

TEXT CRITICISM AND MAGICAL PERFORMANCE OF *WIFQ MUSABBI'* IN *AẒIMAT AL-HAIKAL*

(Kritik Teks dan Performa Magis *Wifq Musabbi'* dalam *Azimat al-Haikal*)

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Abstract

*This study aims to identify the dominant scribal characteristics and transcriptional errors affecting the readability of the text *AẒimat al-Haikal*, and to analyse the function of Qur'anic excerpts within the *wifq musabbi'* sequence at the intersection of informational meaning and performative (talismanic) use. It employs a philological method using a standard edition approach, comprising transliteration, normalization, and minimal emendation, followed by a functional reception analysis. Data were collected through close examination of the sole manuscript preserved in the privately owned Baboh Haikal Pandahan collection (Tamansari, Jaken, Pati, Central Java), alongside the identification and classification of Qur'anic quotations from 32 surahs. Data analysis combines textual criticism to identify patterns of variation with reception analysis, drawing on Ibn Kathir's tafsir to assess thematic correspondences and functional shifts. The findings reveal recurring variants, including addition, omission, dittography, substitution, and *saut du même au même*, indicating a permissive scribal culture that enables textual augmentation and recontextualization. Furthermore, reception analysis demonstrates partial thematic alignment between cited verses and their attributed functions (protection, healing, provision, and travel safety), while also revealing a shift from exegetical meaning toward pragmatic ritual purposes. This study contributes to Indonesian Islamic manuscript studies by providing a more accessible textual foundation and an analytical framework linking textual criticism with practical Qur'anic application.*

Keywords: *wifq, talismanic Qur'an, reception, AẒimat Al-Haikal*

Abstrak

Penelitian ini bertujuan untuk mengidentifikasi karakteristik penyalinan serta kesalahan transkripsi yang memengaruhi keterbacaan teks *AẒimat Al-Haikal*, serta menganalisis fungsi kutipan Al-Qur'an dalam rangkaian *wifq musabbi'* pada pertemuan antara makna informasional dan peran performatif (talismanik). Metode yang digunakan adalah filologi dengan pendekatan edisi standar, yang mencakup transliterasi, normalisasi, dan emendasi minimal, dilanjutkan dengan analisis resepsi fungsional. Teknik pengumpulan data dilakukan melalui studi naskah tunggal yang tersimpan dalam koleksi privat *Baboh Haikal Pandahan* (Tamansari, Jaken, Pati, Jawa Tengah), serta identifikasi dan klasifikasi kutipan Al-Qur'an dari 32 surah. Teknik analisis data meliputi kritik teks untuk mengidentifikasi varian penyalinan, serta analisis resepsi untuk menelaah keterkaitan antara konteks ayat dan fungsi praktisnya dengan merujuk pada tafsir Ibn Kathir. Hasil penelitian menunjukkan adanya varian yang berulang, seperti penambahan, penghilangan, dittografi, substitusi, dan *saut du même au même*, yang mengindikasikan budaya penyalinan yang permisif dan memungkinkan terjadinya augmentasi serta rekontekstualisasi teks. Selain itu, resepsi pembaca menunjukkan adanya kesesuaian parsial antara tema ayat yang dikutip dengan fungsi yang dijanjikan (perlindungan, penyembuhan, kecukupan, dan keselamatan perjalanan), sekaligus memperlihatkan pergeseran dari pesan tafsir menuju tujuan ritual pragmatis. Penelitian ini memberikan kontribusi dalam studi naskah Islam di Indonesia melalui penyediaan landasan teks yang

lebih terbaca serta kerangka analitis yang menghubungkan kritik teks dengan praktik penggunaan Al-Qur'an.

Kata-kata kunci: *wifq*; Al-Qur'an jimat; resepsi; *Azimat Al-Haikal*

INTRODUCTION

The Qur'an is not merely a text to be read and interpreted; it is also "lived" through embodied practices, ritual performances, and material engagements. Within the Living Qur'an framework, the relationship between communities and the Qur'an operates through two interrelated functions: (1) an informative function, in which the text serves as a source of meaning and guidance, and (2) a performative function, in which the text is actualized through recitation, repetition, inscription, and ritual use for specific socio-spiritual purposes (Gill, 1993; Bell, 1988). This dual perspective enables an examination of how particular verses are selected, repeated, materially inscribed, and mobilized to achieve practical aims such as protection, healing, sustenance, and safety.

To avoid reducing "performativity" to a descriptive label, this study situates it within three complementary frameworks. First, following speech act theory (Austin, 1962; Al-Zubeiry, 2025; House, 2021), a performative utterance does not merely convey meaning but accomplishes an act; thus, Qur'anic recitation in practices such as *wirid* and *ruqyah* functions as an illocutionary act intended to produce tangible effects. Second, drawing on ritual theory (Bell, 1988; Changhong, 2021; Sathiyamani, 2025), performativity is understood as patterned, embodied, and socially authorized action where repetition, sequencing, and prescribed etiquette generate legitimacy and efficacy. Third, informed by the material religion approach (Meyer, 2010), the Qur'an is approached not only as discourse but also as a material-visual object whose layout and inscription shape religious experience. In this sense, the performative function of the Qur'an refers to its operational dimension where language, ritual procedure, and material form converge to produce claims of efficacy beyond semantic interpretation.

Within this domain, practices such as *wirid*, *ruqyah*, *raja*, and amulets occupy a

crucial yet contested position. While they represent practical religious responses to uncertainty and spiritual needs, they also raise theological debates regarding legitimate mediation (*wasilah*), the attribution of power to objects, and the boundaries of monotheism, debates that continue in contemporary digital spaces (Geertz, 2014; Huda, 2019; Humaeni, 2015).

A significant form within this tradition is the *wifq*, typically arranged as patterned tables of numbers or letters (magic squares). Beyond their aesthetic aspect, these tabular forms function as symbolic-operational systems regulating the arrangement, repetition, and activation of Qur'anic verses, supplications, and divine names. Historical and contemporary studies show that such forms circulate widely across Islamic knowledge traditions and remain embedded in Indonesian religious life, particularly in practices of protection and healing (Thwaite, 2023; Tolsa, 2020; Maola, 2023; Azizah et al., 2025; Qurtibi & Kholiludin, 2019).

Previous studies have addressed related themes, such as intertextuality in Javanese literature (2024) and Sufi dimensions in classical texts (2018), yet they have not specifically examined the structural and performative integration of Qur'anic excerpts within the *wifq musabbi'* (seven-order *wifq*), nor combined philological editing with a performative-reception approach.

