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## **The Use of Qur'an Verses in Wafaq Rebo Wekasan: Study on Living Qur'an in Pondok Pesantren Salafi Asy-Syafi'iyah at Narawita Cicalengka Village**

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### **Abstract**

*Rebo Wekasan is a religious tradition performed on the last Wednesday of the Islamic month of Safar, aimed at seeking protection from calamities. This study explores the practice of writing wafaq using selected Qur'anic verses as a manifestation of the Living Qur'an concept at the Salafi Asy-Syafi'iyah Islamic Boarding School in Narawita Village, Cicalengka. Employing a qualitative approach and Hans Robert Jauss's Horizon of Expectation theory, this research reveals how verses containing the phrase salamun are intentionally chosen and inscribed in specific patterns as a form of spiritual supplication believed to hold protective power. The writing process follows strict Arabic script rules, and the paper is soaked in water that is later consumed or used by students and local residents. This tradition not only serves as a ritual but also acts as a medium for education, value transmission, and religious embodiment that thrives within a local cultural context.*

**Keywords:** *Wafaq; Rebo Wekasan; Living Qur'an*

## Introduction

The Qur'an is seen as a holy book that becomes a guide and guide in life. The Qur'an is read, studied, studied, believed and practiced to obtain worldly happiness and at the same time the key to obtaining happiness in the hereafter. That is why the Qur'an is used as a dialogue partner in solving the problems of the lives of Muslims. Interaction with the Qur'an can be in the form of verbal, written and deed interactions in the form of thoughts, experiences, emotions, or spiritual. From this spiritual thing is formed an understanding of certain verses. The experience of interacting with the Qur'an is a special privilege for every Muslim [1].

Indonesia itself is known as a nation that has a variety of cultures from the heritage of our ancestors that are always strongly guarded. In addition, as a Muslim-majority country, Indonesian Muslims have a strong belief in the sacredness of the Qur'an [2]. These two things meet and are qualified to build a new culture, which does not eliminate the identity of the previous two cultures [3]. From this acculturation, we find many products of Indonesian Muslim interaction with the Qur'an, as contained in religious rituals, art, worship and daily activities [4].

One of the traditions that is carried out as the implementation of good relations between humans and the Almighty and social relations between individuals in society is Rebo Wekasan Tradition. Rebo Wekasan Tradition arises because there is a belief in society that with the implementation of *Tradisi Rebo Wekasan* can provide protection from disasters and is a form of expression of gratitude to God for providing enjoyment to the surrounding community [5]. The Rebo Wekasan tradition is a religious tradition that is carried out on the last Wednesday of the month of *Shafar*, which is the second month of the *Hijri* calendar [6]. The Rebo Wekasan tradition is included in the religious tradition, which is an activity that is carried out from generation to generation and contains several elements related to beliefs about certain religious believers [7].

Regarding the practice of the Rebo wekasan ritual, each region has different practices. The Rebo wekasan ritual at the Salafi Asy-Syafi'iyah Islamic Boarding School, precisely in Narawita Cicalengka Village, is carried out by writing verses of the Qur'an on white paper then dipped in water and drunk which is efficacious as a prevention of disasters that occur on that day [8]. The local people believe that the water that has been written on the verses of the Qur'an can keep them away from all dangers.

The Salafi Asy-Syafi'iyah Islamic Boarding School as an Islamic educational institution based on the teachings of Salafus Shalih, integrates a deep understanding of the Qur'an with the implementation of local traditions that are

full of religious values [9]. The use of Qur'anic verses in Wafaq Rebo Wekasan in this pesantren is a manifestation of the concept of "Living Qur'an", which is the practice of practicing the Qur'an directly in daily life which is felt to have spiritual and social effects for the practitioners [10]. Thus, this tradition can be studied not only as a ritual activity, but also as a cultural and religious phenomenon that contains philosophical and theological meaning [11].

In the context of this study, we focus on the use of Qur'anic verses in the practice of Wafaq Rebo Wekasan at the Salafi Asy-Syafi'iyah Islamic Boarding School, Narawita Cicalengka Village [12]. The purpose of this study is to understand how the verses of the Qur'an are interpreted and applied in the ritual, as well as how the meanings contained in the verses interact with the expectations and expectations of the people who carry out these traditions.

To achieve this goal, we use the *theory of Horizon of Expectation* put forward by Hans Robert Jauss. This theory allows us to analyze how readers or ritual performers shape their expectations and interpretations of sacred texts, as well as how social and cultural contexts affect their understanding [13]. With this approach, it is hoped that this research can provide a deeper insight into the dynamics between Qur'anic texts and religious practices in the local context, as well as their contribution to the preservation of traditions and spiritual values in society.

