



### Research Article

## Reading of Al-Qur'an Verses In The "Dikia Rabano" Tradition

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**Abstract.** This research originated from the phenomenon of community religious traditions in the West Sumatra region, precisely in Jorong Halalang. The local community named it Dikia Rabano. In this tradition there is a series of Al-Qur'an verses that are read before starting the recitation of sholawat to the prophet. The formulation of the problem is how is the transformation of the recitation of the Qur'anic verses in the Dikia Rabano tradition? and how is the public perception of the Qur'anic verses in the Dikia Rabano tradition? This research is a field research (Field research) whose data collection techniques the author uses observation, interviews, and documentation. The primary data sources are traditional leaders, religious leaders, teachers and members of Dikia Rabano and the community in Jorong Halalang Nagari Kamang Mudiak. To analyze the data, the author uses data reduction steps, data analysis and finally conclusions. From the results of the study it can be concluded that the transformation of the recitation of the Qur'anic verses read in the Dikia Rabano tradition, that the practice of reading these verses has existed since the time of the Prophet which then continued in the generations after him. As for the public perception of the Qur'anic verses read in the Dikia Rabano tradition, including as protection to be given a smooth event, it is also understood as a means to ask for the blessing of reading shalawat to be conveyed to the Prophet Muhammad so as to get syafa'at from him in the afterlife, one form of khidmat to teachers and previous scholars by following their teachings, heart healers when read in tahlilan events and for expressions of gratitude when read in events related to thanksgiving and celebrations and as a form of worship to Allah SWT.

**Keywords:** reading; al-Qur'an; dikia rabano

**Abstrak.** Penelitian ini berawal dari fenomena tradisi keagamaan masyarakat di daerah Sumatera Barat tepatnya di Jorong Halalang. Masyarakat setempat menamakannya dengan Dikia Rabano. Dalam tradisi ini terdapat rangkaian verse Al-Qur'an yang dibacakan sebelum memulai pembacaan sholawat kepada nabi. Adapun rumusan masalahnya adalah bagaimana transformasi pembacaan verse-verse Al-Qur'an dalam tradisi Dikia Rabano? dan bagaimana persepsi masyarakat terhadap verse-verse Al-Qur'an dalam tradisi Dikia Rabano? Penelitian ini adalah penelitian lapangan (Field research) yang teknik pengambilan datanya penulis menggunakan observasi, wawancara, dan dokumentasi. Adapun sumber data primernya adalah tokoh adat, tokoh agama, guru dan anggota Dikia Rabano serta masyarakat di Jorong Halalang Nagari Kamang Mudiak. Untuk analisa datanya penulis menggunakan langkah-langkah reduksi data, analisis data dan terakhir kesimpulan. Dari hasil penelitian dapat disimpulkan transformasi pembacaan verse-verse Al-Qur'an yang dibaca dalam tradisi Dikia Rabano, bahwa Praktik pembacaan verse-verse ini sudah ada sejak zaman Rasulullah yang kemudian berlanjut pada generasi setelahnya. Adapun persepsi masyarakat mengenai verse-verse Al-Qur'an yang dibaca dalam tradisi Dikia Rabano diantaranya sebagai perlindungan agar diberi kelancaran acara juga dipahami sebagai sarana untuk memohon keberkahan pembacaan shalawat agar tersampaikan kepada Nabi Muhammad sehingga mendapatkan syafa'at dari beliau di akhirat kelak, salah satu bentuk khidmat kepada guru dan ulama-ulama terdahulu dengan mengikuti ajarannya, penyembuh hati ketika dibacakan dalam acara tahlilan dan untuk ungkapan rasa syukur ketika dibacakan dalam acara yang berkaitan dengan syukuran dan perayaan dan sebagai salah satu bentuk ibadah kepada Allah SWT

**Keywords:** pembacaan; al-qur'an; dikia rabano

## INTRODUCTION

Reading the Qur'an is a highly recommended activity for Muslims because the Qur'an is a guide for Muslims. The recitation of the Qur'an gives rise to a variety of understandings which also result in a variety of practices of functioning the Qur'an in life outside of its textual conditions. This has actually existed since the time of the

Prophet Muhammad, such as the recitation of Surah Al-Fatihah as a treatment and Surah al-Mu'awwidzain to reject witchcraft (Kharir & Finaldy, 2024).