This study, therefore, focuses on the manuscript *Baboh Azimat al-Haikal* (AH), particularly the *wifq musabbi'*, selected due to its rarity, its structured integration of Qur'anic verses, prayers, and tabular forms, and its explicit linkage between text, ritual procedure, and practical objectives. The *wifq musabbi'* operates across content, format, sequence, and prescribed use, making it a key site for analysing the operationalization of the Qur'an in practice.

Accordingly, this study addresses two questions: (1) what scribal characteristics and

transcriptional variants affect the readability of the AH manuscript, and (2) how do Qur'anic excerpts within the *wifq musabbi'* function at the intersection of informational meaning and performative use? It aims to produce a philologically reliable edition and to analyse its performative-receptive dimensions within the Living Qur'an framework.

By integrating philological analysis with reception-oriented interpretation, this study argues that manuscripts such as AH should be understood as social and operational objects, copied, transmitted, and used within communities. Thus, discussions of amulets and *wifq* should move beyond normative debates toward analytical inquiries into how textual structures construct claims of efficacy and how such practices operate within their internal logic.

FRAMEWORK THEORY

This study adopts an integrated theoretical framework in response to the complex nature of its object, *Baboh Azimat al-Haikal* (AH), which simultaneously exists as a textual artifact, a product of scribal transmission, and a guide for ritual practice. Accordingly, the framework is constructed through four interrelated perspectives. Living Qur'an, philology, performative text, and social codicology, which are analytically aligned with the study's two central concerns: the textual condition of the manuscript and the functional operation of Qur'anic excerpts within the *wifq musabbi'*.

The Living Qur'an perspective provides the interpretive horizon by situating the Qur'an within lived religious practices. Rather than being treated solely as a canonical text, the Qur'an is understood as dynamically present in everyday life through recitation, inscription, memorization, circulation, and ritual use. Within this framework, the AH manuscript can be read as a form of functional reception, in which Qur'anic verses are selected and mobilized for specific aims such as protection, tranquillity, fulfilment of needs, and spiritual assurance. Importantly, this functional dimension does not negate the informative aspect of the Qur'an; rather, the

thematic content of selected verses continues to provide legitimacy for their ritual use. Thus, meaning and function operate simultaneously, reinforcing each other within the manuscript's logic (Gill, 1993; Rafiq, 2012; Aji et al., 2021)

However, the Living Qur'an approach alone presents limitations when dealing with manuscript-based materials. While it effectively captures the richness of practice, it does not necessarily ensure textual reliability. Reception studies often emphasize how texts are used but may overlook textual instability, scribal variation, and internal structure. This limitation necessitates philology, which in this study functions to establish a readable and accountable textual basis. Given that *amalan* manuscripts like AH frequently exhibit orthographic inconsistency, repetition, omission, and mixed linguistic forms, a standard edition approach, transliteration, normalization, and minimal emendation, is employed. Because AH survives as a single manuscript, the editorial stance remains conservative: the goal is not to reconstruct an ideal text, but to stabilize what is extant while preserving evidence of scribal practice (Akkerman, 2019, 2024; S. B. Baried, 1994; Djamaris, 2002; Fathurahman, 2015).

This philological grounding is further strengthened through social codicology, which situates the manuscript within its material and social context. AH is preserved in a private *pesantren*-related environment and displays characteristics of a utilitarian manuscript: European paper without watermark, black ink, Arabic and *Pegon* script, absence of illumination, minimal correction, and physical deterioration indicating prolonged use. Such features suggest that the manuscript was not intended as a display object but as a functional guide. From a social codicological perspective, these material conditions are not incidental; they reflect patterns of transmission, authority, and use. As studies on codicology emphasize, manuscripts structure social interaction through their circulation and usage, functioning as mediating objects within religious communities (Akkerman, 2019; 'Ula & Prasetya, 2020).

The performative dimension constitutes the core analytical layer for understanding how the text functions. Drawing on speech act theory, Austin argues that certain utterances are not descriptions but actions: “to utter the sentence... is not to describe... it is to do it”. In this sense, performative utterances cannot be evaluated as true or false because they constitute the act itself. Thus, when Qur’anic verses are recited in structured practices such as *wirid* or *ruqyah*, the recitation functions not merely as communication but as an illocutionary act intended to produce real effects. Austin further emphasizes that in such cases, “the issuing of the utterance is the performing of an action”, underscoring that language operates as practice rather than representation.

This performative understanding is complemented by ritual theory. Catherine Bell conceptualizes ritualization as a strategic organization of action that structures social relations and produces authority. Ritual and text are not separate domains but dynamically interact: texts can be “ritualized,” becoming effective through performance, while rituals can be “textualized,” generating structured instructions that guide practice. More fundamentally, ritualization refers to the orchestration of practices that function as a medium for social interaction and the production of meaning, rather than merely expressing pre-existing beliefs. In this perspective, efficacy is not inherent in the text alone, but emerges through its proper performance within a socially recognized framework.

Within this combined perspective, the *wifq musabbi*’ becomes a crucial site of analysis. It is not simply a collection of verses but a structured system in which textual elements, visual arrangement, and procedural rules converge. The Qur’an in AH thus operates simultaneously in three modes: as recitation (to be read and repeated), as inscription (to be written and visually organized), and as meaning (to be interpreted in relation to themes such as protection and trust). These dimensions are not always equally dominant; in practical manuscripts, the

recitative and visual dimensions often take precedence due to their direct relation to efficacy, while the interpretive dimension provides theological justification. In this sense, performativity in AH refers to the convergence of language, ritual sequence, and material form in producing claims of efficacy beyond semantic interpretation (Meyer, 2010; Changhong, 2021; Sathiyamani, 2025)

This framework also clarifies the operationalization of functional reception analysis. Functional reception is examined through three analytical steps: identifying the selection of Qur’anic verses, analysing their repetition and sequencing, and correlating them with their attributed socio-spiritual functions. To maintain analytical rigor, these functions are compared with thematic resonances in Ibn Kathir’s tafsir, not to reduce the manuscript to exegesis, but to trace the shift from exegetical meaning to ritual application. This allows the study to identify how verses retain partial thematic alignment while undergoing functional transformation within *amalan* practice.

Taken together, this integrated framework addresses a key gap between philology and reception studies. Philology alone risks isolating the text from its function, while reception analysis without textual grounding risks interpretive instability. By combining Living Qur’an, philology, social codicology, and performative theory, this study establishes a coherent analytical model in which textual reliability, material context, and ritual function are examined simultaneously. Within this model, the *wifq musabbi*’ is understood as a locus where Qur’anic text, manuscript form, and performative efficacy converge within a unified cultural logic.

