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IMPLICATIONS OF DEVELOPING *FAIYḌ AL-BAROKĀT* BOOK ON LEARNING QIRĀĀT SAB'AH IN THE DIGITAL ERA

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ABSTRACT

The discourse of the digital era qirāāt sab'ah study in Indonesia faces theoretical and practical problems. Theoretical problems are shown by the minimal number of qirāāt sab'ah experts, while practical problems are evidenced by the low interest in learning qirāāt sab'ah. The DITPD Pontren survey in 2021 explained that only 65 of 26,975 Islamic boarding schools in Indonesia teach qirāāt sab'ah. The next survey from the National Statistics Agency in 2021 shows that only 2 universities in Indonesia teach qirāāt sab'ah. This requires further investigation to solve theoretical and practical problems in qirāāt sab'ah. This study aims to discuss the implications of developing faiyḍ al-barokāt book on learning qirāāt sab'ah in the digital era. This study uses qualitative methods to explore the genealogical aspects and development models of the Faiyd al-Barakat book in digital era and its implications for learning qirāāt ,sab'ah at PPTQ al-Hasan Ponorogo. The data source was obtained from the manuscript of the Qirāā Sab'ah KH. Husein Ali and interviews with 1 Kiai, 5 ustadz, and 6 students. The method of searching for genealogical books and chain paths uses Fazlur 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 qirāāt sab'ah book, while its implications for learning qirāāt sab'ah were relevant to the characteristics and realities of the digital era society. (**250 Words**)

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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 & Pendahuluan, 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 par excellence between qiraah sab'ah students and other students, resulting in social inequality between students (Khafidz Fuad Raya, 2016). According to al-Qadhi (Fattah 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 in it (Tholhah Al-Fayyadl, 2020, p. 6).

The study of qirāāt sab'ah in the digital era in Indonesia leaves theoretical and practical problems. Theoretical problems are shown by the minimal number of experts on qirāāt sab'ah, while practical problems are evidenced by the low interest in learning about qirāāt 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 qirāāt sab'ah. (Pesantren, 2021). The next survey from the National Statistics Agency in 2021 shows that only 2 universities in Indonesia teach qirāāt 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 qirāāt 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 M, 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 qirāāt sab'ah study which requires the credibility of the Kiai students, as well as the authenticity of the sanad in practice. (Khafidz Fuad Raya, 2016). The credibility of the kiai and students is shown by the condition mastered the science of qirāāt 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 qirāāt sab'ah learning system which requires teacher and student meetings, called the musafahah method. (Muhammad, Abu, 1996)(Fattah al-Qadhi, 2014). So, further research is needed to solve theoretical and practical problems in qirāāt sab'ah, as well as to do a pre-indication of concerns about breaking up the sanad of books and the sanad of learning qirāāt sab'ah in Indonesia.

Solutions to the problems of qirāāt sab'ah in Indonesia in the digital era have been carried out by several qirāāt 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 qirāāt sab'ah to the development of the digital era (Fais, 2021). Riset Moh. Sirojud Tholibin provides innovations in learning qiraah sab'ah at PPTQ Al-Hasan by adjusting to the times. These changes include deposit techniques, deposit methods, and book models (Malang, Kitab, Sab, & Āā, 2021). Zulkifly Mohd Zaki et al's research offers a digital application that contains qirāāt sab'ah readings, making it easier for the qirāāt 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 qirāāt 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 qirāāt sab'ah book by KH. Husein Ali, as the development of the

book *Fayḍ Al-Barakāt* Shaykh Arwani Amin. The results of the development of the book are actualized based on their implications for learning qirāāt sab'ah at PPTQ al-Hasan, Ponorogo.