## Method

This research is included in the field research category, where researchers conduct data tracing directly at the location through inventory and exploration of practices carried out by the community. Interviews with relevant sources are the main source in this study, especially data obtained from the students of the Salafi Asy-Syafi'iyah Islamic Boarding School who are involved in the implementation of Wafaq Rebo Wekasan. Meanwhile, secondary sources are obtained from a variety of supporting literature, including books, journal articles, and other references related to the research theme [14].

The data collection methods applied include observation, interviews, and documentation. To analyze the collected data, the author uses the theory of Horizon of Expectation proposed by Hans Robert Jauss. This theory focuses on the reader's expectations of the text of the Qur'an, where Jauss emphasizes that the understanding of a text is influenced by the judgment that exists in the reader's mind [15]. Thus, the expectations held by each reader can vary, providing a richer perspective on the interpretation of the verses of the Qur'an in the context of the Wafaq Rebo Wekasan tradition.

## Results and Discussion

### History of the Use of Qur'an Verses in Wafaq Rebo Wekasan

The phenomenon of Living Qur'an studies on the Rebo Wekasan tradition has been studied more and more recently. However, there is still very little research that specifically raises the aspect of writing wafaq as part of the interaction of Muslims with the verses of the Qur'an in the tradition [16]. Rebo Wekasan is a worship tradition that is carried out to ask for protection and blessings from Allah through the implementation of prayer and prayer. This ritual is held on the last Wednesday of the month of Safar, as a form of hope and devotion to the Creator [17]. The implementation of Rebo Wekasan has different variations in each region, both in terms of the method and terminology used [18]. Traditional ceremonies are one of the important factors in Javanese civilization which has strong roots in customs and culture that cannot be separated from the life of the Javanese people [6].

The tradition of Rebo Wekasan at the Salafi Asy-Syafi'iyyah Islamic Boarding School is a hereditary heritage that is still maintained today. This tradition has existed since the cottage was first established by the grandfather of Kyai Sehabudin [20]. After his death, this tradition was continued by Kyai Sehabudin's father, and is now continued by his four sons, including Kyai Sehabudin himself. As stated by Mr. Kyai Sehabudin, one of the leaders of the Salafi Asy-Syafi'iyyah Islamic Boarding School:

*"This tradition has existed before I became a leader, namely since the beginning of the establishment of the hut led by my grandfather. After he died, it was continued by my father and when my father died, the succession was continued by his four sons, one of whom was me [21]."*

The tradition of Rebo Wekasan which is carried out at his cottage is not carried out without a basis, but is sourced from a diploma that he received directly from his teacher at the Miftahul Huda Ottomanian Islamic Boarding School, Ciamis [22]. The diploma covers all the procedures for the implementation of Rebo Wekasan, including the time of implementation, special practices, prayers, and also the writing of wafaq containing verses of the Qur'an [23]. In this tradition, the verses of the Qur'an are used as a means of protection from various calamities, which are believed to have been revealed by Allah on the last Wednesday of the month of Safar [24]. Therefore, the writing of wafaq is carried out with great care and follows the rules of writing Arabic letters exactly. The slightest mistake in writing, such as in certain forms of hijaiyah letters, requires students to repeat the writing from the beginning [25].

This belief lives in the midst of students and some of the community around the cottage. They strongly believe that the verses of the Qur'an in the Wafaq of Rebo Wekasan can be a wasilah to prevent various diseases and

disasters [26]. Thus, the implementation of Rebo Wekasan in this pesantren is a tangible form of acculturation between Islamic values and local culture, which is inherited sustainably from generation to generation. The following is a list of verses that are commonly contained in wafaq:

**Table 1.** List of verses that are commonly included in wafaq

No	Surah	Verse	Verse Quotes	Translation
1	Yasin	58	سَلَامٌ قَوْلًا مِّن رَّبِّ رَحِيمٍ	"Peace be upon you, as a greeting from the Most Merciful God."
2	Al-Shaffat	79	سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ	"Prosperity (We bestow) on Noah in the universe."
3	Al-Shaffat	109	سَلَامٌ عَلَى إِبْرَاهِيمَ	"Peace be upon Ibrahim."
4	Al-Shaffat	120	سَلَامٌ عَلَى مُوسَى وَهَارُونَ	"Peace be upon Moses and Aaron."
5	Al-Shaffat	130	سَلَامٌ عَلَى إِيْلَاسِينَ	"Peace be upon Ilyas and his people."
6	Az-Zumar	73	سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ	"Peace be upon you, you have done good."
7	Al-Qadr	5	سَلَامٌ هِيَ حَتَّى مَطَلَعِ الْفَجْرِ	"Be prosperous until dawn"