METHODS

This study adopts a qualitative manuscript-based approach that integrates philology and functional reception analysis to address two interconnected research objectives: first, to identify scribal characteristics and transcriptional variants affecting the readability of *Ażimat al-*

Haikal (AH), and second, to examine how Qur'anic excerpts within the *wifq musabbi'* function at the intersection of informational meaning and performative use. The selection of this combined method is not incidental but epistemologically grounded. Philology is required to establish a reliable textual basis, particularly because AH survives as a single manuscript with evident copying irregularities, while functional reception analysis is necessary to interpret how the stabilized text operates within ritual practice. Without philological control, reception analysis risks interpretive instability; conversely, without reception analysis, philology risks reducing the manuscript to a static textual artifact.

The philological component of this study employs a standard (conventional) edition approach, understood here as a readability-oriented diplomatic edition grounded in Nusantara and Arabic-Islamic textual scholarship (Baried. ed al, 1994; Fathurahman, 2015; Gacek, 2009; Déroche, 2020). Given that AH is a single surviving manuscript, the editorial approach follows a conservative principle: preserving the transmitted reading, applying minimal emendation, and explicitly documenting copying errors without attempting hypothetical reconstruction or stemmatic comparison. This decision directly addresses the methodological debate surrounding single-manuscript editions, where excessive intervention risks producing an artificial text, while insufficient intervention leaves the text unreadable. Therefore, editorial work in this study is positioned as a controlled mediation between fidelity and readability.

The primary data source is the AH manuscript preserved in the private collection of Abah Baidhlowi in Dukuh Pandahan, Tamansari, Jaken, Pati. Codicological examination reveals that the manuscript is written on European paper without watermark, using black ink, and consists of 14 extant pages (from an original 188), with an average of 19 lines per page. The text is written in Arabic and

Pegon script by a single hand, without punctuation, rubrication, or illumination, and with minimal correction marks. Its physical condition, partially damaged, mold-affected, and with loose leaves bound by simple thread, indicates prolonged use rather than archival preservation. These material features are methodologically significant, as they suggest a utilitarian manuscript culture in which readability, repetition, and practical function take precedence over formal standardization (Abdullah, 2009; Koentjaraningrat, 1985)

Data collection was conducted through three interrelated procedures. First, a catalogue and library survey was undertaken to identify possible parallel or comparable manuscripts. This included searches in major repositories such as the Indonesian National Library (PNRI), Universitas Indonesia, Museum Sonobudoyo, UMS Surakarta, and the Repoblas catalog of *Balai Litbang Agama Semarang* (Semarang Religious Research and Development Centre). Second, fieldwork was conducted in several potential scriptoria and manuscript-holding locations in Central Java, including *pesantren* environments and private collections. Third, unstructured interviews were carried out with the manuscript owner and local custodians to obtain contextual-historical information regarding the manuscript's provenance, transmission, and use. These interviews are not used for textual reconstruction but are positioned within ethnographic philology to contextualize the manuscript as a social object (Gibbs, 2012).

The results of this survey are methodologically crucial: no manuscript parallel to AH was identified, despite extensive catalogue and field searches. This confirms the status of AH as a single manuscript and simultaneously limits the possibility of direct textual comparison. However, rather than weakening the analysis, this limitation is addressed by shifting the comparative dimension from textual witnesses to patterns of copying

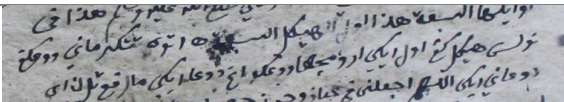
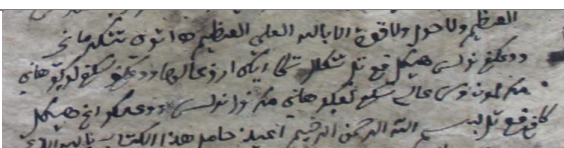
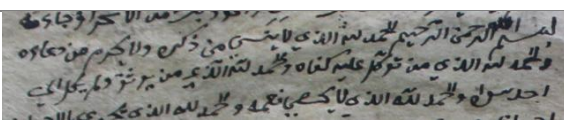
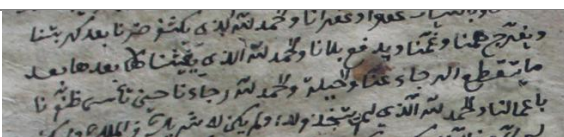
practices observed within the manuscript itself and contextualized through known characteristics of *amalan* and talismanic manuscripts. For instance, the presence of repeated formulas, mixed linguistic layers, procedural instructions, and embedded claims encouraging copying and dissemination, such as the narrative urging the transmission of the haikal text, suggests an internal logic of replication and circulation. This internal evidence is used cautiously to support the notion of a permissive or “open” copying culture, not as a generalized claim, but as a contextually grounded interpretation of this manuscript’s transmission logic. Thus, the concept of “open copying culture” in this study is not based on external comparison alone, but on a triangulation between codicological features, textual patterns, and internal narrative indications (Anasom & Nor Lutfi Fais, 2023; Kuswandi & M. G. A., 2024).

The data processing procedure begins with transliteration of the Arabic-Pegon script into Latin script using readability-oriented conventions. This is followed by

orthographic normalization and the insertion of punctuation to clarify syntactic structure, while preserving the original sequence of the text. Editorial intervention is deliberately limited; ambiguous readings are retained and annotated rather than corrected. Copying errors are systematically identified and classified into categories such as addition, omission (*lacunae*), dittography, substitution, and *saut du même au même*. This classification serves not only as error documentation but also as a tool for identifying patterns of scribal behaviour, particularly in repetitive sections such as *wirid* formulas and transitional passages.

The next stage involves translation and structural segmentation of the text, particularly the *wifq musabbi’* section, which is organized into eight procedural stages. Each stage includes specific recitations, bodily positions, and selected Qur’anic verses. This segmentation is essential for both philological clarity and subsequent functional analysis, as it reveals the sequential logic of the ritual.