The practice of functioning the Qur'an in life beyond its textual conditions is known as the living Qur'an. Muhammad Yusuf said that the Living Qur'an is a social response to the Qur'an whether it is seen by the community as knowledge in the profane area (not sacred) on the one hand and on the other hand it is also considered as a guide book with sacred value (Muhammadun, 2021).

Terminologically, the science of Living Qur'an can be defined as a science that studies the practice of the Qur'an. In other words, this science examines the Qur'an from a reality, not from thoughts derived from the interpretation of the Qur'anic text (Yuliani, 2021). Living Qur'an can also be interpreted as a branch of Qur'anic science that does not study the text of the Qur'an but the symptoms of the Qur'an found in society. These symptoms can be in the form of behavior, values, feelings, objects, culture and tradition. Thus, the study of living Qur'an can be interpreted as an effort to gain solid and convincing knowledge of a practice, culture, tradition, ritual, thought, or behavior of life in society that arises from understanding the verses of the Qur'an (Turmuzy, 2022). According to Ahmad Rafiq, Living Qur'an refers to the socio-cultural phenomenon in which humans receive and interact with the Qur'an. The study of Living Qur'an is not merely about the form and structure of the text that carries meaning, but further about the function of the text as scripture in the recipient community (Yuliani, 2021).

Nowadays, there are many Living Qur'an practices that use Qur'anic verses in life such as seeking medical treatment using Qur'anic verses, requesting various things with the Qur'an, driving away spirits with the Qur'an, writing down certain Qur'anic verses to ward off disturbances or as decoration, applying certain Qur'anic verses in individual and social life, giving recitations of surahs to people who have died and making the Qur'an as a wirid at certain times. This can be found in various traditions or customs of the community (Aufa dkk., 2020).

The recitation of the Qur'an is carried out in various traditions in different ways and purposes both those that have been carried out for generations and those that have just been implemented, carried out individually or together in a majlis as in the article researched by Novia Permata Sari and Risman Bustaman. The article discusses the recitation of the Qur'an at the graveyard morning and evening for seven days which is a hereditary tradition that is still being carried out today. The reading of Surat Yasin morning and evening at the grave for seven days is believed to free the grave from the torment of the grave. In addition, in Tanjung Berugo Village, Masurai Valley Subdistrict, Merangin Regency, there is a tradition of reciting surah Yasin as a repellent to bad luck (Sari & Bustamam, 2021). This tradition is a form of community understanding of the Qur'an surah Al-Isra' verse 83 and is also based on the hadith narrated by Imam Tirmidzi which explains that surah Yasin is the heart of the Qur'an. This tradition is carried out once a year and is also carried out when there are various plagues that hit the villagers.

Then in certain times and traditions the recitation of Qur'anic verses is also accompanied by the recitation of sholawat-sholawat to the Prophet Muhammad SAW as done by the people of Jorong Halalang Nagari Kamang Mudiak District Kamang

Magek Agam Regency who read the verses of the Qur'an then continued with the recitation of sholawat to the prophet accompanied by a tambourine known as "Dikia Rabano". Dikia Rabano is a form of sholawat to the Prophet Muhammad SAW which is a hereditary tradition carried out by the Kamang Mudiak community, especially in Jorong Halalang. In the Qur'an, it is explained that the command to send blessings to the Prophet is in Q.S Al-Ahzab verse 56:

Meaning: *"Indeed, Allah and His angels offer peace and blessings to the Prophet. O you who believe! Pray for the prophet and greet him with respect."* (QS. Al-Ahzab: 56)

The verse above is one of the direct commands from Allah to send blessings to the Prophet. In the Dikia Rabano tradition, this verse is one of the verses recited before the start of the recitation of sholawat. This tradition is usually carried out on the commemoration of the month of maulid, thanksgiving events, tahlilan, Muharram commemoration, and other events. In addition to these events, usually Dikia Rabano is also held rehearsals in the mushalla after that alternating from house to house which is not determined by the time distance, but based on the request of dikia members and the community (interview azmi).

The Dikia tradition also begins with a traditional procession, namely with pasambahan. Pasambahan is done before the recitation of the verses of the Qur'an begins. The Qur'anic verses recited include Al-Fatihah, Al-Falaq, Al-Ikhlash, An-Nas, the first five verses of Surah Al-Baqarah, the verse of Kursi, and the last three verses of Surah Al-Baqarah. Then continued with the recitation of asmaul husna and Surah Al-Ahzab verse 56 after that the reading of the prophet's prayer and the reading of the book of barzanji several chapters. These chapters are known as tunggak. After reading several tunggak, food is served but before the food is eaten, another pasambahan is performed.