This study discusses the implications of developing the book of *fayḍ al-barokāt* on learning qirāāt sab'ah in the digital era. Using qualitative methods, 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 qirāāt sab'ah at PPTQ al-Hasan Ponorogo. The argument for choosing al-Hasan's PPTQ as the research location is based on the figure of KH. Husein Ali who succeeded in writing the manuscript of the *qirāāt sab'ah* book, as well as the only kiai and pesantren institution that taught qirāāt 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 *fayḍ al-barokāt* book, namely the qirāāt sab'ah manuscript by KH. Hussein Ali. Second, offering innovations in the theory of qirāāt sab'ah learning in Indonesia, through the practicality of writing wajh in the manuscript of the *qirāāt sab'ah* book by KH. Hussein Ali. Third, it offers a new perspective on genealogical studies of the qirāāt sab'ah book, using Fazlur Rahman's hermeneutics. Fourth, offering innovations in actualizing the development of the book of fayḍ al-barokāt at PPTQ al-Hasan Ponorogo, by showing the implications of the book on learning qirāāt sab'ah at PPTQ al-Hasan, Ponorogo. Fifth, offering innovations in actualizing the implications of developing the book of *fayḍ al-barakāt* for learning qirāāt 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 research uses qualitative research methods (library research)(Lexy Moelong, 2018). This study has two sources of data, namely primary and secondary data. Primary sources include Fayḍ Al-BarakāT (Arwani, 2019), Rihlah Sab'ah (Tholhah Al-Fayyadl, 2020), *Tarikh Al-Qur'an Al-Asyrah Wa Riwayatihim Wa Tawaturi Qiraatihim Wa Manhaj Kulli Fi Al-Qiraah* (Al-Qadhi 1935). Another main source is the book Manhaj Qirāāt Sab'ah PPTQ Al-Hasan (PPTQ Al-Hasan, 2020). Secondary sources are articles related to learning qirāāt sab'ah. The data collection method was carried out by interviewing 12 PPTQ Al-Hasan administrators.

The first informant was M. Ihsan Arwani, Caretaker of PPTQ Al-Hasan (name of informant A). The second informant was Ulil Absor, ustadz madrasah diniyah PPTQ Al-Hasan (named informant B). The third informant, Ririn Nur Jayanti, ustadzah TPQ PPTQ Al-Hasan (named informant C). The fourth informant, Syahrul Adhim, PPTQ Al-Hasan ustad (named informant D). The fifth informant was Khafidz Taftazani, as ustadz at PPTQ al-Hasan (called informant E). The sixth informant is Nanang Khoironi, as ustadz at PPTQ al-Hasan Ponorogo (called informant F). The seventh informant was Yeni Maskuriyati, a student at PPTQ al-Hasan Ponorogo (informant G). The eighth informant is Ulfa Maheasy, a student at PPTQ al-Hasan Ponorogo (called informant H). The ninth informant is Aulia Safira, a student at PPTQ al-Hasan Ponorogo (called informant I). The tenth informant is Afifah, a student at PPTQ al-Hasan Ponorogo (called informant J). The eleventh informant is Jamilah, a student at PPTQ al-Hasan Ponorogo (called informant K). The twelfth informant is Farah, a student at PPTQ al-Hasan Ponorogo (called informant L). Classification of the number of informants based on status in the pesantren is 1 caregiver, 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 Fayḍ Al-BarakāT in PPTQ Al-Hasan (2) Informants (A, G, H, I, J, K, L) provided information about the implications for learning qirāāt 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., 2009)(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 (Ushuluddin & Kudus, n.d.). 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 *Fayḍ Al-BarakāT* 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 *Fayḍ Al-BarakāT* 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 *Fayḍ Al-BarakāT* book on learning qirāāt 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 Fayḍ Al-BarakāT and the book of QirāĀT Sab'ah K.H. Husain Ali

الاية	الإمام	القواعد	القرأات
بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ ﴿١﴾		–	
الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ﴿٢﴾		لا خلاف بين القراء	
الرَّحْمٰنِ الرَّحِيْمِ ﴿٣﴾ مٰلِكِ يَوْمِ الدِّيْنِ﴿٤﴾	• قلون, ورش, الدورى, الشامي	• وقرأ بحذف الالف	• مَلِكِ
	• عاصم, علي	• قرأ بالالف	• مٰلِك
	• السوسي	• أدغم السوسي الميم الاولى بعد اسكانها في الميم الثانية	• الرّحيمُ مّلك
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِيْنُ ﴿٥﴾		لا خلاف بين القراء	
اِهْدِنَا الْصِرَاطَ الْمُسْتَقِيْمَ ﴿٦﴾	• قالون, ورش, البصري, الشام, عاصم, علي	• قرئوا بالسين	• السِرَاطَ
	• خلاف و خلاد	• بإشمام الصاد زيا	• – (لابد بالمصفافحة)

صِرَاطَ الَّذِيْنَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ ﴿٧﴾	• قلون, ورش, البصري, الشامي, عاصم, علي	• بالسكون	• عَلَيْهِمْ
	• قلون, البزي	• بصلة ضم ميمه	• عَلَيْهِمُوْ
	• قنبل	• قرأ بالسين	• السِرَاطَ
	• همزة (خلاف و خلاد)	• بإشمام الصاد زيا • بضم الهاء وسكون الميم	• – (لابد بالمصفافحة) • عَلَيْهُمْ

Table 2.