### Understanding the Use of Qur'an Verses in Wafak Rebo Wekasan

The implementation of Rebo Wekasan has different variations in each region, both in terms of methods and terminology used.[18] One of the ritual practices of Rebo Wekasan is to write the verses of the Qur'an on a white porcelain plate or on a piece of white paper and the verses of the Qur'an written on a porcelain plate or a piece of white paper are a kind of Do'a [27]. Wafaq in short means to realize something that is balanced, harmonious, equal, and parallel [28]. On the other hand, according to ijmal (general) it has the meaning of the alphabet, letters, numbers that describe certain rules in order to create the ability to perform the desired action, as a way of treatment, maintenance, benefits, facilitating rizqi [29]. As stated by Mr. Kyai Sehabudin, one of the leaders of the Salafi Islamic Boarding School Ash-Syafi'iyah:

*"The writing of Qur'anic verses in this wafaq serves as a form of special prayer to ask for protection from various forces or disasters. The verses used are generally*

*those that contain the words salamun, which meaningfully contain the hope of salvation and peace" [30].*

Some scholars of sholihin said: On that day, it should be reciting surah Yasin, when it reaches the verse salaamun qoulun min Rabbir Rahiim, repeat it 313 times and then continue it until it is finished, then pray to recite the munjiyat prayer in order to avoid all forces and disasters [31].

The form or pattern of writing in wafak rebo wekasan is different depending on how we write it, where if in the Ash-Shafi'iyah hut it is written on white paper the pattern is circular and the verses of the Qur'an contained in the wafaq consist of several pieces of verses from several letters. As mentioned in the image below:



**Figure 1.** Circle Pattern Wafak Rebo Wekasan

The above verses are verses of the stories of the Prophets, namely the story of Prophet Noah, Prophet Abraham, and Prophet Ilyas who received salvation from Allah because of their patience. So, the understanding of the use of the verses of the Qur'an for the people at the Salafi Asy-Syafi'iyah Islamic Boarding School is not only limited to the aspect of writing or symbols, but is believed to be a form of prayer and spiritual effort to ask for protection from the reinforcements that are believed to descend on the last Wednesday of the month of *Safar* [32]. The verses used in the wafaq were specially selected, namely verses that contain salamun and verses that tell the story of the salvation of prophets such as Noah, Prophet Abraham, and Prophet Ilyas [33]. The people of the hut understood that the prophets received salvation from Allah because of their patience and faith, so that the verses were believed to be the guardians of

salvation for them as well. Before the writing of the verse, there is also a prayer that contains a request to be kept away from various disasters, diseases and bad deaths. This strengthens the belief that wafaq is a form of prayer for salvation that comes directly from the values of the Qur'an.

### The Meaning of the Use of Qur'anic Verses in Wafak Rebo Wekasan

The writing of *wafaq* in the Rebo Wekasan tradition is not just random writing, but is a spiritual means to ask for protection from calamities that are believed to often descend on the last Wednesday of the month of Safar. The verses of the Qur'an compiled in wafaq are not only sacred texts, but contain special meanings and spiritual powers that are believed to provide protection from various weapons and calamities, according to the description of the classic book [34]. The verses used in wafaq are also seen as revelations that contain blessings and healing. As explained in the Qur'an, "*And We have sent down from the Qur'an something that is a cure and a mercy for the believers*" (QS. Al-Isra: 82). This indicates that the use of holy verses as part of wafaq is a concrete form of using Allah's kalam to get real spiritual protection [35].