This is followed by badiri or the recitation of the Prophet's prayer while standing. After this process is complete, the audience sits back down and continues reading the book of barzanji accompanied by rabano or tambourine until it is finished. After finishing the recitation of sholawat-sholawat, it is followed by eating bajamba. At the end of the session it is closed with pasambahan ka tagak or pasambahan before going home.

The event is usually held in the evening, starting after Isha prayer around nine o'clock and ending around one to two o'clock in the morning. This event is only attended by men and the age is not specified. Usually children who are still in elementary school have begun to participate in this activity while studying. As for the women, their job is in the kitchen cooking and preparing all the dishes (interview naufal azkia saputra).

This tradition is interesting to study because it is not only carried out in the month of maulid but also used in various celebratory events such as thanksgiving, commemoration of other Islamic holidays, celebration of khatam Al-Qur'an, graduation celebration, maarak marapulai, even tahlilan 100 days of the dead. The recitation of Qur'anic verses in the Dikia Rabano tradition is only done in activities that are assemblies or gather in one place and room while for activities that are parades, there is no recitation of Qur'anic verses.

The Dikia Rabano tradition is not only found in Nagari Kamang Mudiak but also in other surrounding areas such as Tilatang Kamang, Canduang, Lasi, Salo, Gaduik, and so on. As for what distinguishes Dikia in Jorong Halalang from other areas, there are several aspects including the matan read in the book of barzanji which in Jorong Halalang only reads six themes or chapters from the book of barzanji. Then in this tradition it is also added with poems in Minang language. Another difference is in the rhythm or langgam used in Jorong Halalang where in Jorong Halalang the langgam or rhythm used is more lively than other areas. This tradition is also considered as something that must be implemented because this tradition has taken root in the community and there will be imbalances in the community if celebrations do not use this tradition. Even if in a celebration does not use Dikia Rabano will be considered not religious so that this tradition is still maintained by the people of Jorong Halalang, Nagari Kamang Mudiak until now.

The Dikia Rabano tradition begins with the recitation of Qur'anic verses called bakhatam. Dikia Rabano is a practice carried out by the community in reviving the Qur'an in everyday life. With the recitation of Al-Qur'an verses before the start of sholawat in the Dikia Rabano tradition, the author is interested in further researching the recitation of Al-Qur'an verses in the Dikia Rabano tradition.

## **METHOD**

This research is qualitative research (Field research) whose data collection techniques the author uses observation, interviews, and documentation (Hermawan & Pd, 2019). The primary data sources are traditional leaders, religious leaders, teachers and members of Dikia Rabano and the community in Jorong Halalang Nagari Kamang Mudiak. To analyze the data, the author uses data reduction steps, data analysis and finally conclusions.

## **RESULTS AND DISCUSSION**

### **Transformation of Qur'anic verses recitation in Dikia Rabano tradition in Jorong Halalang**

West Sumatra is an area where the majority of the people are Muslim. This demographic condition causes West Sumatra to have a lot of diversity of religious practices that develop in this area inhabited by the Minangkabau tribe. These practices are manifested in traditions, rituals and others. Not infrequently these practices are born to revive the verses of the Qur'an. The religious practices of the Minangkabau people also arise because of the struggle of religious understanding between the elders and the youth. The elders are the customary people while the mudo are the religious people. The struggle between the traditionalists and the religious then gave birth to an acculturation between custom and religion which is then reflected in the philosophy of life of the Minangkabau people, namely "Adat Basandi Syara', Syara' Basandi Kitabullah" (ABS-SBK) which means that Minangkabau custom is based on Islamic law, namely the Qur'an and Hadith.

In addition, the Minangkabau community is a group of people who still uphold the traditional values inherited by their ancestors. Most of these traditions are carried out as an effort to ground the teachings of Islam, especially to revive the verses

contained in the Qur'an. The effort to revive the verses contained in the Qur'an is called the Living Qur'an. Among them are the recitation of Al-Qur'anic verses in the Dikia Rabano tradition found in Jorong Halalang Nagari Kamang Mudiak, Kamang Magek District, Agam Regency.