Sanad QirāĀT Sab'ah K.H. Husain Ali

الله جلّ جلا له

جبريل عليه السلام

١) سيدنا محمّد رسول الله صلى الله عليه وسلم

٢) عثمان بن عفان, علي بن أبي طلب, زيد بن ثابت, عبد الله بن مثعود, ابي بن كعب رضي الله عنه	٣.) الامام ابو عبد الرحمن عبد الله بن حبيب بن ربيعة السلّمي. ٤) الامام عاصم بن ابي النجود الكوفي,	٥) الامام ابو عمروحفص بن سليمان المغيرة الاسدي الكوفي, ٦) الامام ابو محمد عبيد بن الصباح بن صبيح الكوفي ثم البغدادي
٧) الامام ابو العباس احمد بن سهل بن الفيروزني الاشنان	٨) الامام ابو الحسن طاهرين غلبو	٩) الامام الحافظ ابو عمرو عثمان سعيد الداني
١٠) الامام أبو داود سليمان بن نجاح الاندلسي	١١) الامام أبو الحسن على بن محمّد هديل	١٢) الامام أبو القاسم الشاطبي الضرير الاندالسي الشافعي
١٣) الامام ابو الحسن علي بن شجاك بن سالم بن علي بن موسى العبّاس	١٤) الامام ابو عبد الله محمّد بن عبد الخالق المصرى الشافعي	١٥) الامام أبو الخير محمّد بن محمّد الدمشقي المشهور بابن الجزرى
١٦) الشيخ الامام احمد الاسيوطي	١٧) الشيخ الامام ابي يحيى زكريا الانصارى	١٨) الشيخ العلاّمة ناصر الدين الطبلاوى
١٩) الشيخ العلاّمة شحادة اليمني	٢٠) الشيخ العلاّمة سيف الدين عطاء الله الفضالي	٢١) الشيخ العلاّمة سلطان المزاحى

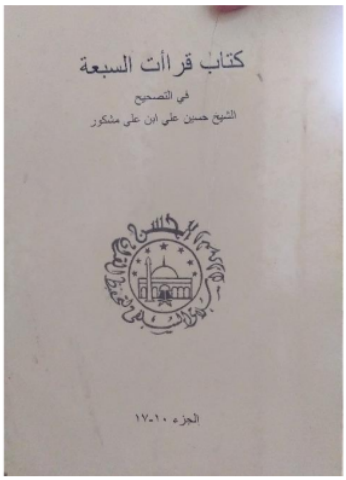
٢٢) الشيخ العلاّمة علي بن سليمان المنصورى	٢٣) الشيخ العلاّمة الحجازى	٢٤) الشيخ العلاّمة مصطفى بن عبد الرحمن الازميرى
٢٥) الشيخ العلاّمة احمد الرشيدى	٢٦) الشيخ العلاّمة اسماعيل بستين	٢٧) الشيخ العلاّمة عبد الكريم بن عمر البدري
٢٨) الشيخ العلاّمة محمّد منوّر الجكجاوى	٢٩) الشيخ أرواني أمين القدوسي, الشيخ محمّد هشام	

٣٠) الشيخ حسين بن علي الجحرابي

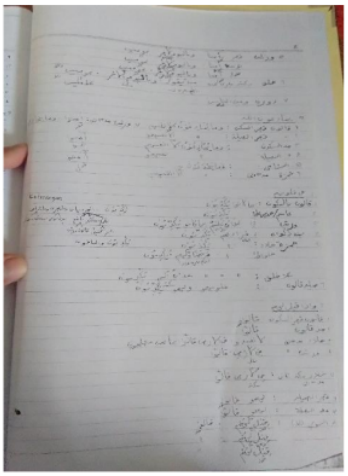
Table 3.