The students understand *wafaq* as a form of *inner effort*, where the letters and numbers that are arranged have a special meaning derived from the verses of the Qur'an. For them, this is the legacy of scholars who have been practiced for a long time and are believed to bring blessings. As stated by Mr. Kyai Sehabudin, one of the leaders of the Salafi Asy-Syafi'iyah Islamic Boarding School:

*"The people in this Salafi Asy-Syafi'iyah Islamic boarding school still believe in one of the practices of writing wafaq because this tradition still has information from the scholars, so our belief is based on the form of tafa'ul (hope for goodness) towards these scholars".[36]*

There are also several scholars who explain the information "Whoever writes 7 verses in each of his verses begins with the recitation of *salamun*, then the verse is written on paper and then put it in water then the water is drunk or used for bathing, then that person will be saved, will not be affected by bala'i or calamity which amounts to 3200 bala'I [37]. In addition to spiritual meaning, wafaq also has an educational function in Islamic boarding schools. Students not only practice writing wafaq as a ritual, but are also educated to understand the meaning and interpretation of the verses used [38]. This is a medium for strengthening the understanding of the Qur'an as a whole in daily life, while maintaining the preservation of Islamic scientific traditions [18].

## The Practice of Using Qur'an Verses in Wafak Rebo Wekasan

The month of Safar is known as a month full of disasters, as told by Shaykh Muhammad bin Atwi Al-Maliki Al-Hasani in his book *Abwab al-Faraj*, in the chapter on treatment with the verse syifa (healer). In the book, it is narrated that Imam Shaykh Abu al-Qashim Al-Qusyairi Rahimahullah had a child who was seriously ill, so he almost despaired to see the condition of his child. In his sleep he dreamed of meeting the Prophet and he conveyed the sick condition of his son, and the Prophet said; "Do you not know the verses of Shifa in the Qur'an?". Then Al-Imam Al-Sheikh Abu Al-Qashim Al-Qusyairi immediately looked for the verses referred to by the Prophet. Six verses were found in the Qur'an that contain the word shiva, namely those found in Q.S At-Taubah:14, Q.S Yunus:57, Q.S Al-Nahl:69, Q.S Al-Isra:82 and Q.S Al-Shu'ara:80. Then he wrote the verses on paper and put them in water and gave them to his son to drink as an antidote, and then the child was healed of his disease [40]. As stated by Mr. Kyai Sehabudin, one of the leaders of the Salafi Islamic Boarding School Ash-Syafi'iyah:

"The verses in the wafak tradition of the last Wednesday there are 7 verses, namely *Salamun 'ala Nuhin fil 'alamin, Salamun 'ala Ibrahim, Salamun 'ala Il Yasin, Salamun 'ala Musa wa Harun, Salamun 'alaikum thibtum fadkhuluha khalidin, Salamun qaulam mir rabbir rahim, Salamun hiya hatta mathla'i alfajr.*

That is the verse that is always used in writing wafaq [41].

The above explanation of the 7 verses is:

1. Surah As-Saffat verse 79

سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ

Meaning: "Prosperity (We bestow) on Noah in the universe."

In Tafsir Al-Azhar The meaning of the verse fragment. This verse is a very high congratulations and appreciation to Noah a.s., who is one of the remembrance givers that God said in verse 72 above. Those who have persistently, steadfastly, hard-hearted and long-lived have delivered God's warnings to man. And he always called upon God, asking for help, because he was convinced that man would not succeed in any big or small effort without taufiq and guidance from Allah [42]. In Tafsir Ibn Katsir, interpreting in his book of tafsir Volume 7, that Surah As Saffat verse 79 tells about a good test for Prophet Noah (as) with Allah enshrined in the form of good names and praises to Prophet Noah, and Allah bestowed prosperity on Prophet Noah in all regions and all people [43].

2. Surah As-Saffat Verse 109

سَلَامٌ عَلَى إِبْرَاهِيمَ

It means: "Peace be upon Abraham."



In Tafsir Al-Azhar The meaning of the verse fragment. A supreme praise from God for the true surrender (Islam). Sayyid Quthb in his book of tafsir Fi Zhilalil Quran explains that the welfare of Allah for Prophet Ibrahim is recorded in His eternal book and sculpted in a great form [44].

### 3. Surah As-Saffat Verse 130

سَلَامٌ عَلَىٰ آلِ يَاسِينَ

It means: "*Peace be upon Ilyas and his people.*"

In the Tafsir of the Ministry of Religion of the Republic of Indonesia, the meaning of the fragment of the verse. Congratulations from Allah Allah greetings to Ilyasin (plural form of Ilyas), namely the Prophet Ilyas and those who accept and support the teachings he conveys [45]. The greetings from Allah are the assurance of Allah's eternal salvation and prosperity for Prophet Ilyas and his followers in this world and in the hereafter. Imam Nafi' recites *ياسين* ال with Āli Yasin like Āli Muhammad, while Imam Hafi' recites it as Ilyasin. Then commentators differ on whether *ياسين* ال means Ilyas or Yasin's family. However, most scholars are of the opinion that it means family or followers.