Table 1. Representative Examples of Emendation and Variant Classification in *Ażimat al-Haikal* (AH)

No	Manuscript Reading	Edited Reading	Type of Variant	Location
1		utawih tatakramane wang kang nulis haikal kang awal iki arep macaha wang kuwi ing du'a iki mara ping telu ney/ du'ane iki	Addition (with minor normalizati on)	p. 3
2		Utawi tatakramane/ wang kang nulis haikal kaping telu tetukul teka iki arep ngalih wang kang saking lungguhane mangka lamun wus oleh saking sakkabehane mangka nuli nulis pungkur ing haikal/ kaping ping telu	Addition	p. 3
3		wa lā yahramu man da'āihu/ wa al- hamdu lillah allaži man tawakkal 'alaihi kafāh wa <al-ḥamdu lillahi allaži man (wa) yuṣiq (bihi) lam yakilhu ila/ ahḥisuhu (gairihi)	Substitution	p. 4
4		wa yufarriju hammanā wa gammanā wa yadfi'u balānā al-ḥamdu Allah allaži yugaiyi sunā lahā ba'dahā ba'da/ mā yutaqa ṭi'u al-rajāi 'anna wa al-ḥilah <wa al-ḥamdu lillah (allaži huwa) rajāunā ḥina> ta'si <ḥannā/ bi a'mālinā>	Omission due to <i>saut du même au même</i>	p. 4

Data analysis proceeds in two interconnected phases. The first is textual-structural analysis, which maps Qur'anic citations to their respective surahs and verses, identifies patterns of repetition, and examines their placement within the ritual sequence. The second is functional reception analysis, which is operationalized through three analytical dimensions: (1) verse selection, (2) patterns of repetition and sequencing, and (3) attributed socio-spiritual functions such as protection, healing, provision, and safety. These functions are derived from paratextual statements within the manuscript, including explicit claims regarding the efficacy of the *haikal sab'ah*.

To maintain interpretive rigor, the informational dimension of the verses is analysed through Ibn Kathir's tafsir, selected for its canonical status and wide circulation in Sunni scholarship (Saleh, 2010; Fedeli, 2020). This tafsir functions as a normative interpretive reference, allowing the study to assess thematic correspondences between the verses' exegetical meanings and their ritual applications. At this stage, analysis focuses not on validating amuletic practice, but on tracing the shift from exegetical meaning to performative function.

Finally, the results of philological analysis (textual structure, variants, and copying patterns) are integrated with the findings of reception analysis (functional use, efficacy claims, and ritual procedures). This integrative step is critical for addressing the research problem holistically, demonstrating how textual instability, material form, and ritual function are interrelated. Through this approach, the study not only produces a readable edition of AH but also provides a grounded explanation of how its textual structure supports and shapes its performative use.

DISCUSSION

Text Profile and Copying Culture

The *Azimat al-Haikal* (AH) manuscript represents a *wirid*-based amuletic text in

which Qur'anic excerpts are reorganized into a structured sequence of seven *haikal*, preceded by an introductory stage of prayer. Beyond its textual content, AH explicitly encodes procedural instructions, detailing bodily posture, recitation sequence, and writing technique, thereby positioning itself not merely as a text to be read but as a guide for enactment. This procedural emphasis is crucial for understanding both its textual profile and its mode of transmission.

Table 2. Types of Copy Errors Found in AH

Kind	Description	Implication on the edition
Addition	The addition of a word/phrase element outside the reference form.	Normalized if it disrupts syntax; recorded as a variant.
Ditograph	The duplication of letters/words due to repetition.	Trimmed in the standard edition; traces are noted.
Lacuna/Omission	The loss of letters/words/phrases due to copying errors.	Restore based on context; marked with an amendment.
<i>Saut du même au même</i>	A jump from one form to a similar form, skipping the middle part.	The missing part is carefully reconstructed.
Substitution	The replacement of letters/words due to graphic/phonological similarity.	Corrected if clear; retained if referring to the reading tradition.

From a compositional perspective, AH incorporates Qur'anic citations drawn from 32 surahs, alongside prayer formulas, hadith fragments, and widely circulating dhikr expressions. The integration of these elements reflects a layered intertextuality typical of *wirid* and amuletic traditions, in which authoritative textual fragments are selectively assembled to serve specific pragmatic ends (Gill, 1993; Muhammad, 2019; O'Connor, 2004). The distribution of verses across the eight *wirid* stages, ranging from invocatory formulas to protection-oriented passages such as Āli 'Imrān: 173, Al-Baqarah: 255 (*Āyat Kursī*), and al-Mu'awwidzātayn, demonstrates a thematic coherence oriented toward protection, sufficiency, and spiritual reinforcement, as summarized in Table 2. This indicates that the text's structure is not arbitrary but guided by a functional logic, linking verse selection to anticipated efficacy.

However, the philological profile of AH reveals a different layer of textual behaviour.

As shown in Table 1, the manuscript exhibits recurring patterns of copying variants, including addition, dittography, omission (lacuna), substitution, and *saut du même au même*. These are not isolated irregularities but systematic features distributed across the text, particularly in repetitive and procedural sections. For example, additive expansions such as the redundant phrase *kaping ping telu* (p. 3) indicate a tendency toward amplification in instructional passages, while substitution errors in Arabic segments suggest phonetic or graphical interference during copying. Likewise, omissions caused by *saut du même au même* (p. 4) demonstrate how visual similarity in repetitive devotional formulas can lead to the loss of intermediate phrases.

These patterns point toward what may be cautiously described as a permissive or “open” copying culture, though such a claim requires careful qualification. Rather than implying uncontrolled textual instability, the evidence suggests a copying environment in which functional adequacy takes precedence over textual fixity. Several factors contribute to this condition. First, the performative nature of the text, designed for recitation, repetition, and inscription, creates a transmission context in which exact verbal reproduction is less critical than maintaining ritual usability. Minor additions or substitutions do not necessarily invalidate the text as long as the sequence and function remain intact. This aligns with broader observations in devotional manuscript traditions, where repetition and mnemonic structuring often invite variation (Aini, 2022; Aisa, 2023).

Table 3. Summary of Wirid Stages and Dominant Functions		
Stage	Reference examples	Dominant (performative) function
1	Prayer/introduction (without verses)	Ritual preparation, confirmation of intention
2	Āli ‘Imrān: 173; At-Talāq: 3; At-Taubah: 51	Tawakal, sufficiency, protection from fear/unjust
3	Al-Baqarah: 255; Al-Hasyr: 23–24; Al-Iklās	Guarding, monotheism, and general protection
4	Ibrāhīm: 15; Al-Mujādalah: 21; Al-Burūj: 20–22	Conquering threats, victory, and strength
5	Al-Hasyr: 22–24; An-Nūr: 45; An-Nās	Peace, protection from whispers/warnings
6	Al-Ra’d: 15; Al-Hajj: 19; Al-Isrā: 49–51	Safety, protection from danger/hard heart

7	Fuṣṣilat: 11; Al-Anbiyā: 42; Al-Fath: 3	Night and day protection, steadfastness
8	Ayat Kursi; Al-Falaq; An-Nās	Repel reinforcements, comprehensive protection

Second, the codicological features of AH reinforce this interpretation. The manuscript’s modest material form, absence of illumination, minimal correction, use of *Pegon-Arabic* script, and signs of physical wear indicate that it was produced and used in a practical, non-scribal-professional environment. Such conditions are typically associated with what may be termed functional manuscript culture where texts are copied for use rather than preservation. In this context, the presence of mechanical errors such as dittography or omission is not anomalous but expected, reflecting the interaction between oral recitation habits and manual copying practices.