QirāAT Sab'ah In the Digital Age	
Character	1. Populist 2. Practical 3. Instant
Reality	1. Multidisciplinary 2. Multicultural

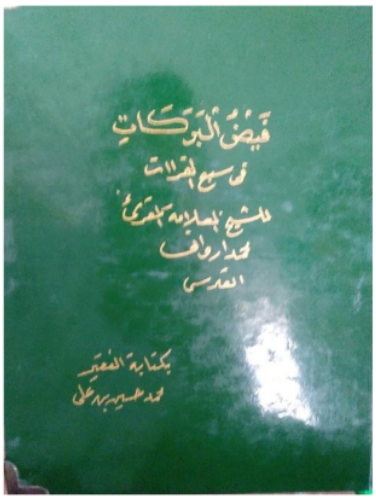
Gambar. 1 Kitab Qiraat sab'ah Karya K.H Husain Ali



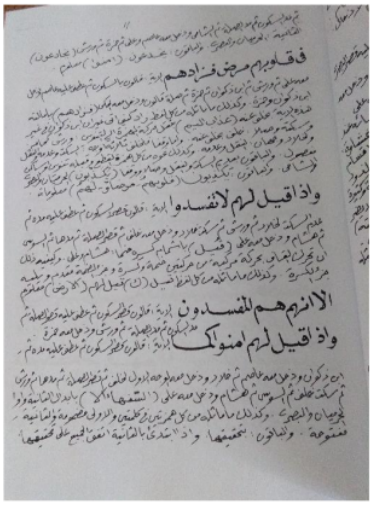
Isi Kitab Qiraat sab'ah



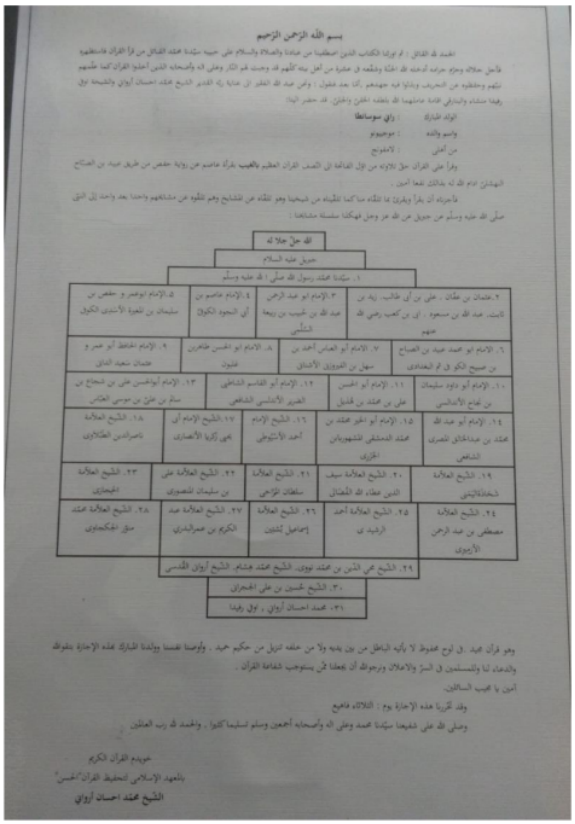
Gambar. 2. Kitab Fayd Al-Barakat Karya Syekh Arwani Tulisan K.H. Husain Ali



Isi Kitab Fayd al-Barakat



Gambar. 3. Sanad Guru Al-Qur'an dan Qirāāt sab'ah Syekh Husain Ali



بسم الله الرحمن الرحيم

الله جل جلاله

جبريل عليه السلام

١. سيدنا محمد رسول الله صلى الله عليه وسلم

٢. عثمان بن عفان . علي بن أبي طالب . زيد بن ثابت . عبد الله بن مسعود . أبي بن كعب رضي الله عنهم