The practices of reciting certain Qur'anic verses in various wirid, activities or assemblies have actually existed since the time of the Prophet who then transmitted from generation to generation. In the process of transmission, transformation or change is possible, which causes variations in knowledge and new practices that arise from the understanding of the Qur'anic verses. The author seeks to reveal the transformation of the Qur'anic verses recited in the Dikia Rabano tradition in Jorong Halalang Nagari Kamang Mudiak.

#### 1. Al-Fatihah

Al-Fatihah is the most majestic surah because each name has a meaning of function and glory, including *Fātiḥah al-Kitāb* (the opening letter in the Qur'ān), *Ummu al-Qur'ān* or *Ummu al-Kitāb* (the mother of the Qur'ān), *al-Qur'ān al-'Azīm* (the great Qur'ān), *al-Sab' al-Matsānī* (seven repeated verses), *al-Wāfiyah* (encompassing), *al-Kanz* (treasury), *al-Kāfiyah* (sufficient), *Asās alQur'ān* (the main teachings of the Qur'ān), *al-Nūr* (light), *surah al-Ḥamd wa syukr* (surah containing praise and gratitude), *al-Ruqyah* (mantra), *al-Syifā'* (medicine), and *al-Syāfiyah* (that which heals), and many other names (Hamnah, 2021).

Surah Al-Fatihah has many virtues including Surah Al-Fatihah is a letter that must be read during prayer. Al-Fatihah is also a light given to Prophet Muhammad as a privilege that has never been given to previous prophets. This is based on the Prophet's hadith which means:

"Ibn 'Abbās reported: When Jibrīl was sitting next to the Prophet Muhammad (peace be upon him) and heard a voice from above, he raised his head and said: This voice is one of the doors of heaven that was opened today and has never been opened except today. Then an angel descended who had never before been sent down to earth, greeted him and said: Give glad tidings of two lights that have been given to you (Muhammad) that were never given to any prophet before you, namely Surah al-Fatihah and the last verse of Surah al-Baqarah, you do not recite them except that you will be given and granted anything".

The hadith also explains that al-Fatihah is believed to be a means of granting prayers. Many scholars recommend that prayers be closed with "*alhamdu lillahi robbil alamīn*" or even closed with the recitation of Surah Al-Fatihah. it is recommended to close the prayer with Surah Al-Fatihah as a *wasilah* and intermediary so that the prayers offered are accepted by Allah. The Companions of Nai, peace be upon him, used Surah Al-Fatihah as a means to fulfill their needs in this world, and also to cure all diseases (Wahib, 2020).

Al-Fatihah is also said to be the *ummul Qur'an* in which the content of Surah al-Fatihah has covered the content of the Qur'an in general including *aqidah tauhid*, worship, *shari'ah*, faith in the last day, the attributes of Allah as well as His *asma*, *isti'ānah* (asking for help and praying to Him), the recommendation to ask for guidance to be set on the path of truth, and kept away from the path of misguidance.

Therefore, the practice of reciting Al-Fatihah occurs in various forms as previously described and even Al-Fatihah is also used as a routine dhikr and wirid (Handani dkk., 2023).

## 2. An-Nas, Al-Falaq and Al-Ikhlās

In the hadith narrated by Ibn Nasa'i it is explained that the person who recites An-Nas, Al-Falaq and Al-Ikhlās in the evening and morning three times, then Allah swt will provide sufficiency for him. Then in the narration of Bukhari it is also explained that the Prophet SAW when he was in bed every night, he gathered both palms then the two palms were blown and recited the letters al-Ikhlās, al-Falaq, and an-Naas, then he wiped the hands on the limbs that could be reached from the head, face, and front of the body he did so three times (Aini, 2021).

The virtues of the last three surahs contained in the Qur'an provide enormous benefits including alleviating an illness, getting the protection of Allah SWT, getting security and comfort when we want to sleep, getting protection from witchcraft and being given sufficiency if read regularly morning and evening (Suadi, 2022). Then another virtue of Surah al-Ikhlās is to read Surah al-Ikhlās three times like reading the entire Qur'an. This is based on the hadith in Sunan Abu Dawud which means: Al-Qa'nabi told us, from Malik, from Abdurrahman bin Abdullah bin Abdurrahman, from his father, from Abi Saïd al-Khudri, actually a man heard another man reciting qul huwallahu ahad while repeating it. In the morning he came to the Messenger of Allah and told him about it - as if the man thought it was a small thing - so the Messenger of Allah said: "By Whose hand is my soul, it is like a third of the Qur'an.