Third, internal textual evidence suggests an orientation toward dissemination. Certain narrative and procedural elements imply that the text is meant to be copied and reused, not fixed as a singular authoritative version. This is consistent with the broader *amalan* tradition in the Indonesian Islamic context, where texts circulate through informal networks and are adapted to local needs. While direct manuscript parallels to AH were not identified in catalogue and field surveys, comparative insights can be drawn from studies of similar *wirid* and *rajaḥ* texts, which also display flexible textual boundaries and a tendency toward cumulative modification (M. Maola et al., 2023; Azizah et al., 2025; Qurtibi & Kholiludin, 2019). In these traditions, authority is not derived from textual invariance but from perceived efficacy and continuity of practice.

At the same time, the absence of direct manuscript comparators imposes methodological limits. The claim of an “open copying culture” in this study is therefore not based on stemmatic comparison but on internal philological evidence combined with contextual comparison to analogous traditions. This distinction is important: the argument does not generalize beyond the available data

but situates AH within a broader pattern of devotional manuscript transmission where variation is structurally tolerated.

In this light, the textual profile of AH can be understood as the product of a dynamic equilibrium between structure and flexibility. On the one hand, the *wirid* sequence and thematic coherence of verse selection (as seen in Table 2) indicate a stable functional framework. On the other hand, the presence of recurring variants (Table 1) demonstrates that this framework accommodates a degree of textual fluidity. The result is a manuscript that is neither rigidly fixed nor entirely unstable, but operationally consistent within a performative logic.

This finding has important implications for the study of Qur'anic reception in amuletic contexts. It suggests that textual variation should not be read solely as corruption or error, but also as an index of how texts are adapted within lived religious practice. In AH, the interplay between structured composition and flexible copying reveals a mode of transmission in which the Qur'an is not only interpreted but actively reconfigured to sustain its performative function.

Functional Reception: The Intersection of Informative and Performative

Within the framework of functional reception, the Qur'an in *Aẓimat al-Haikal* (AH) operates not merely as a source of meaning but as a medium of action.

As Gill (1993) and Rafiq (2012) have emphasized, Qur'anic reception in lived contexts frequently oscillates between two interrelated functions: the informational (semantic, exegetical) and the performative (pragmatic, action-oriented). In AH, this duality is not abstract but materially and procedurally encoded through the structure of the *wifq musabbi'*, where verses are selected, arranged, and activated within a sequence of ritual acts aimed at producing specific outcomes protection, sufficiency, healing, and security.

The performative dimension is explicitly articulated in the manuscript through enumerations of efficacy. As documented in

the AH text, the *haikal sab'ah* is associated with a range of promised benefits, including protection from enemies, relief from hardship, facilitation of sustenance, safety in travel, and even success in confronting authority figures. These claims are not presented as metaphorical but as operational outcomes contingent upon correct recitation, inscription, and procedural adherence. The act of writing itself, particularly the inscription of Qur'anic verses within the *wifq* format, is framed as a protective mechanism, aligning with broader observations in amuletic traditions that textual inscription mediates divine power (Alper, 1989; Gill, 1993)

When these practices are examined through the lens of Ibn Kathir's tafsir, two distinct patterns emerge: thematic alignment and functional displacement. In several cases, there is a clear correspondence between the normative meaning of a verse and its attributed function in AH. For instance, Q. At-Ṭalāq (65):3—"wa man yatawakkal 'alā Allāh fa-huwa ḥasbuh"—is interpreted by Ibn Kathir as an affirmation of divine sufficiency for those who rely upon God. In AH, this verse is mobilized within a sequence associated with protection and relief from hardship, thereby preserving its thematic core while translating it into a performative claim of sufficiency in practical life. A similar alignment can be observed in Q. At-Tawbah (9):129, which emphasizes reliance upon God (*ḥasbiyallāh*), and is deployed in AH as part of a protective formula against adversity. In these instances, the informational function serves as a legitimizing foundation for the performative use of the verse.

However, this alignment is not consistent across all cases. A more critical pattern is what may be termed functional "disconnect" or displacement, where the exegetical meaning of a verse diverges from its ritual application. A clear example can be observed in the use of Q. Ash-Shūrā (42):12—"lahu maqālīd al-samāwāt wa al-arḍ" (to Him belong the keys of the heavens and the earth). In Ibn Kathir's tafsir, this verse is understood as a theological affirmation of divine sovereignty over provision and

authority. Yet in AH, the verse is operationalized as a formula for securing sustenance and material ease, transforming a statement of divine dominion into a pragmatic instrument for economic well-being. While the thematic link (provision) remains partially intact, the shift from theological assertion to ritual application marks a significant functional transformation.

An even more pronounced example of disconnect can be seen in verses that, in their exegetical context, serve primarily as narrative or faith-reinforcing statements but are recontextualized as protective or apotropaic formulas. For instance, passages such as Q. Al-Hashr (59):23–24, which in Ibn Kathir's interpretation emphasize the divine names and attributes as objects of contemplation and glorification, are incorporated in AH within a protective sequence aimed at warding off harm. Here, the informational dimension—recognition of divine attributes—is not absent, but it is subordinated to a performative logic in which recitation becomes a mechanism of defense.

This pattern of displacement becomes clearer when compared with other exegetical traditions. While Ibn Kathir tends to emphasize *bi al-ma'thūr* (transmitted interpretations grounded in hadith and early authorities), other tafsir works, such as al-Qurṭubī or Fakhr al-Dīn al-Rāzī, often expand the semantic and philosophical dimensions of verses, including their ethical and metaphysical implications. In these traditions, verses like Q. Ash-Shūrā (42):12 are not restricted to material provision but are situated within broader discussions of divine governance and human dependence. The AH manuscript, by contrast, selectively appropriates these verses at the level of practical utility, effectively narrowing their interpretive scope to align with specific ritual goals. This comparison highlights that the performative reception in AH is not derived directly from exegetical consensus but from a process of selective refunctionalisation.

