible, but dialogue between traditional and modern elements can be done, because both are immovable objects, and will change according to the subject of idealism that moves them (Abdul Basid, 2017)(N. Farah, 2019)(Halimah, Affandi, Nurkania, & Hidayah, 2022). The process of acculturating traditional elements with modern elements can be done by maintaining the main principles of traditional culture, while incorporating some elements of modern culture into the traditional (Afiatin, 2019)(Zuhdi, 2012)(Cahyaningtyas, Ismiyanti, & Salimi, 2022). Secondly, keep the sanad paths of *qiraah sab'ah*. The results of the author's search on the biographies of the *qiraat sab'ah* scholars show a decrease in the life span of *qiraat sab'ah* experts in Indonesia (Susanto, 2022). The Kiai of the PPTQ al-Hasan Ponorogo boarding school uses hegemonic order (Bourdieu, 1986)(Bourdieu, 1991)(Nexon & Neumann., 2017), to applicate Kitab *qiraat sab'ah* in PPTQ al-Hasan Ponorogo *qiraat sab'ah* learning. This kitab *qiraat sab'ah* application implicates a positive impact on the student's *animo*. This is to keep *qiraat sab'ah* sanad paths in Indonesia (Jazari, 2009, p. 49)(Az-Zamarkashyi, 2014, p. 465). Third, to construct a moderate society in the digital era. Social constructivism emphasizes the urgency of understanding the social context so that one can construct an understanding that is related to the acceptance of society. The paradigm construct of modern society must meet dynamic, practical, and populist criteria, as a consequence of product digitization and media accessibility in all aspects of life (Sullivan Palincsar A, 1998)(Jafari Amineh & Davatgari Asl, 2015)(Husna & Burais, 2019)(Gusta, Sawitri, & Zakirman, 2022). The *qiraat sab'ah* learning in PPTQ al-Hasan Ponorogo can meet these modern society criteria, as the representation of digital era society characteristics and realm (Sri Haryaningsih, 2022)(Qodir, 2018). Then, the harmony of *qiraat sab'ah* learning concepts and digital era characteristics and the realm can construct a moderate society in the digital era (Alam, 2018)(Tijani, 2011). According to this discussion, the moral value actualization implicates urgencies for digital era society by bridging traditionalism and modernism, keeping sanad paths of *qiraah sab'ah*, and constructing a moderate society in the digital era.



4. CONCLUSION

The implications of the *Fayd al-Barakat* book development on the learning of *qiraat sab'ah* at PPTQ Al-Hasan Ponorogo resulted in two novelties that relevant to the digital era: first, the development of the *Fayd Al-Barakat* book resulted in the *qira'at sab'ah* manuscript written by K.H. Hussein Ali. The *Qira'at Sab'ah* manuscript shows significant transformation on *kitab* methods, and also represents originalities and authenticities of *Fayd al-Barakat* Book and *al-Syatibi* book. Secondly, the development of the *Fayd Al-Barakat* book towards learning qiraah sab'ah in PPTQ al-Hasan Ponorogo produces a relevance between the characteristics and reality of society in the digital era. The results of relevance play an important role in bridging traditionalism, and modernism, maintaining the chain of qiraat, and constructing a moderate society. Further researches should complement the shortcomings of this research, including limited access to manuscripts of the KH. Hussein Ali's *qira'at sab'ah* book. For information, the manuscript of the KH. Hussein Ali's *qira'at sab'ah* book was not publicized massively and openly, so it was only accessible for PPTQ al-Hasan's internal. Further research can also develop the results of this research on a wider scale, so as to produce varied research significancies.

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