Surahs Al- Falaq and An-Nas are called mu'awwidzatain because the name is derived from the word A'uzu, which means "I take refuge", so mu'awwidzatain means two suras that lead the reader to a place of refuge or include him in a protected area (RINATA, 2022). This is because many narrations explain that the letter is used as protection from various kinds of diseases and also the disturbance of spirits.

## 3. Al-Baqarah verse 1-5

Surah Al-Baqarah has many virtues in various narrations. One of the blessings obtained by practicing Surah Al-Baqarah is being protected from the temptation of Satan. Revealed by Ibn Mas'ud, in a hadith the Prophet SAW said:

"Whoever recites the first four verses of Surah Al-Baqarah, then the verse of Kursi, then the two verses after the verse of Kursi, then the last three verses of Surah Al-Baqarah, then he and his family will not be approached on that day by the devil. Nor will he be approached by anything that he dislikes. And not two verses are recited to a mentally retarded person unless he comes to his senses (by Allah's permission)" (Mubarak, 2023).

In other narrations, there are also many explanations of the virtues of reading Surah Al-Baqarah such as getting a great gift, ease on the last day, avoiding the disturbance of jinn and demons, protecting the house from various disturbances and many more virtues of practicing Surah Al-Baqarah. (Adhana, 2023).

## 4. Al-Baqarah verse 255 or verse of Kursi

Ali Ahmad Abdul Al-Tahtawi mentions some of the virtues of the verse of the chair, including that the verse of the chair contains the great names of Allah and is considered the greatest verse in the Qur'an. then if the verse of the chair is recited after the fard prayer, it will be in the care of Allah until the next prayer and no one will prevent him from entering heaven unless he dies. Reciting the verse of the chair can also drive away the devil (Amirudin, 2021). The verse of Kursi is not only beneficial for those who recite it in their daily lives, but also for those who write it down with the intention of using it as a rajah or talisman (Darajat, 2021). This virtue is written in a book by Muhammad Taqī al-Muqaddam, in his work entitled *Khazānat al-Asrār fī al-Khutūmi wa al-Aẓkār*, in this book starting from history to individual experiences. Among its virtues are, namely, guarding against Satan's interference, as a medicine, the fulfillment of all desires, and others (Muzakky & Aufaq, 2020).

#### 5. Al-Baqarah verse 285-286

Surah Al-Baqarah verses 284-286 is the Seal of surah al-Baqarah which was explained by the Prophet Muhammad SAW. with his saying, "Whoever recites the last two verses at night, they will suffice or protect him." (HR. Bukhari, Muslim). Then narrated by At Tirmidzi, who recites it at home for three nights, then the devil will not approach him. The function of the last three verses of surah al-Baqarah is that whoever recites the last three verses of surah al-Baqarah will get forgiveness by Allah and avoid witchcraft (Ni'mah, 2021).

The last verse of Surat Al Baqarah is also a form of submission from the servant to Allah SWT which by reading it one's faith will be renewed because in the verse there is an attitude of submission to Allah SWT. Then it is also said that the virtue of the verse can be a substitute for various dhikr. Because in it there is already a prayer to ask for the good of the world and the hereafter.

#### 6. Al-Ahzab verse 59

This verse shows the command to send blessings to the Prophet and in this verse it is also explained that Allah and the angels also send blessings to the prophet. This verse shows how important salawat is so that this verse is often read in various activities related to salawat as a form of reminder of how important it is for Muslims to salawat the Prophet Muhammad SAW. One is required to glorify him and recognize his merits. Because of the Prophet's services and sacrifices, Allah swt. bestows mercy and the angels invoke maghfirah for him and encourages Muslims to convey peace and blessings to the Prophet Muhammad and all his family. Praying and asking for the safety and welfare of the Prophet Muhammad aims as a teaching so that we are good at thanking those who have contributed to leading us to the gate of happiness in this world and the hereafter.

Salawat is a form of Muslim gratitude to the Prophet Muhammad for his services and sacrifices for his people. Even in thisverse, Allah Himself shows that He also prays as a form of grace and pleasure for the noblest human being, namely the Prophet Muhammad PBUH. The angels also offer salutations and greetings to him as a form of prayer and asking for forgiveness. So, the believers should also send



blessings on the Great Prophet Muhammad (peace be upon him) as a form of prayer as well as exaltation and respect for him.