Importantly, this does not imply a complete rupture between meaning and use. Rather, the relationship is better

understood as a continuum where informational meaning provides a symbolic reservoir that legitimizes performative application. The “disconnect” is therefore not absolute but relative: verses retain traces of their original themes even as they are redirected toward new functions. This is particularly evident in the consistent clustering of verses around themes of *tawakkul*, protection, and divine power, as shown in the structural mapping of the *wirid* stages. The recurrence of such themes suggests that selection is not arbitrary but guided by perceived semantic compatibility, even when the performative aim exceeds the original exegetical frame.

From this perspective, AH exemplifies a mode of Qur'anic reception in which legitimacy and efficacy are negotiated simultaneously. The authority of the Qur'an as a sacred text is preserved through thematic alignment and selective reference to recognized meanings (as mediated by tafsir), while its efficacy is constructed through ritualization, such as repetition, sequencing, inscription, and embodiment. This dual process reflects what may be described as a pragmatic sacralization of text, where meaning is not abandoned but strategically reoriented to meet socio-spiritual needs.

In this context, the manuscript functions not merely as a repository of verses but as an operational system that integrates language, material form, and ritual practice. As Geertz (2014) suggests, religious texts in lived contexts often become sites where symbolic meaning and social action intersect. AH demonstrates this dynamic vividly: the Qur'an is not only interpreted but enacted, not only understood but performed. The intersection of informational and performative functions thus reveals a complex reception process in which the Qur'an continues to generate meaning while simultaneously serving as an instrument of lived religious practice.

Philological Implications and Study of the Living Qur'an

Philologically, the standard edition enables current readers to access the AH text

without obliterating the scribal character. Accounting for variants is essential for understanding how the sequence of *wirids* might shift with local circulation and authority. Linking textual criticism to reception helps us appreciate that “errors” made by scribes aren’t always mistakes; they may also be strategies to adapt: some additions or changes can show that people are trying to make things more effective or better fit their community.

In the study of the living Qur’an, AH illustrates that the performativity of the Qur’an is expressed in the written form (*wifq*), rather than solely through recitation. This facilitates additional investigation into the networks of transmission (who copied, for whom, and under what circumstances), as well as the negotiation of interpretive and practical authority within the community. In general, these philological discoveries and functional reception show that the *wifq* and the construction of *wirid* in AH work through both textual and performative mechanisms in local religious practices (Alper, 1989; Djamaris, 2002; Geertz, 2014; Gill, 1993; Nasr, 2003; Rafiq, 2012)

Wifq Musabbi’ as a Visual-Ritual Technology

Building on the philological foundation outlined earlier, the *wifq musabbi’* in *Azimat al-Haikal* (AH) can be more convincingly understood as a visual–ritual technology when its textual structure is read alongside its material and graphic realization. The attached visual data from the manuscript and related amuletic media provide critical evidence for this claim. They show that the *wifq* is not merely a conceptual schema but a concrete visual apparatus through which Qur’anic excerpts, prayers, and symbolic forms are spatially organized, stabilized, and activated.



Figure 1. The *Wifq Musabbi’* as Visual–Ritual Technology: Spatial Organization and Textual Compartmentalization in Manuscript Form
Source: SuaraSurabaya.net

The manuscript folio (Image 1) reveals a segmented layout consisting of boxed compartments, each containing Qur’anic phrases or formulaic expressions written in compact script. These compartments are arranged in a grid-like structure that corresponds to the logic of *wifq* (often associated with patterned squares or tabular arrangements). This spatial segmentation is not decorative; rather, it functions as a mechanism of textual control, delimiting where each element begins and ends. Such compartmentalization enables the practitioner to identify, isolate, and sequentially activate specific textual units. In this sense, the visual form acts as a reading protocol, guiding both recitation and inscription.

This visual logic is directly reinforced by the internal structure of the AH *wirid* as documented in the manuscript. The textual data indicate that the Qur’anic material is organized into eight sequential stages, beginning with an initial oral phase (stage 1) consisting exclusively of supplicatory formulas without Qur’anic excerpts, followed by stages 2–8 in which Qur’anic verses are progressively selected, arranged, and inscribed according to specific procedural rules. This staged composition is crucial: it demonstrates that the *wifq musabbi’* is not an isolated diagram but the culmination of a structured ritual sequence, where recitation precedes inscription, and inscription culminates in material deployment. The movement from oral invocation to written configuration reflects a deliberate transformation of the Qur’an from recited text into a spatially encoded object of use.

Tabel 4. Compiled Wirid Entries for Each Cell of the *Wifq Musabbi'*

Wirid 2	Wirid 3	Wirid 4	Wirid 5	Wirid 6	Wirid 7	Wirid 8
• Āli 'Imrān: 173 (+ Hadith Bukhari no. 4563) • Nihayah al-Zain (Qurrat al-'Ain 1/168) • Āli 'Imrān: 171, 174 • Yūnus: 59 • Aṭ-Ṭalāq: 3 • Al-Mu'minūn: 108–109, 97–98 • An-Naml: 85 • Al-A'rāf: 54–56 • Saba': 2, 49 • Al-Qaṣaṣ: 21 • Yūnus: 81–82, 32 • Al-Isrā: 81–82, 105 • At-Taubah: 51, 129 • Hadith Ibn Majah no. 3815	• Al-Baqarah: 255 • Al-Ḥasyr: 23–24 • Al-Ikhlāṣ: 3–4 • Ar-Ra'd: 11 • Ash-Shūrā: 12 • Hadith Ahmad • 3/419; Ibnus Sunni no. 637 • Aṣ-Ṣaffāt: 11–12 • Aṭ-Tūr: 1–8 • Tāhā: 4–8	• Ibrāhīm: 15 • Hizb al-Harasaḥ (after Surah Quraysh) • Saba': 12 • Al-Mujādalah: 21 • Āli 'Imrān: 120 • Aṭ-Ṭalāq: 3 • Al-Burūj: 20–22 • Al-Aḥqāf: 31 • Ar-Raḥmān: 27 • Al-Anbiyā: 82–88 • Ratib al-Attas (Wirid al-Latif 25) • Al-Baqarah: 256 • At-Taubah: 51	• Al-Ḥasyr: 22–24 • Al-Bidayah wa al-Nihayah (story of Prophet Idris) • Al-A'rāf: 143 • Mujaṛabat Ibn Sina (p.148) • An-Nūr: 45 • Al-Furqān: 7 • An-Nās: 5–6 • At-Taḥrīm: 6	• Ar-Ra'd: 15 • Al-Ḥajj: 19 • Supplication of Abu al-Darda: <i>Allahumma anta rabbi...</i> • Al-Isrā: 49–51 • Aṭ-Ṭalāq: 3 • Al-Isrā: 96	• Fuṣṣilat: 11 • Al-Anbiyā: 24 • Al-Ḥasyr: 21–24 • Aṭ-Tāriq: 17 • Al-Qaṣaṣ: 31 • Al-Faṭḥ: 3 • Al-A'rāf: 126	• Al-Baqarah: 255 • Al-Falaq: 1–5 • An-Nās: 1–6 • Tāhā: 111 • Statement of Sufyan al-Thawri (<i>Bihār al-Anwār</i>, p.369)