Quraish Shihab gives clarity on this verse in his book of tafsir Al-Misbah that the verses of praise are like the Prophets who have been described in the previous verses. Allah said: And besides the past grace We also leave and preserve for him, that is, for Ilyasin, the good name, praise and the fruit of speech among those who came later [46]. Peace be upon Ilyasin. That is how we replied to him, indeed that is how we recompense Al-Muhsinin, because indeed he belongs to the group of our servants who believe, that is, those who are steadfast in their faith [47].

### 4. Surah As-Saffat verse 120

سَلَامٌ عَلَىٰ مُوسَىٰ وَهَارُونَ

It means: "*Peace be upon Moses and Aaron.*"

In Tafsir Al-Azhar The meaning of the verse fragment. That is the highest honor that Allah has given and praised to our Prophet Muhammad (peace be upon him) in the revelation to him of the two meritorious Prophets. Then God also mentioned His appreciation for each meritorious person. This verse in the Tafsir of Ibn Kathir has the context that Allah has bestowed Moses and Aaron in the form of prophethood as well as the salvation of those who believe in them from the cruelty of Pharaoh and his followers, as well as from the crimes they committed, such as killing boys and letting girls live and then employing them for despicable things. Then after experiencing the event, Allah gave them help and made their hearts happy, giving them victory.

5. Surah Az-Zumar Verse 73

سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ

Those who fear their Lord are led into Paradise in groups, so that when they arrive there and the gates are opened, the guards say to them, "*Salāmun 'alaikum (may salvation be upon you), blessed are you. So, enter into it (to stay) forever!*"

In the Tafsir of Al-Azhar at the base of verse 71 and the base of verse 73 both we find the word *Wo siigo*, which we mean accompanied. Can also be interpreted as being delivered Can also be interpreted as being paraded. These three meanings are used in Indonesian (Malay). It is the same for the wicked who are accompanied to Hell and for the pious who are accompanied to Paradise. The change is in the way of accompaniment and who accompanies it. If a person who commits a sin is accompanied to Hell, then accompanying him must be an angel who acts as a guarding police to keep the person who is being escorted away from the escort. As for the pious who are escorted to Paradise, they are accompanied by guards of honor [48]. Both of them were in groups. But the first is in groups as people of punishment and the second is in groups of people who are honored and honored; "Until when they have come to you. " That is, to come to the paradise prepared for their abode; 'Don opened the doors and said to his guardians: 'Peace be upon you! Blessed are you! So enter into it in eternity.'" (End of verse 7) [42].

6. Surah Yasin Verse 58

سَلَامٌ قَوْلًا مِّن رَّبِّ رَحِيمٍ

Artinya : (Kepada mereka dikatakan,) "*Salam sejahtera*" sebagai ucapan dari Tuhan Yang Maha Penyayang.

In Tafsir Al-Azhar the meaning of the fragment of the verse which means "Congratulations!" A word from the Most Merciful God." This means that by saying "Welcome" the members of heaven are welcomed by God their arrival into heaven, just as the guardian angels of heaven greet them as well, (see Sura 13, ar-Ra'ad, Guruh, verse 23). And other letters. Not to mention that paradise itself is called "Darus Salam", the Happy Country [49]. Even one of the 99 names of Allah is "*Assalam*". See also Surah 33, al-Ahzab verse 44. As-Salam means safety, peace, order. That's what everyone wants. And that's what they'll find there later.

While in the Tafsir of the Ministry of Religion the above verse is, what they want is a greeting from Allah that is conveyed to them to glorify them [50]. This greeting is directly conveyed by Allah or perhaps through the intermediary of angels, Salam means salvation and prosperity, protected from everything that is displeasing and obtaining everything desired so that the person obtains incomparable physical and spiritual pleasure [51].

## 7. Surah Al-Qadr verse 5

سَلَّمَ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ

Meaning: *Prosper (the night) until dawn.*

In the Tafsir of the Ministry of Religion of the Republic of Indonesia, the above verse explains, Allah stated that the night was filled with virtue and blessings from the beginning to dawn, because of the descent of the Qur'an witnessed by the angels when Allah lifted the chest of His Prophet and facilitated the way to convey guidance and guidance to His people [52]. On the day of the Wednesday they prayed together and wrote the verses of the Qur'an on a piece of paper which was believed to give faidah to the owner of the paper and an object attached to the paper. The verses of the Qur'an that are written on a piece of paper are Q.S Yasin:58,[53]. Q.S Al-Shaffat:79,120,109,130, Q.S Al-Zumar:73 and Q.S Al-Qodar:5 [54]. As stated by Mr. Kyai Sehabudin, one of the leaders of the Salafi Islamic Boarding School Ash-Syafi'iyah:

*"The writing of Qur'anic verses in wafaq is carried out by the students on a piece of paper, usually after the Fajr prayer. The writing process begins with the sentence Basmallah, as every activity should begin with that sentence. This is also related to the writing of the salamun-salamun, which requires precision in the application of Arabic rules from the beginning. At this stage, the rules for writing hijaiyah letters must be carefully considered, especially those letters that have special forms in writing, such as the letters ha' (ح) and the like. If there is an error in the writing, then the writing must be repeated from the beginning, starting again from the sentence of Basmallah. Every mistake is considered invalid, so the writing must be repeated until it is entirely in accordance with the correct rules" [55].*

Before writing the verses of the Qur'an, there is a prayer that begins.

Means:

*By mentioning the name of Allah the Most Merciful and Merciful. Keep us away from all calamities, and the descent of misfortune, and all evil, and the feeling of rejoicing over the calamities that befall others, and the death that comes in ambush. Also keep away from death that is su'ul khatimah, and from all diseases, leprosy, fever, leprosy and nausea. With Your affection, O Most Loving and Merciful Substance. May Allah pour out salvation on the Prophet Muhammad, his family and his companions. By mentioning the name of Allah the Most Merciful and Merciful.*

The verse is written on a piece of white paper and written it using a liquid pen that is crushed. As stated by Mr. Kyai Sehabudin, one of the leaders of the Salafi Asy-Syafi'iyah Islamic Boarding School:

*"It's good that it uses jafaron ink which is red in open with a liquid pen".*

According to Mr. Kyai Sehabudin, the condition in making this wafaq is that the verses of the Qur'an should not be read but only written. After finishing writing, the wafaq is put in water. Then the Santriwan and Santriwati and even

the community around the Islamic boarding school also drink and bring some water using the water container that they have brought each. In addition to drinking, amulet water is also put into water places, such as water tanks, wells, bathrooms, and so on [56]. The efficacy of a piece of paper written in the Qur'anic verses is not only dipped in water, but can also be attached to any part of the house, such as room doors, windows, closet doors and so on.

The information shows that the Salafi Asy-Syafi'iyah Islamic Boarding School still carries out the Ritual Tradition in Wafak Rebo Wekasan, not only the students but also the people around the Islamic boarding school are still carrying out this tradition. The students and residents around the pesantren believe that the water that has been passed on the verses of the Qur'an can keep them away from all dangers, because the Qur'an is a multi-functional holy book in the practice of Qur'anic verses in addition to being a reading that has worship value, as well as a main reference for Muslims in facing social and transcendental problems. The Qur'an in the time of the prophet was also used as a means to prevent and destroy evil magic and cure various diseases [26]. This is one of the guidelines or beliefs of the community and students at the Salafi Asy-Syafi'iyah Islamic Boarding School, Narawita Village, Cicalengka.

## Conclusion

The tradition of Wafaq Rebo Wekasan at the Salafi Islamic Boarding School Ash-Syafi'iyah is a tangible form of practicing the values of the Qur'an that live in the community (Living Qur'an). In this tradition, specially selected verses of the Qur'an—especially those containing *salamun*—are written in the form of wafaq as a spiritual medium to invoke protection from calamities that are believed to descend on the last Wednesday of the month of Safar.

The implementation of this tradition is not carried out carelessly, but based on the diploma of the previous teacher, and is carried out with great precision according to the rules of writing Arabic letters. In addition to functioning as a form of religious ritual and prayer, this practice also has educational value because students are trained to understand the meaning of the verses written, as well as strengthen their spirituality.

Thus, the use of Qur'anic verses in Wafaq Rebo Wekasan reflects a combination of religious beliefs, the preservation of local traditions, and pesantren education. This proves that the values of the Qur'an are not only learned textually, but also brought to life through meaningful cultural and spiritual practices in daily life.

## Author's Contributions

**Asep Abdul Muhyi & Ecep Ismail:** Conceptualization, Methodology, Writing – review and editing, Supervision, Project administration. **Deva Nur Fazri & Faqih Al-Munawwar:** Methodology, Writing – study and editing, Investigation. **Dewi Sukmawati & Gina Raudhatul Jannah:** Conceptualization, Methodology, Writing – analysis and editing, Investigation.

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