The practice of reciting Qur'anic verses is widely practiced in various places and activities in various ways. This practice has existed since the time of the Prophet who then continued in the generations after him. This is because there is a narrative that explains the virtues of these verses as the author has described. The reading of these verses for certain purposes transforms from one form to another, from one practice to another and even transformations also occur in the form of writing such as making the verse chair as an amulet or *raja*. This proves that the verses are interpreted according to the experience of the people who practice them from time to time.

### **Public Perception of Qur'anic Verses in the Dikia Rabano tradition in Jorong Halalang**

The Dikia Rabano tradition is a tradition that has been carried out for generations by the people of Jorong Halalang Nagari Kamang Mudiak. The reading of the verses of the Qur'an in this tradition is not done just because of the tradition carried out from generation to generation but there must be certain motivations, purposes and objectives of reading the verses.

To find out the motivation, purpose and objectives, the author conducted interviews with sources involved in this tradition. The first was with Al-Afghani, who is Dikia Rabano's teacher as well as a religious and traditional leader in Jorong Halalang. He explained the purpose of reading the verses in the interview as follows: *"Verse yang di baco dalam bakhatam ko kan verse-verse pilihan yang punyo keutaman yang banyak dijaleh an dalam hadis mode surek Al-Fatihah itu kan surek yang punyo keistimewaan luar biasa. Al-Fatihah bisa jadi do'a umum dalam berbagai konteks kegiatan. Sudah tu surek tigo kul diyakini sebagai verse perlindungan gunonyo supayo kegiatan ko di lindungi Allah dan lancar sampai akhir mode tu juo verse kursi. Kalau awal jo akhir surek Al-Baqarah dak jauh beda jo kegunaan tigo kul jo verse kursi samo-samo untuak perlindungan sudah tu do'a untuak menyarah an sagalonyo ka Allah dan mohon keberkahan acara. Yang terakhir verse innallaha wamala ikatahu tu untuak maingek an ka awak basamo perintah bashalawat jo keutamaannyo."* (Al-afghani, 2024)

Al-Afghani explained that the verses read in the Dikia Rabano tradition are selected verses that have virtues that have been explained in many prophetic traditions and various *riwverse*. Like the letter Al-Fatihah which has extraordinary privileges. Surah Al-Fatihah is a general prayer that has flexibility in various contexts of religious practice. Then the letters Al-Ikhlās, Al-Falaq, An-Nas and the verse of the chair are believed to be protection verses that aim to protect the Dikia Rabano event so that it is launched from the beginning to the end of the event. He also said that the reading of the first five verses and the last three verses of Surah Al-Baqarah has a function that is not much different from the letters Al-Ikhlās, Al-Falaq, An-Nas and the verse of the chair, which are both as protection. Then also for prayer to submit everything to Allah and ask for the blessing of the Dikia Rabano event from beginning to end. Finally, he explained that the purpose of reading Surah Al-Ahzab verse 56 is

to remind us of the commandment to send blessings to the prophet and also how the virtues of sending blessings.

Mr. Arifin also said that the recitation of the verses of the Qur'an is intended to obtain blessings. This is contained in the following interview:

*"Bakhatam ko kan mambacoan verse-verse Al-Qur'an ko. Verse-verse ko gunonyo untuak do'a supayo berkah jo lancar Badikia. Mamintak wak kapado nan satu supayo barakat shalawat nan wak bacoan dan sampai handak no kapado nabi supayo dapek wak syafaat dari baliaw di akhirat nantik"*(Arifin, 2024)

Mr. Arifin explained that the purpose of Bakhatam or the recitation of verses of the Qur'an is as a prayer to ask for blessings and smoothness in Dikia Rabano activities by asking Allah for the blessings of shalawat that are read and conveyed to the Prophet Muhammad SAW in order to get syafa'at from him in the hereafter. Then in the author's interview with grandfather Basir, he explained the purpose of reading the verses of the Qur'an as follows:

*"Padoman awak nan partamu kan Al-Qur'an baru sunnah nabi, kan baitu. Supayo labiah barakat nan awak baco, sampai mukasuk mako baco Al-Qur'an untuak mamohon ka Allah. Kalau dak izin dari nan satu, payah na lah siang malam kariang rakuangan basholawat dak ka dapek syafaat nan wak arok an doh."*(Basir, 2024)

He explained that the Qur'an is the main guide for Muslims. The recitation of the Qur'anic verse is intended to invoke blessings to Allah. The recitation of the verse of the Qur'an aims to invoke the blessings and intercession of the prophet Muhammad in the afterlife by sending blessings to the prophet. He explained that there is no place to ask for everything we hope for except only to Allah, our wishes will not be realized if Allah does not allow it.