Within this visual and procedural regime, the principle of *musabbi'* (sevenfold structuring) acquires a dual function. On the one hand, it serves as a ritual organizer, structuring the sequence of Qur'anic engagement across stages 2–8, where verses are not randomly assembled but distributed according to thematic and functional considerations (e.g., *tawakkul*, protection, sufficiency). On the other hand, it acts as a visual rhythm, reinforcing repetition through patterned arrangement. The recurrence of similar textual blocks across the grid produces a visual symmetry that mirrors the repetitive nature of recitation. This correspondence between visual repetition and oral repetition is crucial: it allows the practitioner to translate memory into space, and space back into action.

The concept of compression is central here. The AH *wifq* does not reproduce full Qur'anic passages but selects fragments, often reduced to key phrases or formulaic segments, as also reflected in the staged *wirid* structure where verses are excerpted and redistributed across ritual phases. These fragments are then inserted into a bounded visual field, creating

what may be termed a ritual micro-architecture of text. The result is a format that is both portable and iterable: it can be written, carried, folded, or reproduced without losing its functional coherence. This explains why such texts are highly adaptable within copying cultures—they are structurally designed for replication and re-inscription, while preserving their operational logic.

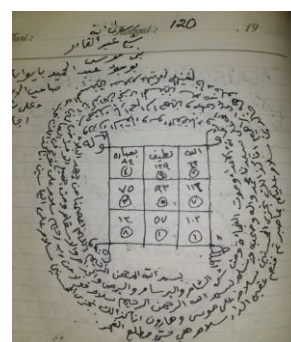


Figure 2. Manuscript Representation of *Wifq Sulaymānī* with Numerical Square and Surrounding Inscriptions
Source: nuruljadid.net

When compared with other forms of *wifq* documented in Islamic manuscript traditions, such as the *wifq sulaymānī* (numerical magic squares) or *rajaḥ* diagrams combining letters and numbers, the AH *wifq musabbi'* shows both continuity and

distinction. Like classical magic squares discussed by Tolsa (2020) and Thwaite (2023), it relies on tabular organization and repetition to produce a sense of order and efficacy. However, unlike purely numerical *wifq*, the AH version is deeply embedded within a sequential *wirid* system, where the visual grid is not autonomous but integrated into a broader ritual progression (stages 1–8). This shifts the emphasis from abstract numerical harmony to a processual textual system, where efficacy emerges from the alignment between verse selection, ritual sequencing, and visual inscription.

This distinction is critical for understanding the technological dimension of the *wifq*. In numerical traditions, the grid operates as a combinatory system; in AH, it functions as a matrix of staged activation, linking recitation, inscription, and use. The technology here is not mechanical but semiotic and procedural: it governs how the Qur’anic text is fragmented, distributed, repeated, and ultimately embodied in practice.

Furthermore, the visual consistency observed in the manuscript—despite minor scribal irregularities—contributes to an aura of authority. The use of boxes, alignment, and repeated formats produces a sense of order that contrasts with the variability of the textual content (as seen in the philological variants). This suggests that visual stability compensates for textual fluidity: even when words vary, the form remains recognizable, thereby sustaining the legitimacy of the practice. In other words, authority is not anchored solely in textual accuracy but also in formal recognizability and procedural continuity.

From a performative perspective, the *wifq musabbi*’ thus mediates a transition across three interdependent domains: recitation (oral), inscription (visual), and application (material use). The practitioner begins with oral invocation (stage 1), proceeds to structured Qur’anic engagement (stages 2–8), inscribes the selected material into a visual grid, and finally deploys the object as a protective medium. Each stage reinforces the others, forming a closed loop of action in

which the Qur’an is continuously reconfigured within lived religious practice.

In light of the combined textual and visual evidence, the characterization of *wifq musabbi*’ as a visual–ritual technology is thus empirically substantiated. The manuscript and its derivative forms demonstrate that the *wifq* is a designed interface between text and action, transforming abstract theological concepts, such as *tawakkul*, protection, and divine sufficiency, into structured, repeatable, and materially instantiated practices. This reinforces the broader argument of the study: that in AH, the Qur’an is not only interpreted but operationalized through a system in which meaning, form, and function converge.

Paratext of Efficacy and Logic of Efficacy

The list of benefits ties the text to a set of social norms, just like the *wifq* ties the content to a visual format. The paratext of the advantages explains how to use them: what they are for, when to apply them, and what kind of effect you should expect. In the AH, benefits span a wide range, from necessities like peace of mind, food, and debt repayment to protection against specific hazards, disturbances, and threats. This range shows that the manuscript is not just a list of verses but a well-structured plan that connects scripture, actions, and goals.

When put together, the benefits in the AH show several groups of needs that come up again and again: a) protection, i.e., keeping people safe from danger and disturbance, b) restoration, i.e., antidotes and neutralizers, c) smooth living, i.e., food and debt, d) mobility, i.e., safety while traveling, and social authority, i.e., prestige and steadfastness. These clusters help explain why some verses often become the “pivot” of the package: passages with themes strongly related to sufficiency and protection can be easily combined to respond to different situations, and then reinforced through repetition and directions for use.

These clusters can also be seen as a continuation of the phases of practice that were already sketched out. This indicates that the efficacy paratext is not a separate entity; it is

part of the technique. Some parts of the recitation are meant to protect, others are intended to satisfy wants, and yet others are meant to strengthen the spirit. In this approach, the document provides readers with clear, succinct instructions by combining a “map of goals” (efficacy) with a “map of actions” (the order of prayers).

These assertions of efficacy provide a rationale for effectiveness at the experiential dimension. Readers do not always require extensive exegetical elucidation to attain conviction; the authority of tradition frequently bolsters belief, as do the repetition of actions and the shared experiences of “success” or “efficacy.” Consequently, the efficacy described in the manuscript may be interpreted as a stabilizing mechanism: it renders the connections among verses, actions, and objectives credible within the community, while simultaneously promoting the continuity of practice from one copyist to the next.