٣. الإمام أبو عبد الرحمن عبد الله بن حبيب بن ربيعة السلمي

٤. الإمام عاصم بن أبي النجود الكوفي

٥. الإمام أبوعمر و حفص بن سليمان بن المغيرة الأسدي الكوفي

٦. الإمام أبو حمد عبيد بن الصباح بن صبيح الكوفي ثم البغدادي

٧. الإمام أبو العباس أحمد بن سهل بن الفيروزان الأشناني

٨. الإمام أبو الحسن خلف بن هشام البزار البغدادي

٩. الإمام الحافظ أبو عمر و عثمان سعيد الداني

١٠. الإمام أبو داود سليمان بن نجاح الأندلسي

١١. الإمام أبو الحسن علي بن شجاع بن سالم بن علي بن موسى العنس

١٢. الإمام أبو القاسم الشاطبي القيسي الأندلسي الشافعي

١٣. الإمام أبوالحسن علي بن محمد بن محمد بن هذيل الخزاعي

١٤. الإمام أبو عبد الله محمد بن عبدالخالق النصري الشافعي

١٥. الإمام أبو الخير محمد بن محمد الدمشقي الشهير بابن الجزري

١٦. الشيخ الإمام أحمد الأشنوني

١٧. الشيخ الإمام أبي يحيى زكريا الأنصاري

١٨. الشيخ العلامة ناصرالدين الطلاوي

١٩. الشيخ العلامة شحاتة الخي

٢٠. الشيخ العلامة سيف الدين عطاء الله المهتدي

٢١. الشيخ العلامة سلطان المزاحي

٢٢. الشيخ العلامة علي بن سليمان المنصوري

٢٣. الشيخ العلامة المجاري

٢٤. الشيخ العلامة مصطفى بن عبد الرحمن الأزبوني

٢٥. الشيخ العلامة أحمد الرشيدي

٢٦. الشيخ العلامة إسماعيل المنوفي

٢٧. الشيخ العلامة عبد الكريم بن عمر البدري

٢٨. الشيخ العلامة محمد مولى الجكجاوي

٢٩. الشيخ نجم الدين بن محمد نووي. الشيخ محمد هشام. الشيخ أرواني القدسي

٣٠. الشيخ حسين بن علي الجبرتي

٣١. محمد احسان أرواني . ولي رفيدا

وهو قرأ عليه . ق لوح محفوظ لا يأتيه الباطل من بين يديه ولا من خلفه تنزيل من حكيم حميد . ونؤصنا نفسنا وولدنا المبارك عليه الإجازة بتلوته والدعاء لنا وللمسلمين في السر والاعلان ونرجوالله أن يجعلنا ممن يستوجب شفاعة القرآن .

آمين يا مجيب السائلين.

وقد قررنا هذه الإجازة يوم : الثلاثاء فاجمع

وصلى الله على شفيعنا سيدنا محمد وعلى آله وأصحابه أجمعين وسلم تسليما كثيرا . والحمد لله رب العالمين

حرم القرآن الكريم

بالمعهد الإسلامي لتحفيظ القرآن "أحسن"

الشيخ محمد احسان أرواني

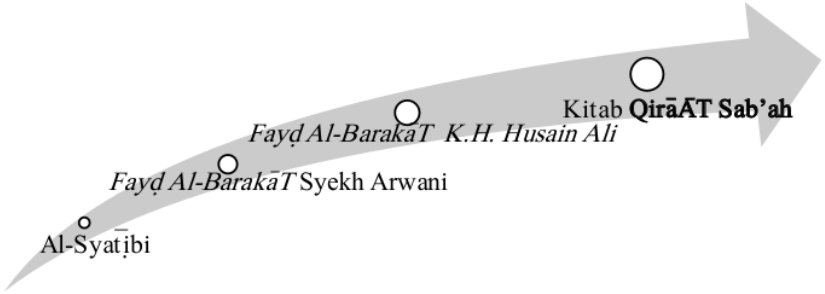
3.2. Discussion

3.2.1 Development of the *Fayḍ Al-BarakāT* Book K.H. Husain Ali

3.2.1.1 Genealogy of *Fayḍ Al-BarakāT* book K.H. Husain Ali

The genealogical of *Fayḍ Al-BarakāT* written by K.H. Husain Ali comes from the *Fayḍ Al-BarakāT* written by Sheikh Arwani Kudus, where the *Fayḍ Al-BarakāT* Sheikh Arwani comes from the book *al-Syatibi* written by Imam Mujahid (Arwani, 2019). The three books have their characteristics. Book of *Fayḍ Al-Barakāt* written by K.H. Husain Ali has a difference from the book *Fayḍ Al-BarakāT* 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 Fayḍ Al-BarakāT 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 *qirāāt 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 qirāāt 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).