In addition, the reason for reading the verses of the Qur'an in the Dikia Rabano tradition is to follow the teachings of previous teachers and scholars. This is based on the results of the author's interview with Azmi who is a member of Dikia Rabano. He explained the reasons for reading the verses of the Qur'an in the Dikia Rabano tradition as follows:

*"Bakhatam ko kan isi nyo surek-surek pilihan dan bakhatam ko ado dalam kitab barazanji tu. Susunan verse-verse ko di buek dek ulama terdahulu. Dak mungkin ulama-ulama dulu sumbarang sen ma ambiak verse-verse Al-Qur'an, pasti ado makna dari verse-verse tu."*(Azmi, 2024)

Azmi explained that the Bakhatam contains selected surahs and the verses recited in it are contained in the barzanji book. Azmi explained that the arrangement of the verses was made by the previous scholars and it was impossible for the previous scholars to carelessly take and choose the verse but there must be a certain purpose and intention (Azmi, 2024).

The same thing was also conveyed by Julima Hendra who is also a member of Dikia Rabano. He explained in the interview as follows:

*"Bakhatam ko lah ado jo sajak dulu dan iko di ajaan sacaro turun temurun dari guru-guru terdahulu tu wak ma amalan apo nan di ajaan guru-guru sabalumnyo karano apo nan di ajaan guru ko dak buliah awak rubah-rubah doh supayo barakat nan wak dapek."*(Julima, 2024)

He explained that Bakhatam or the recitation of the verses of the Qur'an has been around for a long time and was taught from generation to generation by previous teachers. He explained that he only practiced what had been taught by his teacher because he believed that what had been taught by his teacher should not be changed at will. This is a form of khidmat to the teacher in order to get blessings from what has been learned and taught by the teacher.

Then another purpose was explained by Mr. Warman as a religious figure in the interview as follows:

*"bakhatamko sabalum sahalawat jo dikia di baco. No partamu sakali bakhatam ko baru beko sholawat, taalia, mandua sudah tu baru barazanji jo dikia. Guno no banyak du. kalau urang nan manyaratuh hari jadi sanang ati keluarga nan di tingga an, syifaul lima fisshidur, di bacoan verse Al-Qur'an jadi ubek penyembuh untuak manyanang an hati. Kamudian untuak urang nan ma adoan syukuran barati untuak ungkapan syukur, contoh no kalau tamat sakola anak, di adoan dikia di rumah tu di bacoan verse-verse Al-Qur'an jo sholawat, tinggan urang jo do'a tu bantuak syukur tarimo kasih awak dek alah tamat lo anak sakola. Sudah tu litta'bud untuak awak nan mambaco. Litta'bud bitilawatih kan mantun a, ibadah bagi awak nan mambaco Al-Qur'an."*(Warman, 2024)

The recitation of Qur'anic verses before the recitation of sholawat is intended to heal the hearts of those who read and listen to it. The healing of the heart in question is when manyaratuih hari or tahlilan people die. The Qur'anic verse recited serves to calm and heal the hearts of the families left behind. This is in accordance with the words of Allah which explain that the Qur'an is a medicine, one of which is found in Surah Yunus verse 57 which reads:

يَا أَيُّهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ. وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

*O people, indeed there has come to you a lesson (the Qur'an) from your Lord, a cure for that which is in the breast, and guidance and mercy for the believers.*

Furthermore, the recitation of Qur'anic verses aims to express gratitude for those who hold thanksgiving. Finally, he revealed that the purpose of reciting the verse of the Qur'an is for worship both for the person reading and for the person listening or listening to it.