Negotiating Authority: Interpretation, Means, and Tradition of Practice

A close reading of the Qur’anic selections in *Ażimat al-Haikal* (AH) demonstrates that the text consistently draws upon verses associated with *tawakkul* (reliance on God), protection, and the affirmation of faith. However, in practice, these verses are operationalized for highly specific and pragmatic ends—protection from danger, facilitation of sustenance, or success in social encounters. This shift is not merely semantic but reflects a deeper process of authoritative negotiation, in which scriptural meaning is reoriented to address lived realities while maintaining its connection to divine legitimacy.

To conceptualize this process, the study draws on the distinction between two complementary horizons: the “horizon of knowledge” and the “horizon of experience.” The former, as discussed in anthropological reflections on knowledge systems (Wilmsen, 1997), refers to the structured domain of interpretation, where meaning is stabilized through recognized frameworks such as tafsir.

In this context, exegetical traditions, represented in this study primarily by Ibn Kathir, function as a normative anchor, ensuring that the selected verses remain within a recognizable semantic field (e.g., divine sufficiency, protection, or sovereignty). The latter, the “horizon of experience” (M. & Burns, 1934), refers to the domain of lived practice, where meaning is enacted, tested, and adapted through repetition, ritualization, and material engagement. In AH, this experiential horizon manifests in the procedural instructions of *wirid*, the inscription of *wifq*, and the enumeration of practical benefits.

The authority of AH emerges precisely at the intersection of these two horizons. Interpretation stabilizes meaning, while practice stabilizes action. Yet, this relationship is not always harmonious; rather, it is marked by tensions and negotiations, particularly visible in the manuscript’s transmission and material features. Philological evidence from AH reveals numerous copying variants—additions, omissions, substitutions, and instances of *saut du même au même*—which indicate that the text was not transmitted as a fixed, authoritative entity but as a flexible and adaptive document. These variations are not merely technical errors; they reflect a context in which practical usability and ritual continuity often outweigh textual exactitude.

This condition gives rise to a subtle but significant conflict of authority. On the one hand, there is the authority of the Qur’an as a fixed and sacred text, mediated through established interpretive traditions. On the other hand, there is the authority of practice, which allows for modification, abbreviation, and recombination in order to sustain efficacy. The AH manuscript embodies this tension: while it preserves Qur’anic citations as markers of legitimacy, it simultaneously reorganizes and adapts them within a ritual framework that is responsive to user needs. Authority, therefore, is not singular but distributed across textual, performative, and social domains.

This negotiation is further evidenced in the manuscript’s codicological and paratextual features, particularly in traces of marginalia, corrections, and structural adjustments.

Although the AH manuscript does not exhibit extensive formal marginal commentary in the classical sense, it does contain internal signs of correction and intervention, such as overwritten words, inconsistent orthography, and localized adjustments in phrasing. These features suggest that the manuscript was not passively copied but actively engaged by its users or copyists, who intervened in the text to maintain clarity, coherence, or ritual functionality. For instance, the presence of normalized spellings alongside variant forms indicates an effort to reconcile readability with fidelity, while minor insertions in procedural sections reflect attempts to clarify or reinforce ritual steps.

Such interventions can be interpreted as a form of practical marginalia, where the boundary between main text and commentary becomes blurred. Rather than being external annotations, these corrections are embedded within the textual flow itself, reflecting a mode of transmission in which the text remains open to adjustment. This aligns with the broader pattern of what has been described earlier as a permissive copying culture, but here it can be more precisely understood as a negotiated textual authority, where each act of copying also constitutes an act of interpretation.

Comparatively, this phenomenon resonates with findings in other studies of Islamic devotional manuscripts in the Indonesian context, where texts such as *wirid* compilations or *raja* manuals exhibit similar patterns of variation and user intervention (Fathurahman, 2015; Maola et al., 2023). In these traditions, authority is not enforced through strict textual uniformity but through continuity of function and communal validation. A text remains authoritative insofar as it continues to “work” within the community—both ritually and symbolically.

From the perspective of Living Qur’an studies, this has significant implications. It suggests that the “life” of a Qur’anic verse cannot be reduced to its formal interpretation alone. Instead, it unfolds through a cycle of transmission, adaptation, and reactivation, in which meaning is continually negotiated between inherited knowledge and lived

experience. The AH manuscript exemplifies this dynamic: it provides a relatively stable framework of themes and procedures, yet allows for sufficient flexibility to accommodate variation and contextual adjustment.

At the same time, it is important to maintain a distinction between normative theological evaluation and scholarly analysis. This study does not seek to validate or invalidate the use of amulets; rather, it situates AH within its historical and cultural context as a manuscript that mediates between text and practice. By grounding the analysis in philological evidence—such as variant readings, structural composition, and material features—the discussion moves beyond abstract debate toward empirically grounded inquiry: which verses are selected, how they are arranged, how they are transmitted, and how they function within specific socio-religious contexts.

In this light, AH can be understood as a site of negotiated authority, where interpretation, practice, and transmission intersect. The manuscript does not simply reproduce Qur’anic meaning; it reorganizes and operationalizes it within a system of use. Authority is thus neither fixed nor arbitrary, but emerges through the continuous interaction between text, user, and tradition. This perspective allows us to move beyond binary oppositions—such as orthodox versus heterodox—and toward a more nuanced understanding of how religious texts live, adapt, and persist within local Islamic cultures.

Consequently, the discussions in the preceding subsections converge on a broader insight: amalan manuscripts like AH do not merely preserve the Qur’an as text, but actively participate in its transformation into performative practice. The Qur’an, in this context, is simultaneously read, written, and enacted—its authority sustained not only through interpretation but through its capacity to respond to the evolving needs of its practitioners.

CONCLUSION

This study determines that *Azimat Al-Haikal* is a *wirid* or amulet work consisting of Qur'anic quotes, consisting of 32 chapters, crafted in eight stages, and reinforced by an open copying culture. Scribal aberrations manifest textually as additions, dittographs, lacunae/omissions, *saut du meme au meme*, and substitutions, hence demanding a uniform edition to yield a comprehensible text.

From a reception standpoint, the verses in AH function at the confluence of informational roles (the thematic significance of the verse as interpreted) and performative roles (the practical function as amulets). There are some thematic connections, but they aren't necessarily in a straight line. What jumps out is how the message shifts from explanation to ritual. These results highlight the need to integrate textual criticism with reception research to understand the dynamics of the Qur'an within the cultural practices of Islam in the Indonesian archipelago.

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