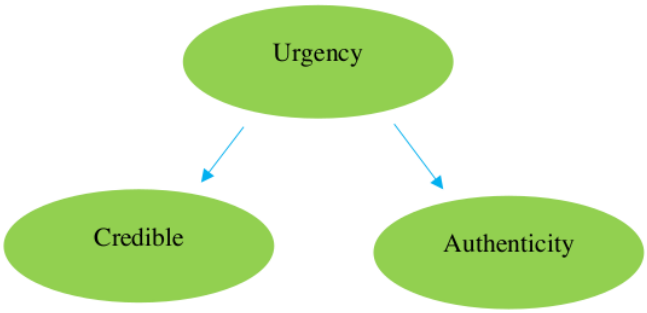


3.2.1.2 Genealogy of Sanad QirāAT Sab'ah K.H. Husain Ali

K.H. Husain Ali started studying QirāAT 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

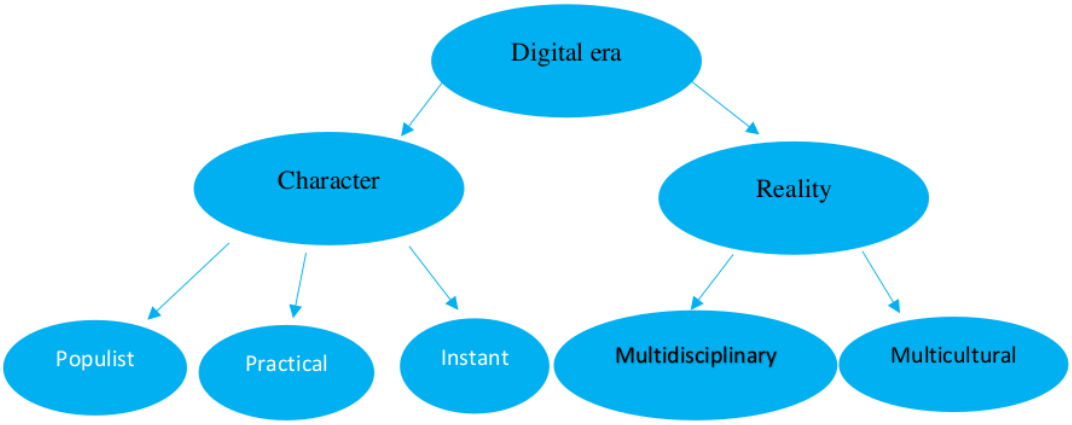
Abbas Ahmad, Imam Abu Muhammad Ubaid, Imam Abu Amr Hafs, Imam Ashim, Imam Abu Abdurrahman Abdullah Hubaib as-Sulami, Ubay bin Ka' ab, Abdullah bin Mas'ud, Zaid bin Thabit, Ali bin Abi Talib, Uthman bin Affan, Rasulullah Muhammad Saw (Ijazah Roni).

Everything authentic, and reliable, comes from the prophet, we must accept it (Tholhah 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 mutawwatirah 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).