Then the reading of the verses of the Qur'an in the Dikia Rabano tradition is understood as a form of worship to God also expressed by Mr. Samsir in the interview as follows:

*"bakhatam ko untuak ibadah bagi wak, kan lah samo tau wak Mambaco Al-Qur'an ko gadang pahalo no. jankan mambaco manyimak se wak lai dapek jo pahalo. ciek huruf nan wak bco tu sapuluah kebaikan pahalo no. jadi mako nyo baco verse-verse Al-Qur'an ko di duluan sabalum mulai shalawat karano pahalo no gadang. Ciek lai Al-Qur'an ko pedomon partamu umat islam jadi di duluan dari yang lain."*(Syamsir, 2024)

Mr. Syamsir explained that the reading of Qur'anic verses in the Dikia Rabano tradition is a form of worship to Allah. As we both know that there are many virtues of reading the Qur'an, one of which is given ten good rewards for every letter we read, even if we listen to people who read the Qur'an, we will also get rewards. Because of

the virtue of reading the verses of the Qur'an and the Qur'an is the first guide for Muslims, its recitation takes precedence over shalawat.

From the interviews that the author conducted with the informants, the perceptions found in the community towards the reading of the verses of the Qur'an in the Dikia Rabano tradition where each verse is believed to have virtues such as the letter Al-Fatihah which is considered a letter that has privileges so that many are used as prayers in various activities. Then the letter Al-Ikhlās, Al-Falaq, An-Nas and the verse of the chair are believed to be protection verses that aim to ask for protection so that the Dikia Rabano event is smooth from start to finish. Likewise, the five prefix verses and the last three verses of Surah Al-Baqarah have a function that is not much different from the letters Al-Ikhlās, Al-Falaq, An-Nas and the verse of the chair, namely both as protection. Then also for prayer to submit everything to Allah and ask for the blessing of the Dikia Rabano event from beginning to end. As for Surah Al-Ahzab verse 56, it serves to remind us of the command to say goodbye to the prophet and also how the virtue of saying goodbye.

In addition to protection, the recitation of verses of the Qur'an in the Dikia Rabano tradition is also understood as a means to invoke the blessing of the recitation of salawat and conveyed to the Prophet Muhammad so as to get *syafa'at* from him in the afterlife. Then another reason for reading the verse of the Qur'an is a form of respect for the teacher and previous scholars by following their teachings. In addition, the function of reciting Qur'anic verses is flexible depending on the theme of the event being held considering the many virtues of the Qur'an such as for healing the heart when read in *tahlilan* events, for expressions of gratitude when read in events related to thanksgiving and celebrations. Finally, the reading of the verses of the Qur'an in the Dikia Rabano tradition is interpreted as a form of worship to Allah SWT.

From the community's perception of the recitation of the Qur'anic verses, it can be concluded that the recitation of the Qur'anic verses in the Dikia Rabano tradition is one of the Living Qur'an phenomena where the community revives the Qur'anic verses by practicing and interpreting the verses based on their virtues.

## CONCLUSION

Based on the results of the discussion of research on the reading of Qur'anic verses in the Dikia Rabano tradition in Jorong Halalang Nagari Kamang Mudiak Kamang Magek District, Agam Regency, it can be concluded: The transformation of the Qur'anic verses read in the Dikia Rabano tradition, that the practice of reading these verses has existed since the time of the Prophet which then continued in the generation after him. This is because there is a narrative that explains the virtues of the verses as the author has described. The reading of these verses for certain purposes transforms from one form to another, from one practice to another, and even transformations also occur in the form of writing such as making the verse chair as a talisman or *raja*. This proves that the verses are interpreted according to the experience of the people who practice them from time to time.

There are several community perceptions regarding the verses of the Qur'an read in the Dikia Rabano tradition including the letter Al-Fatihah which is considered a letter that has special features so that many are used as prayers. Then the letter Al-

Ikhlas, Al-Falaq, An-Nas and the verse of the chair aim to ask for protection so that the Dikia Rabano event is smooth from start to finish. Likewise, the first five verses and the last three verses of Surah Al-Baqarah have functions that are not much different from Surah Al-Ikhlas, Al-Falaq, An-Nas and verse kursi, which are both as protection. Then also for prayer to submit everything to Allah and ask for the blessing of the Dikia Rabano event from beginning to end. As for Surah Al-Ahzab verse 56, it serves to remind us of the command to say goodbye to the prophet and also how the virtues of saying goodbye. Apart from being a protection, it is also understood as a means to invoke the blessing of the recitation of salawat and conveyed to the Prophet Muhammad so as to get syafa'at from him in the hereafter. Then another reason is one form of khidmat to teachers and previous scholars by following their teachings. In addition, it is also intended to heal the heart when read in tahlilan events and for expressions of gratitude when read in events related to thanksgiving and celebrations and finally as a form of worship to Allah SWT.

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