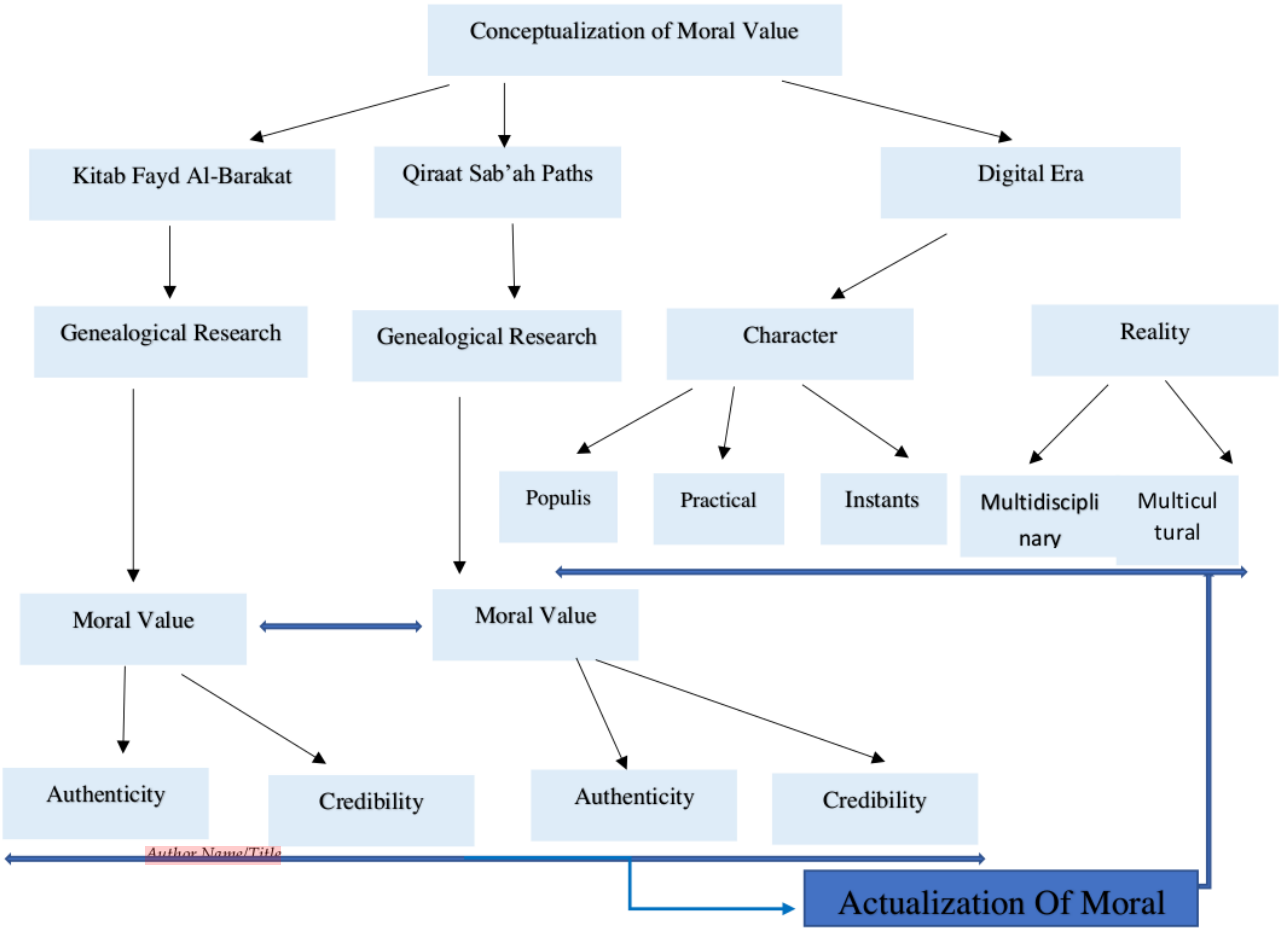


3.2.1.3 Development Factors Qirāāt Sab'ah

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 Qiraāt sab'ah book, where the condition of actualization of the *qiraāt sab'ah* book becomes a breakthrough so that qiraat sab'ah can exist in the digital era.



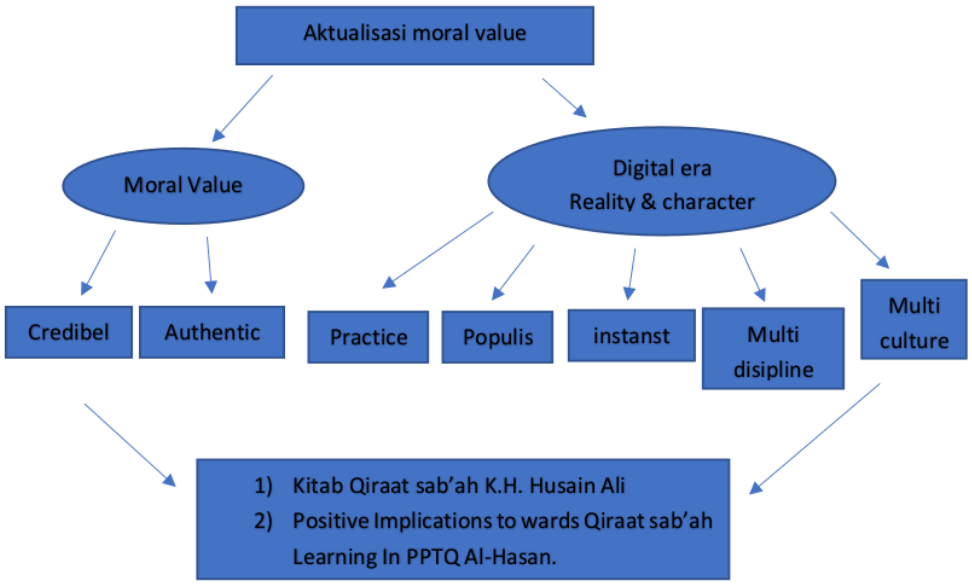
Actualization of moral values processes evidenced by PPTQ Al-Hasan that applied the locality of qiraah sab'ah learning using the *Qiraat sab'ah* book by K.H Husain Ali and gave positive results by the demands of the digital era. This actualization process is determined in the "3.2.2 chapter" by Relevanizing 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 Faiyd Al-Barokat Book of Qirāāt Sab'ah Learning in the Digital Era

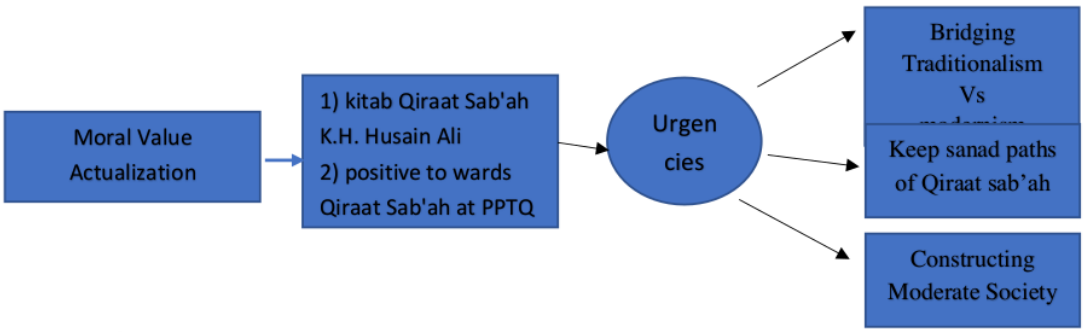
The results of data reduction for all informants showed that they agreed with the ease and practicality of the reading method in the book qirāĀT sab'ah KH. Husayn Ali. The book is a development of the book fayḍ al-barakāT which he copied from the manuscript KH. Arwani Amin in 1983 (PPTQ Al-Hasan, 2020) . Informants A, C, E, G, H and I mentioned that the use of the qirāaāt sab'ah book in PPTQ al-Hasan Ponorogo, had a significant impact on the development of qirāĀT sab'ah learning in PPTQ al-Hasan Ponorogo (Interview M. Ihsan 2022). Informant A said that the number of students who submitted qirāĀT 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 qirāĀT sab'ah using the manuscript of the *qirāāt sab'ah* book he wrote (Interview Ulil 2022). All the results of the data reduction above show that the development of the book of fayḍ al-barakāT resulted in the manuscript of the book of qirāāt sab'ah by KH. Husein Ali has positive implications for learning qirāāt 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 qirāāt sab'ah book to be studied.

The positive implications of developing the *fayḍ al-barakāt* book for learning qirāāt 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). Qirāāt 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 qirāāt 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 qirāāt sab'ah book by KH. Husein Ali which has positive implications for learning qirāāt 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). 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). 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). Secondly, keep the sanad paths of qiraah sab'ah. The results of the author's search on the biographies of the qirāāt sab'ah scholars show a decrease in the life span of qirāāt sab'ah experts in Indonesia (Susanto, 2022). The Kiai of the PPTQ al-Hasan Ponorogo boarding school uses hegemonic order (Bourdieu, 1986)(Bourdieu, 1991)(Neuman & Neumann., 2017), to applicate Kitab *qirāāt sab'ah* in PPTQ al-Hasan Ponorogo qirāāt sab'ah learning. This kitab *qirāāt sab'ah* application implicates a positive impact on the student's *animo*. This is to keep qirāāt 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 (A, 1998)(Jafari Amineh & Davatgari Asl, 2015). The qirāāt 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 qirāāt 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 *fayḍ al-barakāt* book development on the learning of qiraah sab'ah at PPTQ Al-Hasan Ponorogo resulted in two novelties: first, the development of the *fayḍ al-barakāt* book resulted in the *qiraāt sab'ah* manuscript written by K.H. Hussein Ali. Secondly, the development of the *fayḍ al-barakāt* 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 qiraāt, and constructing a moderate society.

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